

Tafsir Qummi

Vol. 4

Ali Ibne Ibrahim Qummi

English Translation: Sayyid Athar Husain S.H. Rizvi

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

Table of Contents

Preface	5
Exegesis of Surah Sajdah	7
Israel (a).....	12
Excellence of Friday.....	14
Exegesis of Surah Ahzab	24
Story of Zaid bin Haritha.....	28
The Prophet is superior to the believers than their own selves	33
Circumstances of the Battle of Ahzab	40
Miracles of the Holy Prophet (s) during Battle of Khandaq.	41
The Messenger of Allah (s) mentioned in the Taurat.....	45
Confrontation of Imam Ali (a) with Amr Ibne Abde Wudd.	48
Battle of Bani Quraiza.....	62
Martyrdom of Saad bin Maaz	63
Revelation of the verse of purification	76
Verse of Hijab.....	91
Exegesis of Surah Saba.....	101
Death of Prophet Sulaiman (a).....	111
The Satans wailed on the day of Ghadeer	116
Meaning of announcing prophethood to all the people	122
Reappearance of the Qaim (a).....	134
Exegesis of Surah Fatir	139
Statement of Imam Ali (a) regarding attributes of the angels	142
Exegesis of Surah Yasin	167
Miracle of the Prophet for Abu Jahl.....	171
Missionaries in Antioch.....	174
Incident of Abu Saeed	182
Exegesis of Surah Saffat	203
Name of Shia in Quran.....	224

Ibrahim (a) performs the rituals of Hajj.....	226
Slaughter of Ishaq	227
Exegesis of Surah Saad.....	246
Prophet Dawood's error	255
Dawood meets Hizqeel (a).....	259
Story of Prophet Sulaiman (a).....	267
How Sulaiman lost his kingdom?	268
Description of Sulaiman's Kingdom.....	270
Trials of Prophet Ayyub (a).....	273
Caliphate of Amirul Momineen (a) on the night of Ascension (<i>Meraj</i>)	285
Exegesis of Surah Zumar	295
What all the Almighty Allah would bestow to His friend in Paradise	306
Blowing of the trumpet.....	326
The earth would be illuminated by the effulgence of the effulgent Imam.....	330
Exegesis of Surah Momin.....	335
How the creatures of the heavens and the earth would die.	348
Whoever dies without recognizing his Imam	367
Exegesis of Surah Ha Mim Sajdah.....	371
Organs and limbs would testify on Judgment Day.....	386
Presence of holy infallibles (a) at the time of death	393
Exegesis of Surah Shura.....	408
Imam Hasan (a) and the accursed Yazid with the Roman Emperor	413
Questions of the Roman emperor from Imam Hasan (a)....	418
Verse of Affection (<i>Ayat Mawaddah</i>)	437
Exegesis of Surah Zukhruf.....	462
Verse for mounting beasts and boarding ships	469
Freed slave of Umar poses some queries to Imam Muhammad Baqir (a).....	486
Ali is the replica of Prophet Isa (a)	493
Conversation of the rich and the poor	496
Exegesis of Surah Dukhan.....	508
Night of Power (<i>Lailatul Qadr</i>)	510

Lamentation of the heavens and the earth on Imam Husain (a)	518
Divine rewards for weeping on Imam Husain (a)	519
Exegesis of Surah Jathiya	528
Exegesis of Surah Ahqaf	547
Land of Ahqaf	562
Exegesis of Surah Muhammad	575
Conditions of Judgment Day	593
Exegesis of Surah Fath	613
Treaty of Hudaibiyyah	614
Why Ali (a) did not confront all his enemies?	635
Exegesis of Surah Hujurat	641
Allegations against Mariya Qibtiya	645
Exegesis of Surah Qaf	660
The position of the Holy Prophet (s) and His Eminence Ali (a) on Judgment Day	670
Exegesis of Surah Zariyat	681
Meaning of the phrase that ‘the sky is beautiful’	684
Exegesis of Surah Tur	701

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 Thaqlayn* 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 Sajdah

32- Surah Sajdah (The Adoration) was revealed in Mecca and it comprises of 30 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الم ﴿١﴾

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ
مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

1- Alif Lam Mim.

2- The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

3- Or do they say: He has forged it? Nay, it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.

الم ﴿١﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ

“Alif Lam Mim. The revelation of the Book, there is no doubt in it...” (Surah Sajdah 32:1-2)

That is: There is no doubt in it.

مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ

“...is from the Lord of the worlds. Or do they say: He has forged it?” (Surah Sajdah 32:2-3)

Quraish said that this is a forgery of Muhammad and the Almighty Allah has refuted them, saying:

بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ
قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

“Nay, it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.” (Surah Sajdah 32:3)¹

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ
مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾

5- He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

“He regulates the affair from the heaven to the earth; then shall it ascend to Him...” (Surah Sajdah 32:5)

The meaning of the verse is that Allah, blessed and High determines the commands, prohibitions and deeds of the people, and sends them from the heavens towards the earth. So, those

¹ Tafsir Burhan, Vol. 6, Pg. 193.

deeds are recompensed by divine rewards on Judgment Day, whose duration is of a thousand years of this world.¹

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ ۗ قَلِيلًا مَا تَشْكُرُونَ ﴿٩﴾

7- Who made good everything that He has created, and He began the creation of man from dust.

8- Then He made his progeny of an extract of water held in light estimation.

9- Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

“Who made good everything that He has created, and He began the creation of man from dust.” (Surah Sajdah 32:7)

Man in this verse implies Adam (a).

¹ Tafsir Burhan, Vol. 6, Pg. 193; Tafsir Safi, Vol. 5, Pg. 542; Nurus Thaqlayn, Vol. 4, Pg. 221.

ثُمَّ جَعَلَ نَسْلَهُ

“Then He made his progeny...” (Surah Sajdah 32:8)

Then he deemed his offspring.

مِنْ سَالَةٍ

“...of an extract...” (Surah Sajdah 32:8)

It was an extract of food and water.

مِنْ مَاءٍ مَّهِينٍ ﴿٨﴾

“...of an extract of water held in light estimation.” (Surah Sajdah 32:8)

That is: From sperm and semen.

ثُمَّ سَوَّاهُ

“Then He made him complete...” (Surah Sajdah 32:9)

That is: Transformation of sperm into clot, and from clot to lump till soul is blown into it.¹

فَلْيَتَوَفَّأَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

﴿١١﴾

¹ *Tafsir Burhan*, Vol. 6, Pg. 194; *Tafsir Safi*, Vol. 5, Pg. 542; *Nurus Thaqlayn*, Vol. 4, Pg. 222.

11- Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

Israel (a)

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

“Say: The angel of death who is given charge of you shall cause you to die...” (Surah Sajdah 32:11)

Umair bin Hisham has narrated from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) said: When they took me up to the heavens in Meraj, I saw an angel having a tablet of effulgence and without looking to his right and left he looked continuously at the tablet, but he was sad and aggrieved. 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 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 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.”¹

¹ *Tafsir Safi*, Vol. 5, Pg. 544; *Nurus Thaqlayn*, Vol. 4, Pg. 224; *Tafsir Burhan*, Vol. 6, Pg. 194.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ ۖ وَذُوقُوا
عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

13- And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

14- So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا

“And if We had pleased We would certainly have given to every soul its guidance...” (Surah Sajdah 32:13)

That is: If we want, I could make everyone infallible.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ

“So taste, because you neglected the meeting of this day of yours...” (Surah Sajdah 32:14)

That is: I have left you.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

16- Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

17- So no soul knows what is hidden for them of that, which will refresh the eyes; a reward for what they did.

Excellence of Friday

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

“Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.” (Surah Sajdah 32:16)

Asim bin Hamid narrates from Imam Ja'far Sadiq (a) that he said: A person does not perform any good deed, except that its reward is fixed in the holy Quran, except for the Midnight Prayer, whose reward the Almighty Allah has not mentioned. He has just mentioned that there is a great reward for it.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
 وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ
 مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them. So no soul knows what is hidden for them of that, which will refresh the eyes; a reward for what they did.” (Surah Sajdah 32:16-17)¹

Then he said: Allah, the Mighty and Sublime has bestowed nobility to the believer every Friday. On Friday He sends an angel to the person with two garments. The angle takes that garment to the garden of that person. He seeks the permission from the gatekeepers and the gatekeepers ask the owner of the garden, who asks his wives: Are there bounties better than those that I am having?

His wives say: O our master, by that God, Who made this Paradise lawful for you, a gift has arrived better than which we have not seen.

So that believer man wraps one of the garments around himself and puts another around his shoulders. He does not go anywhere but that those two garments illuminate his surroundings till he reaches to his specified place. Just as he reaches that place of stay, he is surrounded by other believers. Their Lord manifests Himself to them. When they look at Him; that is on His mercy, they involuntarily fall into prostration. Their Lord says: Raise your heads. This is not the place of prostration and this day is not the day of worship. I have taken away every troublesome duty from you.

¹ Wasailush Shia, Vol. 8, Pg. 163.

They say: O Lord, the end of nothing is better than what You gave us; You bestowed us the precious Paradise.

He says: You shall have seventy times of what you are having.

So, whatever the believer does every Friday is rewarded seventy times and this is the meaning of the statement:

﴿ ٣٥ ﴾ وَلَدَيْنَا مَزِيدٌ

“...and with Us is more yet.” (Surah Qaf 50:35)

...which is related to Friday. Yes, the eve of that day is a very great eve. And its day is an extremely brilliant day; as much as one can, one should recite divine praise and glorifications and invoke blessings on the Messenger of Allah (s).

Then he said: Thus, the believer goes to that place of stay and he does not pass anything, except that he illuminates it, till he reaches his consorts. They say: By that God, Who gave this garden to us, O our master, we have never seen you more elegant before.

He says: I glanced at the effulgence of my Lord.

Then he said: His consorts are neither deceptive nor do they experience menses; nor do they ever avoid being intimate with him.

The narrator says: I asked: May I be sacrificed on you, I want to ask about one thing, but I am ashamed.

Imam (a) said: Ask.

I asked: May I be sacrificed on you, is there music as well in Paradise?

Imam (a) replied: There are trees in Paradise on which wind is commanded by God to blow and sounds would be heard from those trees such that creatures would not have heard anything

more pleasing than that; and it is a reward of those, who did not listen to songs and music in the world.

Till he said: I asked: May I be sacrificed on you, please tell me more.

He said: Allah, blessed and High has created a garden with His own hands, such that no eye has ever seen and no one is having any information about it. He opens the gate to that garden every morning and commands it to increase sweet fragrance and make its breeze more pleasing. This is what Allah, the Mighty and Sublime said:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

*“So no soul knows what [reward] is hidden for them of that, which will refresh the eyes; a reward for what they did.”
(Surah Sajdah 32:17)¹*

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿١٨﴾

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا
كَانُوا يَعْمَلُونَ ﴿١٩﴾

18- Is he then who is a believer like him who is a transgressor? They are not equal.

19- As for those, who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

¹ Tafsir Burhan, Vol. 6, Pg. 200; Biharul Anwar, Vol. 8, Pg. 126.

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

﴿ ١٨ ﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ

“Is he then who is a believer like him who is a transgressor? They are not equal.” (Surah Sajdah 32:18)

This verse is revealed about Ali Ibne Abi Talib (a) and Walid bin Uqbah bin Abi Mui. Walid bin Uqbah said: By God, I am more eloquent than you, my sword is sharper than you, and in the rows of archers I am more steadfast.

Imam Ali (a) said: Shut up, you are only a transgressor and that’s all. Thus, the Almighty Allah revealed the following verse:

﴿ ١٨ ﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ۗ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿ ١٩ ﴾

“Is he then who is a believer like him who is a transgressor? They are not equal. As for those, who believe and do good, the gardens are their abiding-place; an entertainment for what they did.” (Surah Sajdah 32:18-19)

...where believer implies Ali Ibne Abi Talib (a).¹

¹ Tafsir Safi, Vol. 5, Pg. 550; Tafsir Burhan, Vol. 6, Pg. 205.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا
أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تُكَذِّبُونَ

﴿٢٠﴾

20- And as for those, who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire, which you called a lie.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا
مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ
تُكَذِّبُونَ ﴿٢٠﴾

“And as for those, who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire, which you called a lie.” (Surah Sajdah 32:20)

He says: When they enter Hell, they would stay there and remain suppressed for seventy years; after that they would reach the depths of Hell, which would throw them out. When they reach the top of Hell, they would be guarded by iron and prevented from going out, and they would be in this condition forever.¹

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ ﴿٢٤﴾

¹ Nurus Thaqlayn, Vol. 4, Pg. 231.

24- *And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.*

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

“And We made of them Imams to guide by Our command when they were patient...” (Surah Sajdah 32:24)

Allah knew that they would be patient on what befalls them and that is why He appointed them as Imams.

It is narrated from Talha bin Zaid from Ja'far bin Muhammad from his father. Imam Muhammad Baqir (a) that he said: Imams in Quran are of two kinds: one of them being just and the other unjust. As the Almighty Allah says:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا

“And We made of them Imams to guide by Our command...” (Surah Sajdah 32:24)

That is: They guide according to Our command and not according to the wish and will of people. They give preference to divine command over themselves and give preference to Our command over their own.

وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ

“And We made them Imams who call to the fire...” (Surah Qasas 28:41)

That is: They give preference to divine command over themselves and give preference to our command over than their

own order and they followed their base desires and acted in opposition to the Quran.¹

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ
مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

﴿٢٨﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿٢٩﴾

﴿٣٠﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ

27- Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

28- And they say: When will this judgment take place, if you are truthful?

29- Say: On the day of judgment the faith of those, who (now) disbelieve will not profit them, nor will they be respited.

30- Therefore turn away from them and wait, surely they too are waiting.

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ

¹ Biharul Anwar, Vol. 24, Pg. 156; Basairud Darajaat, Pg. 32; Tafsir Burhan, Vol. 6, Pg. 209.

“And most certainly We will make them taste of the nearer chastisement before the greater chastisement...” (Surah Sajdah 32:21)

The most degraded punishment and Rajat with the sword.

﴿ ٢١ ﴾ لَعَلَّهُمْ يَرْجِعُونَ

“...that haply they may turn.” (Surah Sajdah 32:21)

That is: They would return during Rajat to be punished.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ

“Do they not see that We drive the water to a land having no herbage...” (Surah Sajdah 32:27)

‘Arzil Juruze’ is barren land and that is a simile, which the Almighty Allah has given for Rajat and the advent of Imam Qaim (a). So, when the Messenger of Allah (s) informed them about Rajat, they asked:

﴿ ٢٨ ﴾ مَتَى هَذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ

“...When will this judgment take place, if you are truthful?” (Surah Sajdah 32:28)

And this verse is conjunction of the verse:

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ

“And most certainly We will make them taste of the nearer chastisement before the greater chastisement...” (Surah Sajdah 32:21)

And they said:

﴿ ٢٨ ﴾ مَتَىٰ هَذَا الْفَتْحِ ۖ إِن كُنْتُمْ صَادِقِينَ

*“When will this judgment take place, if you are truthful?”
(Surah Sajdah 32:28)*

When would this victory of yours occur, if you are truthful?

The Almighty Allah said: Tell them:

يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿ ٢٩ ﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿ ٣٠ ﴾

“On the day of judgment the faith of those, who (now) disbelieve will not profit them, nor will they be respited. Therefore turn away from them and wait, surely they too are waiting.” (Surah Sajdah 32:29-30)

So, O Muhammad, turn away from them and wait, surely they too are waiting.¹

¹ *Tafsir Burhan*, Vol. 6, Pg. 210.

Exegesis of Surah Ahzab

33- Surah Ahzab (The Allies) was revealed in Medina and it comprises of 73 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

1- O Prophet, be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

“O Prophet, be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;” (Surah Ahzab 33:1)

This is regarding, which Imam Ja'far Sadiq (a): The Almighty Allah addresses the Holy Prophet Muhammad (s) but His words were aimed at the people.¹

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ أَزْوَاجَكُمْ
اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ أَدْعِيَاءَكُمْ

¹ *Tafsir Safi*, Vol. 6, Pg. 7; *Nurus Thaqlayn*, Vol. 4, Pg. 234; *Tafsir Burhan*, Vol. 6, Pg. 213.

أَبْنَاءَكُمْ ۖ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَعْمَلُ الْحَقَّ وَهُوَ
يَهْدِي السَّبِيلَ ﴿٤﴾

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ ۖ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۖ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
﴿٥﴾

4- Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.

5- Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that, in which you made a mistake, but (concerning) that, which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ
أَزْوَاجَكُمْ اللَّائِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ

“Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers...” (Surah Ahzab 33:4)

This verse is same as the following verse of Surah Mujadila:

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

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

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

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

“Allah has not made for any man two hearts within him...” (Surah Ahzab 33:4)

Affection for us Ahle Bayt (a) and our enemies cannot gather in a human heart, because the Almighty Allah has not placed two hearts inside man that he should be affectionate to us and also be loyal to our enemies. However, our affection makes the affection sincere, just as gold is purified through fire and no impurity remains in it; so whoever wants to know how affectionate he is to us he should test his heart. If along with our affection he is also friendly to our enemies he is not from us; and we are also not from him; and the Almighty Allah, Jibraeel and Mikaeel are their enemies and the Almighty Allah hates the disbelievers.¹

¹ Biharul Anwar, Vol. 31, Pg. 5; Tafsir Safi, Vol. 6, Pg. 8; Nurus Thaqalayn, Vol. 4, Pg. 234; Tafsir Burhan, Vol. 6, Pg. 214.

Story of Zaid bin Haritha

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ

“...nor has He made those whom you assert to be your sons your real sons...” (Surah Ahzab 33:4)

Ibne Abi Umair has narrated from Jamil from Imam Ja'far Sadiq (a) that he said: The cause of revelation of this verse was that when the Messenger of Allah (s) married Khadija binte Khuwailid, he travelled from Mecca to Ukaz to conduct trade and there he saw Zaid being sold in the slave market. He found him an intelligent and wise boy, so he purchased him. When he initiated his call for Islam, he also invited Zaid and he accepted and became a Muslim. From that day people said to him: He is the freed slave of Muhammad.

On the other hand, when Haritha bin Sharhil Kalabi received information about his son, he came to Mecca to purchase his son from his owner. Haritha was a respectable person. He came to Abu Talib and said: O Abu Talib, my son was taken a prisoner in an incident and I have heard that he exchanged owners till he came into the ownership of your nephew. I request you to propose him that he either sells my son back to me or take another slave in his stead or to set him free.

Abu Talib discussed with the Messenger of Allah (s). His Eminence said: I have freed him; he can go wherever he likes.

Haritha arose, held the hand of his son and said: Arise my son and return to us with your prior respect and honor. Zaid said: I will not separate from the Messenger of Allah (s) for any reason as long as I am alive.

Haritha said: Would you give up your nobility and respect and become a slave of Quraish?

Zaid again said: I won't separate from the Messenger of Allah (s) for any reason as long as I am alive.

His father was enraged and he said: O Quraish, be witness that I declare immunity to him and he is no more my son.

The Messenger of Allah (s) addressed those present there: Be witness that Zaid is my son; he would inherit from me and I would inherit from him.

From that day people called Zaid as Zaid Ibne Muhammad and the Messenger of Allah (s) was affectionate to him and named him as Zaidul Hubb.

After the Messenger of Allah (s) migrated to Medina, he gave the hand of Zainab binte Jahash in marriage to Zaid. One day he was late to report to the Messenger of Allah (s). His Eminence went to his place to inquire about him. At that time, Zainab was seated in her room and grinding something. The Messenger of Allah (s) opened the door to ask Zainab when his eyes suddenly fell on the beauty of Zainab and he exclaimed: Glory be to Allah the creator of effulgence and:

﴿ ١٤ ﴾ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

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

Then he returned to his place while recalling her beauty.

Zaid came home and Zainab narrated the incident. Zaid said: Would you like me to divorce you so that the Messenger of Allah (s) can marry you?

Zainab said: I fear that you would divorce me and the Messenger of Allah (s) will also not marry me.

Zaid came to the Prophet and said: May I be sacrificed on you, Zainab has mentioned such and such; would you marry her if I divorce her?

He replied: No, go and have fear of God; and take care of your wife. The Almighty Allah has narrated this incident and said:

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ
زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٣٧﴾

“Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah’s command shall be performed.”
(Surah Ahzab 33:37)

So, the Almighty Allah Himself commanded the Prophet from the Arsh to marry Zainab.

Hypocrites said: He makes the wives of our sons unlawful for us; but at the same time marries the wife of his son, Zaid. The Almighty Allah said in reply to them:

وَمَا جَعَلَ أَدْعِيَائَكُمْ أبنَاءَكُمْ ۗ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

“...nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.” (Surah Ahzab 33:4)

Then He said:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا
آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

“Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends...” (Surah Ahzab 33:5)

Know that Zaid was not the actual son of the Holy Prophet (s), on the contrary, the Prophet adopted him since his father had disowned him; therefore the Prophet declared him to be his son. We mentioned this under the explanation of the verse:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

“Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets; and Allah is cognizant of all things.” (Surah Ahzab 33:40)

After that the Almighty Allah revealed:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ

“It is not allowed to you to take women afterwards...”
(Surah Ahzab 33:52)

That is: Whatever is made lawful for His Eminence in Surah Nisa is all and nothing else is lawful for him.

The verse:

وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ

“...nor that you should change them for other wives...”
(Surah Ahzab 33:52)

...is conjunction on the story of the wife of Zaid.

وَلَوْ أَغَبَّكَ حُسْنُهُنَّ

“...though their beauty be pleasing to you...” (Surah Ahzab 33:52)

That is the wife of man is not lawful for you, who shows off herself to you, except that the husband should divorce her, and you marry her; so don't do that after this.¹

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي
الْكِتَابِ مَسْطُورًا ﴿٦﴾

¹ Biharul Anwar, Vol. 22, Pg. 214; Tafsir Safi, Vol. 6, Pg. 9; Tafsir Burhan, Vol. 6, Pg. 214.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
 وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

6- *The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those, who have fled (their homes), except that you do some good to your friends; this is written in the Book.*

7- *And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Maryam, and We made with them a strong covenant.*

The Prophet is superior to the believers than their own selves

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۗ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers...”
(Surah Azhab 33:6)

He says: This verse is revealed as follows:

‘And he is their father and his wives are their mothers’ and the Almighty Allah has deemed the believers to be the children of the Holy Prophet (s) and the Prophet regarded the believers to be his children. One, who is not able to take care of himself and who does not own anything, and has no authority on himself; so Allah, blessed and High had deemed guardianship of believers after Himself to be on the Prophet and this is the statement of the

Messenger of Allah (s) that he said in Ghadeer Khum: O people, am I not having more authority on you than you have on yourself?

Yes, they replied. Then he made obligatory for Amirul Momineen (a) what was obligatory on people from his own Wilayat and said: Know that, of whomsoever I am the master this Ali is also his master.

When the Almighty Allah deemed the Prophet to be the father of believers he made it obligatory on him to help the people and to care for the orphans and the Messenger of Allah (s) mounted the pulpit and said: Whoever dies leaving behind some property; that property is inherited after him. And whoever leaves behind debts or property without having any heir, that responsibility is on me. The Almighty Allah has fixed rights for believers regarding the Prophet like a father has rights towards his child; and after the Prophet these rights are transferred to Amirul Momineen (a) and after His Eminence to the Holy Imams (a), since the Prophet and Amirul Momineen (a) are the two fathers of this nation. The Almighty Allah says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا

“And serve Allah and do not associate anything with Him and be good to the parents...” (Surah Nisa 4:36)

‘Walidaan’ implies the Messenger of Allah (s) and Amirul Momineen (a).

Imam Ja’far Sadiq (a) says: That is why Jews embraced Islam, because they became assured regarding themselves, their wives and children.¹

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

¹ Biharul Anwar, Vol. 36, Pg. 7.

“...and the possessors of relationship have the better claim in the ordinance of Allah to inheritance...” (Surah Ahzab 33:6)

This verse is revealed about Imamate.¹

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا



“And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Maryam, and We made with them a strong covenant.” (Surah Ahzab 33:7)

‘Waw’ in ‘wa minka’ [and with you] is additional and the verse is as follows: ‘he is from you and from Nuh’; so the Almighty Allah took the pledge of the prophets for Himself, then took the pledge of the prophets for His Prophet and the Holy Imams (a) and then took pledge from His Prophet for the prophets.²

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِم رِجَالًا وَجُنُودًا لَمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ

بَصِيرًا ﴿٩﴾

¹ Tafsir Safi, Vol. 6, Pg. 12; Nurus Thaqlayn, Vol. 4, Pg. 237; Tafsir Burhan, Vol. 6, Pg. 221.

² Tafsir Burhan, Vol. 6, Pg. 230; Tafsir Safi, Vol. 6, Pg. 16; Nurus Thaqlayn, Vol. 4, Pg. 241.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾

هَنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زُلْزَالًا شَدِيدًا ﴿١١﴾

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۗ
وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ
بِعَوْرَةٍ ۗ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوَّهَا وَمَا نَكَبْتُوا
بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآذِنَارَ ۗ وَكَانَ عَهْدُ
اللَّهِ مَسْئُولًا ﴿١٥﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا
تَمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

﴿١٧﴾

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۗ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

أَشْحَةً عَلَيْهِمْ ۗ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُعْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللَّسِنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ ۗ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۗ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۗ وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۗ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۗ فَمِنْهُمْ مَنْ
 قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

9- O you who believe, call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is seeing what you do.

10- When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

11- There the believers were tried and they were shaken with severe shaking.

12- And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.

13- And when a party of them said: O people of Medina, there is no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.

14- And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

15- And certainly they had made a covenant with Allah before, (that) they would not turn (their) backs; and Allah's covenant shall be inquired of.

16- Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

17- *Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.*

18- *Allah knows indeed those among you who hinder others and those, who say to their brethren: Come to us; and they come not to the fight but a little.*

19- *Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.*

20- *They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.*

21- *Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.*

22- *And when the believers saw the allies, they said: This is what Allah and His Apostle promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission.*

23- *Of the believers are men who are true to the covenant, which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least.*

Circumstances of the Battle of Ahzab

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنْكُمْ

“O you who believe, call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is seeing what you do. When they came upon you from above you...” (Surah Ahzab 33:10)

These verses are regarding the Battle of Ahzab, in which the Quraish and Arabs mobilized their forces to fight against the Messenger of Allah (s).

In that battle, the Quraish, in the fifth year of Hijrat gathered and contacted the Bedouins and persuaded them to fight against the Prophet and prepared a force ten thousand strong comprising different tribes including Kinana and Fuzara. When Bani Nuzayr¹ were expelled from Medina, some of them went to Khyber and their chief, Huyy bin Akhtab, went to Mecca, and induced Abu Sufyan to organize an expedition against the Prophet; supporting his cause by the mention that Muslims have driven them out of Medina and confiscated their property. He also added that 700 men of Bani Quraiza, who remained behind in Medina have a treaty with the Prophet, but they are brave fighters, I will persuade them to violate the treaty so that they can help us against Muhammad. You attack from

¹ A group of Jews descended from the progeny of Prophet Harun (a).

one side of Medina and they will attack from the other side and together you can finish off Muhammad and his men.

Miracles of the Holy Prophet (s) during Battle of Khandaq

The Bani Quraiza locality was two miles from Medina and it was known as Ber Abdul Muttalib. Ibne Akhtab in the similar manner met other Arab chiefs along with the infidels of Mecca till he mobilized 2000 men from Quraish, Kanana, Aqra bin Habis, Abbas bin Mardas with Bani Sulaym. Salam bin Abil Haqiq, Huyy bin Akhtab, Kanana bin Rabi, Hawda bin Qays, Abu Ammara with a group of Bani Nuzayr and Bani Walia gathered in Mecca and started dialogue with Abu Sufyan, because his enmity with the Prophet and his precedence in fighting him was known to all, therefore they were seeking his co-operation in this regard. Abu Sufyan assured them of his assistance and told them to persuade the Quraish. So they came to Quraish chiefs and said: “All of us are with you and agree with you that we should get rid of Muhammad.” Quraish said, “You are former People of the Book and you are aware of our religion and the religion of Muhammad. Tell us, which religion is better and who is more rightful?” At that juncture, the following verse was revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيْبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ
آمَنُوا سَبِيلًا أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ
تَجِدَ لَهُ نَصِيرًا

“Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say

*of those, who disbelieve: These are better guided in the path than those, who believe. Those are they whom Allah has cursed, and whomever Allah curses, you shall not find any helper for him.*¹

Thus the Quraish were elated that the Jews had certified their faith. Abu Sufyan said: “Now the Almighty Allah has made you overpower Muhammad. These Jews have arrived and entered into a league with you on the condition that either they will be killed or destroy Muhammad and his men.” After that, the Jews moved to the Ghitfan tribe and informed them that Quraish has joined their confederation, they also assented. Thus Quraish came out under the leadership of Abu Sufyan and Bani Ghitfan came with Uyyana bin Hasan Qarari, Harith bin Auf bin Murra, Masher bin Jabla came with his Ashja tribe and then they went to their confederates from Bani Asad. Talha came with his followers from Bani Asad. Quraish wrote to Bani Sulaym, Abul Awar Salmi arrived with his men.

When the Prophet heard what a powerful army was advancing against him, he held a council of war with his companions, who were in all seven hundred men. Salman, the Farsi observed, “A small force cannot withstand a large one.” “What shall we do then?” said the Prophet. Salman replied, “Let us entrench ourselves in such a manner that we can be attacked only in one quarter.” Jibraeel descended and pronounced the plan of Salman excellent and declared it must be executed. The ground was then marked out to dig a moat from Uhad to Rayah, and divided into sections of twenty or thirty feet, each section being assigned to a particular party for excavation. The Muslims began the work with spades and pickaxes, the Prophet himself laboring in a section of the Muhajireen.

The second day they came to a rock, which the Prophet broke to pieces with a pickaxe, as has been related in the chapter on miracles. According to Jabir there was a flash of lightning when the Prophet hit that stone with his pickaxe and so bright

¹ Surah Nisa 4:51-52

was the light that we saw the palaces of Shaam. On the second blow we saw the palaces of Madayan and the third time we saw the palaces of Yemen. The Holy Prophet (s) said: You will conquer those places. The Muslims were pleased to hear this. Hypocrites said: “He is promising the palaces of Caesar and Kisra, but digging a trench in fear of the enemy! At that juncture, the Almighty Allah revealed the following verse in refutation of the hypocrites:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ

“Say: O Allah, Master of the Kingdom!”¹

Ibne Babawayh has narrated that the first time the Holy Prophet (s) hit with a pickaxe and the stone broke a little, he said: “Allaahu Akbar, the Almighty Allah has given me the keys of Shaam and I can see their red palaces. Then he hit the second time and 1/3 broke. The Holy Prophet (s) said: Allaahu Akbar. The Almighty Allah has given me the keys of Fars. And by Allah I can see the white palaces of Madayan. When he hit the third time, the whole stone broke. The Holy Prophet (s) said: Allaahu Akbar. The Almighty Allah has given the keys of Yemen to me and I can see the gates of Sana. Imam Ja’far Sadiq (a) said that the Holy Prophet (s) took the pickaxe either from Amirul Momineen (a) or Salman and gave a hit, with which the stone broke into three pieces. He said: With this same blow the treasures of Caesar and Kisra have opened for me. Abu Bakr and Umar said: “Because of fear, we can hardly go out to relieve ourselves and he is promising the kingdoms of Rome and Iran.” When the Holy Prophet (s) drew the line for the trench, he allotted four feet of digging to every man. There was an argument among the Muhajireen and Ansar with regard to Salman, because he was a public figure. The Muhajireen claimed that he was from them and the Ansar claimed that he belonged to

¹ Surah Aale Imran 3:26

them. The Holy Prophet (s) said: “No, Salman is from us, Ahle Bayt (a).” Jabir further says: That stone was pulverized into small particles and I felt that the Prophet was hungry. I said: “O Prophet, is it possible for you to take breakfast at my home?” He asked what I was having and I told him that I had a kid and a *Saa* of barley. He said: “All right, go and prepare whatever you have. Jabir says that he went home and explained the matter to his wife, who grinded the barley while he slaughtered the goat.

When the bread and meat was ready Jabir went to the Prophet and said: “May my parents be sacrificed on you, O Messenger of Allah (s), food is ready, please come and also take whoever you like.” The Holy Prophet (s) stood on the edge of the trench and announced: O Muhajireen and Ansar, Jabir has invited all of you for dinner.” There were 700 persons present at that time. All of them emerged from the trench and started for my residence. Whoever happened to cross the path of the Prophet was also invited for the feast. According to different reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared. “Yes,” said he. “Then it is his business,” added the woman, “and he knows better than us what to do.” The Prophet directed all the people to sit outside the house and himself entered the house with Amirul Momineen (a) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in. He then cast saliva into the oven, and ordered Jabir to uncover the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a) who broke them in bowls. Three times he called for the shoulder, and the fourth time Jabir said, “a sheep has but two shoulders, and I have already produced three.” “If you had been silent,” remarked the Prophet, “the whole company had been feasted on shoulders.” The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family for many days.

The Messenger of Allah (s) mentioned in the Taurat

The entrenchment was finished three days before the coming up of the Quraish and it had eight gateways, at each of which the Prophet stationed a Muhajir and an Ansar, with a party as a guard. The Quraish, with their Jew allies, in all ten thousand strong, encamped between Jarf Raghayah. The Holy Prophet (s) came out of Medina with 3000 men. It is narrated that the infidel army was 18000 strong. The majority has reported that it was 10000 strong. While they were encamped at Aqiq, Huyy bin Akhtab visited Bani Quraiza to induce them to join the confederation against the Prophet. The tribe was in league with the Prophet and enjoyed his protection. Huyy arrived at their castle in the night, and after knocking a while roused Kaab bin Usaid, who perceiving who the visitor was, remarked to his family, "This man ruined his own tribe, and has now come to bring calamity upon us by urging us to break our league with the Prophet, who has been faithful and kind to us, and it is not right that we should practice deceit with him." Kaab then went to hold a conference with Huyy, who said to the former, "I came to proffer you exalted fortunes." "You have rather come," retorted Kaab, "to cause our degradation and ruin." Huyy then exaggerated the number and power of the allies, and that it was impossible the Prophet could escape an utter overthrow. To this Kaab replied, "Go back the way you came, for I will never open the gate to you." "Nothing prevents your doing it," retorted Huyy, "but the young gazelle you are roasting and which you fear hospitality will require you to share with me. But do not be alarmed at that, for I will not rob you of your gazelle." "May God curse you!" returned Kaab, "for overreaching me in a way that compels me to open to you in order to preserve my own honor as a hospitable man." Huyy was now admitted into the fortified place, and again urged Kaab to break his league with the Prophet.

The chiefs of the tribe, namely Ghazal bin Shamul, Yasir bin Qays, Wafa bin Zaid and Zuhair bin Nata were assembled and after assuring Kaab of their fealty to him as superior, declared they would follow his opinion and example in the case, whatever it was. An old and experienced Jew now arose and said, "I have read in the Taurat, which has come to us from God, that He will send a Prophet in the last days who will remove from Mecca to Medina. He will ride an ass without a saddle, wear old clothes, and satisfy the wants of nature with dry bread and dates. He will be noted for smiling, have redness in each of his eyes, and will cause the death of many. Between his shoulders will be the seal of prophecy. He will lay his sword on his shoulder and repel all that attack him, and his kingdom will extend throughout the earth. If Muhammad be that Prophet, he will not shrink before the vast multitude assembled against him, and were the very mountains to war on him, he would overcome them."

Ibne Akhtab replied, "This man cannot be the predicted Prophet, for he is to be of the Bani Israel; Muhammad is of the Bani Ismail, whom the Bani Israel will never obey, for God has given them superiority over all other men, and has committed to them prophecy and royalty. Moreover, Musa has obligated us never to believe in any Prophet who does not bring the sign of a sacrifice consumed by fire from heaven. But Muhammad is attended with no miracle at all, and has gathered a deluded multitude about him by sorcery, through which he hopes to overcome the world." By addresses of this sort, Huyy at length brought the tribe into his views and demanding their written treaty with Muhammad, tore it to pieces, saying, "Now you have no alternative but to fight."

News of the defection of Bani Quraiza much depressed the Prophet and his companions. He sent two men, one of whom was Saad bin Maaz, to learn the true state of the matter, and charged them, if they found reports correct, on their return to inform none of it but himself, and to signify it to him by the password "Azul and Alqarah", which were the names of two

Quraish clans, who once professed Islam, but had practiced deceit and become infidels. On reaching Bani Quraiza, the messengers were derided by Kaab, who reviled their Prophet in very abusive terms. They returned to the Prophet and gave the concerned password, on which, by way of policy, he exclaimed, "A curse on them! I ordered them to do so." This was said with the design that the Quraish spies, who were always about him, might suspect there was a collusion between him and the Bani Quraiza, and that they were laying a plot to ensnare the Quraish.

Huyy bin Akhtab, after his success with Bani Quraiza, informed Abu Sufyan, who with the rest of the Quraish, rejoiced at the accession of another ally. A man by the name of Naeem bin Masud Ashjai visited the Prophet, and declared he had become a Muslim three days ago, but concealed the fact from the Quraish and was now ready to perform any service the Prophet should require, and if permitted, would create dissension between Quraish and Bani Quraiza. The Prophet accordingly directed him to go and say what he might think expedient. He then went to Abu Sufyan who knew nothing of his having become a Muslim, and said to him, "You know my friendship for you, and how much I wish that God would favor you with His aid against your enemies. Verily, I have heard that Muhammad has formed a treaty with Jews that, when they are admitted into your ranks, they shall unexpectedly attack you, and thus enable him to overcome you. On condition of this treachery, he has promised them houses and lands taken from Bani Nuzayr and Bani Qinqaa. My advice is that you don't permit them to enter your army until they have delivered to you some of their chiefs, to be sent as hostages to Mecca, and thus secure yourselves from their treachery." Abu Sufyan replied, "May God give you favor and a good reward for your counsel!" After that he came to Bani Quraiza and they were unaware of his conversion. He said: "O Kaab, you know my friendship to you. Abu Sufyan has decided to drive those Jews from their forts and made them confront Muhammad and if they are victorious, it would be our victory. And if Muhammad wins, only they will be killed as they will be in the forefront and we will run away. And

you must not join his forces till you don't take some hostages from their chiefs so that if Muhammad is not defeated, they should not be allowed to go free; and till the treaty between you and Muhammad is not fulfilled anew. If Quraish flees without defeating Muhammad, Muhammad will definitely kill all of you." Kaab said: "You have done me a favor. We will not leave the fort before taking hostages from them."

Confrontation of Imam Ali (a) with Amr Ibne Abde Wudd

When they came to the trench they said: "This is a trick unknown to Arabs. This is a plot of that man from Fars." Then they toured the edge of the ditch till they noticed a narrow opening. From there they jumped their horses to reach the other side. Amr bin Abde Wudd was famed among the Arabs for his valor and might and he was considered equal to a thousand mounted men. He was given the title of the victor of Yalyal because once he was with a caravan going to Shaam when they reached Yalyal, one thousand robbers attacked and Amr bin Abde Wudd faced and drove them alone by holding a young camel as a shield. Thus, he came reciting the Rajaz and asked for his equal. When Muslims saw him, they came behind the Prophet. At that time Umar bin Khattab said to Abdur Rahman bin Auf: "Do you see that Satan, Amr bin Abde Wudd; no one would be able to escape him. Let us hand over Muhammad to him and we can go back to our people." At that juncture, the following verse was revealed:

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا
وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ
رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ

الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى
 الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى
 اللَّهِ يَسِيرًا

“Allah knows indeed those among you who hinder others and those, who say to their brethren: Come to us; and they come not to the fight but a little. Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.”¹

Thus Amr bin Abde Wudd planted his spear in the ground and began to walk here and there; then recited the following Rajaz:

“My throat has gone bad screaming out to you to send someone to fight me; and I am standing while the stalwarts are full of fear. In such a terrible occasion when all run away; I remain firm. Indeed, valor and forgiveness are the best qualities of a hero.”

The Messenger of Allah (s) asked the Muslims: “Who among you can finish off this dog?” When no one replied, Amirul Momineen (a) came forward and volunteered to finish him. Imam Ali (a) said: “O Ali, this is Amr bin Abde Wudd.” Ali (a) said: “I am Ali Ibne Abi Talib.” The Holy Prophet (s) said: “All right, come to me.” He tied a turban to him and handed the Zulfiqar and said: “Go and fight him.” And pray that the Almighty Allah may protect him from all sides. Imam Ali (a)

¹ Surah Ahzab 33:18-19

came to the field without any delay and recited the following Rajaz:

“Don’t make haste, because one, who has come to confront you is one, who is not helpless to fight you. One, who is owner of righteousness and seer of the right path. One, who is truthful and savior of the successful ones. Indeed I hope that very soon people will attend to your last rites. With the sharp blow that remains famous even after the battles.”

Amr bin Abde Wudd asked: “Who dares to confront me?” “I am Ali Ibne Abi Talib (a), cousin and son-in-law of the Messenger of Allah (s).” He said: “By Allah, your father was my friend and I don’t want to raise you on my spear and suspend you between the earth and the sky so that you neither die nor live.” Imam Ali (a) said: “My cousin, the Holy Prophet (s) has informed me that if you kill me, I will go to Paradise and you will go to Hell and if I kill you, I will go to Paradise and you will go to Hell.” Amr bin Abde Wudd remarked in ridicule: “Both ways you stand to benefit. It is your misfortune that you are prepared to accept.” Imam Ali (a) said: “Shut up, I have heard that once you held the curtain of the Kaaba that if anyone offers you three conditions in a battle, you will accept one condition. So I offer you three conditions from which you may accept one.” “What are those?” he said: “Either you testify for the oneness of Allah and prophethood of the Prophet and become a Muslim.” He said, “This I cannot do. Forget it.” Ali (a) said: “Go back and persuade your forces to lift the siege. If the Holy Prophet (s) is true and his religion is established, it will bring honor to all of you and you know him very well. And if he is a liar and not a prophet, the bandits and thieves of Arabs will save you from his mischief. That unfortunate one said: “I reject this option because the women of Quraish will ridicule and poets will versify my cowardice that I did not help those, who had appointed me as their chief. Imam Ali (a) said: “The third condition is that you are mounted and I am on foot. You also come down that we may duel on foot.” He jumped down and hamstringed his beast, saying: “This is a condition I never expected from any Arab.” Then he

launched an attack, which the Imam stopped at the shield. He attacked again and gave such a blow that the Imam's helmet was cut into two injuring his head. Since deceit is allowed in battle, Amirul Momineen (a) said: "Were you not content to have earned medals of bravery among Arabs and non-Arabs that you had to compel a young man like me to face you, while you also brought a helper?" Just as he turned to see whom he was referring to, the Imam slashed at his legs severing them, and he fell down on the ground. So much dust arose that both were hidden in it and people could know not who had killed whom. The hypocrites said that Ali has been killed. When the dust settled, people saw Amirul Momineen (a) mounted on his chest holding his beard, cutting off his head. Amirul Momineen (a) came to the Prophet with the severed head and his head was also bleeding and blood was dripping from his sword. He was saying: "I am the son of Abdul Muttalib, death is better than flight." The Holy Prophet (s) said: "O Ali, did you trick him?" He said: "Yes, battles depend on deceit." After that the Messenger of Allah (s) sent Zubair to Hubaira. Zubair killed him with a blow. Umar was asked to confront Zitar. When Zitar came before him, Umar took out an arrow and Zitar said: "What rule permits use of arrow in a duel?" If you are a man, take out your sword and let us fight a duel. If you shoot an arrow, I will slay all the enemies in Mecca." As soon as he heard this he fled from there and Zitar took his spear pursued him and poked it into his back, saying: "Remember, I caught you but didn't kill you. I have sworn that as far as possible, I will not kill anyone from Quraish." That is why Umar used to acknowledge his favor and when he obtained Caliphate, appointed him a governor.

When Abu Sufyan came to know that Amr was killed, he fled to Mecca without any delay. It is narrated that after his killing, the infidels continued the siege for fifteen or more days and Muslims were in difficult situation because of cold and shortage of rations. During those days the Messenger of Allah (s) displayed many miracles about increase in food as mentioned in the chapters of miracles. It is narrated through authentic chains of narrators from Imam Ali Reza (a) that Amirul

Momineen (a) said: We were busy in digging the trench in the company of the Prophet when Lady Fatima (s) brought a piece of bread for the Holy Prophet (s) he asked from where she had brought it and she said that she had cooked it for Hasan and Husain and from that she has also brought a piece for him. The Messenger of Allah (s) said: "This is the first thing I have eaten in three days." It is narrated that when the trench was being made and hunger overcame the Muslims, the Holy Prophet (s) asked for a handful of dates and spread a cloth and placed the dates on it. Then he had it announced to people to come and take breakfast. All the people of Medina gathered and ate to satiation, but still the dates spilled out. It is narrated that when the siege prolonged, Abu Sufyan said to Huyy bin Akhtab, "O Jew, where are your people?" Huyy came to Bani Quraiza and said: "Come out of the fort, you are still inside after breaking the treaty with Muhammad. Neither you remained with Muhammad nor joined the Quraish." Kaab said: "We will not come out till Quraish does not give us ten hostages, so that they may not leave without defeating Muhammad and strengthening our treaty. If we don't come out to help, it is possible Muhammad may have mercy on us and accept our treaty once again." Ibne Akhtab said: "This is nonsense, Quraish can never agree to this and neither will Muhammad have a league with you." Kaab said: "This is the misfortune of your advice. You run around with Quraish leaving us in our town at the mercy of Muhammad." Ibne Akhtab said: "By the covenant of Allah and Musa, if Quraish cannot subdue Muhammad, I will stay in the fort with you and bear all that you have to bear." Kaab said: "I will not change my view. We will support only if the Quraish sends us ten hostages, otherwise we will not leave the fort." At last Ibne Akhtab returned to Quraish with Kaab's reply. Abu Sufyan said: "This is the first trick. Naeem bin Masud had said the truth. I don't need these monkeys and pigs." When the siege intensified and hunger and fear began to bear heavily on them and hypocrites began to ridicule and threaten them as the Almighty Allah has said. And except for a few, all companions of the Prophet turned hypocrites, and the Holy Prophet (s) had predicted at the outset that Arab tribes will

come as a confederation and Jews would ditch them, at that time they will have to bear many difficulties but at last they would be successful. When Quraish arrived and the Jews broke their pledge, the hypocrites said: “Allah and Prophet had not promised us deceit.” Most hypocrites had houses around Medina. They said: “O Messenger of Allah (s), allow us to go to our homes as our houses are on the boundaries of Medina and we dread that enemies may resort to plunder.” Some said: “Let us run away from here and take refuge in villages, because all the promises of Muhammad have become invalid.” The Holy Prophet (s) appointed some men to patrol Medina at night. And Amirul Momineen (a) used to take rounds with the army the whole night in vigilance. He confronted any person from Quraish who was seen there. He crossed the trench and Quraish saw him but he didn't care about them. Most nights he stood praying the whole night and returned to his position in the morning. A Masjid of Amirul Momineen (a) is well known at that place. One, who goes there comes to know where the Imam used to pray. It is some distance from Masjid Fath in the direction of Masjid Aqiq. Thus when the Holy Prophet (s) saw that the prolonged siege was weighing heavily on his people, he went to Masjid Fath, which is situated on a hill and invoked the Almighty Allah as follows:

“O refuge of the trouble stricken and one, who accepts the supplication of the aggrieved, and one, who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people.”

Jibraeel came down and said: “The Almighty Allah has heard your entreaty and accepted your supplication and ordered the wind along with the angels to drive away the Quraish and their army. So the wind uprooted the tents of idolaters and all of them prepared to run away from there. Jibraeel informed the Prophet and he called for Huzaifah, who was sleeping with Ali (a) that is why he gave no reply. The Holy Prophet (s) called him again and received no reply. The third time Huzaifah said: “Here

I am, O Messenger of Allah (s).” The Holy Prophet (s) said: “I am calling you, but you don’t reply.” He said: “May my parents be sacrificed on you, I could not speak due to the severity of cold and hunger.” The Holy Prophet (s) said: “Go and find out the circumstances of Quraish and don’t do anything before returning to me. I have received divine information that the Almighty Allah has sent a sharp wind on them and they are running away.” Huzaifah said: “I am trembling of cold, how I can cross the trench?” At last he set out from there and by the miracle of the Holy Prophet (s) when he crossed the trench, he became so warm, as if he was in a heated bath. When he entered the army of Quraish, he saw a huge tent and he walked towards it. Huzaifah says: I saw that they had prepared a fire, which went off and on. When I looked carefully, it was Abu Sufyan’s tent. That accursed man was sitting near the fire and shivering of cold and saying: “O Quraish, if according to the view of Muhammad, we are fighting the folks of heavens, the fact is that we don’t have the power to fight the folks of heavens. If the confrontation is with folks of the earth we can do it.” Then he said: “Just make a thorough check so that a spy of Muhammad may not have infiltrated our camp.” Huzaifah says: “I was standing between Amr bin Aas and Muawiyah. I turned to my right and asked: “Who are you?” He said: “I am Amr bin Aas.” I turned to my left and asked: “Who are you?” He said: “I am Muawiyah.” I asked before anyone could ask me who I was. Then Abu Sufyan mounted his camel whose leg was tethered. If the Messenger of Allah (s) had not emphasized that I should not do anything before returning to him, I would have killed that accursed man. Then Khalid bin Walid said to Abu Sufyan: “It is better if I stay back to defend your weak ones.” He said: “Get ready and load your luggage.” Thus all loaded up their luggage and fled from there. In the morning the Holy Prophet (s) told the Muslims: “Don’t make a move yet.” But people disobeyed and all returned to Medina by sunrise and very few remained with him. It is narrated that during the Battle of Ahzab the Messenger of Allah (s) was standing on a hillock where Masjid Fath is located. It was a very cold and dark night. He asked: “Who will bring me

information about Quraish? Paradise will become incumbent on him.” No one volunteered. Imam Ja’far Sadiq (a) moved his hands and asked: “What can be more than that?” At last the Holy Prophet (s) asked: “Who is sleeping here?” Huzaifah said: “It is I.” The Holy Prophet (s) said: “You continued to hear me the whole night but did not reply? Come here.” Huzaifah arose and sought pardon and said that he could not reply due to cold and exhaustion. The Holy Prophet (s) said: “Go and listen to the conversation of Quraish and inform me about them. When Huzaifah started from there, the Holy Prophet (s) prayed: O Lord, protect him from all sides till You convey him back to me.” The Messenger of Allah (s) emphatically ordered Huzaifah not to do anything till he returned to him. So Huzaifah took his weapons and set out from there. Huzaifah says: At that time I neither felt hunger nor cold till I crossed the trench and Muslims and idolaters had gathered there. On the other hand the Messenger of Allah (s) was praying:

“O refuge of the trouble stricken and one, who accepts the supplication of the aggrieved, and one, who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people.”

Jibraeel came and said: “O Messenger of Allah (s), the Almighty Allah has accepted your supplication and saved you from the enemies. The Holy Prophet (s) sat down on his knees and untied his turban and began to weep: “I thank You for the mercy that You bestowed on me and my companions.” Then the Holy Prophet (s) said: “The Almighty Allah sent a wind upon them from the first sky carrying sharp stone particles and sent another wind from the fourth heaven containing big stones. Huzaifah says: When I crossed the trench, I saw fire lighted in the army of Quraish. And I saw that the infidel camp was being thrashed by a wind containing small particles of rock and sand. It put out the fire and uprooted the tents and their spears fell down. They covered their heads in order to escape the pebbles. Huzaifah sat down between two idolaters. Suddenly Satan stood

up among them in the form of an idolater chief and said: “O people, you have camped near a sorcerer and a liar (refuge of Allah!) This is not the year of camping. All the quadrupeds are dead and he cannot escape your clutches and he will be cornered if not this year, next year.” So before anyone could ask, Huzaifah took precedence to ask the names of those, who sat on both his sides. One said: I am Muawiyah. And another said: I am Suhail bin Amr. Huzaifah says: During that time, an army of the Almighty Allah came and began to rain huge stones upon them. Abu Sufyan leaped and mounted his beast screaming to the Quraish to load up soon. Talha said: “Muhammad has sent a terrible scourge on you.” He jumped and mounted his camel and called out to the Ashjai tribe to buck up.

Uyyana bin Hasan, Harith bin Auf Mazni and Aqra bin Habis ordered their respective tribesmen to flee and there was an apocalypse type of situation among them. Huzaifah witnessed all this and he returned to the Prophet and reported. It is mentioned in the miracles of the Prophet that after the idolaters ran away, he said: “They will never come to fight us. On the contrary we will go out to confront them.” And this is what happened.

It is narrated that in the Battle of Khandaq, Ibne Farqad Kanani shot an arrow to Saad bin Maaz and it pierced his hand cutting off his vein connecting to the head. Saad said: “May Allah burn you in Hell.” Much blood was lost and Saad became very weak. He held the vein and prayed: “O Lord, if there remains any life in this battle of Quraish, keep me also alive, so that I can fight them. Because I don’t like fighting with anyone as I like fighting those, who fight Allah and His Messenger. If the battles with Quraish are over, make this wound a cause of my martyrdom so that my eyes may be pleased with the killing of Bani Quraiza. So the bleeding stopped and his limbs got swelling. The Holy Prophet (s) pitched a tent for him and supervised his cure. At that juncture, the Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا إِذْ جَاؤُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ

“O you who believe, call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is seeing what you do. When they came upon you from above you and from below you.”¹

That is: Bani Quraiza, who resorted to deceit and tricks and threatened the companions of the Messenger of Allah (s).

وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ
الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا
﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا
وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ
يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۗ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ
النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۗ إِنَّ يُرِيدُونَ إِلَّا
فِرَارًا ﴿١٣﴾

“...and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken

¹ Surah Ahzab 33:9-10

with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive. And when a party of them said: O people of Medina, there is no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.” (Surah Ahzab 33:9-13)

Those were people, who said to the Messenger of Allah (s): Allow us to return to our homes that are in the suburbs of Medina. We fear that the Jews might attack them. And the Almighty Allah revealed this verse regarding them:

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۗ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾
 وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَفْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا
 تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ
 لَا يُولُونَ الْأَذْبَارَ ۗ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَنْ
 يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ
 إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ
 بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ
 اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِقِينَ مِنْكُمْ
 وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۗ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا
 ﴿١٨﴾ أَشْحَهَ عَلَيْكُمْ ۗ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ
 إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۗ فَإِذَا

ذَهَبَ الْخَوْفُ سَلْقُوكُمْ بِاللِّسِنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۗ
 أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۗ وَكَانَ ذَلِكَ عَلَى
 اللَّهِ يَسِيرًا ﴿١٩﴾

“Surely our houses are exposed; and they were not exposed; they only desired to fly away. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while. And certainly they had made a covenant with Allah before, (that) they would not turn (their) backs; and Allah’s covenant shall be inquired of. Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little. Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper. Allah knows indeed those among you who hinder others and those, who say to their brethren: Come to us; and they come not to the fight but a little, being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.” (Surah Ahzab 33:13-19)

These verses were revealed for so and so who said to Abdur Rahman bin Auf: Let us hand over Muhammad to Quraish and rejoin our people.

The Almighty Allah has described the believers along with the hardships that they bore during the Battle of the Trench (Khandaq) and He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا

“And when the believers saw the allies, they said: This is what Allah and His Apostle promised us, and Allah and His Apostle spoke the truth; and it only increased them in faith...”
(Surah Ahzab 33:22)

That is: Those hardships increased their faith.¹

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

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

“Of the believers are men who are true to the covenant, which they made with Allah...” (Surah Ahzab 33:23)

That is: They would definitely not flee:

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ

“...so of them is he who accomplished his vow...” (Surah Ahzab 33:23)

That is: Those people, who were martyred like Hamza and Ja'far bin Abu Talib.

وَمِنْهُمْ مَنْ يَنْتَظِرُ

¹ Biharul Anwar, Vol. 20, Pg. 216-232; Tafsir Safi, Vol. 6, Pg. 30; Nurur Thaqalayn, Vol. 4, Pg. 257; Tafsir Burhan, Vol. 6, Pg. 236.

“...and of them is he who yet waits...” (Surah Ahzab 33:23)

That is: Imam Ali (a), who was waiting for his martyrdom.¹

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ
الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿٢٥﴾

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

وَأَوْثَرْتُمْ أَرْضَهُمْ وَدَيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۚ وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

25- And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

26- And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

27- And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

¹ Biharul Anwar, Vol. 20, Pg. 232, Vol. 22, Pg. 277, Vol. 35, Pg. 409; Tafsir Burhan, Vol. 6, Pg. 240; Tafsir Safi, Vol. 6, Pg. 31.

Battle of Bani Quraiza

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ
الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿٢٥﴾

“And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting...” (Surah Ahzab 33:25)

...the one implied in the above verse is Ali Ibne Abi Talib (a).¹

And the following verses:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا
﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ
تَطُوتُهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

“And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.” (Surah Ahzab 33:26-27)

...are revealed about Bani Quraiza.

When the Holy Prophet (s) returned to Medina from the Battle of Ahzab, Lady Fatima (s) brought water, so that he may

¹ *Tafsir Safi*, Vol. 6, Pg. 33; *Tafsir Burhan*, Vol. 6, Pg. 241.

wash himself. The Prophet was about to enter the bathroom and the standard was not yet wrapped up when Jibraeel arrived and according to another report, he had not even dismounted and he was wearing a white turban whose ends hung upon his shoulders. The Prophet removed dust from his head and Jibraeel said: May Allah have mercy on you, you have disarmed, but your heavenly soldiers have not. We were in hot pursuit of the idolaters of Quraish and were driving them till we took them till Humraul Asad. Jibraeel says: O Messenger of Allah (s), the Almighty Allah orders you to recite the Asr prayer in the locality of Bani Quraiza. I will precede you and shake up their fort. The Holy Prophet (s) set out immediately and met Haritha bin Noman. He asked him about the situation. He said: "May my parents be sacrificed on you, Dahiya Kalbi is announcing that no one should pray the Asr prayer here, go and pray it at the Bani Quraiza locality." The Holy Prophet (s) said: "It is not Dahiya, it is Jibraeel." Then he called for Imam Ali (a) and told him to make the same announcement. Thus, all of them departed from Medina. Imam Ali (a) carried the big standard and preceded the army, which turned to Bani Quraiza. On that day the Holy Prophet (s) gave a black standard with a white flag, which was called Uqab (the eagle).

Martyrdom of Saad bin Maaz

After the flight and defeat of Quraish, Huyy bin Akhtab came and entered the fort of Bani Quraiza. And when Amirul Momineen (a) fixed the Islamic standard below the fort, Kaab bin Usaid saw them from the fort. He was reviling the Muslims and insulting the Prophet, but the Messenger of Allah (s) was not responding. It is that when they saw the Prophet, they remembered that the eliminator of Amr Ibne Abde Wudd was here. So a terrible fright overtook them. Prophet came near the fort mounted on an ass. Amirul Momineen (a) stepped forward to welcome him and he said: O Messenger of Allah (s), May my parents be sacrificed on you, don't go near the fort." The Holy Prophet (s) thought that it was perhaps because he did not want

him to hear any insult from them and the Prophet said: "When they see me, the Almighty Allah will humiliate them further and they will desist from whatever they are uttering. And like the Almighty Allah gave you power over Amr Ibne Abde Wudd, in the same way you will be helped over them. The Almighty Allah has helped me with awe and my awe is created in people from a distance of one month's journey. Thus when he came near the fort, he said: "O brothers of monkeys and pigs, O devotees of Satan; do you abuse me? When I come to avenge from a group, that day is very unfortunate for them." Kaab looked from the roof of the fort and said: O Abul Qasim, you never resorted to abuses like ignorant people." There were many date trees around the fort so there was no place for the army to camp there. The Holy Prophet (s) signed to the trees and they spread in the desert leaving an open field around the fort. The army camped there and laid siege to them for three days. During this period none of them came out and after three days, Ghazal bin Shamul came out and said: "O Muhammad, deal with us like you dealt with Bani Nuzayr. That is, give us security. You may take all our belongings and we shall leave this area." The Holy Prophet (s) said: "It is not possible till you don't leave the fort to enable me to do whatever I want." He returned and they stayed inside for some days till their women and children were restless due to the captivity. At last they came out. According to a report, the siege lasted for 25 days. The Holy Prophet (s) ordered their men to be tied up and they numbered 700. And their women were segregated from them. Aws tribesmen approached the Prophet and submitted that "they are our confederates and friends and they always helped us against the Khazraj. On the mediation of Abdullah bin Ubayy you forgave 700 armored and 300 unarmored men in a single day. We are not less than Ibne Ubayy." When they insisted too much, the Prophet said: "Do you agree that I appoint an arbitrator from your tribe and will you accept what he decides?" "Yes, whom do you appoint?" The Holy Prophet (s) said: "I appoint Saad bin Maaz." They agreed to this appointment and brought him on a stretcher. Members of Aws tribe gathered around him and said: "O Abu Amr, have mercy on

your friends and confederates as they have helped us in many engagements.” When they had argued much in their favor that noble man said: “The occasion is that Saad must not care for any criticism.” Aws began to scream in shock. “By Allah, Bani Quraiza is destroyed.” Women and children also began to wail. Finally when they were silenced, Saad said: “O Jews, do you accept my decision?” They said: “Yes, we do. And we hope for mercy from you.” Again Saad repeated his question. Again they replied in the affirmative. Saad turned to the Holy Prophet (s) with respect and asked him what his view was. The Holy Prophet (s) said: “O Saad, I will accept whatever you say.” Saad said: “Kill their men, captivate their women and children and distribute their animals among Muhajireen and Ansar.” According to another report, he asked the Prophet to restrict their lands and houses to the Muhajireen. The Holy Prophet (s) arose and said: “O Saad, you have issued the judgment that the Almighty Allah delivered at the seventh heaven. After that Saad’s tumor burst and he met his martyrdom according to his wish. His soul flew up to join the prophets and martyrs. Then by the command of the Prophet, the prisoners were brought to Medina and pits were dug up in Baqi. One by one, Jews were brought there to be eliminated. Huyy bin Akhtab asked Kaab bin Usaid: “What do you think are they doing with them?” He said, “Don’t you know that they are being executed one by one? So be patient and remain steadfast on your religion.” It was the turn of Kaab bin Usaid. His hands were tied to his neck and he was a handsome man. When the Messenger of Allah (s) saw him, he asked: “Did you not benefit from the advice of that scholar from Shaam, who said: I gave up wine and material pleasures and agreed to remain content with poverty and dates for the sake of the Prophet, who is about to rise. Who will rise from Mecca and relocate to Medina. Who lives on dried bread and some pieces of dates, rides an ass. There is redness in his eyes. There is a seal of prophethood between his shoulders. He carries his sword on his shoulders. He fights Jihad against every enemy. His kingdom will reach to all the corners of the world.” Kaab said: “It is right. He had said in this way only. If I had not feared that people will

deride me for being frightened of death, I would have indeed brought faith on you, but I have lived as a Jew and will die a Jew.” Thus he was eliminated. After that Huyy bin Akhtab was brought. The Messenger of Allah (s) asked: “O transgressor, did you see the power of Allah regarding yourself?” He replied: “I don’t condemn myself. I was only overcome by your enmity and I continued to make efforts to get rid of you, but one, who is not helped by Allah, is surely humiliated.” According to another report, he turned to the people and said: “O people whatever Allah decrees happens. This is the crop that the Almighty Allah has decreed for Bani Israel.” When he was brought to Amirul Momineen (a) that he may behead him, he said: “A noble is being executed by a noble.” The righteous kill the evil ones and vice versa. Woe be to the one, who is killed by the righteous. “You are right; after you have killed me, please don’t take off my garments.” Imam Ali (a) said: “Your clothes are unworthy of me.” He said: “Since you have allowed me to be clothed, may the Almighty Allah also keep you clothed.” And he put his head forward and was thrown among the dead fully dressed. According to another report all Bani Quraiza were killed but according to some reports, the Holy Prophet (s) killed ten men and distributed the others among the companions. It is narrated that during those three days, when the climate was cool, those Jews were executed and the Holy Prophet (s) had strongly emphasized that they must be supplied with fine food and potable water. He used to urge his men to behave with them nicely. Thus they were all executed, so the Almighty Allah revealed the following verses about this incident:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ
 وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

“And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.” (Surah Ahzab 33:26-27)

That is: From their forts.

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

“...and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.” (Surah Ahzab 33:26-27)¹

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكِ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

¹ Biharul Anwar, Vol. 20, Pg. 233.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبِينَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتَاهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

28- O Prophet, say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing.

29- And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

30- O wives of the prophet, whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy to Allah.

31- And whoever of you is obedient to Allah and His Apostle and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَإِنْ كُنْتُمْ تُرَدْنَ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

“O Prophet, say to your wives: If you desire this world’s life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; and if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.” (Surah Ahzab 33:28-29)

The cause of revelation of this verse was that when the Messenger of Allah (s) returned from the Battle of Khyber, and in that battle, the wealth of the progeny of Abul Haqiq had fallen into the hands of the Muslims, his (Prophet’s) wives said to His Eminence: Give us this property.

His Eminence said: According to the law of the Almighty Allah it would be distributed among the all Muslims.

The wives became enraged and said: Do you think that if you divorce us we would not get any good husband?

Allah, blessed and High, was also ashamed of this statement of the wives to the Prophet; and He commanded him to keep away from them. The Messenger of Allah (s) stayed away from them for 29 days and stayed in the rest house of Umme Ibrahim till they had one period and became purified after that. Then the following verses were revealed:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرَدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

وَإِنْ كُنْتُمْ تُرَدْنَ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

“O Prophet, say to your wives: If you desire this world’s life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; and if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.” (Surah Ahzab 33:28-29)

...in which wives of the Messenger of Allah (s) were given the choice of staying in marriage or take divorce.

The first one to rise up was Umme Salma, who said: I choose Allah and His Messenger. After her other wives stood up one by one and embraced the Messenger of Allah (s) affectionately and repeated the statement of Umme Salma and the Almighty Allah revealed the following verse:

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۗ وَمَنْ ابْتِغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

“You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what you give them, and Allah knows what is in your

hearts; and Allah is Knowing, Forbearing.” (Surah Ahzab 33:51)

Imam Ja’far Sadiq (a) says: Whoever becomes intimate with a woman, it is like his marriage and whoever keeps away from a woman, it is like his divorce.¹

The verse:

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۗ وَمِنْ ابْتِغَايَتِ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَءَ أَعْيُنُهُنَّ
وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

“You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.” (Surah Ahzab 33:51)

...is same as the verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

¹ *Mustadrakul Wasail*, Vol. 15, Pg. 310; *Biharul Anwar*, Vol. 22, Pg. 198.

“O Prophet, say to your wives: If you desire this world’s life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing;” (Surah Ahzab 33:28)

...which at the time of compilation was mentioned later.

The Almighty Allah has addressed the wives of the Prophet and He says:

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبِينَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ وَمَنْ
يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

“O wives of the prophet, whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy to Allah. And whoever of you is obedient to Allah and His Apostle and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.” (Surah Ahzab 33:30-31)

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

Their reward is double and their punishment is also double.

All of them would be interrogated on Judgment Day and rewarded or chastised according to their deeds.¹

Huraiz say that I asked Imam Ja’far Sadiq (a) regarding the verse:

¹ Biharul Anwar, Vol. 22, Pg. 199.

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ

“O wives of the prophet, whoever of you commits an open indecency, the punishment shall be increased to her doubly...”
(Surah Ahzab 33:30)

He said: ‘Fahisha’ implies coming out with arms.¹

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ
كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْحَاشِعِينَ وَالْحَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

33- And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and

¹ Nurus Thaqalayn, Vol. 4, Pg. 268; Tafsir Burhan, Vol. 6, Pg. 351.

keep up prayer, and pay the poor-rate, and obey Allah and His Apostle. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying.

34- And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

35- Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember— Allah has prepared for them forgiveness and a mighty reward.

Talha bin Zaid has narrated from Imam Ja'far Sadiq (a) from his foregatherers that regarding the verse:

وَلَا تَبْرَجْنَ تَبْرَجَ الْجَاهِلِيَّةِ الْأُولَىٰ

“...and do not display your finery like the displaying of the ignorance of yore...” (Surah Ahzab 33:33)

...he said: The second Ignorance would occur very soon after the first.¹

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

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 269; *Tafsir Burhan*, Vol. 6, Pg. 352; *Tafsir Safi*, Vol. 6, Pg. 41.

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)

This verse was revealed in the honor of the Messenger of Allah (s), Ali Ibne Abi Talib (a), Lady Fatima Zahra (s), Hasan and Husain (a) such that one day the Holy Prophet (s) was at the house of Umme Salma. He summoned Ali, Zahra, Hasan and Husain and took all them under his cloak and recited: O God, these are my Ahle Bayt regarding whom You have promised; O God, remove filth and impurity from them and make them purified.

Umme Salma heard the supplication of the Prophet and said: O Messenger of Allah (s), am I also included in Ahle Bayt?

He replied: No, you are not from Ahle Bayt, but I give you glad tiding that you are from the folks of Paradise.

Abul Jarud has narrated that Zaid, son of Imam Zainul Aabideen (a) said: My father said: Some ignorant and foolish people imagine that Ahle Bayt implies with wives of the Prophet. By God, whoever imagines thus is sinner and he has lied, because if it had implied the wives of His Eminence, instead of the word ‘ankumur rijs’ He would have used the word of ‘ankunnar rijs’ and instead of ‘yatharokum’, ‘yathharakunna’ should have been used as in the previous verses it was as such and in the verse:

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ

*“And keep in mind what is recited in your houses...”
(Surah Ahzab 33:34)*

...the feminine pronoun is used. On the basis of this, the verse of purification was revealed only for the Holy five and the wives of the Prophet are not included in this verse.¹

Revelation of the verse of purification

Ali Ibne Ibrahim says: Then the address to wives of the Prophet is cut off and the Ahle Bayt of the Messenger of Allah (s) are addressed, in which He says:

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)

Then it comes back to the wives of the Prophet and says:

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ
اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

“And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.” (Surah Ahzab 33:34)

After that He again returns to Ali and Aale Muhammad (a) and says:

¹ Biharul Anwar, Vol. 35, Pg. 206. Tafsir Burhan, Vol. 6, Pg. 374.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
 وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
 وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
 وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
 وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
 عَظِيمًا ﴿٣٥﴾

“Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember- Allah has prepared for them forgiveness and a mighty reward.”
(Surah Ahzab 33:35)¹

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
 لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
 ضَلَالًا مُبِينًا ﴿٣٦﴾

¹ *Tafsir Burhan*, Vol. 6, Pg. 286; *Nurus Thaqlayn*, Vol. 4, Pg. 277; *Tafsir Safi*, Vol. 6, Pg. 41.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
 زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ
 وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ ^ط زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا
 لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
 مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

36- And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.

37- And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

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

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
 يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter...” (Surah Ahzab 33:36)

The cause of revelation of this verse was that the Messenger of Allah (s) sent proposal of Zaid bin Haritha for Zainab binte Jahash Asadi from the Bani Asad bin Khuzaima tribe, who was his cousin. Zainab said: O Messenger of Allah (s), give me some time to discuss this with my family. At that point was revealed the above verse:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونَ لَهُمُ الْخِيَرَةُ

“And it behoves not a believing man and a believing woman that they should have any choice...when Allah and His Apostle have decided a matter...” (Surah Ahzab 33:36)

After the revelation of this verse, Zainab said: O Messenger of Allah (s), my affairs and choice is in your hands and she agreed to marry Zaid and His Eminence married her to Zaid. Zainab remained married to Zaid for a period of time till one day they had an argument regarding a point and they came to His Eminence. When the glance of His Eminence fell on Zainab, he was amazed at her beauty. Zaid said: O Messenger of Allah (s), allow me to divorce Zainab since she always behaves arrogantly to me and causes distress through her words.

The Messenger of Allah (s) said: Have fear of God, take care of her and do a good turn to her. However, Zaid divorced her and after the completion of her waiting period, the Almighty Allah revealed a verse regarding her marriage to the Prophet:

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا

“But when Zaid had accomplished his want of her, We gave her to you as a wife...” (Surah Ahzab 33:37)

That is: After Zaid fulfilled his need through that lady and divorced her, We gave her in marriage to you.¹

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

40- Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets; and Allah is cognizant of all things.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

“Muhammad is not the father of any of your men...” (Surah Ahzab 33:40)

This verse was revealed regarding Zaid bin Haritha. Quraish said that Muhammad forbids us from marrying the wives of our sons, but himself has married the wife of Zaid. So the Almighty Allah said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

“Muhammad is not the father of any of your men...” (Surah Ahzab 33:40)

That is: That day He said: Muhammad is not the father of Zaid.

¹ Tafsir Safi, Vol. 6, Pg. 46; Nurus Thaqlayn, Vol. 4, Pg. 280; Tafsir Burhan, Vol. 6, Pg. 286.

وَخَاتَمَ النَّبِيِّينَ

“...and the seal of the prophets...” (Surah Ahzab 33:40)

That is: There is no prophet after Muhammad (s).¹

﴿٤٥﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

﴿٤٦﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

﴿٤٧﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا

﴿٤٨﴾ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ

﴿٤٨﴾ وَكَفَى بِاللَّهِ وَكِيلًا

45- O Prophet, surely We have sent you as a witness, and as a bearer of good news and as a warner.

46- And as one inviting to Allah by His permission, and as a light-giving torch.

47- And give to the believers the good news that they shall have a great grace from Allah.

48- And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

¹ Biharul Anwar, Vol. 22, Pg. 218; Nurus Thaqlayn, Vol. 4, Pg. 283; Tafsir Burhan, Vol. 6, Pg. 289.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾
 وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ
 بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ الْكَافِرِينَ
 وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا
 ﴿٤٨﴾

“O Prophet, surely We have sent you as a witness, and as a bearer of good news and as a warner, And as one inviting to Allah by His permission, and as a light-giving torch. And give to the believers the good news that they shall have a great grace from Allah. And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.” (Surah Ahzab 33:45-48)

These verses were revealed in Mecca five years before Hijra and this is the proof that the writing of Quran is not according to its revelation.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا
 مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ عَمَّكَ وَبَنَاتٍ عَمَّاتِكَ
 وَبَنَاتٍ خَالَكَ وَبَنَاتٍ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً
 مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
 خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ

فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

50- O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her—specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

The Almighty Allah has addressed His Prophet and says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ
 وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ

“O Prophet, surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war...” (Surah Ahzab 33:50)

That is: From the war booty.

وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ
الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

“...and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet...” (Surah Ahzab 33:50)

The cause of revelation was that a lady from Ansar beautified herself and came to the Holy Prophet (s); she presented herself to the Prophet saying: O Messenger of Allah (s), I present myself to you; if you are inclined to me, I am at your disposal.

Ayesha objected to this woman saying: May God make you ugly that you are presenting yourself to men.

The Holy Prophet (s) said: Shut up, as this lady is pious. May God have mercy on the Ansar people; their men supported me and their ladies express love and affection for me. Then he told that lady: You may go now, I am waiting for divine revelation. After that the Almighty Allah revealed this verse:

وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ
يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ

“...and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- especially for you, not for the (rest of) believers...” (Surah Ahzab 33:50)

That is: Gifting is not allowed for anyone, except the Messenger of Allah (s).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَّا هُنَا وَلَكِنَّ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكَحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾
لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّعِينَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

53- O you who believe, do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished— but when you are invited, enter, and when you have taken the food, then disperse— not seeking to listen to talk; surely this

gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

54- *If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.*

55- *There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.*

56- *Surely Allah and His angels bless the Prophet; O you who believe, call for (Divine) blessings on him and salute him with a (becoming) salutation.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
إِلَىٰ طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاهُ

“O you who believe, do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished...” (Surah Ahzab 33:53)

The reason for revelation of this verse was that when the Messenger of Allah (s) married Zainab binte Jahash, he wanted to arrange a feast and invite the companions for dinner. After eating the companions continued to sit there and chat among themselves, whereas His Eminence desired them to depart and leave him in the privacy of home. So Allah, the Mighty and Sublime sent down this verse: “O you who believe, do not enter the houses of the Prophet unless permission is given to you”, as

before this they were entering without even seeking permission and this verse restrained them from this act.¹

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ
بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

“...and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.” (Surah Ahzab 33:53)

The cause of revelation of this verse was that when the Almighty Allah revealed the following verse:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers...” (Surah Ahzab 33:6)

...and it became unlawful for the Muslims to marry the wives of the Prophet after his passing away, Talha was enraged and he said: Muhammad has made his wives unlawful for us after his death while he marries our women. If the Almighty Allah makes Muhammad die, we would also do this and that. At that point the Almighty Allah revealed this verse:

¹ *Tafsir Burhan*, Vol. 6, Pg. 299; *Nurus Thaqlayn*, Vol. 4, Pg. 297; *Tafsir Safi*, Vol. 6, Pg. 60.

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ
 بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ
 تَبَدُّوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

“...and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah. If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.” (Surah Ahzab 33:53-54)¹

After that He allows some people to enter without taking permission and He says:

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ
 إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ
 أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

﴿٥٥﴾

“There is no blame on them in respect of their fathers, nor their brothers, nor their brothers’ sons, nor their sisters’ sons nor their own women, nor of what their right hands possess; and (O women) be careful of (your duty to) Allah; surely Allah is a witness of all things.” (Surah Ahzab 33:55)

After that He mentions the merits that the Almighty Allah bestowed to His Messenger (s) and says:

¹ *Tafsir Safi*, Vol. 6, Pg. 61; *Nurus Thaqlayn*, Vol. 4, Pg. 298; *Tafsir Burhan*, Vol. 6, Pg. 302.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Surely Allah and His angels bless the Prophet; O you who believe, call for (Divine) blessings on him and salute him with a (becoming) salutation.” (Surah Ahzab 33:56)

﴿٥٦﴾ وَسَلِّمُوا تَسْلِيمًا

“...and salute him with a (becoming) salutation.” (Surah Ahzab 33:56)

That is submission to the mastership of the Prophet and what he has brought.¹

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ
لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ
احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

57- Surely (as for) those, who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.

58- And those, who speak evil things of the believing men and the believing women without their having

¹ Tafsir Burhan, Vol. 6, Pg. 307; Nurus Thaqalayn, Vol. 4, Pg. 300.

earned (it), they are guilty indeed of a false accusation and a manifest sin.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

“Surely (as for) those, who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.” (Surah Ahzab 33:57)

This verse is about one, who usurped the rights of Amirul Momineen (a), who seized the right of Lady Fatima Zahra (s) and caused distress to her.

Although the Messenger of Allah (s) said: Whoever causes distress to Fatima during my lifetime is like one, who causes distress to her after my passing away; and whoever causes distress to her after my passing away is like one, who caused distress to her during my lifetime. Whoever causes distress to her has in fact caused distress to me. And whoever caused distress to me has indeed caused distress to the Almighty Allah and that is the statement of Allah that He says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

“Surely (as for) those, who speak evil things of Allah and His Apostle.” (Surah Ahzab 33:57)¹

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

¹ Biharul Anwar, Vol. 17, Pg. 27; Tafsir Safi, Vol. 6, Pg. 66; Nurus Thaqlayn, Vol. 4, Pg. 305.

“And those, who speak evil things of the believing men and the believing women...” (Surah Ahzab 33:58)

That is: Imam Ali (a) and Lady Fatima Zahra (s).

﴿٥٨﴾ بَغِيرَ مَا كَتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

“...without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.” (Surah Ahzab 33:58)

This rule is applicable for all the people.¹

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

59- O Prophet, say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

Verse of Hijab

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

¹ Tafsir Safi, Vol. 6, Pg. 67; Tafsir Burhan, Vol. 6, Pg. 305.

“O Prophet, say to your wives and your daughters and the women of the believers that they let down upon them their over-garments...” (Surah Ahzab 33:59)

The context of revelation of this verse was that the ladies went out to the Masjid and prayed behind the Messenger of Allah (s); and when it was dark and they came for the Maghrib and Isha prayer youths sitting on their path used to harass them. The Almighty Allah revealed the following verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

“O Prophet, say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.” (Surah Ahzab 33:59)¹

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي
الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

مَلْعُونِينَ ۗ أَئِنَّمَا تَقْفُوا أَخَذُوا وَقَتَّلُوا تَقْتِيلًا ﴿٦١﴾

60- If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while.

¹ Biharul Anwar, Vol. 22, Pg. 190.

61- Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

“If the hypocrites and those in whose hearts is a disease...” (Surah Ahzab 33:60)

That is: There is doubt and uncertainty in their hearts.

وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لِنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ

“...and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors...” (Surah Ahzab 33:60)

This verse is regarding the hypocrites from among the people, who lived in Medina and always distressed the Messenger of Allah (s) through their words; and when His Eminence wanted to go out for a battle, they spread propaganda of fear of among people about death or captivity and Muslims were aggrieved; they complained to the Messenger of Allah (s). In this verse Allah, blessed and High commanded the Prophet by the statement: “but for a little while” that they would soon be expelled from Medina.¹

مَلْعُونِينَ ۖ أَيَنَّمَا تُقْفَعُوا أَخَذُوا وَقَتُّلُوا تَقْتِيلًا ﴿٦١﴾

“Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.” (Surah Ahzab 33:61)

¹ Tafsir Burhan, Vol. 6, Pg. 315; Nurus Thaqlayn, Vol. 4, Pg. 307.

They would be cursed everywhere and wherever they are found they would be arrested and put to death in a terrible manner.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the meaning of ‘Cursed’: Cursing them became obligatory. After the curse the Almighty Allah says: They would be accosted wherever they are seen and they would be put to death.¹

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ ﴿٦٦﴾

66- *On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Apostle!*

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ

“On the day when their faces shall be turned back into the fire...” (Surah Ahzab 33:66)

It is allusion to those, who usurped the rights of Aale Muhammad (a).

يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

“...they shall say: O would that we had obeyed Allah and obeyed the Apostle!” (Surah Ahzab 33:66)

That is: Alas, if I had only obeyed the Messenger of Allah (s) regarding Amirul Momineen Ali (a)!

¹ Biharul Anwar, Vol. 22, Pg. 70.

﴿٦٧﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

﴿٦٨﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا

67- *And they shall say: O our Lord, surely we obeyed our leaders and our great men, so they led us astray from the path.*

68- *O our Lord, give them a double punishment and curse them with a great curse.*

﴿٦٧﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

“And they shall say: O our Lord, surely we obeyed our leaders and our great men, so they led us astray from the path.” (Surah Ahzab 33:67)

It implies those two individuals one of them was the leader of his community and the other an aged man, who initiated oppression on Aale Muhammad (a) and usurped their rights.

﴿٦٧﴾ فَأَضَلُّونَا السَّبِيلَا

“...so they led us astray from the path;” (Surah Ahzab 33:67)

That is they deviated us from the path of Paradise.

Path (*Sabeel*) implies Amirul Momineen (a). Then they would say:

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

“O our Lord, give them a double punishment and curse them with a great curse.” (Surah Ahzab 33:68)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا

قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

69- O you who believe, be not like those, who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ

مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

“O you who believe, be not like those, who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.” (Surah Ahzab 33:69)

That is: They are having a great rank in the view of the Almighty Allah.

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: Bani Israel say: Musa did not have what other men had. And they made this allegation as Musa bathed in a place away from the sight of people. This went on till one day Musa (a) undressed by a stream and kept his garments on a rock and began to bathe. The Almighty Allah told the rock to run away from Musa, and Musa was compelled to chase it; as a result of which Bani Israel were able to view his genitals and conclude that it was an allegation. So, this verse is regarding this same issue:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ

“O you who believe, be not like those, who spoke evil things of Musa...” (Surah Ahzab 33:69)¹

The infallible (a) says: The Almighty Allah says: O those, who believe don't distress the Messenger of Allah (s) regarding Amirul Momineen Ali (a) and the Holy Imams (a) just as they distressed Musa (a) and the Almighty Allah kept him secure; away from the statements of the hypocrites.²

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا
جَهُولًا ﴿٧٢﴾

¹ Mustadrakul Wasail, Vol. 1, Pg. 386; Biharul Anwar, Vol. 13, Pg. 8; Qisasul Anbiya, Jazaeri, Pg. 217; Nurus Thaqlayn, Vol. 4, Pg. 308; Tafsir Burhan, Vol. 6, Pg. 316.

² Biharul Anwar, Vol. 13, Pg. 12, Vol. 23, Pg. 302; Nurus Thaqlayn, Vol. 4, Pg. 308; Tafsir Burhan, Vol. 6, Pg. 316.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيُثِيبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

﴿٧٣﴾

70- *O you who believe, be careful of (your duty to) Allah and speak the right word.*

71- *He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success.*

72- *Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant.*

73- *So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

“O you who believe, be careful of (your duty to) Allah and speak the right word,” (Surah Ahzab 33:70)

‘Sadeed’ is in the meaning of correct/true/right.

Abu Basir narrates that Imam Ja’far Sadiq (a) said in the exegesis of this verse:

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ

“...and whoever obeys Allah and His Apostle...” (Surah Ahzab 33:71)

...that it is regarding Wilayat of Ali and the Holy Imams (a) after him.

﴿ ٧١ ﴾ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“...he indeed achieves a mighty success.” (Surah Ahzab 33:71)

That is whoever obeys Allah and His messenger regarding the Wilayat of Ali (a) and the Imams after him, would be successful. By God, this verse was revealed like this.¹

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلْنَهَا

“Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it...” (Surah Ahzab 33:72)

He says: ‘Amanat’ implies Imamate and commands and prohibitions and its proof is the statement of the Almighty Allah regarding the Holy Imams (a) that:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Surely Allah commands you to make over trusts to their owners...” (Surah Nisa 4:58)

¹ Tafsir Safi, Vol. 6, Pg. 72.

That is: Imamate; thus trust is in fact Imamate, which was presented to the heavens, earth and the mountains and they refused to carry that responsibility.

He says: They refused to call towards Imamate or that they feared to carry this burden:

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ

“...and man has turned unfaithful to it; surely he is unjust, ignorant;” (Surah Ahzab 33:72)

That is: So and so accepted it.

إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

“...surely he is unjust, ignorant; (the aim of presenting the trust was) so Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.” (Surah Ahzab 33:72-73)¹

¹ *Tafsir Safi*, Vol. 6, Pg. 74; *Nurus Thaqlayn*, Vol. 4, Pg. 268; *Tafsir Burhan*, Vol. 6, Pg. 321.

Exegesis of Surah Saba

34- Surah Saba was revealed in Mecca and it comprises of 54 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ
فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ
وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ
عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي
الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

1- (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.

2- He knows that, which goes down into the earth and that, which comes out of it, and that, which comes down from the heaven and that, which goes up to it; and He is the Merciful, the Forgiving.

3- And those, who disbelieve say: The hour shall not come upon us. Say: Yea, by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ
الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا
يَلْجُ فِي الْأَرْضِ

“(All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware. He knows that, which goes down into the earth...” (Surah Saba 34:1-2)

What goes into the earth and what comes down from the heavens (that is: rain).

وَمَا يَخْرُجُ مِنْهَا

“...and that, which comes out of it...” (Surah Saba 34:2)

And what grows up from the earth like the trees and grasses (crops).

وَمَا يَعْرُجُ فِيهَا

“...and that, which goes up to it...” (Surah Saba 34:2)

That is: From the deeds of people.

After that the Almighty Allah has quoted the statements of the materialists and says:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ
عَالِمِ الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا

فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ



“And those, who disbelieve say: The hour shall not come upon us. Say: Yea, by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book,” (Surah Saba 34:3)¹

Hisham has narrated from Imam Ja’far Sadiq (a) that he said: The first thing that the Almighty Allah created was the Pen and He said to it: Write. So it wrote whatever had occurred before and what would occur till Judgment Day.²

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ
وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبئُكُمْ إِذَا مُرِّفْتُمْ كُلَّ
مُمَّرِقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

6- And those to whom the knowledge has been given see that, which has been revealed to you from your Lord,

¹ Tafsir Burhan, Vol. 6, Pg. 324.

² Biharul Anwar, Vol. 54, Pg. 316; Tafsir Burhan, Vol. 6, Pg. 324; Tafsir Safi, Vol. 6, Pg. 80; Nurus Thaqlayn, Vol. 4, Pg. 315.

that is the truth, and it guides into the path of the Mighty, the Praised.

7- And those, who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

8- He has forged a lie against Allah or there is madness in him. Nay, those who do not believe in the hereafter are in torment and in great error.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ

“And those to whom the knowledge has been given see that, which has been revealed to you from your Lord, that is the truth...” (Surah Saba 34:6)

The pronoun ‘huwa’ is Amirul Momineen (a), who testified about the Messenger of Allah (s) and what was revealed on him; then the Almighty Allah has quoted the statement of the heretics:

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُبَيِّنُ لَكُمْ إِذَا مَرَّكُمْ
كُلُّ مَمَرٍّ

“And those, who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering...” (Surah Saba 34:7)

That is: We were dead and turned to dust.

إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

“...you shall then be most surely (raised) in (to) a new creation?” (Surah Saba 34:7)

They were amazed how the Almighty Allah would bring them out as a new creation.

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ

“He has forged a lie against Allah or there is madness in him.” (Surah Saba 34:8)

‘Jina’ is in the meaning of insanity and the Almighty Allah has refuted them, saying:

بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ



“Nay, those who do not believe in the hereafter are in torment and in great error.” (Surah Saba 34:8)

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۗ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۗ

وَأَلْنَا لَهُ الْحَدِيدَ ﴿١٠﴾

10- And certainly We gave to Dawood excellence from Us: O mountains, sing praises with him, and the birds; and We made the iron pliant to him.

The Almighty Allah remembers Prophet Dawood (a) and says:

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۗ يَا جِبَالُ أَوِّبِي مَعَهُ

“And certainly We gave to Dawood excellence from Us: O mountains, sing praises with him...” (Surah Saba 34:10)

That is: Recite praises of the Almighty Allah with him.

وَالطَّيْرَ ۖ وَأَلْنَا لَهُ الْحَدِيدَ ﴿١٠﴾

“...and the birds; and We made the iron pliant to him,” (Surah Saba 34:10)

Whenever Dawood (a) travelled into the forest, he recited the Zabur, mountains, birds and beasts also recited divine glorifications and the Almighty Allah made the iron soft in his hands as if it were wax in such a way that he could shape whatever he liked through it.

Imam Ja'far Sadiq (a) says: Go out in pursuit of your needs on Tuesday, because it is that day when the Almighty Allah made the iron pliant for Dawood (a).¹

أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدَّرَ فِي السَّرْدِ ۖ وَأَعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

11- Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.

أَنْ أَعْمَلَ سَابِغَاتٍ

¹ Wasailush Shia, Vol. 11, Pg. 353; Biharul Anwar, Vol. 14, Pg. 3 & Vol. 56, Pg. 41; Dawaat Rawandi, Pg. 293; Qisasul Anbiya, Jazaeri, Pg. 336; Makarimul Akhlaq, Pg. 240; Misbah, Kafami, Pg. 183; Nurur Thaqalayn, Vol. 4, Pg. 315; Tafsir Safi, Vol. 6, Pg. 81; Tafsir Burhan, Vol. 6, Pg. 325.

“Saying: *Make ample (coats of mail)...*” (Surah Saba 34:11)

‘Saabighaat’ implies coats of mail.

وَقَدَّرَ فِي السَّرْدِ

“...and assign a time to the making of coats of mail...” (Surah Saba 34:11)

Pegs placed in the rings of the armor.

وَأَعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

“...and do good; surely I am seeing what you do.” (Surah Saba 34:11)

And perform good deeds as I see what you do.¹

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۚ وَأَسَلْنَا لَهُ عَيْنَ الْقَظْرِ ۚ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۚ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِن عَذَابِ السَّعِيرِ ﴿١٢﴾

12- And (We made) the wind (subservient) to Sulaiman, which made a month’s journey in the morning and a month’s journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those, who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.

¹ Tafsir Burhan, Vol. 6, Pg. 325.

وَلِسُلَيْمَانَ الرِّيحَ غَدُوَهَا شَهْرًا وَرَوَاحَهَا شَهْرًا

“And (We made) the wind (subservient) to Sulaiman, which made a month’s journey in the morning and a month’s journey in the evening...” (Surah Saba 34:12)

The wind carried the throne of Sulaiman (a) every day and night to a distance of one month’s journey.

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

“...and We made a fountain of molten copper to flow out for him...” (Surah Saba 34:12)

وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۗ وَمَنْ يَرِغْ مِنْهُمْ
عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

“...and of the jinn there were those, who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.” (Surah Saba 34:12)

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ
رَاسِيَاتٍ ۗ اعْمَلُوا آلَ دَاوُدَ شُكْرًا ۗ وَقَلِيلٌ مِّنْ عِبَادِيَ
الشَّاكِرِينَ ﴿١٣﴾

13- They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give

thanks, O family of Dawood, and very few of My servants are grateful.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ

“They made for him what he pleased of fortresses and images...” (Surah Saba 34:13)

...on the surface of the trees.

وَجِفَانٍ كَالْجَوَابِ

“...and bowls (large) as watering-troughs...” (Surah Saba 34:13)

That is: ‘Jafoon’, which is like a huge pail.

وَقُدُورٍ رَاسِيَاتٍ

“...and cooking-pots that will not move from their place....” (Surah Saba 34:13)

‘Raasiyaat’ implies that they are stable and fixed in their places. After that He says:

اعْمَلُوا آلَ دَاوُودَ شُكْرًا

“...give thanks, O family of Dawood!” (Surah Saba 34:13)

That is: O children of Dawood; give thanks for things you have not thanked for; then He said:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿١٣﴾

“...and very few of My servants are grateful.” (Surah Saba 34:13)¹

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ
تَأْكُلُ مِنْسَأَتَهُ ۗ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

14- But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

Death of Prophet Sulaiman (a)

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ
تَأْكُلُ مِنْسَأَتَهُ

“But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff...” (Surah Saba 34:14)

According to reliable chain of narrators, it is narrated from Imam Muhammad Baqir (a) that Sulaiman (a) had ordered Jinns to make a mosque of mirror and put it in the river. Jinns continued to construct that mosque and only a few days remained for its completion, when Sulaiman entered and taking

¹ Nurus Thaqlayn, Vol. 4, Pg. 315.

support of the staff was reciting Zabur while the Shaitans were busy around him. Sulaiman (a) was watching them and they were looking at him. Suddenly Sulaiman saw a young man in the corner. He asked, “Who are you?”

He replied, “I am the one, who doesn’t accept bribe nor do I fear any King. I am the Angel of death.” And in that same position he took away the soul of Sulaiman (a). People saw him in the same position and he was like this for one year. The Jinns were busy in their work and did not dare to check the condition of Sulaiman (a) nor did they see any change in him until Allah sent white ants and they ate the staff from inside and he collapsed.

Due to this the Jinns thanked the white ants and wherever white ants occur they provide for them water and mud. When Sulaiman expired Shaitan wrote a book of magic. He also wrote at the back of the book that this book is the one, which Asif bin Barkhiya wrote for Sulaiman and in it is the treasure and wealth of knowledge. In it he wrote that if any person wants such and such work done he should perform this magic. He buried that book under the body of Sulaiman; then took it out for the people to see. The unbelievers remarked: Sulaiman ruled over us through magic expounded in this book.

The believers said that he was a servant of Allah and His Prophet, and whatever he did was under authority of Prophethood and due to power of Allah.¹

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِهُمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۚ
كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ



¹ *Biharul Anwar*, Vol. 14, Pg. 139; *Nurus Thaqlayn*, Vol. 4, Pg. 326; *Tafsir Burhan*, Vol. 6, Pg. 329.

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِيْ اُكْلٍ حَمِيْطٍ وَّاَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٦﴾

ذٰلِكَ جَزٰىنٰهُمْ بِمَا كَفَرُوْا ۗ وَهَلْ يُجٰزِيْ اِلَّا الْكٰفِرُوْنَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا
فِيْهَا السِّيْرَ ۗ سَيِّرُوْا فِيْهَا لَيَالِيْ وَاَيَّامًا اٰمِنِيْنَ ﴿١٨﴾

15- Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

16- But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

17- This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

18- And We made between them and the towns, which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

لَقَدْ كَانَ لِسَبَآ فِيْ مَسْكِنِهِمْ آيَةٌ ۗ جَنَّتَانِ عَن يَمِيْنٍ وَشِمَالِ

“Certainly there was a sign for Saba in their abode; two gardens on the right and the left...” (Surah Saba 34:15)

Ali Ibne Ibrahim has narrated that Sulaiman (a) commanded his army to construct a gulf from the fresh water sea to India and they built a dam of stone and lime through, which canals supplied water to the Kingdom of Sabah. This dam had ducts at regular intervals and by opening and closing the ducts, water supply was regulated to any given town of the Sabah Kingdom. On both sides of the city were flourishing orchards comprising of an area of ten days' travel. The orchards were thick with trees laden with fruits and decked with flowers. If one travelled from one side to the other he would not be able to see the sun for ten days at a stretch. When the inhabitants of this flourishing kingdom began to transgress, disobey the commands of their Lord, not heed the advice of righteous people and not desist from their evil deeds the Almighty sent giant rats that began to dig at the dam and remove huge stones from it, tossing them aside, though each stone was so heavy that even a strong and healthy man could not lift it. Witnessing such a scenario many people fled the city leaving behind their belongings and properties. The rats continued to dig at the dam till it was leveled and flooded the country. The flood destroyed the city, uprooted the trees carrying them away as mentioned by Allah in the description of Sabah.

Thus the Almighty Allah informs about this in the following verse:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ
 وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ
 وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ

“Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of

which the rush could not be withstood...” (Surah Saba 34:15-16)

‘Seel al-iram’ implies a powerful torrent.

وَبَدَّلْنَا هُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ

“...and in place of their two gardens We gave to them two gardens yielding bitter fruit...” (Surah Saba 34:16)

‘Akalin Khameet’ is a thorny tree.

وَأَثَلٍ

“...and (growing) tamarisk...” (Surah Saba 34:16)

It is a tree having bitter gum without fruits.

وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۗ^ط
وَهَلْ نَجَازِي إِلَّا الْكُفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى
الَّتِي بَارَكْنَا فِيهَا

“...and a few lote-trees. This We requited them with because they disbelieved; and We do not punish any but the ungrateful. And We made between them and the towns, which We had blessed...” (Surah Saba 34:16-18)

That is: In Mecca.¹

¹ Biharul Anwar, Vol. 14, Pg. 143; Tafsir Safi, Vol. 6, Pg. 90.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ



20- *And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.*

The Satans wailed on the day of Ghadeer

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ



“And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.” (Surah Saba 34:20)

Ibne Sinan has narrated from Imam Ja’far Sadiq (a) that he said: When the Almighty Allah commanded His Messenger to appoint Ali (a) as the chief of believers on the people, as He says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

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

The Messenger of Allah (s) said regarding Ali (a) in Ghadeer Khum: Of whomsoever I am the master, this Ali is also his master. So, the Satans came to the great Satan while there was dust on their heads. Iblis asked: What’s wrong?

They replied: This man has tied a knot today that would not be untied till Judgment Day.

Iblis asked: It is not as such. There are around him fellows, who would break that pledge. So, the Almighty Allah revealed the following verse on His Messenger:

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ



“And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.” (Surah Saba 34:20)¹

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۗ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾

21- And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things.

22- Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them anyone to back (Him) up.

¹ Biharul Anwar, Vol. 6, Pg. 185 & Vol. 37, Pg. 119; Tafsir Burhan, Vol. 6, Pg. 337; Tafsir Safi, Vol. 6, Pg. 94.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ

“And he has no authority over them...” (Surah Saba 34:21)

It refers to Iblis.

إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

“...but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things.” (Surah Saba 34:21)

After that the Almighty Allah argues against the idol-worshippers saying:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا

“Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either...” (Surah Saba 34:22)

...in which the pronoun of ‘in either’ refers to the heavens and the earth.

مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾

“...nor have they any partnership in either, nor has He among them anyone to back (Him) up.” (Surah Saba 34:22)

That is: They are not partners in creating either the heavens or the earth; and they have not even co-operated in their creation.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۗ قَالُوا الْحَقَّ ۗ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

23- And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

“And intercession will not avail aught with Him save of him whom He permits.” (Surah Saba 34:23)

On Judgment Day, none of the prophets or messengers would have the right to intercede for anyone, except those, whom the Almighty Allah would permit, other than the Messenger of Allah (s) whom the Almighty Allah gave permission before Judgment Day to intercede and intercession is for him and the Imams from his descendants and after that the other prophets and messengers.¹

Abul Abbas Mukabbir says: I was with Imam Muhammad Baqir (a) when a person, Abu Aiman arrived to meet the Imam and said: O Abu Ja'far, people have become arrogant and they claim that intercession of the Holy Prophet (s) is sufficient for

¹ Nurus Thaqalayn, Vol. 4, Pg. 334; Tafsir Burhan, Vol. 6, Pg. 339.

the mercified nation (*Ummate Marhooma*). His Eminence was deeply infuriated and the signs of his anger were apparent on his face. He said: Woe be on you, O Abu Aiman, how do these people, who commit sins, act on their lusts, consume every unlawful thing and trespass on the property and honor of others think that they are eligible for intercession of Prophet. Of course, one should know that there is no one from the former or the latter, but that he is needful of the intercession of Muhammad (s) and his progeny and it is for the Prophet to intercede for his nation and we would intercede for our Shia and they would also intercede for their Ahle Bayt in such a way that a believer person would be able to intercede for number of people equal to the Rabia and Mudhir tribes¹ in the court of the Almighty Allah. So much so that the believers would also intercede for his servant saying: O God, he fulfilled the rights of my servitude in winter as well as summer.²

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

حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۗ قَالُوا
الْحَقُّ ۗ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

“Until when fear shall be removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.” (Surah Saba 34:23)

Since the folks of the heavens had not heard any divine revelation from the day of the ascent of Prophet Isa (a) till the

¹ The population of Rabia and Mudhir tribes was huge and the number of people that a believer would be able to intercede for on Judgment Day is compared to that; that is: a believer would be able intercede for a large number of people, whose number only God knows.

² *Biharul Anwar*, Vol. 8, Pg. 38; *Tafsir Burhan*, Vol. 6, Pg. 339.

day of the proclamation of prophethood of His Eminence, Muhammad (s), now when the Almighty Allah sent Jibraeel to Muhammad (s), the folks of the heavens heard the sound of divine revelation just as the sound of falling of iron on a rock is heard; so all of them were shaken. After revelation was complete, Jibraeel descended and met all the folks of the heavens, all their worries and fears were dispelled. They gathered and asked each other: What did your Lord say? They replied: God said the truth, and He is High and Great.¹

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ
﴿٢٦﴾

26- Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا

“Say: Our Lord will gather us together, then will He judge between us...” (Surah Saba 34:26)

That is: He would between us.

بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

“...with the truth; and He is the greatest Judge, the All-knowing.” (Surah Saba 34:26)

¹ Biharul Anwar, Vol. 18, Pg. 259.

...in which ‘al-fattaahul aleem’ is in the meaning of ‘the all-knowing judge’ that is: a jurist who is all-knowing.¹

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

28- *And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.*

Meaning of announcing prophethood to all the people

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

“And We have not sent you but to all the men...” (Surah Saba 34:28)

Hafas Kanani says that he heard from Abdullah bin Bukair Dujani that he said: Imam Ja’far Sadiq (a) said: The Messenger of Allah (s) was the giver of glad tidings for all the people; does the Almighty Allah not say in His Book:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

“And We have not sent you but to all the men...” (Surah Saba 34:28)

That is: We sent you for all the people; for the people of the east as well as the west; for the folks of the heavens and the

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 335; *Tafsir Burhan*, Vol. 6, Pg. 340; *Tafsir Safi*, Vol. 6, Pg. 95.

earth; from the Jinns and human beings; has the message of His Eminence reached to all of them?

I don't know, I replied.

He said: O Ibne Bukair, the Messenger of Allah (s) did not go out of Medina, then how his message reached to the east and the west?

I don't know, I replied.

He said: Its condition was such that the Almighty Allah commanded Jibraeel to raise the whole world on one of his feathers and place it before the Messenger of Allah (s). So Jibraeel brought the whole earth before His Eminence like the palm of his blessed hand and after that His Eminence looked at the people of the east and the west and conveyed his prophethood to every nation in its own language; thus, no town or village remained, but that His Eminence propagated his prophethood and Shariah to it.¹

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ
بَعْضٍ الْقَوْلَ يَمْهَلُونَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ
لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۗ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

¹ *Biharul Anwar*, Vol. 18, Pg. 188; *Masail Ali bin Ja'far (a)*, Pg. 331; *Tafsir Burhan*, Vol. 6, Pg. 341; *Nurus Thaqlayn*, Vol. 4, Pg. 335.

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۗ وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۗ هَلْ يَجْزُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا فِي قَدِيحٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَدِّيْنَ ﴿٣٥﴾
 قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّتُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ آمِنُونَ ﴿٣٧﴾

31- And those, who disbelieve say: By no means will we believe in this Quran, nor in that, which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those, who were reckoned weak shall say to those, who were proud: Had it not been for you we would certainly have been believers.

32- Those who were proud shall say to those, who were deemed weak: Did we turn you away from the guidance

after it had come to you? Nay, you (yourselves) were guilty.

33- And those, who were deemed weak, shall say to those, who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those, who disbelieved; they shall not be requited but what they did.

34- And We never sent a warner to a town but those, who led lives in ease in it said: We are surely disbelievers in what you are sent with.

35- And they say: We have more wealth and children, and we shall not be punished.

36- Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

37- And not your wealth nor your children are the things, which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

The Almighty Allah has quoted the statement of the disbelievers of Quraish and others to His Prophet and says:

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ

“And those, who disbelieve say: By no means will we believe in this Quran, nor in that, which is before it...” (Surah Saba 34:31)

...from the book of the prophets.

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ
بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا

“...and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! those, who were reckoned weak shall say to those, who were proud...” (Surah Saba 34:31)

And they were the elders from among them.

لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ
اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ

“...Had it not been for you we would certainly have been believers. those, who were proud shall say to those, who were deemed weak: Did we turn you away from the guidance...” (Surah Saba 34:31-32)

...as it is the explanation.

بَلْ كُنتُمْ مُجْرِمِينَ ﴿٣٢﴾

“Nay, you (yourselves) were guilty.” (Surah Saba 34:32)

Then He says:

الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ

“...those who were deemed weak shall say to those, who were proud. Nay, (it was) planning by night and day...” (Surah Saba 34:33)

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأُوا الْعَذَابَ

“And they shall conceal regret when they shall see the punishment...” (Surah Saba 34:33)

The Infallible (a) says: When they see the friend of Allah what honor and bounties he is bestowed while they are in the fire of Hell, they would conceal their regret.

A person asked: O son of Messenger of Allah, what is the use of this concealment of regret in the condition they are, while they are being punished?

He replied: They dislike the condemnation of the enemies.¹

After that they show arrogance to the Almighty Allah on the basis of their wealth, saying:

نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

“We have more wealth and children, and we shall not be punished.” (Surah Saba 34:35)

After that the Almighty Allah refutes them saying:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا

“Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but

¹ Biharul Anwar, Vol. 8, Pg. 294; Nurus Thaqlayn, Vol. 4, Pg. 335; Tafsir Safi, Vol. 6, Pg. 98; Tafsir Burhan, Vol. 6, Pg. 342.

most men do not know. And your wealth or your children are not the things, which bring you near Us in station, but whoever believes and does good...” (Surah Saba 34:36-37)

It is narrated that people mentioned the rich and the wealthy in the presence of Imam Ja’far Sadiq (a) and they talked ill of them. Imam Ja’far Sadiq (a) said: Don’t talk like that; if a rich man is kind to his relations, he does a good turn to his servants, the Almighty Allah gives him twice the reward once for having done a good turn and another for not being deceived by the world as the Almighty Allah says:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن
 آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا
 وَهُمْ فِي الْعُرْفَاتِ آمِنُونَ ﴿٣٧﴾

“And not your wealth nor your children are the things, which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.” (Surah Saba 34:37)¹

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا
 أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

¹ Wasailush Shia, Vol. 9, Pg. 476; Mustadrakul Wasail, Vol. 13, Pg. 19; Biharul Anwar, Vol. 100, Pg. 2; Nurus Thaqalayn, Vol. 4, Pg. 338; Tafsir Burhan, Vol. 6, Pg. 343.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهؤلاءِ إِيَّاكُمْ كَانُوا
يَعْبُدُونَ ﴿٤٠﴾

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۗ بَلْ كَانُوا يَعْبُدُونَ
الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

39- Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

40- And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

41- They shall say: Glory be to Thee, Thou art our Guardian, not they; nay, they worshipped the jinn; most of them were believers in them.

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۗ وَهُوَ خَيْرُ الرَّازِقِينَ
﴿٣٩﴾

“...and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.” (Surah Saba 34:39)

Huraiz has narrated from Imam Ja'far Sadiq (a) that he said: Indeed, the Allah, blessed and High sends down His command to the sky of the world every Friday eve from the beginning of night and on other nights in the last one-third part of the night, before, which an announcer angel calls out: Is there is anyone, who would repent, so that the Almighty Allah may accept his repentance? Is there anyone seeking forgiveness, so that the

Almighty Allah may forgive him? Is there any maker of request, who would request, so that his request may be granted? The Almighty Lord bestows to every person more than what he spends and destroys the wealth of every person, who refuses to spend in charity, till the morning dawns. Thus, when it is morning by God’s command that angel returns to the Arsh and distributes sustenance among the creatures. After that Imam said to Fuzail: O Fuzail, your share in it is as much as the Almighty Allah deems:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

﴿ ٣٩ ﴾

“...and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.” (Surah Saba 34:39)¹

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهُولَاءِ إِيَّاكُمْ كَانُوا

يَعْبُدُونَ ﴿ ٤٠ ﴾

“And on the day when He will gather them all together, then will He say to the angels: Did these worship you?” (Surah Saba 34:40)

So the angels would reply:

سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿ ٤١ ﴾

¹ Biharul Anwar, Vol. 84, Pg. 315.

“Glory be to Thee, Thou art our Guardian, not they; nay, they worshipped the jinn; most of them were believers in them.” (Surah Saba 34:41)¹

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِغْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا
رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

45- And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My apostles, then how was the manifestation of My disapproval?

Hashim bin Ammar narrates regarding the verse:

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِغْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا
رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

“And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My apostles, then how was the manifestation of My disapproval?” (Surah Saba 34:45)²

قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِيَلٍ مُنْقَذَةٍ مُرَّةً
تَنْفَكْرُوا ۖ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۗ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

¹ Biharul Anwar, Vol. 93, Pg. 117; Tafsir Burhan, Vol. 6, Pg. 344; Nurus Thaqlayn, Vol. 4, Pg. 339.

² Biharul Anwar, Vol. 24, Pg. 306 & Vol. 26, Pg. 271; Nurus Thaqlayn, Vol. 4, Pg. 341; Tafsir Safi, Vol. 6, Pg. 105; Tafsir Burhan, Vol. 6, Pg. 344.

46- Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

Abu Hamza Thumali says that he asked Imam Muhammad Baqir (a) regarding the verse:

إِنَّمَا أَعْظُمُ بِوَاحِدَةٍ ۖ

“I exhort you only to one thing...” (Surah Saba 34:46)

He said: ‘One thing’ implies the very same mastership (Wilayat) of Imam Ali (a) regarding, which the Almighty Allah has exhorted.¹

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنِ اجْتَبَيْتُمْ آلِيَّ وَاللَّهِ ۖ
وَهُوَ عَلَيَّ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

47- Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.

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

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ

“Say: Whatever reward I have asked of you, that is only for yourselves...” (Surah Saba 34:47)

¹ Biharul Anwar, Vol. 36, Pg. 143; Tafsir Furat Kufi, Pg. 345; Tawilul Ayaat, Pg. 467; Al-Kafi, Vol. 1, Pg. 420; Nurus Thaqlayn, Vol. 4, Pg. 341; Tafsir Safi, Vol. 6, Pg. 105.

The Messenger of Allah (s) asked his community to be affectionate to his family members and not to harass them, therefore this verse was revealed that the very same reward and recompense is also for their benefit and its divine rewards would return to you only.¹

﴿٥١﴾ وَأَلَوْ تَرَىٰ إِذِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

﴿٥٢﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

﴿٥٣﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۗ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ

﴿٥٣﴾

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۗ

﴿٥٤﴾ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

51- And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place.

52- And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

53- And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

¹ Biharul Anwar, Vol. 23, Pg. 236; Tafsir Burhan, Vol. 6, Pg. 346; Tafsir Safi, Vol. 6, Pg. 106; Nurus Thaqlayn, Vol. 4, Pg. 342.

54- And a barrier shall be placed between them and that, which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.

Reappearance of the Qaim (a)

وَلَوْ تَرَىٰ إِذِ فَرَغُوا فَلَا فَوْتَ

“And could you see when they shall become terrified, but (then) there shall be no escape...” (Surah Saba 34:51)

Abu Khalid Kabuli has narrated that Imam Muhammad Baqir (a) said:

“By Allah, as if I can see Imam Qaim leaning his back against Hajar Aswad and adjuring people in the name of Allah and saying:

“O people, whoever argues with me about Allah, I am the worthiest for Allah. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever argues with me about Musa, I am the worthiest of Musa. Whoever argues with me about Isa, I am the worthiest of Isa. Whoever argues with me about Muhammad (s), I am the worthiest of Muhammad (s). Whoever argues with me about the Book of the Almighty Allah, I am the worthiest of the Book of Allah.”

After that he will go to the Place of Ibrahim and pray two units of prayer and adjure the people in the name of Allah.¹

Imam Muhammad Baqir (a) then said:

¹ *Tafsir Ayyashi*, Vol. 2, Pg. 56.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ 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)

In this verse, the word of ‘distressed’ denotes Imam Qaim (a).

After that first of all, Jibraeel will pledge allegiance to him followed by three hundred and thirteen persons. Some would travel to him some will disappear from their beds. And it is with regard to them that Amirul Momineen (a) has said: It is these, who would disappear from their beds and the Almighty Allah has said:

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

“Therefore hasten to (do) good works; wherever you are, Allah will bring you all together.” (Surah Baqarah 2:148)

Then he said: In this verse, ‘good works’ denotes Wilayat.

On another occasion, the Almighty Allah says:

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ

“And if We hold back from them the punishment until a stated period of time [reappearance of Imam Zamana (a)]...” (Surah Hud 11:8)

In this verse, “stated period of time” denotes the companions of Imam Qaim (a), who would join him in an hour.

When he reaches Baidha, Sufyani would launch an attack on him and at that moment the Almighty Allah would command the earth to swallow them all. And the army of Sufyani would sink in the desert.

It is with regard to this that the Almighty Allah has said:

وَلَوْ تَرَىٰ إِذِ فَرَغُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ
 ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ
 ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۗ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ
 مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
 بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

“And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place. And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place? And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.” (Surah Saba 34:51-54)¹

¹ *Biharul Anwar*, Vol. 52, Pg. 315; *Nurus Thaqlayn*, Vol. 4, Pg. 343; It is narrated from Imam Sadiq (a) that the kingship of Sulaiman was hidden in the ring by Allah. Whenever he used to wear it, the Jinn, humans, birds and animals obeyed him. Then he sat on the throne and Allah sent a wind, which would take him for a ride along with all Jinn, human and Shaitans, birds, quadrupeds wherever Sulaiman wanted. In this manner Sulaiman used to recite morning prayers in Damascus and Zuhr in Persia. He would order the Shaitans to pick up stones from Persia to Damascus and there he used to sell them. When he killed the horses, Allah took away the kingdom from him. Whenever Sulaiman

would go to answer nature's call he would remove the ring and give it to one of his servants. One day the Jinn deceived the servant and took away the ring and wore it himself. At the same moment all Jinns, humans, Shaitans, birds and animals came to his presence and obeyed his orders. When Sulaiman came out of the toilet he couldn't find his ring and saw that the kingship was taken away. So he left that place and came at the shore of the river. People of Bani Israel saw the behavior of Shaitan, which was different from Sulaiman (but he had changed his face to Sulaiman's face and was also claiming to be Sulaiman) and had a doubt. And people came to the mother of Sulaiman and said, "Do you observe the behavior of your son, how he had changed." She said, "He was very good and very obedient to me but now he opposes me." Then they asked the wives and slave girls of Sulaiman (a). They said Sulaiman never fulfilled his desire when they were in menstruation, now he did so." So the Shaitan was frightened and said to himself, "This secret should not be exposed." So he threw the ring into the river and ran away." Allah commanded a fish to swallow the ring. People of Bani Israel were anxious for forty days and were searching for Sulaiman. Sulaiman walked to the shore seeking Allah's forgiveness. After forty days he met a fisherman and they agreed that if he helped him in fishing, he would be paid. So he started fishing with the fisherman. He gave a fish to Sulaiman. When he cut open the fish, he found the ring inside. He took it out and wore it. At that moment all Shaitans, Jinn, human etc. came together. So Sulaiman sat in his palace and caught the Shaitan along with his army and imprisoned them. From them few were imprisoned between water and some between rocks in the name of Allah. And they all will be imprisoned like this and chastised till Day of Judgment. When Sulaiman returned to his kingdom. He reprimanded Asif bin Barkhiya his prime minister and in whose favor Allah has said in the book that some knowledge is given to him, and he had also brought the throne of Bilquis with a blink of an eyelid before Sulaiman. Sulaiman (a) said to him, "I consider people helpless because they do not understand Shaitan whereas how come I forgive you because you knew and recognize Shaitan." Asif replied, "I swear by Allah I know the fish, which swallowed your ring, and all its ancestors, but it was Allah's order. The Shaitan told me to write edicts as I wrote for you, but I said my pen shall not write anything unjust so he told me to sit quiet. I therefore kept quiet. But O Sulaiman! Why do you befriend Hud Hud (wood pecker) although it is a wretched and smelly bird. Sulaiman (a)

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

وَلَوْ تَرَىٰ إِذِ فَرَغُوا

“And could you see when they shall become terrified...”
(*Surah Saba 34:51*)

It is a scream that would be heard from the sky.

وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

“...and they shall be seized upon from a near place,”
(*Surah Saba 34:51*)

That is: They would be dragged down from below their feet.¹

Abu Hamza says: I inquired from Imam Muhammad Baqir (a) regarding the verse:

وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

“And how shall the attaining (of faith) be possible to them from a distant place?” (*Surah Saba 34:52*)

He replied: They try to seek guidance through a channel through, which they don't reach it though had they sought it through a correct channel they would reached it easily.²

said, “Because it sees water beneath the stone. But a trap under of handful of dust is not seen by it and it gets trapped. Whenever any affair is destined you become blind.

¹ *Tafsir Safi*, Vol. 6, Pg. 107; *Tafsir Burhan*, Vol. 6, Pg. 348.

² *Tafsir Burhan*, Vol. 6, Pg. 348; *Nurus Thaqlayn*, Vol. 4, Pg. 344; *Tafsir Safi*, Vol. 6, Pg. 108.

Exegesis of Surah Fatir

35- Surah Fatir (The Originator) was revealed in Mecca and it comprises of 45 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي
أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

I- All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا
أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ

“All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four...” (Surah Fatir 35:1)

Imam Ja'far Sadiq (a) said: The Almighty Allah has created the angels differently. The Holy Prophet (s) saw Jibraeel having six hundred wings and there was a door on the shank of his leg like a drop of dew that falls on the surface of grass. He was so huge that he completely filled up the space between the sky and the earth.

And he also said: Whenever Allah, the Mighty and Sublime commands Mikaeel to descend to the earth, he places one foot

on the seventh earth and the other on the seventh heaven; also there are some angels of Allah, blessed and High, who are made of half ice and half fire and their recitation is: “O God, who cast attachment between ice and fire, make our hearts firm on Your obedience.”

He said: There is an angel of God the distance between whose ear and eyes is equal to the distance a bird flies in 500 years. The angels neither eat and drink nor get married and they are satiated with the Morning breeze of the Arsh. A group of angels are in the condition of genuflection till Judgment Day and another group of angels would continue to remain in the position of prostration.

Imam Ja'far Sadiq (a) said that the Messenger of Allah (s) said: The Almighty Allah has not created anything in the quantum that He has created the angels. Every day or every night seventy thousand angels descend to the earth and circumambulate the Holy Kaaba; after that perform the Ziyarat of the Messenger of Allah (s) and then Ziyarat of Amirul Momineen (a) and pay their tributes; after that they perform the Ziyarat of Imam Husain (a) and remain there; at the time of dawn they return to the sky and after that they never come down to the earth again.¹

Imam Muhammad Baqir (a) said: Indeed, the Almighty Allah created Israfeel, Jibraeel and Mikaeel from a glorification (*Tasbih*) and deemed for them righteous and perceptive ears, eyes and intellect.²

¹ *Biharul Anwar*, Vol. 56, Pg. 174.

² *Tafsir Burhan*, Vol. 6, Pg. 353; *Nurus Thaqalayn*, Vol. 4, Pg. 349; *Tafsir Safi*, Vol. 6, Pg. 114.

Statement of Imam Ali (a) regarding attributes of the angels

Amirul Momineen (a) says regarding the creation of the angels: O God, You created the angels, and placed them in the sky. Angels, who neither fall into sloth nor neglect and they also don't know the meaning of disobedience. Yes, they are most knowledgeable of You from Your creatures; they are most proximate of You from Your creatures and most active ones on Your commands. Neither sleep overcomes their eyes nor their intellect is prone to errors, nor sloth affects their body; they are neither situated in the loins of the fathers nor in the wombs of the mothers; neither their creation is from despicable water; on the contrary, You their God, has created them in another manner and gave them residence in Your heavens, and by according them a place in Your neighborhood, You honored them and made them trustees of Your revelation and removed calamities from them, and protected them from catastrophes; purified them from sins. If Your power hadn't been there they would not have been strengthened and if your stabilization hadn't been there they wouldn't have become steadfast and if Your mercy hadn't been there they wouldn't have obeyed You and if You hadn't been there they would also not have been there.

But if they, in spite of having this proximate position to You and that they obey You and have a great position near You and their neglect of Your command is less, if they were to see what is concealed on them from You and if they discover the greatness that they haven't discovered from You till now, they would definitely consider their worship acts lowly and would chastise their selves; they would know that they haven't worshipped You as You ought to have been worshipped. Glory be to You, Who is the creator and deity, how nice is Your conduct with Your creatures.¹

¹ *Biharul Anwar*, Vol. 56, Pg. 175; *Tafsir Burhan*, Vol. 6, Pg. 353; *Nurus Thaqlayn*, Vol. 4, Pg. 350; *Tafsir Safi*, Vol. 6, Pg. 115.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۗ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

2- Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise.

Imam Ja'far Sadiq (a) says regarding the verse:

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا

“Whatever Allah grants to men of (His) mercy, there is none to withhold it...” (Surah Fatir 35:2)

...Mutah marriage is one of those mercies.¹

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۗ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبِيرُ سَحَابًا فَسُقْنَاَهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ كَذَلِكَ النُّشُورُ ﴿٩﴾

8- What! Is he whose evil deed is made fair seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright

¹ Wasailush Shia, Vol. 21, Pg. 9; Biharul Anwar, Vol. 100, Pg. 298; Tafsir Burhan, Vol. 6, Pg. 354; Nurus Thaqlayn, Vol. 4, Pg. 350.

whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do.

9- And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.

Hashim bin Ammar has narrated regarding the verse:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۖ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

“What! is he whose evil deed is made fair seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do.” (Surah Fatir 35:8)

...that this is revealed about Razeeq and Habtar.⁽¹⁾⁽²⁾

After that Allah, the Mighty and Sublime has argued against the heretics and the materialists and He says:

اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ

¹ ‘Raziq’ implies the blind at heart and ‘Habtar’ means fox as through deceit and cheating they usurped the rights of Amirul Momineen (a) and the purified Ahle Bayt (a).

² Biharul Anwar, Vol. 30, Pg. 153; Nurus Thaqlayn, Vol. 4, Pg. 351; Tafsir Burhan, Vol. 6, Pg. 355.

“Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country...” (Surah Fatir 35:9)

...that is: a land with no vegetation.

فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

“...and therewith We give life to the earth after its death...” (Surah Fatir 35:9)

That is: I revive the earth through rain.

كَذَلِكَ النُّشُورُ ﴿٩﴾

“...even so is the quickening.” (Surah Fatir 35:9)

This is how the dead would be brought back to life.¹

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۖ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ
شَدِيدٌ ۖ وَمَكْرُ أُولَئِكَ هُوَ يُبُورُ ﴿١٠﴾

10- Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those, who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

¹ Tafsir Burhan, Vol. 6, Pg. 356.

“To Him do ascend the good words; and the good deeds, lift them up...” (Surah Fatir 35:10)

That is sincerity and surrender to what has come from the Almighty Allah from the obligatory acts; and Wilayat is taken up to God through good deeds.

Imam Ja’far Sadiq (a) says: ‘Good words’ imply the saying of a believer: There is no god, except Allah, Muhammad is the messenger of Allah, Ali is the Wali of Allah and the Caliph of the Messenger of Allah. And he said: Righteous deed is having faith through conscience and that truth is from the Lord of the worlds and there is no doubt in it.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said that the Messenger of Allah (s) said: For every statement there is an implication of an act, which testifies for or belies it. So, when a person issues a statement and through his act testifies to his statement; that is: he acts according to his statement, that acts lifts up his statement towards God, and if his action is opposed to his statement, his statement is also placed on his evil deed and they are cast into the fire of Hell.²

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ



11- And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one,

¹ Biharul Anwar, Vol. 66, Pg. 64.

² Biharul Anwar, Vol. 66, Pg. 64; Tafsir Safi, Vol. 6, Pg. 120; Nurur Thaqlayn, Vol. 4, Pg. 352.

whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ

“...and no one, whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book...” (Surah Fatir 35:11)

That is: He writes in the book whose age should be reduced or prolonged and this refutes those, who deny the occurrence of *Badaa*.¹

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ
أُجَاجٌ ۖ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً
تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لَبَّتُّعُوا مِنْ فَضْلِهِ وَالْعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

12- And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh and bring forth ornaments, which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.

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

¹ *Tafsir Burhan*, Vol. 6, Pg. 359; *Nurus Thaqlayn*, Vol. 4, Pg. 354.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ وَهَذَا مِلْحٌ
أُجَاجٌ

“And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness...” (Surah Fatir 35:12)

...saltiness implies bitterness.

وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ

“...and you see the ships cleave through it...” (Surah Fatir 35:12)

The ships move back and forth through wind power.¹

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ
﴿١٣﴾

13- He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

¹ Nurus Thaqlayn, Vol. 4, Pg. 357; Tafsir Burhan, Vol. 6, Pg. 360.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

“...and those whom you call upon besides Him do not control a straw.” (Surah Fatir 35:13)

The word of ‘Qateer’ implies delicate skin, which covers the seed of date.

إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ
 وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

14- If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One, who is Aware.

After that the Almighty Allah has argued against the deities and said:

إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا
 لَكُمْ ۗ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ

“If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah)...” (Surah Fatir 35:14)

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِهْلِهَا لَا يَحْمِلَنَّ
 مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِمَّا تَنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى
 اللَّهُ الْمَصِيرُ ﴿١٨﴾

18- And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those, who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“And a burdened soul cannot bear the burden of another...” (Surah Fatir 35:18)

That is: No one can bear the burden of sins of another person.

وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا
 قُرْبَىٰ

“...and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin...” (Surah Fatir 35:18)

That is: No one bears the burden of the sins of another person, except the one, who has enjoined that sin as in that case the one, who commands and the one, who is commanded, both are sinners.

﴿١٩﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

﴿٢٠﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ

﴿٢١﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ

﴿٢٢﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ
﴿٢٢﴾ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

19- And the blind and the seeing are not alike.

20- Nor the darkness and the light.

21- Nor the shade and the heat.

22- Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

﴿١٩﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

“And the blind and the seeing are not alike” (Surah Fatir 35:19)

It is simile that the Almighty Allah has used for the believer and the disbeliever.

﴿٢٠﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ

﴿٢١﴾

“Nor the darkness and the light, nor the shade and the heat.” (Surah Fatir 35:20-21)

Here ‘shade’ implies man and ‘heat’ implies quadrupeds.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ

“Neither are the living and the dead alike.” (Surah Fatir 35:22)

Then He said:

إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۖ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ



“Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.” (Surah Fatir 35:22)

These deniers do not listen to anything from you and do not act upon it like the dead in the grave do not hear and do not act.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا
 أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ
 سُودٌ ﴿٢٧﴾

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى
 اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

24- Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

25- And if they call you a liar, so did those before them indeed call (their apostles) liars; their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book.

26- Then did I punish those, who disbelieved, so how was the manifestation of My disapproval?

27- Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28- And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

“...and there is not a people but a warner has gone among them.” (Surah Fatir 35:24)

There is an imam for every period of time.

After that He mentions their elders and says:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ
مُخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

“Do you not see – O Muhammad – that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?” (Surah Fatir 35:27)

‘Gaharbeeb’ is in the meaning of crows.¹

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah...” (Surah Fatir 35:28)

It means that the knowledgeable and wise persons are fearful of God.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْعَمُوا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾

¹ Tafsir Burhan, Vol. 6, Pg. 361.

لِيُوفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ
﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

ثُمَّ أَوْحَيْنَا إِلَى الْكِتَابِ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۗ فَمِنْهُمْ ظَالِمٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۗ يُؤْتِي اللَّهُ ۗ
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَأُزْلُفًا ۗ وَلِيَسَّاهُوهَا فِيهَا حَرِيرٌ ﴿٣٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ ﴿٣٤﴾

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ ۗ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا
يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ
عَنْهُمْ مِنْ عَذَابِهَا ۗ كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرَجْنَا نَعْمَانَ صَالِحًا غَيْرَ الَّذِي كُنَّا
نَعْمَلُ ۖ أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ ۗ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

29- Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.

30- That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

31- And that, which We have revealed to you of the Book, that is the truth verifying that, which is before it; most surely with respect to His servants Allah is Aware, Seeing.

32- Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

33- Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

34- And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards.

35- Who has made us alight in a house abiding forever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

36- And (as for) those, who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.

37- And they shall cry therein for succor: O our Lord, take us out, we will do good deeds other than those, which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.

The Almighty Allah has mentioned believers, who spend their property in divine obedience and He says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

“Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.” (Surah Fatir 35:29)

...in which ‘which will not perish’ means it would not never be lost.

After that He has addressed His Prophet saying:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

“And that, which We have revealed to you of the Book, that is the truth verifying that, which is before it; most surely

with respect to His servants Allah is Aware, Seeing.” (Surah Fatir 35:31)¹

After that He mentions Aale Muhammad (a) and says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

“Then We gave the Book for an inheritance to those whom We chose from among Our servants...” (Surah Fatir 35:32)

...in which ‘Our servants’ implies the Holy Imams (a); then He says:

فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ

“...but of them is he who makes his soul to suffer a loss...” (Surah Fatir 35:32)

That is those, who deny the Imams from Aale Muhammad (a).

وَمِنْهُمْ مُقْتَصِدٌ

“...and of them is he who takes a middle course...” (Surah Fatir 35:32)

That is whoever accepts the Holy Imams (a).

وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنِ اللَّهِ

¹ *Tafsir Burhan*, Vol. 6, Pg. 364.

“...and of them is he who is foremost in deeds of goodness by Allah’s permission...” (Surah Fatir 35:32)

...which implies Imam (a).

After that the Almighty Allah has mentioned what all He has prepared for them and He says:

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ
الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾
الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا
يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

“Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk. And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards, who has made us alight in a house abiding for ever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.” (Surah Fatir 35:33-35)

...in which ‘toil’ implies exhaustion and distress and ‘fatigue’ is in the meaning of laziness and sloth.

After that the Almighty Allah has mentioned what all He has prepared for the enemies, opponents and usurpers of the rights of the Holy Imams (a) and He says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذٰلِكَ نَجْزِي كُلَّ كٰفُوْرٍ ﴿٣٦﴾
وَهُمْ يَصْطَرِحُوْنَ فِيْهَا

“And (as for) those, who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one. And they shall cry therein for succor...” (Surah Fatir 35:36-37)

That is they would scream for help.

رَبَّنَا أَخْرِجْنَا نَعْمَلْ صٰلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ

“O our Lord, take us out, we will do good deeds other than those, which we used to do.” (Surah Fatir 35:37)

After that the Almighty Allah has rejected them and said:

اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ

“Did We not preserve you alive long enough, so that he who would be mindful in it should mind?” (Surah Fatir 35:37)

وَجَاءَكُمُ النَّذِيْرُ

“And there came to you the warner...” (Surah Fatir 35:37)

That is: We sent the Messenger of Allah (s) for you; he didn't come on his own.

فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

“...therefore taste; because for the unjust, there is no helper.” (Surah Fatir 35:37)

إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ
إِحْدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا
بِأَهْلِهِ ۗ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۗ فَلَنْ يَجِدَ لِسُنَّتِ
اللَّهِ تَبْدِيلًا ۗ وَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

41- Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none, who can uphold them after Him; surely He is the Forbearing, the Forgiving.

42- And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

43- (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any

alteration in the course of Allah; and you shall not find any change in the course of Allah.

The Almighty Allah has quoted the statement of Quraish and He says:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ
مِنَ إِحْدَى الْأُمَمِ

“And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations...” (Surah Fatir 35:42)

That is: those, who were destroyed.

فَلَمَّا جَاءَهُمْ نَذِيرٌ

“...but when there came to them a warner...” (Surah Fatir 35:42)

That is: the Messenger of Allah (s).

مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ
السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

“...it increased them in naught but aversion. (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it...” (Surah Fatir 35:42-43)

The letter of Amirul Momineen Ali (a) that he wrote to his Shia informing them of the rebellion of Ayesha and her march towards Basra and the disobedience of Talha and Zubair says:

What crime is greater than what Talha and Zubair have committed by instigating the wife of Prophet to come out of her house, whereas the Almighty Allah has commanded her to stay in her house and openly opposed God and His Messenger and committed three sins, whose harm was borne by the people. The first was injustice, second, deceit and fraud and third breaking of the oath of allegiance the circumstances of all three are clearly mentioned in the Book of Allah when He says:

يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ

“O men, your rebellion is against your own souls...”
(*Surah Yunus 10:23*)

And He said regarding breaking of the oath of allegiance:

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ

“Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul...” (*Surah Fath 48:10*)

And regarding deceit and cheating, He says:

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

“...and the evil plans shall not beset any save the authors of it.” (*Surah Fatir 35:43*)¹

¹ *Biharul Anwar*, Vol. 32, Pg. 107.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي
 السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ
 وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ
 كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

44- Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that anything in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

45- And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ

“Have they not travelled in the land...” (Surah Fatir 35:44)

Do they not see in the Quran and traditional reports the past people who were destroyed?

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

“...and seen how was the end of those before them...”
(*Surah Fatir 35:44*)

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى

“And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term...” (*Surah Fatir 35:45*)

The Almighty Allah does not seize them at the time of committing sins and while they are neglectful and unaware.¹

Sakuni has narrated from Imam Ja’far Sadiq (a) from his respected father that the Messenger of Allah (s) said:

Knowledge has precedence. The Pen has dried up. The Decree has been accomplished through the Book, and confirmed through the Message. Good fortune is from Allah, and adversity is from Allah, the Mighty and High.”

The Messenger of Allah (s) used to transmit the following tradition from Allah, the Mighty and High; that Allah, the Mighty and High, says: O son of Adam! You wish for what you wish through My Will. You intended for what you intend for through My Bounty. You disobey through the strength that I have given you. You fulfill your obligations through the health, protection, and forgiveness that I granted you. I am worthier of your favor than yourself. And you are worthier of your sin that I am.

Hence, any good, which reached you is reward for your good deeds. And any evil that reaches you is in punishment for the sins you have committed. As a result of your mistrust in Me, I have deprived you of My Mercy.

¹ *Tafsir Burhan*, Vol. 6, Pg. 364.

All praise belongs to Me. And against you is evident proof (of your evil-doing). I have a way over you for your disobedience, and reward and the best outcome for you with favor.

I do not call upon you to warn you. I do not hold you responsible for issues of honor.

And I do not burden you with more than you can bear. And I did not impose you with the trust except what you have power over. I am pleased with you for Myself with what you are pleased with yourself from Me.¹ Then Allah, the Mighty and Sublime said:

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ
كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

“...but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.” (Surah Fatir 35:45)²

¹ Biharul Anwar, Vol. 5, Pg. 94; Tauheed Saduq, Pg. 343.

² Tafsir Burhan, Vol. 6, Pg. 376; Nurus Thaqalayn, Vol. 4, Pg. 370.

Exegesis of Surah Yasin

36- Surah Yasin was revealed in Mecca and it comprises of 83 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يس ﴿١﴾

وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

1- *Ya Seen.*

2- *I swear by the Quran full of wisdom.*

3- *Most surely you are one of the apostles.*

4- *On a right way.*

5- *A revelation of the Mighty, the Merciful.*

يس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾

“Ya Seen. I swear by the Quran full of wisdom.” (Surah Yasin 36:1-2)

Imam Ja'far Sadiq (a) said: Yasin is name of the Messenger of Allah (s) and its evidence is the verse:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

“Most surely you are one of the apostles, on a right way.”
(Surah Yasin 36:3-4)

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

“On a right way.” (Surah Yasin 36:4)

...means a clear cut and determined path.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

﴿٨﴾

6- That you may warn a people whose fathers were not warned, so they are heedless.

7- Certainly the word has proved true of most of them, so they do not believe.

8- Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

“A revelation of the Mighty, the Merciful.” (Surah Yasin 36:5)

That is the holy Quran.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ
الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ

“That you may warn a people whose fathers were not warned, so they are heedless. Certainly the word has proved true of most of them...” (Surah Yasin 36:6-7)

That is: Divine chastisement came down on them.

فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

“...so they do not believe.” (Surah Yasin 36:7)

So they will not accept faith.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

“Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.” (Surah Yasin 36:8)

That is: They hold their heads up.¹

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 375; *Tafsir Safi*, Vol. 6, Pg. 142; *Tafsir Burhan*, Vol. 6, Pg. 381.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ
لَا يُبْصِرُونَ ﴿٩﴾

9- And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.

Miracle of the Prophet for Abu Jahl

فَأَغْشَيْنَاهُمْ

“...then We have covered them over...” (Surah Yasin 36:9)

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

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ
فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

“And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.” (Surah Yasin 36:9)

That is: They do not see guidance, since God has blocked their ears, eyes, heart and acts from receiving guidance.

This verse was revealed about Abu Jahl bin Hisham and some people from his family. The incident was that the Messenger of Allah (s) was praying near the Kaaba one day. Abu Jahl had taken an oath that when he sees the Prophet praying, he would eliminate him. When he saw the Prophet, he picked a huge stone and approached him. But when he raised his

hand, it was caught up in his neck. He returned to his associates in this way and dropped the stone. And according to another report, he beseeched the Prophet and when he prayed for him, the stone separated from his hand. Another man volunteered to slay the Prophet; but when he came to the Prophet, he began to tremble with fear and returned from there saying: There was a huge serpent between me and him, thrashing its tail. According to another report, Abu Jahl had come to trample on the neck of the Prophet, but when he returned immediately and people asked him about it, he said, “Between me and him was a trench full of fire and I saw some winged angels.” When the Prophet heard this, he remarked: “If he had come near me, the angels would have cut him into pieces.”¹

﴿١٠﴾ وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

10- And it is alike to them whether you warn them or warn them not: they do not believe.

11- You can only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honorable reward.

¹ Biharul Anwar, Vol. 18, Pg. 52.

12- Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

“And it is alike to them whether you warn them or warn them not: they do not believe.” (Surah Yasin 36:10)

As history consequently proved, no one from Bani Makhzum; that is none of the sons of Mughira, embraced Islam.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

“And it is alike to them whether you warn them or warn them not: they do not believe. You can only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honorable reward. Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.” (Surah Yasin 36:10-12)

That is: In the manifest Book. And it is clear and it does not require interpretation.

Ibne Abbas has narrated from Amirul Momineen (a) that he said: By God, I am the manifest Imam, who distinguishes the

truth from falsehood and I have inherited this from the Messenger of Allah (s).¹

﴿١٣﴾ وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم

﴿١٤﴾ مُرْسَلُونَ

13- And set out to them an example of the people of the town, when the messengers came to it.

14- When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.

Missionaries in Antioch

﴿١٣﴾ وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

﴿١٤﴾ فَقَالُوا إِنَّا إِلَيْكُم مُرْسَلُونَ

“And set out to them an example of the people of the town, when the messengers came to it. When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.”
(Surah Yasin 36:13-14)

Abul Hamza Thumali has narrated that Imam Muhammad Baqir (a) said that Allah sent two persons to the residents of

¹ Tafsir Safi, Vol. 6, Pg. 145; Nurus Thaqlayn, Vol. 4, Pg. 379.

Antioch. Those two messengers made haste in conveying things, in which the people did not believe. So they behaved harshly with the messengers and imprisoned them in their idol-temple. Allah sent a third person as His messenger who after entering the town requested the residents to take him to their king. When they reached the gate of the royal palace the messenger said, I was worshipping in the forests and now intend to worship the Lord of your king. They conveyed this message to the king, who ordered them to take him to their temple so that he may worship his God. Accordingly he was sent to the temple of the idols where he along with the earlier two, continued to worship only Allah. In short, when this third messenger met with the earlier two messengers he told them that it was strange that they acted harshly in their effort to make the idol worshipers leave the religion and embrace a new one and inquired as to why they did not take a lenient approach. Then he told the two not to make it known to the people that they knew him. Then he went to the court of the king. The king told him that he had heard that he had worshipped his god and therefore he was his brother-in-faith and so it was his duty to assist him and hence he may tell him (the king) whatever he needed. He said, ‘O king! I do not need anything but I have seen two persons imprisoned in your temple. Who are they? The king retorted that they had come to him with an intention to turn him away from his religion and to falsify his religion they invited him to worship the heavenly god.’ The third Messenger said, ‘O king! It is better on our part to have a regular and systematic dialogue with them. If it is proved that truth is with them then we may follow them and if it is established that the truth is with us then they should enter our religion and become eligible for all the relief and concessions available to us.

The king agreed to this proposal and called the two from the temple. When they arrived in the court the third messenger asked them as to why they had come there? They replied “So that we may invite the king to the religion of worship of that Lord who has created the earth and the heavens and who, in the womb of a mother creates whatever (male or female) He wills and gives it

the shape of his liking. He created the trees and made fruits. It is only He, who sends rain from the sky.”

The third messenger then asked them, “Is your god able to heal a blind man and make him see? They replied, “We will pray to Him and if He wills He will heal the blind.” Then the third messenger requested the king to call for a blind person who has never been able to see anything in his life. Accordingly a man who was blind since his birth was brought. The two messengers were then told to pray to their Lord to heal the blind man in order to see if they were true in their claim. The two arose, prayed two units of prayer and prayed to Allah and lo and behold, the blind man opened his eyes and saw the sky. Then the third messenger requested the king to call another ailing person.

So another ill man was brought there. Then the third messenger himself made a Sajdah (prostration) before Allah and prayed for enabling the second blind man to see. He too was healed. Then he (the third messenger) said to the king, “If they have proved before us an argument we too have proved one before them. Now call a person who being handicapped is unable to walk.” On the arrival of such a handicapped person the third messenger asked the two to pray for his recovery. They again offered Salaat and prayed to Allah who made the immobile man healthy and able to walk. Thereafter the third messenger requested the king to call for one more handicapped person who too was cured through his prayer to Allah. After this he told the king that like the two proofs given by the two we also have produced similar two. Now only one thing remains. If they fulfill it I will enter their religion. O king, I have heard that you had a son who has died. If they are able to bring him back to life, I will embrace their faith. The king retorted, “In that case I also will follow their religion.” So the two (earlier men) were told that only one thing had remained for settling the matter that the king had a son who was dead and buried. If you bring him back to life we will enter your faith. Hearing this those two messengers of Allah fell down in prostration before Allah, made long prayers and then raising their heads said to the king, “O

king, send some persons to the grave of your son. They will find him alive and out of his grave, by the will of Allah.” People rushed to the grave of the prince where they saw that the dead prince had come out of his grave and was shaking off the dust from his head. They took him to the king who recognized him and asked, “O my son, how are you?” He replied, “I was dead, but then I saw two persons prostrating before my Allah and praying to Him for my life. Allah accepted their prayer and made me alive.” The king asked him, “O my son, if you see those persons can you recognize them?” He said, “Yes.” So the king went along with the prince to a jungle and made him stand there. Then a number of people paraded before the prince. After hundreds had passed before his eyes the prince one of the two messengers was brought before him and he at once spoke, “Yes, this aged gentleman is one of the two.” Then many more were made to pass before the other messenger came before him and the prince again recognized him instantly and said that he was the other person. Seeing this the third messenger said, “I put faith in your Allah as I am convinced that the message brought by you is the Truth.” The king also became a believer and so did all of his people who became Muslims.¹

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۗ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿١٨﴾

18- They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

إِنَّا تَطَيَّرْنَا بِكُمْ ۗ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا
عَذَابٌ أَلِيمٌ ﴿١٨﴾

¹ Biharul Anwar, Vol. 14, Pg. 240; Tafsir Burhan, Vol. 6, Pg. 388.

“Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.” (Surah Yasin 36:18)

That is: I have obtained your names through drawing lots.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢٠﴾

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

أَأَلْحَدُ مِنْ دُونِهِ آهَةً إِنْ يُرَدِّنِ الرَّحْمَنُ بَصُرًا لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ
شَيْئًا وَلَا يُنْقَدُونَ ﴿٢٣﴾

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

بِمَا عَفَّرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

20- And from the remote part of the city there came a man running, he said: O my people, follow the messengers.

21- Follow him who does not ask you for reward, and they are the followers of the right course.

22- And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back.

23- What! Shall I take besides Him gods whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

24- In that case I shall most surely be in clear error.

25- Surely I believe in your Lord, therefore hear me.

26- It was said: Enter the garden. He said: O would that my people had known.

27- Of that on account of which my Lord has forgiven me and made me of the honored ones!

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ
﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ
الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي
رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

“And from the remote part of the city there came a man running, he said: O my people, follow the messengers; follow him who does not ask you for reward, and they are the followers of the right course; and what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back; what! shall I take besides Him gods whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me? In that case I shall most surely be in clear error: Surely I believe in your Lord, therefore hear me. It was said: Enter the garden. He said: O would that my people had known; Of that on account of which my Lord has forgiven me and made me of the honored ones!” (Surah Yasin 36:20-27)

The above verses are revealed about Habib Najjar.

﴿٢٩﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

29- It was naught but a single cry, and lo, they were still.

﴿٢٩﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

“It was naught but a single cry, and lo, they were still.” (Surah Yasin 36:29)

...in which ‘they were still’ is in the meaning of they were dead.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمَنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

﴿٣٧﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

36- *Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.*

37- *And a sign to them is the night: We draw forth from it the day, then lo, they are in the dark.*

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِمَّنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

“Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.” (Surah Yasin 36:36)

Halabi says that Imam Ja’far Sadiq (a) said: Indeed, the sperm seed comes down to the earth from the sky and settles on the surface of vegetation, dates and trees and continues in them and the human beings and quadrupeds feed on them.

﴿٣٧﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

“And a sign to them is the night: We draw forth from it the day, then lo, they are in the dark.” (Surah Yasin 36:37)

That is: We bring out the day from it and the night comes into being.

وَالشَّمْسُ بَحْرِي لِمُسْتَقَرٍّ لَهَا ۖ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
﴿٣٨﴾

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

38- And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.

39- And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

Incident of Abu Saeed

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
﴿٣٩﴾

“And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.” (Surah Yasin 36:38-39)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
﴿٣٩﴾

“And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.” (Surah Yasin 36:38-39)

‘Arjoon’ implies the growth of the palm tree, which grows from date and at the time of its sprouting it looks like a crescent moon.

It is narrated on the authority of a companion that a man named Abi Saeed Mukari went to see Imam Reza (a) and rudely asked, “Have you reached the point at which you claim to be what your father also claimed to be?” The Imam (a) told him, “None of your business! May God darken your life and make you poor. Don’t you know that the Honorable the Exalted God revealed to Imran (a) that He would grant him a son, but first gave him [the Blessed Baby - Maryam (s)] and then gave Isa (a) to Maryam (s)? Thus Isa (a) and Maryam (s) are two different people, but they are one and the same thing. I am from my father (a), and my father (a) is from me. My father (a) and I are also one and the same thing.” Abi Saeed said, “Then let me ask you a question.” The Imam (a) said, “I do not think that you will accept my answer. You are not one of my friends or followers. However, ask anyway.” Abi Saeed said, “Consider someone makes a will at the time of his death and says that all his old slaves should be freed, so which of his slaves should be freed?” The Imam (a) said, “Yes, the blessed and Sublime God says the following in His Book, ‘...*till she returns like the old (and withered) lower part of a date-stalk.*’ Therefore, whoever has been a slave for more than six months is considered an old slave and should be freed.”

The narrator added, “The man left there and became poor. He was poor until he died. He did not even have enough bread to eat at night. May God damn him!”¹

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

¹ *Biharul Anwar*, Vol. 49, Pg. 81, Vol. 55, Pg. 166, Vol. 100, Pg. 208; *Uyun Akhbaar Reza*, Vol. 1, Pg. 308; *Maniul Akhbaar*, Pg. 218; *Al-Kafi*, Vol. 6, Pg. 195; *Nurus Thaqlayn*, Vol. 4, Pg. 386.

40- Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

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

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ
النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

“Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.” (Surah Yasin 36:40)

...The sun is the king of the day and the moon is the king of the night as it is undeserving for the sun to shine over the light of the moon and the night also does not take precedence over the day. The night is not dispelled till it does not reach the day.

﴿٤٠﴾ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

“...and all float on in a sphere.” (Surah Yasin 36:40)

He says: All of them move in their round orbits.

﴿٤١﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ

﴿٤٢﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

41- And a sign to them is that We bear their offspring in the laden ship.

42- And We have created for them the like of it, what they will ride on.

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾

“And a sign to them is that We bear their offspring in the laden ship.” (Surah Yasin 36:41)

Another sign for them of Our power and mercy is that we carried for their children commodities, provisions and materials on ships.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

“And We have created for them the like of it, what they will ride on.” (Surah Yasin 36:42)

That is: We created the quadrupeds and animals for them to ride on.¹

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

وُنْفَخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

﴿٥١﴾

¹ Tafsir Burhan, Vol. 6, Pg. 397.

48- *And they say: When will this threat come to pass, if you are truthful?*

49- *They wait not for aught but a single cry, which will overtake them while they yet contend with one another.*

50- *So they shall not be able to make a bequest, nor shall they return to their families.*

51- *And the trumpet shall be blown, when lo, from their graves they shall hasten on to their Lord.*

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ ۖ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ مَا
يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

“And they say: When will this threat come to pass, if you are truthful? They wait not for aught but a single cry, which will overtake them while they yet contend with one another.” (Surah Yasin 36:48-49)

This cry would occur during the last period of time. People of that time would be betaken by a loud scream, while some of them would be bargaining in the markets, all of a sudden they would be involved in this cry and all of them would die in a split second. None of them would return home alive or be able to dictate a will to anyone. And this is the meaning of the verse:

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

“So they shall not be able to make a bequest, nor shall they return to their families.” (Surah Yasin 36:50)

Thus, in that moment of chastisement, they would be unable to draw a will and also wouldn't be able to return to their homes.¹

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

“And the trumpet shall be blown, when lo, from their graves they shall hasten on to their Lord.” (Surah Yasin 36:51)

They would emerge from the graves and hasten to their Lord.²

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ ۙ هَذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

52- *They shall say: O woe to us, who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.*

53- *There would be naught but a single cry, when lo, they shall all be brought before Us.*

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

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 388.

² *Tafsir Burhan*, Vol. 6, Pg. 398.

يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا

“O woe to us, who has raised us up from our sleeping-place?” (Surah Yasin 36:52)

When people would emerge from their graves they would imagine that they were asleep and they would say: O woe upon us, who has brought us out of our places of repose?

Angels would reply: This is the same promise that was given by the Beneficent Lord and the divine messengers had mentioned the truth.¹

After that is mentioned the second blowing of the horn and Allah says:

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ



“There would be naught but a single cry, when lo, they shall all be brought before Us.” (Surah Yasin 36:53)

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿٥٥﴾

55- Surely the dwellers of the garden shall on that day be in an occupation quite happy.

﴿٥٥﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ

“Surely the dwellers of the garden shall on that day be in an occupation quite happy.” (Surah Yasin 36:55)

¹ Biharul Anwar, Vol. 7, Pg. 103; Tafsir Burhan, Vol. 6, Pg. 398.

That is the folks of Paradise would be playing and frolicking with the females and Houries.¹

﴿٥٦﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ

56- They and their wives shall be in shades, reclining on raised couches.

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

﴿٥٦﴾ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ

“...in shades, reclining on raised couches.” (Surah Yasin 36:56)

The word of ‘Araaik’ denotes bed with a bridal chamber.²

﴿٥٨﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

﴿٥٩﴾ وَامْتَأْتُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

58- Peace: a word from a Merciful Lord.

59- And get aside today, O guilty ones!

﴿٥٨﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

“Peace: a word from a Merciful Lord.” (Surah Yasin 36:58)

¹ Tafsir Burhan, Vol. 6, Pg. 399; Tafsir Safi, Vol. 6, Pg. 160.

² Biharul Anwar, Vol. 8, Pg. 124; Tafsir Safi, Vol. 6, Pg. 161.

Peace from the side of God is the very same security and safety.

﴿٥٩﴾ وَأَمْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

“And get aside today, O guilty ones!” (Surah Yasin 36:59)

When God gathers the creatures on Judgment Day, all would remain standing to the extent that they would be drowning in their sweat; they would call out: O Lord, please complete our accounting even though we might be condemned to Hell. Then he said: The Almighty Allah would send a breeze that would blow among them and a caller would call out: O guilty ones, today you would be separated from the folks of Paradise. After that they would be separated from each other. The guilty would be cast into Hell fire and those having true faith would move towards Paradise.¹

﴿٦٢﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ

62- *And certainly he led astray numerous people from among you. What! Could you not then understand?*

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا

“And certainly he led astray numerous people from among you.” (Surah Yasin 36:62)

That is: A large number of people would be destroyed.

¹ Biharul Anwar, Vol. 7, Pg. 103.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا
كَانُوا يَكْسِبُونَ ﴿٦٥﴾

65- On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

“On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.” (Surah Yasin 36:65)

When the Almighty Allah gathers together all the creatures on Judgment Day, He would give the scroll of their deeds to each of them. So, they would look at their scrolls and deny the acts mentioned therein. So the angels would testify and say: O Lord, Your angels testify for it. Then the people would swear they had not committed those acts and that is the statement of God that:

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

“On the day that Allah will raise them up all, then they will swear to Him as they swear to you...” (Surah Mujadila 58:18)

Thus, when they do this the Almighty Allah would place a seal over their tongues and their limbs and organs would speak up:

﴿٦٥﴾ بِمَا كَانُوا يَكْسِبُونَ

“...of what they earned.” (Surah Yasin 36:65)

That is: What all they were doing.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

﴿٦٦﴾

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَاتَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا

يَرْجِعُونَ ﴿٦٧﴾

66- And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

67- And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ

يُبْصِرُونَ ﴿٦٦﴾

“And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?” (Surah Yasin 36:66)

That is: How they would be able to see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَاتَتِهِمْ

“And if We please We would surely transform them in their place...” (Surah Yasin 36:67)

That is: In the world.

﴿٦٧﴾ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

“...then they would not be able to go on, nor will they return.” (Surah Yasin 36:67)

﴿٦٨﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ

68- And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

﴿٦٨﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ

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

This verse is in refutation of the atheists who consider unity of the Godhead as invalid and they say: When a male joins with a female and the seed of man is placed in the womb of the female, and due to the effect of the capacity of that seed and consumption of foods and the revolution of the planets and the passage of days and nights a man comes into being; and the Almighty Allah has refuted their statements in one sentence, saying:

﴿٦٨﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ

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

If it were such as they say as long as the days and the nights continue and the planets continue to orbit, man should continue to grow from the time of his birth, then how does he turn to reduction? When from the period of childhood he moves towards old age the capacity of seeing, hearing, physical strength, knowledge and power of speech continues to weaken, but all of that was from the most powerful, wise and knowing Lord and they are under His control.¹

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
﴿٦٩﴾

69- And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran.

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ

“And We have not taught him poetry, nor is it meet for him...” (Surah Yasin 36:69)

The Quraish say: What Muhammad says is poetry, Allah blessed and high has refuted their statement in this very same verse and He says:

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
﴿٦٩﴾

¹ Biharul Anwar, Vol. 9, Pg. 231.

“And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran.” (Surah Yasin 36:69)

And without any doubt, the Messenger of Allah (s) throughout his blessed life did not compose even a single line of poetry.

﴿٧٠﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

70- *That it may warn him who would have life, and (that) the word may prove true against the unbelievers.*

لِيُنذِرَ مَنْ كَانَ حَيًّا

“That it may warn him who would have life...” (Surah Yasin 36:70)

That is: He warns the believer, whose conscience is alive.

﴿٧٠﴾ وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

“...and (that) the word may prove true against the unbelievers.” (Surah Yasin 36:70)

That is: Divine chastisement is confirmed for the deniers.

أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ

﴿٧١﴾

﴿٧٢﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

71- Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

72- And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا

“Do they not see that We have created cattle for them, out of what Our hands have wrought...?” (Surah Yasin 36:71)

That is: We created those quadrupeds through our own power.

وَذَلَّلْنَاهَا لَهُمْ

“And We have subjected them to them...” (Surah Yasin 36:72)

That is: Even a child can drive the camel, even though it possesses a huge body.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

73- And therein they have advantages and drinks; will they not then be grateful?

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

“And therein they have advantages and drinks; will they not then be grateful?” (Surah Yasin 36:73)

That is: What they earn through those quadrupeds and how they use them as mounts for riding.

وَمَشَارِبُ

“...and drinks...” (Surah Yasin 36:73)

That is: They consume their milk.¹

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٧٥﴾

فَلَا يَجْزِيكَ قَوْلُهُمْ ۗ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

﴿٧٧﴾

74- And they have taken gods besides Allah that they may be helped.

75- (But) they shall not be able to assist them, and they shall be a host brought up before them.

76- Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

77- Does not man see that We have created him from the small seed? Then lo, he is an open disputant.

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

¹ Tafsir Burhan, Vol. 6, Pg. 401.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا
يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾

“And they have taken gods besides Allah that they may be helped. (But) they shall not be able to assist them, and they shall be a host brought up before them.” (Surah Yasin 36:74-75)

Deities of the polytheists are not capable of helping the polytheists and the polytheists are mercenaries for the deities, who would be apprehended one day.¹

After that the Almighty Allah addresses His Messenger and says:

فَلَا يَحْزَنكَ قَوْلُهُمْ ۗ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
﴿٧٦﴾

“Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.” (Surah Yasin 36:76)

﴿٧٧﴾ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

“Then lo, he is an open disputant.” (Surah Yasin 36:77)

That is: He quite vocal and a blatant disputer.

¹ Nurus Thaqlayn, Vol. 4, Pg. 394.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ
رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
﴿٧٩﴾

78- *And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?*

79- *Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation.*

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ
رَمِيمٌ ﴿٧٨﴾

“And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?” (Surah Yasin 36:78)

Allah, blessed and High says: O Muhammad, say:

يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
﴿٧٩﴾

“He will give life to them Who brought them into existence at first, and He is cognizant of all creation.” (Surah Yasin 36:79)

If man ponders over his creation that same would guide him to his Lord, because every person knows that he is not eternal, since he sees that he and other creatures are accidental and he also knows that he has not created himself, because every creature has to be present before his creation and if he had created himself, then it is necessary for him to keep away calamities, pains, maladies and death from himself; thus at this point, it is proved that he is having a controller [*Mudabbir*] Lord, Who is the very same one and most powerful God.¹

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

80- He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

81- Is not He Who created the heavens and the earth able to create the like of them? Yea, and He is the Creator (of all), the Knower.

82- His command, when He intends anything, is only to say to it: Be, so it is.

¹ *Tafsir Burhan*, Vol. 6, Pg. 403.

83- Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ
تُوقَدُونَ ﴿٨٠﴾

“He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).” (Surah Yasin 36:80)

...in which tree implies the tree of *Markh* and *Afaar*, which grow in the western lands; so when they want to lit up a fire they bring wood from these two trees and rub them together and fire is created from them. After that Allah, the Mighty and Sublime says:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ
مِثْلَهُمْ ۗ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ
شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

“Is not He Who created the heavens and the earth able to create the like of them? Yea, and He is the Creator (of all), the Knower. His command, when He intends anything, is only to say to it: Be, so it is.” (Surah Yasin 36:81-82)

The divine treasures in ‘kaaf’ and ‘nun’ (that is ‘kun’= be).

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ
﴿٨٣﴾

“Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.” (Surah Yasin 36:83)¹

¹ *Tafsir Burhan*, Vol. 6, Pg. 406.

Exegesis of Surah Saffat

37- Surah Saffat (The Rangers) was revealed in Mecca and it comprises of 182 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالصَّافَّاتِ صَفًّا ﴿١﴾

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾

1- I swear by those, who draw themselves out in ranks.

2- Then those, who drive away with reproof.

وَالصَّافَّاتِ صَفًّا ﴿١﴾

“I swear by those, who draw themselves out in ranks”
(Surah Saffat 37:1)

It implies the angels and prophets, who draw themselves out in ranks or stand in rows.

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾

“Then those, who drive away with reproof,” (Surah Saffat 37:2)

Those, who restrain people from sinful acts.

فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾

إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿٤﴾

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾

3- Then those, who recite, being mindful.

4- Most surely your God is One.

5- The Lord of the heavens and the earth and what is between them, and Lord of the easts.

6- Surely We have adorned the nearest heaven with an adornment, the stars.

فَالْتَالِيَاتِ ذِكْرًا ﴿٣﴾

“Then those, who recite, being mindful,” (Surah Saffat 37:3)

Those, who recite the holy Quran in the proper tone; it is an oath and its reply is:

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ

﴿٦﴾

“Most surely your God is One: The Lord of the heavens and the earth and what is between them, and Lord of the easts. Surely We have adorned the nearest heaven with an adornment, the stars.” (Surah Saffat 37:4-6)¹

¹ Tafsir Burhan, Vol. 6, Pg. 409; Nurus Thaqlayn, Vol. 4, Pg. 400.

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

دُحُورًا ۖ وَهُمْ عَذَابٌ وَأَصِيبٌ ﴿٩﴾

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

7- And (there is) a safeguard against every rebellious Shaitan.

8- They cannot listen to the exalted assembly and they are thrown at from every side.

9- Being driven off, and for them is a perpetual chastisement.

10- Except him who snatches off but once, then there follows him a brightly shining flame.

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾

“And (there is) a safeguard against every rebellious Shaitan.” (Surah Saffat 37:7)

‘Maraad’ means rebellious.

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

دُحُورًا

“They cannot listen to the exalted assembly and they are thrown at from every side, being driven off...” (Surah Saffat 37:8-9)

That is the comets fired towards the satans.

وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

“...and for them is a perpetual chastisement,” (Surah Saffat 37:9)

‘Wasib’ is in the meaning of ‘Wajib’.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ

“Except him who snatches off but once...” (Surah Saffat 37:10)

That is: They listen to the word and memorize it.

فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

“...then there follows him a brightly shining flame.” (Surah Saffat 37:10)

That is: The comets, which are fired and which burn up the satans.¹

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

عَذَابٌ وَاصِبٌ ﴿٩﴾

¹ *Tafsir Safi*, Vol. 6, Pg. 176; *Tafsir Burhan*, Vol. 6, Pg. 409.

“...a perpetual chastisement,” (Surah Saffat 37:9)

...that the punishment would be permanent and painful, which would reach upto their hearts.

﴿ ١٠ ﴾ شَهَابٌ ثَاقِبٌ

“...a brightly shining flame.” (Surah Saffat 37:10)

That is: Illuminated stars. Whenever they are hit, they rotate in their orbits.¹

فَاسْتَفْتِهِمْ أَهْمٌ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۗ إِنَّا خَلَقْنَاهُمْ مِنْ
طِينٍ لَّازِبٍ ﴿ ١١ ﴾

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿ ١٢ ﴾

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿ ١٣ ﴾

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿ ١٤ ﴾

11- Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.

12- Nay, you wonder while they mock.

13- And when they are reminded, they mind not.

14- And when they see a sign they incite one another to scoff.

¹ Tafsir Burhan, Vol. 6, Pg. 409.

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۗ إِنَّا خَلَقْنَاهُمْ مِنْ
طِينٍ لَّازِبٍ ﴿١١﴾

“Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.” (Surah Saffat 37:11)

That is: Clay, which sticks to the hands.¹

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ
﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

“Nay, you wonder while they mock, and when they are reminded, they mind not, and when they see a sign they incite one another to scoff.” (Surah Saffat 37:12-14)

That is: When the Quraish saw the signs.

﴿١٦﴾ إِذَا مِنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

﴿١٧﴾ أَوْ آبَاؤُنَا الْأُولُونَ

﴿١٨﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ

16- What! When we are dead and have become dust and bones, shall we then certainly be raised?

17- Or our fathers of yore?

¹ Tafsir Burhan, Vol. 6, Pg. 410; Tafsir Safi, Vol. 6, Pg. 177.

18- Say: Aye, and you shall be abject.

The Almighty Allah has quoted the statement of the atheists from Quraish saying:

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ آبَاؤُنَا
الْأَوْلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

“What! When we are dead and have become dust and bones, shall we then certainly be raised, or our fathers of yore? Say: Aye, and you shall be abject.” (Surah Saffat 37:16-18)

That is: They would be thrown into the fire of Hell.¹

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْتَوْلُونَ ﴿٢٤﴾

22- Gather together those, who were unjust and their associates, and what they used to worship.

23- Besides Allah, then lead them to the way to hell.

24- And stop them, for they shall be questioned.

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

¹ Tafsir Burhan, Vol. 6, Pg. 410.

“Gather together those, who were unjust and their associates...” (Surah Saffat 37:22)

Gather together those, who usurped the rights of Aale Muhammad (a) and oppressed them.

وَأَزْوَاجَهُمْ

“...and their associates...” (Surah Saffat 37:22)

That is: Those, who resembled them in oppressing.¹

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

فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

“...then lead them to the way to hell.” (Surah Saffat 37:23)

They would summon them to the path leading to Hell.²

وَقَفُّوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

“And stop them, for they shall be questioned.” (Surah Saffat 37:24)

That is: They would be interrogated about the Wilayat of Ali (a).

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

¹ Nurus Thaqlayn, Vol. 4, Pg. 401.

² Nurus Thaqlayn, Vol. 4, Pg. 401.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

26- Nay, on that day they shall be submissive.

27- And some of them shall advance towards others, questioning each other.

28- They shall say: Surely you used to come to us from the right side.

29- They shall say: Nay, you (yourselves) were not believers.

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

“Nay, on that day they shall be submissive.” (Surah Saffat 37:26)

That is: All of them would surrender to the chastisement.

After that the Almighty Allah has quoted their statement and He says:

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ

كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

“And some of them shall advance towards others, questioning each other. They shall say: Surely you used to come to us from the right side.” (Surah Saffat 37:27-28)

That is: So and so and so and so (The first and the second Caliph).

﴿ ٢٩ ﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ

“They shall say: Nay, you (yourselves) were not believers.” (Surah Saffat 37:29)

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۗ إِنَّآ لَدَائِقُونَ ﴿ ٣١ ﴾

﴿ ٣٢ ﴾ فَأَعْوَيْنَاكُم ۖ إِنَّا كُنَّا غَاوِينَ

31- So the sentence of our Lord has come to pass against us: (now) we shall surely taste.

32- So we led you astray, for we ourselves were erring.

﴿ ٣١ ﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۗ إِنَّآ لَدَائِقُونَ

“So the sentence of our Lord has come to pass against us: (now) we shall surely taste.” (Surah Saffat 37:31)

That is: Promise of the Lord has been fulfilled for us and now we must taste the chastisement.

﴿ ٣٢ ﴾ فَأَعْوَيْنَاكُم ۖ إِنَّا كُنَّا غَاوِينَ

“So we led you astray, for we ourselves were erring.” (Surah Saffat 37:32)

We misguided you as we ourselves were astray.

﴿٣٣﴾ فَأِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ

﴿٣٤﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

﴿٣٥﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

33- So they shall on that day be sharers in the chastisement one with another.

34- Surely thus do We deal with the guilty.

35- Surely they used to behave proudly when it was said to them: There is no god but Allah.

﴿٣٣﴾ فَأِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٤﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ
﴿٣٥﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ
يَسْتَكْبِرُونَ

“So they shall on that day be sharers in the chastisement one with another. Surely thus do We deal with the guilty. Surely they used to behave proudly when it was said to them: There is no god but Allah.” (Surah Saffat 37:33-35)

These are from the clear verses of the holy Quran.

﴿٣٦﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

﴿٣٧﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ

36- *And to say: What! Shall we indeed give up our gods for the sake of a mad poet?*

37- *Nay: he has come with the truth and verified the apostles.*

﴿ ٣٦ ﴾ وَيَقُولُونَ إِنَّا لَتَارْكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

“And to say: What! Shall we indeed give up our gods for the sake of a mad poet?” (Surah Saffat 37:36)

That is: The Messenger of Allah (s).

So the Almighty Allah refuted them and He says:

﴿ ٣٧ ﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

“Nay: he has come with the truth and verified the apostles.” (Surah Saffat 37:37)

He came with the truth just as before him prophets arrived with truth.

﴿ ٤١ ﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

41- *For them is a known sustenance.*

The Almighty Allah has described what all is prepared for the believers.

﴿ ٤١ ﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

“For them is a known sustenance,” (Surah Saffat 37:41)

That is: In Paradise.¹

﴿٤٧﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

﴿٤٨﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ

﴿٤٩﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ

47- *There shall be no trouble in it, nor shall they be exhausted therewith.*

48- *And with them shall be those, who restrain the eyes, having beautiful eyes.*

49- *As if they were eggs carefully protected.*

لَا فِيهَا غَوْلٌ

“There shall be no trouble in it...” (Surah Saffat 37:47)

That is: There is no corruption in Paradise.

﴿٤٧﴾ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

“...nor shall they be exhausted therewith.” (Surah Saffat 37:47)

That is: Therein they would not be intoxicated or senseless.

﴿٤٨﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ

¹ *Tafsir Burhan*, Vol. 6, Pg. 415.

“And with them shall be those, who restrain the eyes, having beautiful eyes.” (Surah Saffat 37:48)

That is: Hourul Ein to glance at whom would restrain man from being involved with other things.

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

“As if they were eggs carefully protected.” (Surah Saffat 37:49)

‘Maknoon’ implies carefully preserved and concealed.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ ﴿٥٣﴾

قَالَ هَلْ أُنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَاللَّهِ إِنْ كِدْتَ لِتَزِدَّيْنِ ﴿٥٦﴾

وَأُولَا نِعْمَهُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

﴿٥٨﴾ أَفَمَا نَحْنُ بِمَيِّبِينَ

﴿٥٩﴾ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ

﴿٦٠﴾ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ

50- *Then shall some of them advance to others, questioning each other.*

51- *A speaker from among them shall say: Surely I had a comrade of mine.*

52- *Who said: What! Are you indeed of those, who accept (the truth)?*

53- *What! When we are dead and have become dust and bones, shall we then be certainly brought to judgment?*

54- *He shall say: Will you look on?*

55- *Then he looked down and saw him in the midst of hell.*

56- *He shall say: By Allah, you had almost caused me to perish.*

57- *And had it not been for the favor of my Lord, I would certainly have been among those brought up.*

58- *Is it then that we are not going to die?*

59- *Except our previous death? And we shall not be chastised?*

60- *Most surely this is the mighty achievement.*

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ
إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ
﴿٥٢﴾

“Then shall some of them advance to others, questioning each other. A speaker from among them shall say: Surely I had a comrade of mine, who said: What! are you indeed of those, who accept (the truth)?” (Surah Saffat 37:51-52)

That is: You testify to what he tells you, because when you are resurrected, you would ask the neighbor:

هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

“Will you look on?” (Surah Saffat 37:54)

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

“Then he looked down and saw him in the midst of hell.” (Surah Saffat 37:55)

And his neighbor says:

تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ
الْمُحْضَرِينَ ﴿٥٧﴾

“By Allah, you had almost caused me to perish; and had it not been for the favor of my Lord, I would certainly have been among those brought up.” (Surah Saffat 37:56-57)

That is: Brought up for Hell.¹

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

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

*“Then he looked down and saw him in the midst of hell.”
(Surah Saffat 37:55)*

It implies in the center of Hell.

After that they would say in Paradise:

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

*“Is it then that we are not going to die, except our
previous death? And we shall not be chastised? Most surely
this is the mighty achievement.” (Surah Saffat 37:58-60)*

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said: When the folks of Paradise enter Paradise and the folks of Hell enter Hell they would bring out death in the form of a sheep and slaughter it between Paradise and Hell and it would be announced that there is no more death for anyone and everyone would remain like this forever. At that point, the folks of Paradise would ask: Would we not die again and our death was only the first one? And would we never be punished again? This is indeed a great success and it is a rank that is worth making efforts for.

¹ *Tafsir Burhan*, Vol. 6, Pg. 416.

أَذِلَّكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

62- Is this better as an entertainment or the tree of Zaqqum?

63- Surely We have made it to be a trial to the unjust.

أَذِلَّكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً
لِلظَّالِمِينَ ﴿٦٣﴾

“Is this better as an entertainment or the tree of Zaqqum? Surely We have made it to be a trial to the unjust.” (Surah Saffat 37:62-63)

Here ‘trial’ implies chastisement.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

67- Then most surely they shall have after it to drink of a mixture prepared in boiling water.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

“Then most surely they shall have after it to drink of a mixture prepared in boiling water.” (Surah Saffat 37:67)

That is: Chastisement upon chastisement.

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾

70- So in their footsteps they are being hastened on.

﴿٧٠﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ

“So in their footsteps they are being hastened on.” (Surah Saffat 37:70)

That is: They would follow the footsteps of their forefathers.

﴿٧٢﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ

﴿٧٣﴾ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

72- And certainly We sent among them warners.

73- Then see how was the end of those warned.

﴿٧٢﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ

“And certainly We sent among them warners.” (Surah Saffat 37:72)

That is: We sent the prophets.

﴿٧٣﴾ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

“Then see how was the end of those warned.” (Surah Saffat 37:73)

That is: Take note of the end of the nations that were destroyed.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

75- And Nuh did certainly call upon Us, and most excellent answerer of prayer are We.

Allah, the Mighty and Sublime, has mentioned the call of the prophets (their calling God) and He says:

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

“And Nuh did certainly call upon Us, and most excellent answerer of prayer are We.” (Surah Saffat 37:75)

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

77- And We made his offspring the survivors.

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

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

“And We made his offspring the survivors.” (Surah Saffat 37:77)

Indeed, He placed prophethood, scriptures and faith in the loins of the progeny of Nuh (a) and all the children of Adam in the earth were not from the progeny of Nuh as the Almighty Allah says in the holy Quran:

أَحْمِلَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

**“Carry in it two of all things, a pair, and your own family-
except those against whom the word has already gone forth,
and those, who believe. And there believed not with him but a
few.” (Surah Hud 11:40)**

And in the same way, He says:

ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ

**“The offspring of those whom We bore with Nuh...”
(Surah Isra 17:3)¹**

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ ﴿٨٣﴾

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

83- And most surely Ibrahim followed his way.

84- When he came to his Lord with a free heart.

Name of Shia in Quran

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said: Soon your name would be maligned.

I asked: May I be sacrificed on you, what name is that?

He replied: The name of Shia, it is said that indeed people would malign and condemn us for this name; have you not heard the statement of the Almighty Allah:

¹ *Biharul Anwar*, Vol. 11, Pg. 310; *Tafsir Safi*, Vol. 6, Pg. 187; *Tafsir Burhan*, Vol. 6, Pg. 418.

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ ﴿٨٣﴾

“And most surely Ibrahim followed his way.” (Surah Saffat 37:83)¹

And He says:

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

“...and he who was of his party cried out to him for help against him who was of his enemies...” (Surah Qasas 28:15)

...that is they would defame your name.²

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

“When he came to his Lord with a free heart,” (Surah Saffat 37:84)

Free heart is away from doubts;³ whose report we mentioned in Surah Anbiya.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

فَانظُرْ مَاذَا تَرَى ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن

شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

¹ Biharul Anwar, Vol. 12, Pg. 29.

² Tafsis Burhan, Vol. 6, Pg. 419; Tafsis Safi, Vol. 6, Pg. 188; Nurus Thaqlayn, Vol. 4, Pg. 405.

³ Tafsis Burhan, Vol. 6, Pg. 439.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾

قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

102- And when he attained to working with him, he said: O my son, surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father, do what you are commanded; if Allah please, you will find me of the patient ones.

103- So when they both submitted and he threw him down upon his forehead.

104- And We called out to him saying: O Ibrahim!

105- You have indeed shown the truth of the vision; surely thus do We reward the doers of good.

106- Most surely this is a manifest trial.

Ibrahim (a) performs the rituals of Hajj

يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ

الصَّابِرِينَ ﴿١٠٢﴾

“O my son, surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father, do what you are commanded; if Allah please, you will find me of the patient ones.” (Surah Saffat 37:102)

Muawiyah bin Ammar has narrated from Imam Ja'far Sadiq (a) that he said: Jibraeel (a) came to Ibrahim (a) on the 8th of Zilhajj at the time of *Zawaal* (decline of Sun from its zenith) and said, “O Ibrahim, procure water for yourself and your family.” At that time there was no water between Mecca and Arafat. So Jibraeel (a) led Ibrahim (a) to Mina and he prayed Zuhr and Asr, then Maghrib and Isha and finally the Fajr prayers. When the sun arose, they left for Arafat, reached Marwa and halted there. At the time of *Zawaal*, they prayed Zuhr and Asr with one *Adhaan*, but with different *Iqamah*, at the spot where the Masjid of Arafat is situated. Then he made him stand in an empty space and told him to repent for his sins and to understand the rituals of Hajj. Ibrahim (a) was made to stand there till sunset. Then he was ordered to proceed towards *Mashar-al-Haraam*. Upon reaching Mashar, he performed the Maghrib and Isha prayers with one *Adhaan* and two different *Iqamah*. He spent the night there and when he finished his morning prayers the next day, Jibraeel (a) showed him the position and brought him to Mina and told him to throw pebbles at Jumrah Aqba as this was where Shaitan had appeared first.

Slaughter of Ishaq

Then he was instructed in the ritual of the slaughter. When Ibrahim (a) reached *Masharul Haraam* he went to sleep that night, happy and satisfied. He dreamt that he was slaughtering his son. He had brought his wife and son with him for Hajj. When they reached Mina, they stoned the Shaitan together. Then he told Sarah to go and visit Kaaba keeping the son with himself. Then he took his son to the middle Shaitan and discussed the matter with him as mentioned in Quran: ***O my son, Surely I***

have seen in a dream that I should sacrifice you; consider then what you see.”

The righteous son told his father to complete the task he had begun.

“He said, O my father, Do what you are Commanded; if Allah please, you will find me of the patient ones.”¹

Thus both of them submitted to the will of Allah and suddenly Shaitan appeared in the form of an old man.

“Ibrahim, where are you taking this lad?” asked Shaitan.

“I want to slaughter him,” replied Ibrahim (a)

“*Subhaan Allaah* (Glory be to Allah!)” exclaimed the Shaitan, “You are going to slaughter this child who never committed the smallest of sins?”

“But my Lord has commanded me for it,” said Ibrahim (a)

“Your Lord prohibits you!” lied Shaitan. “Shaitan has fooled you into it!”

“Fie upon you!” said Ibrahim (a), “The One, who has conferred Prophethood upon me has ordered me for it; and I received the Divine Command through the same angel, whose voice I am familiar with. I have no doubt about it.”

“By Allah,” persisted Shaitan, “No one, but Shaitan has issued such an order.”

“By Allah,” said Ibrahim (a), “I do not wish to speak about it to you.” And he decided to go ahead with his mission.

Shaitan made a last ditch effort and said, “O Ibrahim, you are the leader of all the creatures, and people follow your example; if you perform such an act all people will be compelled to slaughter their own children.”

¹ Surah Saffaat 37:102

Ibrahim (a) did not reply. He discussed the matter with his son. When both of them agreed to fulfill the Divine Command, the son told his father to cover his face and to tie the hands and the legs securely. Ibrahim (a) said he could either slaughter him or tie his hands and feet. But he could not muster the strength to do both the things. So he spread out a skin and made the son lie on it. Then he placed the knife at his throat and raised his head towards the sky. Then he held the knife with all his strength. Jibraeel (a) turned the knife so that the unsharpened edge did not cut the throat. Ibrahim (a) saw that he was holding the knife the wrong way. He corrected it and repeated the act. Again Jibraeel (a) turned the knife. This happened many times. Finally Jibraeel (a) brought a ram from the hillside and removed the child from under the hands of Ibrahim (a) and replaced him with the ram. And a voice from the direction of Kheef Mosque announced, "You have fulfilled your dream. We reward the righteous servants in this way. Indeed this was a manifest examination!"

Meanwhile the Shaitan came to the wife of Ibrahim (a) when the Kaaba was yet far away. He asked her of the person he had met in Mina. She said that it was her husband.

"And the boy with him?" he asked.

"He is my son," she replied.

"I have seen that man had laid down the boy and was holding a knife ready to slaughter him," said the Shaitan.

"You lie!" said Sarah, "Ibrahim is the most merciful man, how can he slaughter his own son?"

"By the Lord of the heavens and the Earth, by the Lord of this great house! I have seen with my own eyes the man has laid down the son and readied the knife to slaughter him."

"But why?" asked Sarah

"He is under the impression that his Lord has commanded him for it."

"Then he must follow the commands of his Lord," she said.

After completing the rituals, she hurried towards Mina. Keeping her hands on her head, she said again and again, “O Allah! Do not punish me for what I have done to the mother of Ismail!”

When she came to Ibrahim (a) and inquired about her son, she was shocked to see the scar of the Knife. She fell ill and left for the heavenly abode.

The narrator asked Imam (a) about the place where Ibrahim (a) carried out the slaughter.

“Near the middle Jumrah,” replied Imam (a), “And the ram descended from heaven on the mountain that is on the right of Mina Mosque. It used to graze there in darkness.”

“What color was it?” inquired the narrator

Imam (a) said: “Black and white.”¹

Ibne Sinan says: I asked Imam Ja’far Sadiq (a): who was slaughtered?

He replied: Ismail.²

It is narrated from the Messenger of Allah (s) that he said: I am the son of two slaughters: that is: Ismail and Abdullah bin Abdul Muttalib.³ These two reports are from Shia sources.

There is difference of opinion regarding the slaughtering whether it was Ishaq who was taken for slaughter or it was Ismail and Abdullah as Ahle Sunnat have mentioned two different reports regarding Ishaq and Ismail.

So Allah, the Mighty and Sublime called him and said:

قَدْ صَدَّقَتِ الرُّؤْيَا

¹ *Biharul Anwar*, Vol. 12, Pg. 125; *Nurus Thaqlayn*, Vol. 4, Pg. 426.

² *Biharul Anwar*, Vol. 12, Pg. 137.

³ *Biharul Anwar*, Vol. 12, Pg. 127.

“You have indeed shown the truth of the vision...” (Surah Saffat 37:105)

You have indeed fulfilled the dream.

When Ibrahim made a firm determination to slaughter his son and submitted to the divine command, the Almighty Allah said:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

“Surely I will make you an Imam of men.” (Surah Baqarah 2:124)

Ibrahim asked:

وَمِنْ ذُرِّيَّتِي

“And of my offspring?” (Surah Baqarah 2:124)

The Almighty Allah said:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

“My covenant does not include the unjust, said He.” (Surah Baqarah 2:124)¹

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

وَبَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾

¹ Tafsir Burhan, Vol. 6, Pg. 440.

﴿١١٦﴾ وَصَرَّناهُم فَكانُوا هُمُ الْعالِيينَ

﴿١١٧﴾ وَاَتَيْناهُما الْكِتابَ الْمُسْتَقِيمَ

﴿١١٨﴾ وَهَدَيْناهُما الصِّرَاطَ الْمُسْتَقِيمَ

﴿١١٩﴾ وَتَرَكْنا عَلَيْهِما فِي الْآحِرِينَ

﴿١٢٠﴾ سَلَامًا عَلَیْ مُوسَىٰ وَهَارُونَ

﴿١٢١﴾ اِنَّا كَذَلِكْ نَجْزِي الْمُحْسِنِينَ

﴿١٢٢﴾ اِنَّهُما مِنْ عِبادِنَا الْمُؤْمِنِينَ

﴿١٢٣﴾ وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

﴿١٢٤﴾ اِذْ قالَ لِقَوْمِهِ اَلَا تَتَّقُونَ

﴿١٢٥﴾ اَتَدْعُونَ بَعْلًا وَتَذَرُونَ اَحْسَنَ الْخالِقِينَ

114- And certainly We conferred a favor on Musa and Harun.

115- And We delivered them both and their people from the mighty distress.

116- And We helped them, so they were the vanquishers.

117- And We gave them both the Book that made (things) clear.

118- And We guided them both on the right way.

119- And We perpetuated (praise) to them among the later generations.

120- Peace be on Musa and Harun.

121- Even thus do We reward the doers of good.

122- Surely they were both of Our believing servants.

123- And Ilyas was most surely of the apostles.

124- When he said to his people: Do you not guard (against evil)?

125- What! Do you call upon Ba'l and forsake the best of the creators.

Allah, the Mighty and Sublime, mentions His grace on Musa and Harun and says:

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا
وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَمَا كَانُوا هُمُ
الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ﴿١١٧﴾
وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي
الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا
الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ

قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ
الْخَالِقِينَ ﴿١٢٥﴾

“And certainly We conferred a favor on Musa and Harun. And We delivered them both and their people from the mighty distress. And We helped them, so they were the vanquishers. And We gave them both the Book that made (things) clear. And We guided them both on the right way. And We perpetuated (praise) to them among the later generations. Peace be on Musa and Harun. Even thus do We reward the doers of good. Surely they were both of Our believing servants. And Ilyas was most surely of the apostles. When he said to his people: Do you not guard (against evil)? What! do you call upon Ba’l...” (Surah Saffat 37:114-125)

They had an idol named Baal. A Bedouin Arab was asked regarding his camel, as to whom did it belong?

He replied: I am its Baal (husband) and that deity came to be known as Baal.¹

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

سَلَامٌ عَلَيَّ إِلَى يَاسِينَ ﴿١٣٠﴾

129- *And We perpetuated to him (praise) among the later generations.*

130- *Peace be on Ilyas.*

The Almighty Allah mentions Aale Muhammad (a) and says:

¹ *Tafsir Burhan*, Vol. 6, Pg. 447; *Nurus Thaqlayn*, Vol. 4, Pg. 431; *Tafsir Safi*, Vol. 6, Pg. 199.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ
﴿١٣٠﴾

“And We perpetuated to him (praise) among the later generations. Peace be on Ilyas.” (Surah Saffat 37:129-130)

...in which Yasin implies Muhammad and progeny of Muhammad from the Holy Imams (a).

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

133- And Lut was most surely of the apostles.

Allah, the Mighty and Sublime, has mentioned Prophet Lut (a) and He says:

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

“And Lut was most surely of the apostles.” (Surah Saffat 37:133)

...whose report We mentioned.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

139- And Yunus was most surely of the apostles.

140- When he ran away to a ship completely laden.

141- So he shared (with them), but was of those, who are cast off.

142- So the fish swallowed him while he did that for which he blamed himself.

The Almighty Allah has mentioned the incident of Prophet Yunus (a) and He says:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ

“And Yunus was most surely of the apostles. When he ran away...” (Surah Saffat 37:139-140)

‘Abqa’ means to flee.

إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ

“...to a ship completely laden, so he shared (with them)...” (Surah Saffat 37:140-141)

That is: They drew lots.

فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

“...but was of those, who are cast off.” (Surah Saffat 37:141)

That is: They threw him overboard.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

“So the fish swallowed him while he did that for which he blamed himself.” (Surah Saffat 37:142)

...whose report is mentioned in Surah Yunus.

﴿ ١٤٦ ﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ

146- And We caused to grow up for him a gourd plant.

﴿ ١٤٦ ﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ

**“And We caused to grow up for him a gourd plant.”
(Surah Saffat 37:146)**

‘Yaqteen’ is gourd.

﴿ ١٤٩ ﴾ فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَهُمْ الْبَنُونَ

﴿ ١٥٠ ﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ

﴿ ١٥١ ﴾ أَلَا إِنَّهُمْ مِنْ إِنْكَهَم لَيَقُولُونَ

﴿ ١٥٢ ﴾ وَلَدَ اللَّهِ وَإِنَّهُمْ لَكَاذِبُونَ

﴿ ١٥٣ ﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

﴿ ١٥٤ ﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ

﴿ ١٥٥ ﴾ أَفَلَا تَذَكَّرُونَ

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾

149- Then ask them whether your Lord has daughters and they have sons.

150- Or did We create the angels females while they were witnesses?

151- Now surely it is of their own lie that they say.

152- Allah has begotten; and most surely they are liars.

153- Has He chosen daughters in preference to sons?

154- What is the matter with you, how is it that you judge?

155- Will you not then mind?

156- Or have you a clear authority?

The Almighty Allah has addressed His Messenger saying:

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ ﴿١٤٩﴾

“Then ask them whether your Lord has daughters and they have sons.” (Surah Saffat 37:149)

The Quraish said that the angels are the daughters of God.

The Almighty Allah has refuted them saying:

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا
الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِنْ
إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ
مُّبِينٌ ﴿١٥٦﴾

“Then ask them whether your Lord has daughters and they have sons. Or did We create the angels females while they were witnesses? Now surely it is of their own lie that they say: Allah has begotten; and most surely they are liars. Has He chosen daughters in preference to sons? What is the matter with you, how is it that you judge? Will you not then mind? Or have you a clear authority?” (Surah Saffat 37:149-156)

That is: Bring a strong proof to support your contention.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ
لَمُحْضَرُونَ ﴿١٥٨﴾

158- And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا

“And they assert a relationship between Him and the jinn...” (Surah Saffat 37:158)

That is: They said the Jinns are the daughters of God.

وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

“...and certainly the jinn do know that they shall surely be brought up...” (Surah Saffat 37:158)

That is: Indeed, they are in the fire of Hell.

﴿ ١٦٤ ﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

164- And there is none of us but has an assigned place.

Yahya bin Muslim says that he heard Imam Ja’far Sadiq (a) say regarding the exegesis of the verse:

﴿ ١٦٤ ﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

**“And there is none of us but has an assigned place.”
(Surah Saffat 37:164)**

This verse is revealed about the Holy Imams (a) and the successors from Aale Muhammad (a).¹

Shahab bin Abde Rabbe says that he heard Imam Ja’far Sadiq (a) say: O Shahab, we are the tree of prophethood and the mine of messengership and the place of frequenting of the angels and we are the pledge and oath of our God; we are the bestowal of God and His proof; we were the illuminated rows around the Arsh and we used to glorify the name of God and the folks of the heavens emulated us in divine glorification till we came down to the earth we recited divine glorification and the folks of the earth also emulated us. We are the divine praisers and glorifiers. Whoever fulfills our oath and promise, he has in fact fulfilled the oath and promise of the Almighty Allah and whoever breaks our oaths has in fact violated the oath of God.²

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 439; *Tafsir Safi*, Vol. 6, Pg. 207; *Tafsir Burhan*, Vol. 6, Pg. 459.

² *Biharul Anwar*, Vol. 24, Pg. 87.

﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ

﴿١٦٦﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

﴿١٦٧﴾ وَإِنْ كَانُوا لَيَقُولُونَ

﴿١٦٨﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ

﴿١٦٩﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

﴿١٧٠﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ

165- And most surely we are they who draw themselves out in ranks.

166- And we are most surely they who declare the glory (of Allah).

167- And surely they used to say.

168- Had we a reminder from those of yore.

169- We would certainly have been the servants of Allah— the purified ones.

170- But (now) they disbelieve in it, so they will come to know.

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

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ
 ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾

“And surely they used to say: Had we a reminder from those of yore, We would certainly have been the servants of Allah- the purified ones.” (Surah Saffat 37:167-169)

They were the disbelievers of Quraish, who used to say that may the Almighty Allah kill the Jews and Christians, how they attribute falsehood to their prophets; by God, if we had in possession of the reminder of the former people, we would have become sincere servants of the Almighty Allah. The Almighty Allah says: When Muhammad (s) came to them, they disbelieved in him as He says:

﴿١٧٠﴾ فَسَوْفَ يَعْلَمُونَ

“...so they will come to know.” (Surah Saffat 37:170)

...the chastisement of their conduct.

Jibraeel said: O Muhammad (s):

وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ
 ﴿١٦٦﴾

“And most surely we are they who draw themselves out in ranks, and we are most surely they who declare the glory (of Allah).” (Surah Saffat 37:165-166)

﴿١٧٧﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ

﴿١٧٨﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

﴿١٧٩﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ

﴿١٨٠﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

﴿١٨١﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ

﴿١٨٢﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

177- *But when it shall descend in their court, evil shall then be the morning of the warned ones.*

178- *And turn away from them till a time.*

179- *And (then) see, for they too shall see.*

180- *Glory be to your Lord, the Lord of Honor, above what they describe.*

181- *And peace be on the apostles.*

182- *And all praise is due to Allah, the Lord of the worlds.*

﴿١٧٧﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

“But when it shall descend in their court, evil shall then be the morning of the warned ones.” (Surah Saffat 37:177)

That is: When the punishment would befall Bani Umayyah and their followers in the last period of time.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ
﴿١٧٩﴾

“And turn away from them till a time, and (then) see, for they too shall see.” (Surah Saffat 37:178-179)

When the chastisement befalls them they come to senses, but at that time it would not be of any use; it is regarding the doubtful folks and the misguided people from the Muslims.¹

فَإِذَا نَزَلَ بِسَاحَتِهِمْ

“But when it shall descend in their court...” (Surah Saffat 37:177)

That is: When divine chastisement would come down to them in their places.

فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ
﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ
رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

“...evil shall then be the morning of the warned ones. And turn away from them till a time, and (then) see, for they too shall see. Glory be to your Lord, the Lord of Honor, above what they describe. And peace be on the apostles. And all

¹ Tafsir Burhan, Vol. 6, Pg. 459; Biharul Anwar, Vol. 9, Pg. 232.

*praise is due to Allah, the Lord of the worlds.” (Surah Saffat
37:177-182)*

Exegesis of Surah Saad

38- Surah Saad was revealed in Mecca and it comprises of 88 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ص ۱ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَاَلَاتِ حِينَ مَنَاصٍ ﴿٣﴾

1- *Suad, I swear by the Quran, full of admonition.*

2- *Nay, those who disbelieve are in self-exaltation and opposition.*

3- *How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.*

ص ۱ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

“Suad, I swear by the Quran, full of admonition.” (Surah Saad 38:1)

This verse is an oath and its reply is the following verse:

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

“Nay, those who disbelieve are in self-exaltation and opposition.” (Surah Saad 38:2)

That is: in disbelief.¹

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلا تَ حِينَ مَنَاصٍ



“How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.” (Surah Saad 38:3)

That is: At that time there would be no escape.

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَاذِبُونَ هَذَا سَاحِرٌ

كَذَّابٌ ﴿٤﴾

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ ۖ إِنَّ هَذَا

لَشَيْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ۖ إِنْ هَذَا إِلَّا خِتَابٌ لَكُمْ ۖ فَاسْمِعُوا ۚ لَعَلَّكُمْ يَتَّقُونَ ﴿٧﴾

4- And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar.

5- What! Makes he the gods a single God? A strange thing is this, to be sure!

¹ Tafsir Burhan, Vol. 6, Pg. 463.

6- *And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.*

7- *We never heard of this in the former faith; this is nothing but a forgery.*

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

“And they wonder that there has come to them a warner from among themselves...” (Surah Saad 38:4)

When the Messenger of Allah (s) announced his call, the Quraish came to Abu Talib and said: O Abu Talib, your nephew condemns our beliefs and criticizes our gods; he is corrupting our youth and is sowing dissent among us. If through this conduct he wants to remove his poverty, we are prepared to mobilize funds to the extent that he would become richer than all of us; we shall even appoint him as our ruler.

Abu Talib informed the Messenger of Allah (s) about this and His Eminence, said: “Even if they put the sun in my right hand, and moon in my left, and give me in possession the whole face of the earth, I would not disobey my Lord. I want one word of them, which if they utter, they shall become sovereigns of the Arabs and non-Arabs, and be kings in the hereafter in Paradise.”

“What word is that?” he inquired.

“That they testify to the unity of God, and to my prophetic office.”

They asked, “Shall we forsake three hundred and sixty gods, to worship one? This is a strange requirement indeed.”

So Allah, blessed and High revealed the following verses:

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ
كَذَّابٌ ﴿٤﴾ أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ
عُجَابٌ ﴿٥﴾ وَأَنْطَلِقَ الْمَلَائِكَةُ مِنْهُمْ أَنْ اْمْشُوا وَاصْبِرُوا عَلَى
آلِهَتِكُمْ ۖ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي
الْمِلَّةِ الْآخِرَةِ ۖ إِنَّ هَذَا إِلَّا خِتْلَاقٌ ﴿٧﴾

“And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar. What! makes he the gods a single God? A strange thing is this, to be sure! And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after. We never heard of this in the former faith; this is nothing but a forgery:” (Surah Saad 38:4-7)¹

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ بَلْ
لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي
الْأَسْبَابِ ﴿١٠﴾

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

¹ Biharul Anwar, Vol. 18, Pg. 182.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

8- *Has the reminder been revealed to him from among us? Nay, they are in doubt as to My reminder. Nay, they have not yet tasted My chastisement!*

9- *Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?*

10- *Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any means.*

11- *A host of deserters of the allies shall be here put to flight.*

12- *The people of Nuh and Ad, and Firon, the lord of spikes, rejected (apostles) before them.*

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۗ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ
بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مَا هُنَالِكَ
مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

“Has the reminder been revealed to him from among us? Nay, they are in doubt as to My reminder. Nay, they have not yet tasted My chastisement! Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver? Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any means. A

host of deserters of the allies shall be here put to flight.”
(Surah Saad 38:8-11)

That is: those, who gathered the allies on the day of Battle of Ahzab (Khandaq).

After that the Almighty Allah has mentioned the destruction of nations, whose report we mentioned in Surah Hud:

﴿ ١٢ ﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

“The people of Nuh and Ad, and Firon, the lord of spikes rejected (apostles) before them.” (Surah Saad 38:12)

Before them the nation of Nuh, Aad and Firon, owners of power, falsified our prophets.

﴿ ١٥ ﴾ وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ

﴿ ١٦ ﴾ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ

15- Nor do these await aught but a single cry, there being no delay in it.

16- And they say: O our Lord, hasten on to us our portion before the day of reckoning.

﴿ ١٥ ﴾ وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ

“Nor do these await aught but a single cry, there being no delay in it.” (Surah Saad 38:15)

That is: They would not be able to escape the chastisement.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

“And they say: O our Lord, hasten on to us our portion before the day of reckoning.” (Surah Saad 38:16)

That is: Give us our share of chastisement.¹

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۗ إِنَّهُ أَوَّابٌ ﴿١٧﴾

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

وَالطَّيْرَ مَحْشُورَةً ۗ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ ﴿٢٠﴾

وَهَلْ أَتَاكَ نَبَأُ الْخِصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۗ قَالُوا لَا تَخَفْ ۗ خَصَمَانِ
بَعِيَ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا
إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَّيَ نَعَجَةٌ وَاحِدَةٌ فَقَالَ
أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

¹ Tafsir Burhan, Vol. 18, Pg. 468.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ
 الْخُلَطَاءِ لِيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ
 وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَعَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

17- Bear patiently what they say, and remember Our servant, Dawood, the possessor of power; surely he was frequent in returning (to Allah).

18- Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise.

19- And the birds gathered together; all joined in singing with him.

20- And We strengthened his kingdom and We gave him wisdom and a clear judgment.

21- And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

22- When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

23- Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

24- He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most

surely most of the partners act wrongfully towards one another, save those, who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord, and he fell down bowing and turned time after time (to Him).

25- Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.

Prophet Dawood's error

The Almighty Allah addresses the Messenger of Allah (s) saying:

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۗ إِنَّهُ
أَوَّابٌ ﴿١٧﴾

“Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent in returning (to Allah).” (Surah Saad 38:17)

...in which ‘Awwab’ means supplication/prayer.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

“Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,” (Surah Saad 38:18)

That is: When the sun rises.

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ
 وَآتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ آتَاكَ نَبَأُ
 الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

“And the birds gathered together; all joined in singing with him. And We strengthened his kingdom and We gave him wisdom and a clear judgment. And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?” (Surah Saad 38:19-21)¹

Hisham has narrated from Imam Ja'far Sadiq (a) that when the Almighty made Dawood (a) His vicegerent on earth and gave Zabur to him and ordered birds and mountains to sing His praise with him, it was because when Dawood (a) used to conclude two units of his prayer, his viziers arose to praise Allah and also praised everyone of the previous Prophets and remembered their good and noble deeds and described their thankfulness, their engagement in worship and their endurance against calamities, but they did not mention Dawood (a). So he (Dawood) prayed to Allah, “O Lord, You praised Your prophets, but did not praise me.” There came a revelation from Allah: “I praised them after I took their tests and subjected them to difficulties and they showed patience over it.” Dawood (a) said, “My Lord, take my test also, put me into troubles so that I may also show patience and reach their status.” Allah said, “Do you give preference to calamity over safety? All right, then, I had taken tests of those prophets without their knowledge. But now, I make you aware in advance that I will put you to test on such and such date of such and such month of such and such year.

Dawood was prepared for the befalling of the calamity and was always present in his prayer niche in devotions. He also

¹ *Tafsir Burhan*, Vol. 6, Pg. 468.

devoted some of his time to dispense justice among the people of Bani Israel, till the promised day arrived. That day Dawood (a) went into seclusion from the people and became engrossed in prayers. Suddenly a beautiful and strange bird landed before him. It has wings more beautiful than emeralds and legs more attractive than rubies and its beak was like a precious pearl. Dawood was so enchanted by the bird that he left his place to catch the bird. The bird flew up and perched on the boundary wall of Ooriya bin Hannan's house. Dawood (a) went to the terrace of his house to catch the bird from the wall. Suddenly his glance fell on Ooriya's house and his wife who was taking a bath; he was enchanted by her beauty. Ooriya's wife saw the shadow of Dawood (a) and immediately concealed herself with her tresses. Dawood (a) was ashamed and he returned to his place and sought refuge in prayers in his prayer niche; and he forgot whatever had happened. He wrote to the army chief again to place him even ahead of the Ark of the Covenant during the war. The Almighty Allah says regarding the Ark of the Covenant (*Taboot Sakina*):

فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ
تَحْمِلُهُ الْمَلَائِكَةُ

“...in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Harun have left, the angels bearing it...” (Surah Baqarah 2:248)

After Musa (a) when Bani Israel fell into disobedience this casket was taken up to the heavens. When Jalut gained power over Bani Israel and defeated them they pleaded to their prophet to pray to God to give them a ruler, who would restore rulership to them and with whom they can fight the holy war. The Almighty Allah sent Talut and sent down the Ark of the Covenant and gave it to Talut. Whenever the Ark was placed

between Bani Israel and their enemies, if anyone went beyond the Ark, he was killed.

Dawood (a) ordered his friend at the war front to place the Ark between himself and Ooriya bin Hannan. When Ooriya went ahead of the Ark he was killed and when he was killed those two angels came to Dawood (a) and asked him to judge their dispute, while Dawood (a) had not even married the widow of Ooriya as she was in the waiting period, the two angels came from the roof of the house and sat down in front of Dawood (a). Dawood (a) was terrified to see them, but they said:

لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا
بِالْحَقِّ وَلَا تَشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

“Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.”
(Surah Saad 38:22)

At that time Dawood (a) was having 99 permanent wives and slave girls. One of the litigants said:

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ
أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

“Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.” (Surah Saad 38:23)

That is: He has done injustice on me.

Dawood (a) said:

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ
 الْخُلَطَاءِ لِيَنبَغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ
 رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

“He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those, who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord, and he fell down bowing and turned time after time (to Him).” (Surah Saad 38:24)

The angel, who introduced himself as the victim, smiled, Dawood (a) said: You committed a sin and you are smiling; I want to break your teeth.

The defendant angel while ascending to the heavens said: If Dawood had been aware of the facts, he would have realized that he is more worthy of this teeth being knocked out.

Dawood meets Hizqeel (a)

After that Dawood (a) became engrossed in his worship acts and remained in prostration for forty days. He continued to weep all the time and did not get up, except to pray till his forehead was injured and blood seeped out from his wound into his eyes. After being in this condition for forty days he received the call: O Dawood, what has happened to you? If you are hungry, say so; I will give you food. If you are thirsty, tell Me; that I may quench your thirst. If you need clothes, I will provide clothes to you. If you are terrified, I would give you security.

Dawood (a) said: O my Lord, my days pass in fear and how I shouldn't be afraid when I know what I have done and You are the just judge, who does not basically forgive the oppression of the oppressor.

At that time divine revelation came to him: Repent.

Dawood (a) asked: How should I repent?

Voice came: Go to the grave of Ooriya bin Hannan so that I may revive him and ask forgiveness from him. If he forgives you, I would also forgive you.

Dawood (a) said: What if he does not forgive?

Voice came: I would forgive you of My own free will.

So Dawood (a) set out on foot for the grave of Ooriya and recited Zabur on his way. Every pebble, tree, clod, mountain, birds and animals that heard the voice of Dawood (a) intoned the Zabur with him till he reached a mountain on which a worshipper prophet was present, whose name was Hizqeel and when Hizqeel heard the sounds of the mountain and the animals, he knew Dawood (a) was passing from there. He said: It is that erring prophet. Dawood (a) called out: O Hizqeel, allow me to come and meet you.

Hizqeel said: No, because you are guilty.

Dawood (a) fell down weeping. The Almighty Allah revealed to Hizqeel (a) not to chastise Dawood (a) for his guilt and instead 'seek ease from Me'.

So, Hizqeel came down from the mountain and holding the hand of Dawood (a) took him to the hilltop. Dawood (a) asked: "O Hizqeel, have you ever thought of committing a sin?"

He replied, "No, never!"

Dawood (a) asked, "Did you ever feel proud?"

He replied, "No! Never!"

Dawood (a) asked, “Have you ever been tempted with worldly pleasures?”

Hizqeel (a) replied, “Yes, I was tempted!”

Dawood (a) asked, “Then, what remedy did you employ?”

He replied, “In such circumstances I get into this cave and take pity from what I witness therein.”

Dawood (a) then entered into the recesses of the cave with Hizqeel (a). He found inside there a plate of steel. On the plate lay a human skeleton and beside it was a tablet of steel on which was inscribed:

“I, Arwi bin Salma ruled for a thousand years, established a thousand cities, deflowered a thousand virgins. But, my condition is that my bed is dust, my pillow a stone and my body is the dwelling place of insects and vermin. Whoever sets eye on me should not be carried away with worldly attractions!”

Dawood (a) passed from there till he arrived at the head of the grave of Ooriya and called out, but he didn’t receive any response till he repeated thrice and on the third time Ooriya replied: What do you want O Prophet of God that you threw me from your pleasure?

Dawood (a) said: I want you to forgive me.

Revelation came to Dawood: Describe in detail what you have done so that Ooriya may hear.

So Dawood (a) called out again three times and said: O Ooriya I did this and that regarding you.

Ooriya said: Do prophets commit such deeds?

After that he asked for Ooriya’s forgiveness a number of times, but did not hear any response. Dawood (a) fell down weeping till Allah, blessed and High sent revelation to the keeper of Firdos Paradise to open the gates of Firdos. According to the divine command the keeper of Firdos opened the gates of

Paradise. When Ooriya saw them he asked the keeper whom he was waiting for.

He replied: For one, who would forgive the sin of Dawood.

Ooriya said: O my Lord, I have forgiven the sin of Dawood.

So Dawood was content at this and he returned to Bani Israel. And after this incident when he finished praying and his minister praised the past prophets and said: The excellence of Dawood, before committing that mistake was such and such. Dawood (a) was aggrieved at that.

Allah, blessed and High send revelation: O Dawood, I have also forgiven your sin and made shamefulness of your sin necessary on Bani Israel.

Dawood said: O my Lord; how the shame of the sin of one person can be transferred to someone else? In spite of the fact that You are such judge who never commits injustice?

The Almighty Allah said: The cause of accusation is why Bani Israel did not make haste in removing this mistake from you.

After that Dawood (a) married the widow of Ooriya and Sulaiman was born from her.

After that point the Almighty Allah said:

﴿ ۲۵ ﴾ فَغَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿۲۵﴾

“Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.” (Surah Saad 38:25)¹

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

¹ *Biharul Anwar*, Vol. 14, Pg. 20; *Tafsir Burhan*, Vol. 6, Pg. 469; *Nurus Thaqlayn*, Vol. 4, Pg. 447.

وَوَظَنَّ دَاوُودُ

“...and Dawood was sure...” (Surah Saad 38:24)

That is: Dawood knew.

وَأَنَابَ

“...and turned time after time (to Him).” (Surah Saad 38:24)

That is: He repented. Dawood (a) wrote to his friend not to allow Ooriya to be sent before the Ark and he also sent Ooriya home, but he died after eight days.¹

أَمْ بَجَعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ بَجَعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ
﴿٢٩﴾

28- Shall We treat those, who believe and do good like the mischief-makers in the earth? Or shall We make those, who guard (against evil) like the wicked?

29- (It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.

¹ Biharul Anwar, Vol. 14, Pg. 23; Nurus Thaqlayn, Vol. 4, Pg. 450; Tafsir Burhan, Vol. 6, Pg. 469.

Abdur Rahman bin Kathir says that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“Shall We treat those, who believe and do good...” (Surah Saad 38:28)

He replied: It implies Amirul Momineen (a) and his companions.

كَالْمُفْسِدِينَ فِي الْأَرْضِ

“...like the mischief-makers in the earth?” (Surah Saad 38:28)

It implies Habtar and Raziq¹ and their followers.

أَمْ نَجْعَلُ الْمُتَّقِينَ

“Or shall We make those, who guard (against evil)...” (Surah Saad 38:28)

It implies Amirul Momineen (a) and his followers.

كَالْفَجَّارِ ﴿٢٨﴾

“...like the wicked?” (Surah Saad 38:28)

It implies Habtar and Dulaam and the followers of those two.¹

¹ *Habtar* means fox; *Raziq* means blind hearted; a reference to the first and second caliph.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ

“(It is) a Book We have revealed to you abounding in good that they may ponder over its verses...” (Surah Saad 38:29)

It implies Amirul Momineen (a) and the Holy Imams (a).

وَلِيَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٢٩﴾

“...and that those endowed with understanding may be mindful.” (Surah Saad 38:29)

That is the Almighty Allah makes them mindful.

Amirul Momineen (a) has prided over this verse and he says: Whatever is bestowed to me is not given to anyone before me and after me.²

وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ ۖ نِعْمَ الْعَبْدُ ۗ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ

بِالْحِجَابِ ﴿٣٢﴾

رُؤُوسَهَا عَلَيَّ ۗ فَنَطَقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

¹ A reference to the first and second caliph. *Tafsir Burhan*, Vol. 6, Pg. 476.

² *Biharul Anwar*, Vol. 35, Pg. 336; *Nurus Thaqlayn*, Vol. 4, Pg. 453; *Tafsir Burhan*, Vol. 6, Pg. 477; *Tafsir Safi*, Vol. 6, Pg. 228.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۗ
إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

فَسَخَّرْنَا لَهُ الرِّيحَ بَجْرٍ بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

وَأَخْرَجْنَا مُمْرِغِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

30- And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).

31- When there were brought to him in the evening (horses) still when standing, swift when running—

32- Then he said: Surely I preferred the good things to the remembrance of my Lord— until the sun set and time for Asr prayer was over, (he said).

33- Bring them back to me; so he began to slash (their) legs and necks.

34- And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).

35- He said: My Lord, do Thou forgive me and grant me a kingdom, which is not fit for (being inherited by) anyone after me; nations; surely Thou art the most liberal Giver.

36- Then We made the wind subservient to him; it made his command to run gently wherever he desired.

37- And the shaitans, every builder and diver.

38- And others fettered in chains.

Story of Prophet Sulaiman (a)

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۗ نِعْمَ الْعَبْدُ ۗ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ
عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي
أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ

﴿٣٢﴾

“And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah). When there were brought to him in the evening (horses) still when standing, swift when running- Then he said: Surely I preferred the good things to the remembrance of my Lord- until the sun set and time for Asr prayer was over, (he said):” (Surah Saad 38:30-32)

Sulaiman was very much inclined towards his horses; and asked them to be displayed to him again and again. One day, while inspecting the horses he got so much involved that the Sun set and his Asr prayers were missed, and this distressed him much; he was annoyed at himself. So he prayed to Allah to return the Sun that he can fulfill his prayers. The sun returned and he completed his prayers. Sulaiman called for the horses and with a sword cut off their necks and legs till all of them dies; as Allah had said in the above verses.

In the account of the examination of Sulaiman, it is mentioned that when Sulaiman married a tall woman and she bore him a child, Sulaiman used to love the child very much. The angel of death frequently visited Sulaiman and eyed the child often. Sulaiman feared and said to the mother of the child

that the angel of death eyes this child in a harsh manner. “I fear that he is about to take his soul.” So he asked Jinns and shaitans if they knew of a way to save his life? One of them said, “I shall hide him at the spring of the Sun in the East.” Sulaiman (a) said that the angel of death reached every corner of the earth. Another said, “I shall take him into the atmosphere and hide him in a cloud.” The angel of death captured his soul in the atmosphere and threw his dead body on the throne of Sulaiman (a). At that time Sulaiman (a) realized that he had committed a mistake. He sought divine forgiveness and prayed that Allah give him such a kingdom as none have it.

“He said: My Lord, do Thou forgive me and grant me a kingdom, which is not fit for (being inherited by) anyone after me.

Then We made the wind subservient to him; it made his command to run gently wherever he desired.

And the shaitans, every builder and diver.

And others fettered in chains.

This is Our free gift, therefore give freely or withhold, without reckoning.

And most surely he had a nearness to Us and an excellent resort.”¹

And these were few shaitans that Sulaiman had imprisoned and tied them with one another because they had disobeyed him. Then the kingship was taken away from him.

How Sulaiman lost his kingdom?

It is narrated from Imam Sadiq (a) that the kingship of Sulaiman was hidden in the ring by Allah. Whenever he used to wear it the Jinn, human, birds and animals obeyed him. He used

¹ Surah Saad 38:35-40

to sit on the throne and Allah would send a wind, which would take him for a ride along with all Jinn, human and Shaitans, birds, quadrupeds wherever Sulaiman wanted.

So, Sulaiman used to recite morning prayers in Damascus and Zuhr in Persia. And he would order Shaitans to pick up stones from Persia to Damascus and there he sold them. When he killed the horses, Allah took away the kingdom from him. Whenever Sulaiman would go to answer nature's call, he would remove the ring and give it to one of his servants. One day the Shaitans fooled the servant and took away the ring and wore it themselves.

At the same moment all Jinns, humans, Shaitans, birds and animals came to his presence and obeyed his orders. When Sulaiman came out of the toilet he couldn't find his ring and saw that the kingship was taken away. So he left that place and came at the shore of the river. People of Bani Israel saw the behavior of Shaitan, which was different from Sulaiman (but he had changed his face to Sulaiman's face and was also claiming to be Sulaiman) and had a doubt. They came to the mother of Sulaiman and said, "Do you observe the behavior of your son, how he had changed?" She said, "He was very good and very obedient to me, but now he opposes me."

Then they asked the wives and slave girls of Sulaiman (a). They said Sulaiman never fulfilled his desire when they were in menstruation, now he did so." So the Shaitan was frightened and said to himself, "It should not happen that this secret become apparent and I get caught, so he threw the ring into the river and ran away."

Allah commanded a fish to swallow the ring. People of Bani Israel were anxious for forty days and were searching for Sulaiman. Sulaiman walked to the shore seeking Allah's forgiveness. After forty days he met a fisherman and they agreed that if he helped him in fishing, he would be paid. So he started fishing with the fisherman. He gave a fish to Sulaiman. When he

cut open the fish he found the ring inside. He took it out and wore it.

At that moment all Shaitans, Jinn, human etc. came together. So Sulaiman sat in his palace and caught the Shaitan along with his army and imprisoned them. From them few were imprisoned between water and some between stone in the name of Allah. And they all will be imprisoned and chastised like this till Day of Judgment. When Sulaiman returned to his kingdom, he reprimanded Asif bin Barkhiya his prime minister and in whose favor Allah has said in the book that some knowledge is given to him, and he had also brought the throne of Bilquis with a blink of an eyelid in front of Sulaiman.

Sulaiman (a) said, "I consider people helpless, because they do not understand Shaitan whereas how come I forgive you because you knew and recognize Shaitan?" Asif replied, "I swear by Allah I know the fish, which had swallowed your ring, and all its ancestors, but it was Allah's order. The Shaitan told me to write edicts as I wrote for you, but I said my pen shall not write anything unjust, so he told me to sit quiet. I therefore kept quiet. But O Sulaiman! Why do you befriend Hud Hud (wood pecker), although it is a wretched and smelly bird?"

Sulaiman (a) said, "Because it can detect water beneath the earth, but a trap under of handful of dust is not seen by it and it gets trapped. Whenever any affair is destined you become blind."¹

Description of Sulaiman's Kingdom

Asbagh bin Nubata has narrated from Imam Ali (a), that one day Sulaiman (a) came out of Baitul Muqaddas and sat on his platform. On his right were 300000 people on chairs and on the left 300000 Jinns. And according to the order of Sulaiman,

¹ *Biharul Anwar*, Vol. 14, Pg. 98; *Qisasul Anbiya*, Jazaeri, Pg. 372; *Nurus Thaqlayn*, Vol. 4, Pg. 455; *Tafsir Burhan*, Vol. 6, Pg. 480.

birds had shadowed all of them. Sulaiman (a) ordered the wind, and it lifted the platform and brought it to Madayan. Then lifted from Madayan and waited the whole night on the outskirts of Shiraz. In the morning, it flew to the island of Bargaawan. Then according to order of Sulaiman it flew at such a low level that its legs touched the water. Some of them remarked that people had never seen such a kingship before. An angel called out from the heavens, "O people, if one says *Subhanaallah* with sincerity, it is greater than this kingship."¹

According to Abu Khalid Qummat, Imam Sadiq (a) said that Bani Israel asked Sulaiman (a) to appoint his son after him as his Caliph upon them. Sulaiman (a) said that they did not have the capability. When they pressurized him, Sulaiman said, "I will ask a few questions and if you give the correct reply I will appoint you as the Caliph." Sulaiman asked his sons: "What is the taste of water and bread? What is the cause for strength and weakness of voice? And where is the seat of human intellect? By which part one attains tyranny, mercilessness, soft heartedness and mercy? And by which part does one gets tired and relief? And by which part of body does one achieve success and failure?" They couldn't reply.

Imam Sadiq (a) replied to these questions, "Taste of water (refers to) life. Taste of bread is strength. Strength and weakness of voice is due to fat of the kidneys. Aql and intellect is the brain. Do you not see whose intellect is low people say that how less intellect he has and mercy and is due to the softness and hardness of heart as Allah says: ***Woe be on those whose heart has become hard hearted to remembrance of Allah.***² Tiredness and relief of body is due to the legs. When legs are in motion continuously the body gets tired. When legs get relief it relieves tiredness and so the body gets rest. Increase in body and its decrease is due to hands. When a person performs action with

¹ *Qisasul Anbiya*, Jazaeri, Pg. 361; *Qisasul Anbiya*, Rawandi, Pg. 208; *Biharul Anwar*, Vol. 14, Pg. 72; *Nurus Thaqlayn*, Vol. 4, Pg. 459; *Tafsir Burhan*, Vol. 6, Pg. 483.

² Surah Zumar 39:22

hands he receives sustenance and gets benefit from this world and hereafter. If he doesn't, the body is deprived of this world and the hereafter.¹

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ﴿٤١﴾

اٰرْكُضْ بِرِجْلِكَ ۗ هٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ
﴿٤٣﴾

وَأَخَذْ يَدَيْكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۗ
نِعْمَ الْعَبْدُ ۗ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ
﴿٤٥﴾

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

41- And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.

¹ Biharul Anwar, Vol. 14, Pg. 141; Qisasul Anbiya, Jazaeri, Pg. 385; Tafsir Burhan, Vol. 6, Pg. 482; Nurus Thaqlayn, Vol. 4, Pg. 463.

42- Urge with your foot; here is a cool washing-place and a drink.

43- And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

44- And take in your hand a green branch and beat her with it and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

45- And remember Our servants Ibrahim and Ishaq and Yaqub, men of power and insight.

46- Surely We purified them by a pure quality, the keeping in mind of the (final) abode.

Trials of Prophet Ayyub (a)

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ﴿٤١﴾

“And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.” (Surah Saad 38:41)

Abu Basir asked Imam Ja'far Sadiq (a) the reason for Ayyub (a) being inflicted with such severe calamities. Imam (a) replied that it was due to the excess of bounties Allah had bestowed on him; and he used to thank Allah in the proper way. At that time the Shaitan was not barred from the heavens. He used to travel upto the Arsh (throne) also. One day he saw the thankfulness of Ayyub (a) etched in celestial tablets. They were carried up with great care and respect. When Shaitan saw this, the fire of jealousy flared up in his heart. He said to Allah, “Ayyub is so thankful to You, because You bestowed bounties

in huge proportions, but if you take the bounties away, he would not remain thankful. If You allow me to control his fortunes You will realize how thankless he can become.”

The Almighty granted Shaitan the privilege to control the wealth and children of Ayyub (a). He was elated and at once rushed towards the earth and began to destroy the wealth and children of Ayyub (a). The more he proceeded in destruction the thankfulness of Ayyub intensified.

Now the Shaitan requested for power over the cultivation owned by Ayyub (a). This was also granted. He mobilized his assistants and they landed on the fields of Ayyub (a). They spewed out a venomous breath and all the crops withered.

Ayyub (a) was all the more thankful. Hence Shaitan demanded control over the goats and sheep owned by Ayyub (a). When it was granted, he killed them all. Ayyub (a) became more sincere and thanked Allah frequently.

Shaitan told Allah, “Ayyub was yet thankful, because he knows You would return the bounties soon and he prayed desperately to the Almighty and requested Him to grant complete power over the body of Ayyub (a). Allah told him, “You are given power over Ayyub’s body except his Aql (power of reasoning) and his eyes.”

According to another version the exceptions concerned heart, eyes, tongue and ears. When he received the permission, he dashed to the earth as he feared that if Divine Mercy surrounds Ayyub (a), it will be an obstacle on his way. He came to Ayyub (a) and blew a venomous breath into his nostrils. As a result Ayyub (a) was inflicted with a severe malady that covered his whole body with sores and leprous wounds. He continued in this condition for a long time and continued to praise and thank Allah without any reservations. Ultimately worms developed in his infected wounds. The patience of Ayyub (a) reached such heights that whenever a worm fell from his body he picked it up and put it back saying, “Stay where the Almighty has originated you.” Such a dreadful odor emanated from his body that the

people banished him to a dirty corner of the town. His wife, Rahmat, the daughter of Yusuf (a), went out to beg and got him whatever she could obtain.

When a long time passed for Ayyub (a) in such afflictions, the Shaitan realized that his thankful always exceeded the intensity of the calamities that befall him. So he went to a group of Ayyub's followers, who had become hermits and resided in the mountains. He told them, "Come let us go and see why Ayyub has been inflicted with such calamities." The people came down and mounting their horses headed towards Ayyub (a). When they came near, the horses were terrified of the stench and bolted out of control. The riders tied the horses in a far corner and proceeded on foot. They came to Ayyub (a) to ask him about his conditions. A young man also accompanied them. They sat down near Ayyub (a) and said, "If you tell us of the deadly sin you have committed we can guard against it. We do not dare to pray for your forgiveness lest Allah sends His wrath upon us. We never expected you would suffer from chastisement that did not befall anyone else. It must be due to a sin that you have concealed from us."

Ayyub (a) said, "I swear by the Might of my Lord, and He is a witness that I never ate anything, without sharing it with the poor and orphans. And whenever I came across two worship acts, I always preferred the more difficult."

Hearing these words the young man told his companions, "May Allah destroy you! You come to Allah's Prophet and criticized him to the extent that he was forced to reveal a good deed he had performed in secret."

When they went away, Ayyub (a) supplicated Allah and sought His permission to express a wish. The Almighty sent a cloud that hovered over his head and voice came out from it, "You are permitted to express your desire: Ask, whatever you wish. I am always near you."

Ayyub (a) gathered all his strength and sat up with his thighs joined. Then he said, "O My Lord! I swear by Your Might

that You never sent any afflictions upon me. But whenever I had the choice of two worship-acts, I preferred the one, which was most difficult for my body. And I never ate without sharing my food with orphans. Did I not echo Your praise? Did I not thank You sufficiently? Did I not glorify and purify You (from every kind of association)?”

Ten thousand tongues of the cloud replied, “O Ayyub, who created you with the temperament that you prayed when all world was asleep? Who is that made worship most likeable to you? Do you think you have obliged the Almighty? Whereas He has favored you by granting you the divine opportunity to worship and thank Him.”

Ayyub (a) picked up a handful of dust and stuffed it in his mouth and said, “I was wrong! And I beg forgiveness. All the bounties and opportunities of worship are from You alone.”

The Almighty sent an angel, who kicked the earth and a spring of water gushed out. Ayyub (a) bathed in it and was immediately cured of all diseases and discomfort. His body became more fresh and beautiful than before. Then Allah caused orchards and gardens to grow around Ayyub (a). All the wealth, property and farms were restored. The angel was sitting with him and engaged in conversation when his wife entered with a piece of dried bread. She saw in place of a ruin, a blooming garden and orchards. Instead of Ayyub (a) she saw two handsome men. She began to scream and lament as to what has befallen Ayyub (a). Ayyub (a) called her and when she came near she recognized him. Seeing the return of Divine bounties she fell down in a prostration of thankfulness.

When she had gone in search of food for Ayyub (a) she was sporting lovely tresses. The people she had approached demanded her beautiful tresses in return of food. She cut off her locks and brought food for Ayyub (a). When Ayyub (a) saw her pruned hair he was infuriated and vowed a hundred lashes for her. But when she told him the story he became sad and regretted his oath. The Almighty sent a revelation to him to hit

her softly with a broom containing a hundred twigs. That would suffice to fulfill his oath.

After this, the Almighty brought to life even his sons, who had perished in the calamities and those, who had died before them; that they might live with Ayyub (a) again.

Later, the people asked him of the worst of the calamities that befell him. He replied it were the sarcastic remarks of the people.

The Almighty showered his house with pieces of gold and Ayyub (a) gathered them. Whenever a piece fell out of bound he rushed towards it and picked it eagerly. Jibraeel (a) said, “Are you never satiated?”

“Who can ever be satiated with Divine bounties?” replied Ayyub (a).¹

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي
وَالْأَبْصَارِ ﴿٤٥﴾

“And remember [O Muhammad] Our servants Ibrahim and Ishaq and Yaqub, men of power and insight.” (Surah Saad 38:45)

That is: They were having power and strength.

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

أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

“...men of power and insight.” (Surah Saad 38:45)

¹ Biharul Anwar, Vol. 12, Pg. 342; Qisasul Anbiya, Jazaeri, Pg. 199; Nurul Thaqlayn, Vol. 4, Pg. 463; Tafsir Burhan, Vol. 6, Pg. 486.

That is: They were having power and insight in worship.¹

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

“Surely We purified them by a pure quality, the keeping in mind of the (final) abode.” (Surah Saad 38:46)

Indeed, the Almighty Allah chose them for the remembrance of the hereafter.²

هَذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

جَنَّاتٍ عَدْنٍ مُمْتَعَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

مُتَكَبِّرِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

49- This is a reminder; and most surely there is an excellent resort for those, who guard (against evil).

50- The gardens of perpetuity, the doors are opened for them.

¹ Biharul Anwar, Vol. 12, Pg. 7.

² Tafsir Burhan, Vol. 6, Pg. 510.

51- Reclining therein, calling therein for many fruits and drink.

52- And with them shall be those restraining their eyes, equals in age.

53- This is what you are promised for the day of reckoning.

54- Most surely this is Our sustenance; it shall never come to an end.

The Almighty Allah has mentioned the pious and what they are having with their Lord and He says:

هَذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتٍ عَدْنٍ
مُفْتَحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا
بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ
أَتْرَابٌ ﴿٥٢﴾

“This is a reminder; and most surely there is an excellent resort for those, who guard (against evil), the gardens of perpetuity, the doors are opened for them. Reclining therein, calling therein for many fruits and drink. And with them shall be those restraining their eyes, equals in age.” (Surah Saad 38:49-52)

That is: Hourul Ein, whose luminosity is such that one is unable to focus gaze on them.

The Almighty Allah quotes the statement of the folks of Paradise:

إِنَّ هَذَا لِرِزْقِنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

“Most surely this is Our sustenance; it shall never come to an end.” (Surah Saad 38:54)

That is: It is neither exhausted nor destroyed.

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا فَبئْسَ الْمِهَادُ ﴿٥٦﴾

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾

55- This (shall be so); and most surely there is an evil resort for the inordinate ones.

56- Hell; they shall enter it, so evil is the resting-place.

57- This (shall be so); so let them taste it, boiling and intensely cold (drink).

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبئْسَ

الْمِهَادُ ﴿٥٦﴾ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾

“This (shall be so); and most surely there is an evil resort for the inordinate ones; Hell; they shall enter it, so evil is the resting-place. This (shall be so); so let them taste it, boiling and intensely cold (drink).” (Surah Saad 38:55-57)

Ghassaq is a valley in Hell, in which there are 330 castles and each castle has three hundred houses and every house has forty corners and in every corner there is a huge and terrifying serpent and with each serpent there are three hundred and thirty scorpions and in every head of the scorpion there are three hundred and thirty stings full of poison such that if one of those

scorpions were drop their poison on the folks of Hell all of them would be poisoned to death.

هَذَا ۞ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَأَبٍ ﴿٥٥﴾

“This (shall be so); and most surely there is an evil resort for the inordinate ones.” (Surah Saad 38:55)

They are Zuraiq, Habtar and Bani Umayyah.

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

هَذَا فَوْجٌ مُفْتَحِمٌ مَعَكُمْ ۞ لَا مَرْحَبًا بِهِمْ ۞ إِنَّهُمْ صَالُوا النَّارِ

﴿٥٩﴾

58- And other (punishment) of the same kind— of various sorts.

59- This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

After them the Almighty Allah has mentioned those, who usurped the rights of Ahle Bayt (a) and He says:

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هَذَا فَوْجٌ مُفْتَحِمٌ مَعَكُمْ

“And other (punishment) of the same kind - of various sorts. This is an army plunging in without consideration along with you...” (Surah Saad 38:58-59)

That is: They are Bani Saba'¹ and it is said that they were Bani Umayyah.

لَا مَرْحَبًا بِهِمْ ۖ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

“...no welcome for them, surely they shall enter fire.”
(Surah Saad 38:59)

It is said that it implies Bani so and so.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ
الْقَرَارُ ﴿٦٠﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِّدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

أَتَّخَذْنَاَهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

60- They shall say: Nay, you— no welcome to you: you did proffer it to us, so evil is the resting-place.

61- They shall say: Our Lord, whoever prepared it first for us, add Thou to him a double chastisement in the fire.

¹ Ayatullah Jazaeri (r) says in the footnotes of *Tafsir Qummi*: Bani Saba' is another name of Bani Abbas.

62- And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

63- Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

64- That most surely is the truth: the contending one with another of the inmates of the fire.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا

“They shall say: Nay! You - no welcome to you: you did proffer it to us...” (Surah Saad 38:60)

That is: They started victimizing the Aale Muhammad (a).

فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

“...so evil is the resting-place.” (Surah Saad 38:60)

It is an extremely bad place.

After that Bani Umayyah say:

رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

“Our Lord, whoever prepared it first for us, add Thou to him a double chastisement in the fire.” (Surah Saad 38:61)

Which implies the first and the second Caliph.

After that the enemies of Aale Muhammad (a) would say to each other in the fire of Hell:

﴿٦٢﴾ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

“What is the matter with us that we do not see men whom we used to count among the vicious?” (Surah Saad 38:62)

...in the world and they are the Shia of Amirul Momineen (a).

﴿٦٣﴾ أَنَحَذُنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

“Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?” (Surah Saad 38:63)

﴿٦٤﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

“That most surely is the truth: the contending one with another of the inmates of the fire.” (Surah Saad 38:64)

That is: What is there among them?

Imam Ja'far Sadiq (a) said: By God, you are pleased and delighted in Paradise, but your enemies seek you in Hell.¹

﴿٦٧﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ

﴿٦٨﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ

﴿٦٩﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ

¹ Biharul Anwar, Vol. 30, Pg. 153, Vol. 65, Pg. 13; Nurus Thaqlayn, Vol. 4, Pg. 467; Tafsir Burhan, Vol. 6, Pg. 510.

﴿٧٠﴾ إِنَّ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

﴿٧١﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ

67- Say: It is a message of importance.

68- (And) you are turning aside from it.

69- I had no knowledge of the exalted chiefs when they contended.

70- Naught is revealed to me save that I am a plain warner.

71- When your Lord said to the angels: Surely I am going to create a mortal from dust.

Caliphate of Amirul Momineen (a) on the night of Ascension (Meraj)

Allah, the Mighty and Sublime says: O Muhammad, say:

﴿٦٧﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ

“Say: It is a message of importance,” (Surah Saad 38:67)

As Amirul Momineen (a) is the ‘message of importance’.

﴿٦٨﴾ مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
﴿٦٩﴾ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنَّ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

﴿٧٠﴾

“(And) you are turning aside from it: I had no knowledge of the exalted chiefs when they contended: Naught is revealed to me save that I am a plain warner.” (Surah Saad 38:68-70)

Ismail Jofi says that he was present in Masjidul Haraam while Imam Muhammad Baqir (a) was also seated in a corner there. He raised his head, looked at the sky and then glanced at the Kaaba and said:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَىٰ

“Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote Masjid...” (Surah Isra 17:1)

He repeated this verse thrice; after that he turned to me and said: What do the people of Iraq say regarding this verse?

I said: They say that the Messenger of Allah (s) went from Masjidul Haraam to Baitul Muqaddas.

He said: It is not as they say; on the contrary, he was taken from here to there on a tour.¹ He gestured to the sky and remarked: We are between those two sanctuaries. Then he said: He reached the Farthest Lote Tree (*Sidratul Muntaha*). Jibraeel restrained from accompanying the Messenger of Allah (s).

The Prophet asked: Are you leaving me alone at this place?

He replied: You go ahead as by Allah, you have reached a place that no creature has ever reached and would never reach; it

¹ Allamah Tabatabai says: ‘From here to there’ means from Kaaba to Baitul Mamoor. *Al-Mizan*, Vol. 13, Pg. 24.

was at this place that he saw his Lord¹ and there was only a distance of ‘Sab-ha’ between him and the Lord.²

He (narrator) asked: What is ‘Sab-ha’?

His Eminence gestured with his face to the earth and with his hand he gestured to the sky and said three times: ‘Majesty of the Lord’.

Then he (the Prophet) was addressed: O Muhammad.

He replied: Here I am, my Lord.

What do the folks of the heavens argue about?

The Prophet said: Glory be to You O Lord, I don’t know anything, except what You have taught me.

Then Messenger of Allah (s) said: After that the Almighty Allah passed the hand between my two shoulders³ and I felt a kind of coolness. At that moment there no question whose reply I did not know. Finally, He asked: O Muhammad, what do the folks of the heavens argue about?

I replied: They argue about ranks, penalties and good deeds.

He said: O Muhammad, your prophethood is about to end and these are your last days, have you appointed anyone as your successor?

I said: I examined your creatures and did not find anyone as obedient to You as Ali.”

The Almighty Allah said: “You are right, inform him that he is an ensign of the path of My guidance and the leader of My

¹ And that the Messenger of Allah (s) said: It was at this juncture that I saw my Lord. The implication is seeing with the heart and not through the eyes. Ibid, Pg. 25.

² It implies that there was no distance between him and the Lord, except for the majesty of the Lord.

³ It is an allusion to divine mercy and its conclusion is that the Almighty Allah bestowed him knowledge from Himself to the heart of the Prophet; such that every doubt was removed.

friends; and he is a light for those, who are obedient to Me. He is the remaining word, whose acceptance I made obligatory on those with certainty. Whoever loves him has loved Me and whoever is inimical to him is inimical to Me. Moreover, I have bestowed him with some special attributes that I have not given to anyone else.

I asked: O Lord, after all he is my brother, companion, successor and heir.

He said: This is an issue, in which it is destined that he would suffer tribulations and the people would also be tested through him. In addition to that I have bequeathed him, I have bequeathed him, I have bequeathed him, I have bequeathed him, four things whose knot is in his hands, which he would never divulge.¹

After that the Almighty Allah has mentioned the news of Iblis and said:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

“When your Lord said to the angels; Surely I am going to create a mortal from dust.” (Surah Saad 38:71)

We mentioned the story of Adam (a) and Iblis in the relevant place.²

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ ﴿٧٥﴾
أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِنْهُ ۗ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

¹ Biharul Anwar, Vol. 18, Pg. 372.

² Nurus Thaqalayn, Vol. 4, Pg. 469; Tafsir Burhan, Vol. 6, Pg. 514.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

75- He said: O Iblis, what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

76- He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

77- He said: Then get out of it, for surely you are driven away.

78- And surely My curse is on you to the day of judgment.

79- He said: My Lord, then respite me to the day that they are raised.

80- He said: Surely you are of the respited ones.

81- Till the period of the time made known.

82- He said: Then by Thy Might I will surely make them live an evil life, all.

83- Except Thy servants from among them, the purified ones.

84- He said: The truth then is and the truth do I speak.

85- That I will most certainly fill hell with you and with those among them who follow you, all.

Abu Basir has narrated that Imam Ja'far Sadiq (a) said: The Almighty Allah created all the creation with His own hands and He was not needful of Adam while He created Adam also with His own hands and He says:

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي

“What prevented you that you should do obeisance to him whom I created with My two hands?” (Surah Saad 38:75)

Do you not see that the Almighty Allah raises all the things through His hands?¹

خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

“Thou hast created me of fire, and him Thou didst create of dust.” (Surah Saad 38:76)

¹ Biharul Anwar, Vol. 4, Pg. 1, Vol. 11, Pg. 153; Nurus Thaqlayn, Vol. 4, Pg. 472; Tafsir Burhan, Vol. 6, Pg. 515.

Ishaq bin Huraiz says that Imam Ja'far Sadiq (a) said: What do your companions (Ahle Sunnat people) believe regarding the statement of Shaitan that: Thou hast created me of fire, and him Thou didst create of dust?

I replied: May I be sacrificed on you, they say that he was created from fire as is concluded from the verse.

He said: Yes, the accursed one was lying, O Ishaq the Almighty Allah had created him from dust. Then he said: The Almighty Allah says:

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ
تُوقَدُونَ ﴿٨٠﴾

“He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).” (Surah Yasin 36:80)

In such a way that He created him from fire that was derived from the green tree and the origin of the tree is also dust/clay.¹

Imam Ja'far Sadiq (a) said in the exegesis of the verses:

فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
﴿٨٠﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

¹ *Qisasul Anbiya*, Jazaeri, Pg. 37; *Biharul Anwar*, Vol. 11, Pg. 154, Vol. 60, Pg. 244; *Tafsir Burhan*, Vol. 6, Pg. 519; *Nurus Thaqalayn*, Vol. 4, Pg. 472.

“...then respite me to the day that they are raised. He said: Surely you are of the respited ones, till the period of the time made known.” (Surah Saad 38:79-81)

يَوْمَ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

“...period of the time made known.” (Surah Saad 38:81)

...implies the time when the Messenger of Allah (s) would slaughter him on the rock in Baitul Muqaddas.¹

After that Iblis said:

فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

“Then by Thy Might I will surely make them live an evil life, all, except Thy servants from among them, the purified ones.” (Surah Saad 38:82-83)

So the Almighty Allah said:

فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

“The truth then is and the truth do I speak: That I will most certainly fill hell with you and with those among them who follow you, all.” (Surah Saad 38:84-85)²

¹ Biharul Anwar, Vol. 60, Pg. 244; Qisasul Anbiya, Jazaeri, Pg. 37; Nurul Thaqlayn, Vol. 4, Pg. 472.

² Biharul Anwar, Vol. 11, Pg. 154.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

86- Say: I do not ask you for any reward for it; nor am I of those, who affect.

87- It is nothing but a reminder to the nations.

88- And most certainly you will come to know about it after a time.

Ibne Abbas says in the exegesis of this verse: O Muhammad, say:

مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

“I do not ask you for any reward for it...” (Surah Saad 38:86)

I don't seek any compensation for calling you to faith.

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

“...nor am I an impostor.” (Surah Saad 38:86)

That is: I am only what I say I am.

إِنْ هُوَ إِلَّا ذِكْرٌ

“It is nothing but a reminder...” (Surah Saad 38:87)

It is intended to be an exhortation.

﴿٨٧﴾ لِلْعَالَمِينَ

“...to the nations.” (Surah Saad 38:87)

It is aimed at all the creatures.

وَلَتَعْلَمَنَّ

“And most certainly you will come to know...” (Surah Saad 38:88)

...O polytheists.

﴿٨٨﴾ نَبَأَهُ بَعْدَ حِينٍ

“...about it after a time.” (Surah Saad 38:88)

That is: At the time of death and on Judgment Day.¹

¹ Biharul Anwar, Vol. 9, Pg. 233; Tafsir Burhan, Vol. 6, Pg. 520.

Exegesis of Surah Zumar

39- Surah Zumar (The Companies) was revealed in Mecca and it comprises of 75 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

1- The revelation of the Book is from Allah, the Mighty, the Wise.

2- Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

3- Now surely sincere obedience is due to Allah (alone) and (as for) those, who take guardians besides Him (saying) We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that, in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

“The revelation of the Book is from Allah, the Mighty, the Wise.” (Surah Zumar 39:1)

It is a book, which is revealed by the powerful and wise Lord. After that the Almighty Allah addresses His Prophet and says:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ
﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience. Now, surely, sincere obedience is due to Allah (alone) and (as for) those, who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah...” (Surah Zumar 39:2-3)

The above verses are such that though they are conveying information, but in fact they want to convey a story: and it is that the Quraish used to say: We worship the idols in order to gain proximity to God as we cannot directly worship Almighty Allah truly. Allah has mentioned their statement as a report, but its implication is the description of their condition. After that the Almighty Allah says:

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ

“...surely Allah will judge between them in that, in which they differ...” (Surah Zumar 39:3)¹

¹ Tafsir Burhan, Vol. 6, Pg. 522.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ
 سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
 وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ
 يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ ﴿٥﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ
 الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۗ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ
 بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ
 لَا إِلَهَ إِلَّا هُوَ ۗ فَآتَىٰ تَصْرُفُونَ ﴿٦﴾

4- If Allah desires to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).

5- He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

6- He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers— a creation after a creation— in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

The Almighty Allah has rejected those, who say that God has taken a son unto Himself and says:

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ
سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ ۗ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى
اللَّيْلِ

“If Allah desires to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all). He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night...” (Surah Zumar 39:4-5)

That is: He conceals the night with the day and the day with the night.

After that the Almighty Allah has addressed the creatures saying:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

“He has created you from a single being, then made its mate of the same (kind)...” (Surah Zumar 39:6)

That is: Adam and his wife, Hawwa.

وَأَنْزَلَ لَكُمْ

“...and He has made for you...” (Surah Zumar 39:6)

That is: He has created for you.

مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ

“...eight of the cattle in pairs.” (Surah Zumar 39:6)

We have explained this verse is the exegesis of Surah Anaam.¹

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ
ثَلَاثٍ

“He creates you in the wombs of your mothers - a creation after a creation - in triple darkness...” (Surah Zumar 39:6)

Triple darkness implies stomach, womb and ovary.²

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآَنَىٰ تُصْرَفُونَ
﴿٦﴾

“...that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?” (Surah Zumar 39:6)

That is: Why are you turned away from the right path?

إِن تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ ۗ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ
وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ

¹ Tafsir Burhan, Vol. 6, Pg. 523.

² Tafsir Safi, Vol. 6, Pg. 256; Tafsir Burhan, Vol. 6, Pg. 524.

رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ
 الصُّدُورِ ﴿٧﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ
 نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ
 سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۚ إِنَّكَ مِنْ أَصْحَابِ النَّارِ
 ﴿٨﴾

7- If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

8- And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۚ وَلَا يَرْضَىٰ لِعِبَادِهِ
 الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

“If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in

His servants; and if you are grateful, He likes it in you...
(Surah Zumar 39:7)

It is ungratefulness for the divine bounties.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً
مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا

“And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah...” (Surah Zumar 39:8)

That is: He attributes partners to God.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

“Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.” (Surah Zumar 39:8)

This verse was revealed for Abu so and so.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو
رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

9- What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those, who know and those, who do not know alike? Only the men of understanding are mindful.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ

“What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter...” (Surah Zumar 39:9)

This verse is revealed about Amirul Momineen (a).

وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

“...and hopes for the mercy of his Lord! Say (O Muhammad): Are those, who know and those, who do not know alike? Only the men of understanding are mindful.” (Surah Zumar 39:9)

That is: The owners of reason and insight.¹

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ
﴿١٥﴾

15- Serve then what you like besides Him. Say: The losers surely are those, who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

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

¹ Tafsir Burhan, Vol. 6, Pg. 529.

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

“Say: The losers surely are those, who shall have lost themselves...” (Surah Zumar 39:15)

That is: They have lost their selves and their folks.

وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

﴿١٥﴾

“...and their families on the day of resurrection; now surely that is the clear loss.” (Surah Zumar 39:15)

That is: Know that it is clearly a loss.

هُم مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۗ ذَٰلِكَ يُخَوِّفُ
اللَّهُ بِهِ عِبَادَهُ ۗ يَا عِبَادِ فَاتَّقُونِ ﴿١٦﴾

16- They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ

“They shall have coverings of fire above them and coverings beneath them...” (Surah Zumar 39:16)

That is the fire would cover them from their head to the toes.¹

¹ Tafsir Burhan, Vol. 6, Pg. 531.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ عَرَفُوا مِنْ فَوْقِهَا عُرْفًا مَبِينَةً بَحْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَعَدَّ اللَّهُ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُضْفَرًا ثُمَّ يَجْعَلُهُ
حُطَامًا ۖ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۗ فَوَيْلٌ
لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ۗ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

﴿٢٢﴾

20- But (as for) those, who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

21- Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

22- What! Is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard

against the remembrance of Allah; those are in clear error.

What all the Almighty Allah would bestow to His friend in Paradise

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَةٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ
الْمِيعَادَ ﴿٢٠﴾

“But (as for) those, who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.” (Surah Zumar 39:20)

Imam Muhammad Baqir (a) said: Imam Ali (a) inquired from the Messenger of Allah (s) the exegesis of this verse: O Messenger of Allah (s), what are these chambers constructed from and who are they prepared for?

The Prophet replied: O Ali, Allah prepared those chambers with pearls, rubies and emeralds for His friends. Their roof is of gold, decorated with silver. Each chamber has a thousand doors and an angel is appointed on each door. There will be thick carpets in each of those chambers; some will be spread on others. All of them will be from brocade and silk of different colors. Between them musk and amber will be filled. This is the meaning of this verse:

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

“And exalted thrones.” (Surah Waqiyah 56:34)

That is: Expensive carpets.

When the believer enters his house in Paradise, a crown of honor will be placed on his head and he will be dressed in robes of gold and silver laid with rubies and pearls. He will be dressed in seventy robes of each type and color made of gold, silver, rubies and pearls, as the Almighty Allah has said:

فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ



“They shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.”
(Surah Hajj 22:23)

When the believer sits on his throne, it would move with joy and when that friend of Allah settles in his house in Paradise, the angel appointed on his gardens will seek his permission to congratulate him for God’s blessings. Maidservants and slaves, who are at the service of that believer, will tell the angel: Stay put in your place, as the friend of Allah reclines on his throne, and his black-eyed Hourie wife is ready to copulate with him. Just wait till he is free.

The Hourie wife of that believer comes out of her tent and her maids surround her. She would be wearing seventy robes spun from rubies, pearls and emeralds, dyed with musk and amber. On her head would be the crown of nobility; on her feet would be sandals of gold, inlaid with rubies and pearls; whose straps will be of red rubies.

When she comes to the friend of God, he will try to arise, because of eagerness; she will say: O friend of God, this day is not the day of hardships; you don’t have to get up; I am from you and you are from me. Then the two of them will embrace each other for five hundred years of this world and none of them will be fed up of it. Then the believer will glance at her neck and

see a necklace of red rubies in it. In the middle of it, will be a tablet inscribed with:

“O friend of God, you are My beloved and I am your beloved Hourie. My eagerness for you is at its zenith and your eagerness for me has peaked.”

After that the merciful Lord will send a thousand angels to congratulate the believer and to marry the Hourie to him. When the angels reach the main gate of his gardens, they will ask the angel posted there to seek permission for them and say: Allah has sent us to congratulate him.

The sentry angel will say: Wait, I will ask the chamberlain to inform the friend of God. Between him and the chamberlain will be a distance of three huge gardens. That angel will approach the chamberlain and inform him that the Almighty Allah has sent a thousand angels to congratulate the friend of God and they would like permission to enter.

The chamberlain will say: It is difficult for me to seek permission of the friend of God as he is in private with his wife. Between the chamberlain and the friend of God, is a distance of two gardens. Thus, the chamberlain will approach the valet and the valet will inform the special servants and tell them that messengers of the Almighty Allah are at the door, they are one thousand angels, who have come to congratulate the friend of God, waiting for permission to enter and leave.

When the servants will tell this to the friend of God, he will permit and they will enter. The house would be having a thousand doors, each guarded by an angel. Then all the sentries will open the doors and an angel messenger of God will enter from each door.

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

“And the angels will enter in upon them from every gate:”
(*Surah Raad 13:23*)

Then each angel will deliver the message of the Almighty God. This is the meaning of the following statement of the Almighty Allah:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۗ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

“Peace on you, because you were constant, how excellent, is then, the issue of the abode.” (Surah Raad 13:24)

Then Imam (a) said: There is hint to the very same point in this verse:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

“And when you see there, you shall see blessings and a great kingdom.” (Surah Insan 76:20)

He said: It is a hint to that, in which that friend of God is. That is nobility, bounties and great rulership, such that the angels, who are in fact messengers of God; and without his permission they do not enter his house and gardens. Then he said: Underneath their palaces streams flow.¹

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ

“What! Is he whose heart Allah has opened for Islam so that he is in a light from his Lord...” (Surah Zumar 39:22)

This verse was revealed about Amirul Momineen (a).²

¹ Biharul Anwar, Vol. 8, Pg. 128; Tawilul Ayaat Zahira, Pg. 721; Nurus Thaqlayn, Vol. 4, Pg. 482; Tafsir Burhan, Vol. 6, Pg. 534.

² Tafsir Burhan, Vol. 6, Pg. 536; Nurus Thaqlayn, Vol. 4, Pg. 484; Tafsir Safi, Vol. 6, Pg. 264.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي
الْأَرْضِ

“Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs...” (Surah Zumar 39:21)

...in which ‘Yanabee’ implies water of springs and well; it is among the things that the Almighty Allah has sent down from the sky and it is deposited in the earth.

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ

“...then brings forth therewith herbage of various colors, then it withers...” (Surah Zumar 39:21)

They dry up till they become yellow.

ثُمَّ يَجْعَلُهُ خُطَامًا

“...then He makes it a thing crushed and broken into pieces...” (Surah Zumar 39:21)

When they become dry and turn into shreds.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

﴿٢٩﴾

29- Allah sets forth an example: There is a slave in whom are (several) partners differing with one another,

and there is another slave wholly owned by one man.
Are the two alike in condition? (All) praise is due to
Allah. Nay, most of them do not know.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ

**“Allah sets forth an example: There is a slave in whom
are (several) partners differing with one another...” (Surah
Zumar 39:29)**

This is a simile that the Almighty Allah has mentioned
about Amirul Momineen (a) and people, who oppressed him and
usurped his share.

مُتَشَاكِسُونَ

“...differing with one another...” (Surah Zumar 39:29)

That is: One, who differed regarding the mastership
(Wilayat) of Amirul Momineen (a) and was inimical to him.

وَرَجُلًا سَلَمًا لِرَجُلٍ

**“...and there is another slave wholly owned by one man.”
(Surah Zumar 39:29)**

It is Amirul Momineen (a), who was sincerely submissive
to the Messenger of Allah (s). Then He says:

هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ



“Are the two alike in condition? (All) praise is due to Allah. Nay, most of them do not know.” (Surah Zumar 39:29)

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ
﴿٣٣﴾

30- Surely you shall die and they (too) shall surely die.

31- Then surely on the day of resurrection you will contend one with another before your Lord.

32- Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

33- And he who brings the truth and (he who) accepts it as the truth— these are they that guard (against evil).

The Almighty Allah gives condolence to the Messenger of Allah (s) and says:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ
رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

“Surely you shall die and they (too) shall surely die. Then surely on the day of resurrection you will contend one with another before your Lord.” (Surah Zumar 39:30-31)

That is: Amirul Momineen (a) and those, who usurped his rights.

After that the Almighty Allah has mentioned the enemies of Aale Muhammad (a) and those, who attribute falsehood to Allah and His Prophet and who claims that, which he does not have; then He says:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ

“Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him...” (Surah Zumar 39:32)

That is: That, which was revealed on the Holy Prophet (s) from the truth and the Wilayat of Amirul Momineen (a).

After that He has mentioned the Messenger of Allah (s) and Amirul Momineen (a) and said:

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ

“And he who brings the truth and (he who) accepts it as the truth...” (Surah Zumar 39:33)

That is: Amirul Momineen (a).

أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

“...these are they that guard (against evil).” (Surah Zumar 39:33)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

36- Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

“Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him...” (Surah Zumar 39:36)

That is: A group of hypocrites of your community say: Don't ask us to accept the Wilayat of Ali and excuse us from this matter and they threatened that if they were forced on this matter they would recant faith and join the infidels.¹

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

42- Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

¹ Nurus Thaqlayn, Vol. 4, Pg. 487; Tafsir Burhan, Vol. 6, Pg. 542.

“Allah takes the souls at the time of their death, and those that die not during their sleep...” (Surah Zumar 39:42)

Imam Muhammad Taqi (a) 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 garments 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? Also you are most suitable for this? Why you left the race while you know that people would have been pleased?

Imam Ali (a) said: Ask whatever you want.

He asked: Tell me, where does the soul of a person goes, when he is asleep?

Amirul Momineen (a) said to Imam Hasan (a): Reply to this man, O Aba Muhammad.

Imam Hasan (a) said: When a person falls asleep, his soul connects to the wind and that wind also develops connection to the air till the time owner moves. If God intends that the soul should return, the wind absorbs the air and that soul settles in the body of that person and since He has permitted the return of the soul the air absorbs the wind and the wind absorbs the soul and expels it and it does not return to the body of the owner till the time that he wakes up as was mentioned in those three questions previously.¹

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَٰئِكَ أَنْتُمْ لَا تَمْلِكُونَ شَيْئًا
وَلَا يَعْقِلُونَ ﴿٤٣﴾

¹ *Tafsir Burhan*, Vol. 6, Pg. 543.

قُلْ لِلّٰهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْتَمَزَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۗ
وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

43- Or have they taken intercessors besides Allah? Say: What! Even though they did not ever have control over anything, nor do they understand.

44- Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

45- And when Allah alone is mentioned, the hearts of those, who do not believe in the hereafter, shrink, and when those besides Him are mentioned, lo, they are joyful.

أَمْ اتَّخَذُوا مِنْ دُونِ اللّٰهِ شُفَعَاءَ

“Or have they taken intercessors besides Allah?” (Surah Zumar 39:43)

That is: They have deemed the idols to be their intercessors so that on Judgment Day they may intercede for them and they said that so and so and so and so would intercede for us in the court of the Almighty Allah on Judgment Day.¹

قُلْ لِلّٰهِ الشَّفَاعَةُ جَمِيعًا

¹ Tafsir Burhan, Vol. 6, Pg. 544.

“Say: Allah’s is the intercession altogether...” (Surah Zumar 39:44)

That is: No one can intercede without the permission of the Almighty Allah.¹

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

﴿٤٥﴾

“And when Allah alone is mentioned, the hearts of those, who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo, they are joyful.” (Surah Zumar 39:45)

This verse is revealed regarding so and so and so and so and so and so.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ
اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

﴿٥٣﴾

53- Say: O my servants, who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.

¹ Tafsir Burhan, Vol. 6, Pg. 544; Tafsir Safi, Vol. 6, Pg. 273.

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ
اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



“O my servants, who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.” (Surah Zumar 39:53)

This verse is exclusively revealed for the Shia of Amirul Momineen (a).¹

Abu Hamza says that Imam Muhammad Baqir (a) said: The Almighty Allah will not accept on Judgment Day the excuse of one, who says: O my Lord, I did not know the guardians of the affairs of the believers are the sons of Fatima Zahra (s) and He would subject him to everlasting chastisement. This verse is exclusive revealed for the Shia of the children of Fatima (s):

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ
اللَّهِ

“O my servants, who have acted extravagantly against their own souls, do not despair of the mercy of Allah...” (Surah Zumar 39:53)²

¹ Tafsir Burhan, Vol. 6, Pg. 546; Tafsir Safi, Vol. 6, Pg. 276.

² Tafsir Burhan, Vol. 6, Pg. 546.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنصَرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ
الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن
كُنْتُ لَمِنَ السَّاحِرِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ
﴿٥٨﴾

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ
الْكَافِرِينَ ﴿٥٩﴾

54- And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

55- And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive.

56- Lest a soul should say: O woe to me, for what I fell short of my duty to Allah, and most surely I was of those, who laughed to scorn.

57- Or it should say: Had Allah guided me, I would certainly have been of those, who guard (against evil).

58- Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.

59- Aye, My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ

“And return to your Lord time after time...” (Surah Zumar 39:54)

That is: Repent to your Lord.

وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ
﴿٥٤﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

“...and submit to Him before there comes to you the punishment, then you shall not be helped. And follow the best that has been revealed to you from your Lord...” (Surah Zumar 39:54-55)

That is: Follow the Quran and Wilayat of Amirul Momineen (a) and the Holy Imams (a).

And its evidence is as follows:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

“Lest a soul should say: O woe to me, for what I fell short of my duty to Allah...” (Surah Zumar 39:56)

...where ‘Jambullah’ implies Imam (a), because Imam Ja’far Sadiq (a) said: We are ‘Jambullah’.

After that He said:

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ

الْمُحْسِنِينَ ﴿٥٨﴾

“Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.” (Surah Zumar 39:58)

So the Almighty Allah has refuted them, saying:

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا

“Aye, My communications came to you, but you rejected them...” (Surah Zumar 39:59)

‘Communications’ imply the Holy Imams (a).

وَأَسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

“...and you were proud and you were one of the unbelievers.” (Surah Zumar 39:59)

That is: You were arrogant to the Almighty Allah.

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ
 أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

60- *And on the day of resurrection you shall see those, who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?*

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ

“And on the day of resurrection you shall see those, who lied against Allah; their faces shall be blackened.” (Surah Zumar 39:60)

Abul Moazzi says that Imam Ja’far Sadiq (a) said: Whoever claims to be the Imam while he is not, on Judgment Day he would see that he attributed falsehood to the Almighty Allah and his faces would be black.

The narrator asked: I asked: Even though he might be from the descendants of Lady Fatima (s)?

Imam (a) replied: Even if he might be an Alawite and a descendant of Lady Fatima (s).¹

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

“Is there not in hell an abode for the proud?” (Surah Zumar 39:60)

Abdullah bin Bukair has narrated from Imam Ja’far Sadiq (a) that he said: There is a valley called Saqar in Hell; it is for

¹ *Tafsir Burhan*, Vol. 6, Pg. 554; *Nurus Thaqlayn*, Vol. 4, Pg. 496; *Tafsir Safi*, Vol. 6, Pg. 279.

the arrogant; it complained to God for its intense heat and wanted to sigh; when it sighed, the Hell flared up intensely.¹

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ
عَمَلُكَ وَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

63- His are the treasures of the heavens and the earth; and (as for) those, who disbelieve in the communications of Allah, these it is that are the losers.

64- Say: What! Do you then bid me serve others than Allah, O ignorant men?

65- 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.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ

“His are the treasures of the heavens and the earth...”
(Surah Zumar 39:63)

That is: Keys of the heavens and the earth.

¹ Biharul Anwar, Vol. 8, Pg. 294; Tafsir Burhan, Vol. 6, Pg. 554; Tafsir Safi, Vol. 6, Pg. 279; Nurus Thaqlayn, Vol. 4, Pg. 496.

After that Almighty Allah addresses His Prophet, saying:

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)

This verse is addressed to the Holy Prophet (s) and it implies the Ummah of His Eminence.

Abu Hamza says that he asked Imam Muhammad Baqir (a) regarding the verse:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

“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)

He replied: The exegesis of the verse is that if after the Wilayat of Amirul Momineen (a), you also command the Wilayat of someone else, all your good deeds would come to naught.¹

بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

¹ Biharul Anwar, Vol. 17, Pg. 84.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

﴿٦٧﴾

66- *Nay, but serve Allah alone and be of the thankful.*

67- *And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).*

Imam Ja'far Sadiq (a) says: Allah, blessed and High, addresses His Prophet while His words are meant for the people in general. Its proof is the following verse:

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

“Nay, but serve Allah alone and be of the thankful.”
(Surah Zumar 39:66)

The Holy Prophet (s) worships the Almighty Allah and gives thanks, but Almighty Allah exhorts His Prophet to supplicate Him in order to motivate the people.¹

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“And they have not honored Allah with the honor that is due to Him...” (Surah Zumar 39:67)

This verse is revealed about the Khawarij.

¹ *Nurus Thaqalayn*, Vol. 4, Pg. 498.

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ

بِيَمِينِهِ

“...and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand...”
(Surah Zumar 39:67)

That is: It is within His power.¹

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

﴿٦٨﴾

68- And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo, they shall stand up waiting.

Blowing of the trumpet

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

﴿٦٨﴾

“And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon,

¹ Tafsir Burhan, Vol. 6, Pg. 559.

except such as Allah please; then it shall be blown again, then lo, they shall stand up waiting.” (Surah Zumar 39:68)

It is narrated from Suwair bin Abu Faqta that he said: I asked Imam Zainul Abideen (a): What is the duration between the first and the second blowing? Imam (a) replied: As long as Almighty Allah wants. I asked: O son of Allah’s Messenger, how do they blow the trumpet? He replied: As for the first blowing, the Almighty Allah commands Israfeel to descend to the earth; Israfeel descends with a trumpet, having one head and two outlets. The distance between the two outlets is the distance between the earth and the sky.

When angles see Israfeel descending to the earth with the trumpet, they remark: The Almighty Allah has permitted the destruction of the folks of the earth and heavens. Israfeel comes down at Baitul Muqaddas and faces the Kaaba, and people realize that Almighty Allah has permitted the destruction of the folks of the earth.

When Almighty Allah will intend to bring forth Qiyamat, He will order Israfeel to blow the trumpet (*Soor*). The trumpet is large and illuminated, and has one mouth piece and two tubes, one pointing to the earth and other to the sky. Israfeel will go to the Baitul Muqaddas (in Jerusalem) and while facing the Qibla, blow the trumpet.

When the sound comes out from the side pointing to the earth, all living beings on it shall die, and when the sound comes out from the end pointing to the sky, all living being in it shall also die. Then Allah will say to Israfeel “Die” and he too shall die.

The entire universe will remain thus till Allah wishes. Then Allah commands the heavens and they start moving; and orders the mountains to move and they disintegrate and disappear. The Imam explained that they are leveled to the earth; and this earth is changed into another earth; that is an earth, on which no sin has been committed.

That earth will appear plain, without any outcrop, tree or mountain, like it was spread for the first time. Then He will establish His throne on water, like He did the first time and its stability will appear with greatness and power. Almighty Allah will call out in a loud voice audible in all the corners of the earth and the heavens; He will say:

لِمَنِ الْمُلْكُ الْيَوْمَ.

“Whose Kingdom is it today”?

Since there will be no one to answer, He Himself will say:

لِلَّهِ الْوَاحِدِ الْقَهَّارِ

“Verily Allah’s, the Dominant (Qahhar), the Compelling (Jabbar).”

I created the creatures and I have destroyed them. I am that God, except whom there is no other god. I neither have a partner nor any minister. I created the creatures through the hand of My power and I destroyed them by My divine will and again I am enlivening them through My power. Then Almighty Allah will blow the trumpet by His power and a sound will emerge from that end towards the sky.

None will remain in the heavens, but that he would be enlivened and stand up as before. The carriers of the Arsh will come again and Paradise and Hell will be present once more. All the creatures will be gathered for accounting of deeds. The Messenger of Allah (s) said this and wept very much.¹

Jamil bin Darraj says that Imam Ja’far Sadiq (a) said: When the Almighty Allah intends to revive the creatures, He would

¹ *Biharul Anwar*, Vol. 6, Pg. 323; *Nurus Thaqlayn*, Vol. 4, Pg. 501; *Tafsir Safi*, Vol. 6, Pg. 282.

make it rain for forty days continuously due to which the decayed bones would join together and flesh would develop. Then he said: Once Jibraeel descended and took the Prophet to Baqi and when they reached a grave, Jibraeel called out for the occupant of that grave and said: Arise, by the permission of God.

Suddenly a man with white hair emerged from the grave wiping his head and face and saying: Praise be to Allah and Allah is the greatest.

Jibraeel said: Return to your place of repose; and he went back to his grave. From there he took His Eminence, to another grave and called out: O occupant of the grave arise by the permission of your Lord. A man with black appearance emerged from the grave, saying: O woe be on me; O grief!

Jibraeel told him to return to his place. After that he said: O Muhammad, on Judgment Day people would emerge from their graves in this manner; the believers would be saying: "Praise be to Allah and Allah is the greatest," and the disbelievers would be lamenting and cursing themselves.¹

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

69- *And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.*

¹ *Biharul Anwar*, Vol. 7, Pg. 39; *Tafsir Safi*, Vol. 6, Pg. 283; *Nurus Thaqlayn*, Vol. 4, Pg. 503; *Tafsir Burhan*, Vol. 6, Pg. 561.

The earth would be illuminated by the effulgence of the effulgent Imam

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

“And the earth shall beam with the light of its Lord...”
(Surah Zumar 39:69)

Mufaddal bin Umar has narrated from Imam Ja’far Sadiq (a) that he said regarding the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

“And the earth shall beam with the light of its Lord...”
(Surah Zumar 39:69)

The Lord of the earth implies the Imam and the leader of the earth.

I asked: What will happen when he stages an uprising? He replied: At that time people would become needless of the light of the sun and the moon and they would suffice with the light of the Imam.¹

وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ

“...and the Book shall be laid down, and the prophets and the witnesses shall be brought up...” (Surah Zumar 39:69)

The martyrs imply the Holy Imams (a) and its proof is the following verse of Surah Hajj:

¹ *Tafsir Safi*, Vol. 6, Pg. 284; *Nurus Thaqlayn*, Vol. 4, Pg. 503; *Tafsir Burhan*, Vol. 6, Pg. 565.

لِيَكُونَ الرَّسُولَ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

“...that the Apostle may be a bearer of witness to you, and you [O Imams] may be bearers of witness to the people...”
(Surah Hajj 22:78)¹

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا
خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْثَقْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ
الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

73- And those, who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

74- And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

¹ Tafsir Burhan, Vol. 6, Pg. 568.

“And those, who are careful of (their duty to) their Lord shall be conveyed to the garden in companies...” (Surah Zumar 39:73)

That is: In congregation.

حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ

“...until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy...” (Surah Zumar 39:73)

That is: Your birth is chaste/pure, because only those can enter Paradise, whose birth is pure.

﴿٧٣﴾ فَادْخُلُوهَا خَالِدِينَ

“...therefore enter it to abide.” (Surah Zumar 39:73)

Amirul Momineen (a) said: So and so and so and so have usurped our rights and through that purchased slave girls and married ladies; know that we have placed our Shia in the lawful, so that their birth might be pure.¹

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

¹ *Mustadrakul Wasail*, Vol. 7, Pg. 303; *Biharul Anwar*, Vol. 27, Pg. 147, Vol. 93, Pg. 186; *Tawilul Ayaatuz Zaahira*, Pg. 512; *Nurus Thaqlayn*, Vol. 4, Pg. 507; *Tafsir Burhan*, Vol. 6, Pg. 568.

الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ
الْجَنَّةِ حَيْثُ نَشَاءُ

“(All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please...” (Surah Zumar 39:74)

That is: The land of Paradise.¹

Ismail bin Hammam says that Imam Abul Hasan (a) said: When the demise of Ali Ibne Husain (a) approached, he fainted three times and on the third time said: All praise be to Allah, who fulfilled His promise regarding us. And gave us the earth [Paradise] in inheritance that we can settle anywhere we like in it. How good is the reward of the doers of good deeds! After that he passed away.²

ط
وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

75- *And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.*

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ

“And you shall see the angels going round about the throne...” (Surah Zumar 39:75)

¹ *Tafsir Safi*, Vol. 6, Pg. 287; *Tafsir Burhan*, Vol. 6, Pg. 568.

² *Biharul Anwar*, Vol. 46, Pg. 147.

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَفُضِيَ بَيْنَهُم بِالْحَقِّ

“...glorifying the praise of their Lord; and judgment shall be given between them with justice...” (Surah Zumar 39:75)

This is an allusion to Paradise and Hell and though past tense is used, it implies the future.

وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

“...and it shall be said: All praise is due to Allah, the Lord of the worlds.” (Surah Zumar 39:75)¹

¹ *Tafsir Burhan*, Vol. 6, Pg. 568.

Exegesis of Surah Momin

40- Surah Momin (The Believer) / Ghafir was revealed in Mecca and it comprises of 85 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ ١ ﴾ حم

﴿ ٢ ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ إِلَيْهِ الْمَصِيرُ ﴿ ٣ ﴾

1- Ha Mim.

2- The revelation of the Book is from Allah, the Mighty, the Knowing.

3- The Forgiver of the faults and the Acceptor of repentance, severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

﴿ ١ ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿ ٢ ﴾ غَافِرِ
الذَّنْبِ وَقَابِلِ التَّوْبِ

“Ha Mim. The revelation of the Book is from Allah, the Mighty, the Knowing, the Forgiver of the faults and the Acceptor of repentance...” (Surah Ghafir 40:1-3)

This verse is especially regarding the Shia of Amirul Momineen (a).

ذِي الطَّوْلِ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ ﴿٣﴾

“...Lord of bounty; there is no god but He; to Him is the eventual coming.” (Surah Ghafir 40:3)

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَعْرُوكُ تَقْلُبُهُمْ فِي
الْبِلَادِ ﴿٤﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ
أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ
فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

4- None dispute concerning the communications of Allah but those, who disbelieve, therefore let not their going to and fro in the cities deceive you.

5- The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their apostle to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ

“None dispute concerning the communications of Allah...” (Surah Ghafir 40:4)

‘Communications of Allah’ imply the Holy Imams (a).

إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُوكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٤﴾ كَذَّبَتْ
قَبْلَهُمْ قَوْمَ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

“...but those, who disbelieve, therefore let not their going to and fro in the cities deceive you. The people of Nuh and the parties after them rejected (prophets) before them...” (Surah Ghafir 40:4-5)

That is: After them also people united against the prophets and committed treason with them.

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

“...and every nation purposed against their apostle to destroy him...” (Surah Ghafir 40:5)

That is: They wanted to slay their prophet.

وَجَادَلُوا بِالْبَاطِلِ

“...and they disputed by means of the falsehood...” (Surah Ghafir 40:5)

That is: They were inimical to him.

لِيُدْحِضُوا بِهِ الْحَقَّ

“...that they might thereby render null the truth...” (Surah Ghafir 40:5)

That is: They rejected the true arguments through their false reasonings and deflected their statements.

فَأَخَذْتَهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

“...therefore I destroyed them; how was then My retribution!” (Surah Ghafir 40:5)

So I made them suffer chastisement for their evil deeds and see how terrible was their punishment!¹

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ
النَّارِ ﴿٦﴾

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ
بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا
فَاعْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ
وَذَلِكَ هُوَ الْعُزُّ الْعَظِيمُ ﴿٩﴾

6- And thus did the word of your Lord prove true against those, who disbelieved that they are the inmates of the fire.

7- Those, who bear the power and those around Him celebrate the praise of their Lord and believe in Him

¹ Tafsir Burhan, Vol. 7, Pg. 7.

and ask protection for those, who believe: Our Lord, Thou embracest all things in mercy and knowledge, therefore grant protection to those, who turn (to Thee) and follow Thy way, and save them from the punishment of the Hell.

8- *Our Lord, and make them enter the gardens of perpetuity, which Thou hast promised to them and those, who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.*

9- *And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.*

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ
صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

“Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those, who believe: Our Lord, Thou embracest all things in mercy and knowledge, therefore grant protection to those, who turn (to Thee) and follow Thy way, and save them from the punishment of the hell: Our Lord, and make them enter the gardens of perpetuity, which Thou hast

promised to them and those, who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.” (Surah Ghafir 40:7-9)

Hammad has narrated that Imam Ja’far Sadiq (a) was asked: Are the angels more in number or the humans?

Whereupon he (a) replied: “By Allah, in Whose grasp is my soul! The angels of Allah present in the heavens are more than the particles of sand present on the earth; in the heavens there does not exist a place to put one’s foot, except that there is an angel there, engaged in glorifying and sanctifying Allah. And on the face of the earth there is no tree or clay, but that an angel is appointed on it and every day he presents their deeds to the divine court of the Lord and the Almighty Allah is more knowledgeable than them.

There is no angel, but that he seeks forgiveness for the followers of us, Ahle Bayt (a) and those having our Wilayat and they curse our enemies and beseech the Almighty Allah to send chastisement upon our enemies.¹

Jabir says that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ

النَّارِ ﴿٦﴾

“And thus did the word of your Lord prove true against those, who disbelieved that they are the inmates of the fire.”
(Surah Ghafir 40:6)

¹ Biharul Anwar, Vol. 24, Pg. 210, Vol. 26, Pg. 339, Vol. 56, Pg. 176; Tafsir Burhan, Vol. 7, Pg. 12.

'Inmates of the fire' imply Bani Umayyah.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ

“Those who bear the power...” (Surah Ghafir 40:7)

That is: The messenger of Allah (s) and his successors, who are carriers of divine knowledge.

وَمَنْ حَوْلَهُ

“...and those around Him...” (Surah Ghafir 40:7)

That is: The angels.

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

“...celebrate the praise of their Lord and believe in Him and ask protection for those, who believe...” (Surah Ghafir 40:7)

That is: The Shia of Aale Muhammad (a).

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا

“Our Lord, Thou embracest all things in mercy and knowledge, therefore grant protection to those, who turn (to Thee)...” (Surah Ghafir 40:7)

That is: From the mastership of so and so, so and so and Bani Umayyah.

وَاتَّبِعُوا سَبِيلَكَ

“...and follow Thy way...” (Surah Ghafir 40:7)

That is: Wilayat of Ali, the Wali of God.

وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

“...and save them from the punishment of the hell: Our Lord, and make them enter the gardens of perpetuity, which Thou hast promised to them and those, who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.” (Surah Ghafir 40:7-8)

That is: Those having affection for Ali (a), is in fact ‘who do good’.

وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

“And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him...” (Surah Ghafir 40:9)

That is: on Judgment Day.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

“...and that is the mighty achievement.” (Surah Ghafir 40:9)

That is: Whoever the Almighty Allah saves from the mastership of so and so and so and so.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ
إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

10- Surely those, who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.

إِنَّ الَّذِينَ كَفَرُوا

“Surely those, who disbelieve...” (Surah Ghafir 40:10)

That is: Bani Umayyah.

يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى
الْإِيمَانِ

“...shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith...” (Surah Ghafir 40:10)

That is: You are invited towards the Wilayat of Ali (a).

﴿١٠﴾ فَتَكْفُرُونَ

“...and you rejected...” (Surah Ghafir 40:10)

But you became disbelievers.

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى
خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَخَدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ
فَاحْكُمْ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۗ وَمَا
يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

11- They shall say: Our Lord, twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

12- That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

13- He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds, but he who turns (to Him) again and again.

رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى
خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

“Our Lord, twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?” (Surah Ghafir 40:11)

Imam Ja'far Sadiq (a) said: This verse is regarding Rajat.¹

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ

“That is because when Allah alone was called upon, you disbelieved...” (Surah Ghafir 40:12)

That is: You denied.

وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا

“...and when associates were given to Him, you believed...” (Surah Ghafir 40:12)

Disbelief here is in the meaning of denial.

They deny when it is said that that God is one and when a partner is attributed to God, they believe in it.²

Muhammad bin Hamadan says that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ
فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

“...when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.” (Surah Ghafir 40:12)

¹ *Tafsir Burhan*, Vol. 7, Pg. 14; *Tafsir Safi*, Vol. 6, Pg. 295; *Nurus Thaqlayn*, Vol. 4, Pg. 513.

² *Tafsir Burhan*, Vol. 7, Pg. 15.

If it one and unique Almighty Allah is mentioned with the Wilayat of one, whose Wilayat Allah has commanded, you would refuse it and if a partner is attributed to the Almighty Allah, you believe his Wilayat to be from the Almighty Allah.¹

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ

“He it is Who shows you His signs...” (Surah Ghafir 40:13)

That is: The Holy Imams (a), about whom the Almighty Allah has informed His Messenger.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

15- Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ

“Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants...” (Surah Ghafir 40:15)

¹ Biharul Anwar, Vol. 23, Pg. 356; Tafsir Burhan, Vol. 7, Pg. 15; Nurus Thaqlayn, Vol. 4, Pg. 513; Tafsir Safi, Vol. 6, Pg. 295.

Ruhul Quds is especially for the Messenger of Allah (s) and the Holy Imams (a).¹

لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

“...that he may warn (men) of the day of meeting.”
(Surah Ghafir 40:15)

That is: The day when the folks of the heavens and the earth would meet with each other,² and the day of tension is a day on which the folks of Hell would call out to the folks of Paradise: Give us also some water or something that the Almighty Allah has given you; and the day of *Taghabun* is a day on which the folks of Paradise would chastise the folks of Hell; and the day of *Hasrat* is a day when death would be brought there and slaughtered.³

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

16- (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

How the creatures of the heavens and the earth would die

لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

¹ Tafsir Burhan, Vol. 7, Pg. 15.

² Nurus Thaqlayn, Vol. 4, Pg. 514; Tafsir Safi, Vol. 6, Pg. 296.

³ Tafsir Burhan, Vol. 7, Pg. 16.

“To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).” (Surah Ghafir 40:16)

Ubaid bin Zurarah said: I heard Imam Ja’far Sadiq (a) say: When the Almighty Allah will destroy the folks of the earth; He will wait for the duration of the time He had created them for and like the duration He has destroyed them in.

On the contrary, thousands times that duration. After that He will put to death the folks of the first heavens and leave them in that condition for the duration, in which He created and for the duration, in which He has given death to the folks of the earth and folks of minority; on the contrary, thousands of times of that duration.

Then He will put to death the folks of the second heavens and delay for thousands of times of that duration. Then He will put to death the folks of the third heavens and in the same way, put to death the folks of every heaven and leave them in that condition for thousand times the duration, in which He created.

Finally, He will put to death the folks of the seventh heaven. Then Imam Ja’far Sadiq (a) said: After that He will delay for duration of all past durations. On the contrary, many thousand times that. Then He will give death to Mikaeel and delay for duration thousand times the previous duration.

Then He will give death to Jibraeel and delay for duration thousand times the previous duration. Then He will give death to Israfeel and delay for duration thousand times the previous duration. Then He will give death to the Angel of death and delay for duration thousand times the previous duration. After that He will say:

لِمَنِ الْمُلْكُ الْيَوْمَ.

“Whose Kingdom is it today”?

Since there will be no one to answer, He Himself will say

لِلَّهِ الْوَاحِدِ الْقَهَّارِ

“Verily Allah’s, the Dominant (Qahhar), the Compelling (Jabbar).”

Where are those, who claimed divinity? Where are those arrogant ones?

After that He creates anew all the creatures. Ubaid says: I asked: Does it happen like that? And I considered those durations to be very long. Imam Ja’far Sadiq (a) said: The previous durations before the creation of the creatures are mostly long; you came to know about it, but you will not come to know about this.¹

وَأَنْذِرْهُمْ يَوْمَ الْأَرْزَاقِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ ۗ مَا

لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

وَاللَّهُ يَفْضِي بِالْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَفْضُونَ

بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

أَوْمَ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ

قَبْلِهِمْ ۗ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآتَارًا فِي الْأَرْضِ فَأَخَذَهُمُ

اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

¹ Biharul Anwar, Vol. 6, Pg. 326; Tafsir Burhan, Vol. 7, Pg. 17; Nurul Thaqlayn, Vol. 4, Pg. 514.

18- *And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.*

19- *He knows the stealthy looks and that, which the breasts conceal.*

20- *And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.*

21- *Have they not travelled in the earth and seen how was the end of those, who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.*

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ

“And warn them of the day that draws near...” (Surah Ghafir 40:18)

That is: Judgment Day.

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَآظِمِينَ

“...when hearts shall rise up to the throats...” (Surah Ghafir 40:18)

Aggrieved and suffering.

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

“...the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.” (Surah Ghafir 40:18)

That is: There would be no friend, whose intercession would be accepted in the divine court.

After that the Almighty Allah has Himself mentioned:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي
بِالْحَقِّ

“He knows the stealthy looks and that, which the breasts conceal. And Allah judges with the truth.” (Surah Ghafir 40:19-20)

Then He says:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا
مِنْ قَبْلِهِمْ ۗ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

“Have they not travelled in the earth and seen how was the end of those, who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.” (Surah Ghafir 40:21)

In the above verse ‘Waaqin’ is in the meaning of defender.¹

¹ Tafsir Burhan, Vol. 7, Pg. 18.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

28- And a believing man of Firon's people who hid his faith said: What! Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that, which he threatens you (with); surely Allah does not guide him who is extravagant, a liar.

After that He has mentioned Musa (a), whose story we mentioned in the previous volumes.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ

“And a believing man of Firon's people who hid his faith said...” (Surah Ghafir 40:28)

The believer of the people of Firon concealed his faith for six hundred years and due to leprosy, he lost his fingers and with his very same stub of hand he used to gesture to the people and say:

يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

“O my people, follow me, I will guide you to the right course.” (Surah Ghafir 40:38)¹

¹ Tafsir Burhan, Vol. 7, Pg. 21.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۗ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

﴿٤٥﴾

45- So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

“So Allah protected him from the evil (consequences) of what they planned...” (Surah Ghafir 40:45)

That is: The believer from the people of Firon.

Imam Ja'far Sadiq (a) said: By God, the men of Firon indeed cut up the body of the believer into shreds, but his view about Allah, blessed and High, was to keep his religion concealed from the Copts.¹

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۗ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا

آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

46- The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

¹ Tafsir Safi, Vol. 6, Pg. 305; Nurus Thaqlayn, Vol. 4, Pg. 521.

“The fire; they shall be brought before it (every) morning and evening...” (Surah Ghafir 40:46)

This is in the world before the Judgment Day, because there are no days and nights at that time, as the days and nights occur due to the sun and the moon and in the permanent Paradise there is no sun and moon.¹

A person asked Imam Ja'far Sadiq (a) what he said regarding the verse:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

“The fire; they shall be brought before it (every) morning and evening...” (Surah Ghafir 40:46)

Imam (a) asked: What do the Ahle Sunnat say regarding it?

He replied: They say that this chastisement is in the permanent fire of Hell and between that they would not be chastised.

Imam (a) said: So they are from the lucky ones, who would be safe from divine chastisement till Judgment Day!

He was asked: May I be sacrificed on you, then what is the meaning of the verse?

He replied: In fact, this chastisement is in the world, but regarding the everlasting Fire, the Almighty Allah says:

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

¹ *Tafsir Safi*, Vol. 6, Pg. 310.

**“...and on the day when the hour shall come to pass:
Make Firon’s people enter the severest chastisement.” (Surah
Ghafir 40:46)¹**

وَإِذْ يَتَحَاكِبُونَ فِي النَّارِ فَيُقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا
لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْنُونَ عَنَّا نَصِيًّا مِنَ النَّارِ ﴿٤٧﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ
﴿٤٨﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُحْمَفُ عَنَّا يَوْمًا
مِنَ الْعَذَابِ ﴿٤٩﴾

قَالُوا أَوْمَ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۗ قَالُوا بَلَىٰ ۗ قَالُوا
فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

47- And when they shall contend one with another in the fire, then the weak shall say to those, who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

48- Those, who were proud, shall say: Surely we are all in it: surely Allah has judged between the servants.

49- And those, who are in the fire, shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

¹ Biharul Anwar, Vol. 6, Pg. 285; Tafsir Burhan, Vol. 7, Pg. 27; Tafsir Safi, Vol. 6, Pg. 310; Nurus Thaqalayn, Vol. 4, Pg. 522.

50- They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

The Almighty Allah has quoted the statement of the folks of Hell and says:

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾

“And when they shall contend one with another in the fire, then the weak shall say to those, who were proud: Surely we were your followers; will you then avert from us a portion of the fire?” (Surah Ghafir 40:47)

After that He refutes them saying:

إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخِزْنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُم بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۖ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

“Surely we are all in it: surely Allah has judged between the servants. And those, who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment. They shall say: Did not your apostles come to you with clear arguments? They shall say:

Yea. They shall say: Then call. And the call of the unbelievers is only in error.” (Surah Ghafir 40:48-50)

That is: Supplications of the disbelievers are invalid.¹

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٥١﴾

51- Most surely We help Our apostles, and those, who believe, in this world’s life and on the day when the witnesses shall stand up.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

“Most surely We help Our apostles, and those, who believe, in this world’s life...” (Surah Ghafir 40:51)

And that is in Rajat, when the Messenger of Allah (s) and the Holy Imams (a) would return to life in this world.²

Jamil says that he asked Imam Ja’far Sadiq (a) regarding the verse:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٥١﴾

“Most surely We help Our apostles, and those, who believe, in this world’s life and on the day when the witnesses shall stand up.” (Surah Ghafir 40:51)

¹ Tafsir Burhan, Vol. 7, Pg. 28.

² Tafsir Burhan, Vol. 7, Pg. 30.

Imam (a) said: By God, this help and support is in Rajat. Do you not know that most of the prophets did not receive support in the world, and they were put to death and the Holy Imams (a) and the successors after them were also slain and no one helped or supported them; so the help mentioned in the above verse refers to Rajat.¹

﴿ ٥١ ﴾ وَيَوْمَ يَقُومُ الْأَشْهَادُ

“...and on the day when the witnesses shall stand up.”
(Surah Ghafir 40:51)

That is: The Holy Imams (a).²

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَالِغِيهِ ۗ فَاسْتَغِذَّ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

56- Surely (as for) those, who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great, which they shall never attain to; therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ

¹ Biharul Anwar, Vol. 64, Pg. 47; Tafsir Burhan, Vol. 7, Pg. 30; Nurur Thaqlayn, Vol. 4, Pg. 526.

² Tafsir Burhan, Vol. 7, Pg. 31; Tafsir Safi, Vol. 6, Pg. 310.

“...(as for) those, who dispute about the communications of Allah without any authority...” (Surah Ghafir 40:56)

That is: They dispute without any proof and reasoning.

إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَالِغِيهِ ۖ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

“...there is naught in their breasts but (a desire) to become great, which they shall never attain to; therefore seek refuge in Allah, surely He is the Hearing, the Seeing.” (Surah Ghafir 40:56)

Mansur bin Yunus say that Imam Ja’far Sadiq (a) said: In the fire of Hell, there are fires, some of which devour the others, and those fires are not created, except for the arrogant oppressors and those, who do not have faith in the Judgment Day; and for the Nasibis and the enemies of Aale Muhammad (a).

He said: The man with the lightest punishment on the Day of Resurrection will be the one standing up to his ankles in the Fire, wearing two sandals of fire with two straps of fire; his brain will be boiling by its heat like a cooking pot. He would think that nobody would be in greater punishment, while in fact his would be the lightest calamity.¹

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

¹ Biharul Anwar, Vol. 8, Pg. 295; Tafsir Burhan, Vol. 7, Pg. 24; Nurus Thaqlayn, Vol. 4, Pg. 519.

60- *And your Lord says: Call upon Me, I will answer you; surely those, who are too proud for My service shall soon enter hell abased.*

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord says: Call upon Me, I will answer you; surely those, who are too proud for My service shall soon enter hell abased.” (Surah Ghafir 40:60)

Ibne Uyyana has narrated from Imam Ja'far Sadiq (a) that he said: On Judgment Day Allah, blessed and High would be extremely kind on His believer servant and would tell him to get close to His mercy and that servant would come near to divine mercy and would recognize what all bounties the Almighty Allah has bestowed him and the Almighty Allah would ask him: Did you not supplicate Me on so and so day and mentioned such and such request and did I not fulfill it? Did you not ask Me on so and so day and did I not fulfill? Did you not seek My refuge on so and so day and I granted it? Did you not ask Me to remove your hardships and I removed them? Did I not have mercy on your calls for help? Did you not ask me and I gave you? Did you not serve Me and I recompensed you? Did you not pray to Me to give so and so in marriage to you and I gave?

That man would say: O my Lord, yes, You gave me whatever I asked for and now I ask for Paradise.

The Almighty Allah would say: I give it to you, are you satisfied?

The believer would say: O my Lord, yes, I am pleased with You; are You also satisfied with me?

The Almighty Allah says: My servant, I am satisfied with your deeds and indeed, I have chosen the best recompense for

you and the best recompense is that I would settle you in Paradise and that is the statement of the Almighty Allah:

ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call upon Me, I will answer you...” (Surah Ghafir 40:60)¹

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٦٥﴾

65- He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

“He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.” (Surah Ghafir 40:65)

Dawood bin Rafa has narrated that a man came to Imam Zainul Aabideen (a), asked some questions and went away. Afterwards he returned with more queries. His Eminence said: It is mentioned in Injeel that you must not go after knowledge on which you would not act upon and why don't you act on what you already have the knowledge of, because if the learned does not act of what he knows, the Almighty Allah does not increase

¹ Biharul Anwar, Vol. 7, Pg. 289; Tafsir Burhan, Vol. 7, Pg. 33; Nurus Thaqlayn, Vol. 4, Pg. 526.

his knowledge and he becomes distanced from God.¹ After that he said: It is obligatory on you to act upon the Quran, because the Almighty Allah, through the hand of His power, has constructed and created a castle of bricks of gold and silver; and its mortar is of musk and its soil is saffron and pebbles of pearls and its ranks are fixed according to the verses of Quran. So, whoever recites the holy Quran, he should recite with melody and sweetness, because when the reciter of Quran enters Paradise, no one would be able to reach the loftiness of his rank, except prophets and the truthful.²

That man asked: What is piety?

He replied: There are ten degrees of piety and its lowest degree is submission and piety is explained in a verse of Quran and it is that 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)

It is so that you may not be aggrieved at what you have lost and do not be attached to and elated by what you are given.³

That man said: There is no god, except Allah.

Imam Zainul Aabideen (a) also said: I also say: ‘There is no god, except Allah’; so whenever one of you says: ‘There is no god, except Allah’ and after that adds: ‘Praise be to Allah, the Lord of the worlds’, the Almighty Allah says:

¹ Biharul Anwar, Vol. 2, Pg. 28.

² Biharul Anwar, Vol. 8, Pg. 133.

³ Biharul Anwar, Vol. 67, Pg. 311.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

“He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.” (Surah Ghafir 40:65)¹

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۗ فَسَوْفَ يَعْلَمُونَ
﴿٧٠﴾

إِذِ الْأَعْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

مِنْ دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ
شَيْئًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ وَمَا كُنْتُمْ تَمْرَحُونَ
﴿٧٥﴾

¹ *Dawaat Rawandi*, Pg. 164; *Tafsir Safi*, Vol. 6, Pg. 316; *Tafsir Burhan*, Vol. 7, Pg. 34.

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فِيهَا مَثْوًى لِّلْمُتَكَبِّرِينَ

﴿٧٦﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ فَأِمَّا نُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّىكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

70- *Those, who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know.*

71- *When the fetters and the chains shall be on their necks; they shall be dragged.*

72- *Into boiling water, then in the fire shall they be burned.*

73- *Then shall it be said to them: Where is that, which you used to set up.*

74- *Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.*

75- *That is because you exulted in the land unjustly and because you behaved insolently.*

76- *Enter the gates of hell to abide therein, evil then is the abode of the proud.*

77- *So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.*

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

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ
 يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ
 يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾
 ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ ۖ
 قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ
 يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

“Those who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know, when the fetters and the chains shall be on their necks; they shall be dragged. Into boiling water, then in the fire shall they be burned; then shall it be said to them: Where is that, which you used to set up; Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.” (Surah Ghafir 40:70-74)

Indeed, the Almighty Allah has named the deniers as polytheists, since they denied the holy Quran. The Almighty Allah sent His Prophet with the Book and the knowledge of its interpretation; so, whoever denies the Quran or what the Almighty Allah has sent as its explanation through His Messenger, is a polytheist and denier.¹

¹ Biharul Anwar, Vol. 31, Pg. 579; Nurus Thaqlayn, Vol. 4, Pg. 535.

Whoever dies without recognizing his Imam

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ
تَمْرَحُونَ ﴿٧٥﴾

“That is because you exulted in the land unjustly and because you behaved insolently.” (Surah Ghafir 40:75)

Zaris Kanani says that he asked Imam Muhammad Baqir (a): May I be sacrificed on you, a Muslim who confesses to the prophethood of the Holy Prophet (s) and before reaching the Imam he dies and while he had also been sinful, what would his position be, because he has not recognized an Imam and he does not have your Wilayat?

Imam (a) replied: When such Muslims are placed in the grave, they do not come out of it; so, if one is having good deeds in his account and has not expressed his enmity, an opening would be made in his grave towards the Paradise that the Almighty Allah has created in the west of the earth and till the Judgment Day the spirituality of that Paradise would be there in his grave and on Judgment Day he would be presented for accounting and his good and bad deeds would be calculated. At that time he would either be sent to Paradise or Hell and they would remain suspended subject to the decision of the Almighty Allah about them and in the same way is the condition of the deprived ones, the weak, children and the progeny of Muslims, who die before reaching the age of maturity. As for the Nasibis from the Muslims: when they are put in the grave, they make an opening to Hell that the Almighty Allah has created in the east of the earth and flames and smoke enter his grave till he reaches the Judgment Day for his accounting and he enters Hell with disgrace and humiliation:

﴿٧٢﴾ فِي النَّارِ يُسْجَرُونَ

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ

“...in the fire shall they be burned; then shall it be said to them: Where is that, which you used to set up; Besides Allah?”
(Surah Ghafir 40:72-74)

That is: Where is that Imam, which you chose over the Imam that the Almighty Allah had appointed for the people?¹

After that the Almighty Allah has addressed His Prophet and says:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَأَمَّا نُرِّيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

“So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.”
(Surah Ghafir 40:77)²

Abul Jarud has narrated that Imam Muhammad Baqir (a) said: Indeed, passion (*Farah*), deceptive glee (*Marah*) and snobbery (*Kheela*) all are included in polytheism, since acting on them on the earth is a sin.³

¹ *Biharul Anwar*, Vol. 69, Pg. 158; *Tafsir Burhan*, Vol. 7, Pg. 37; *Nurus Thaqlayn*, Vol. 4, Pg. 535.

² *Nurus Thaqlayn*, Vol. 4, Pg. 536; *Tafsir Burhan*, Vol. 7, Pg. 38.

³ *Biharul Anwar*, Vol. 70, Pg. 232; *Tafsir Burhan*, Vol. 7, Pg. 38; *Nurus Thaqlayn*, Vol. 4, Pg. 536.

﴿۸۱﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿۸۱﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أُعْتِيَ
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿۸۲﴾

81- And He shows you His signs: which then of Allah's signs will you deny?

82- Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

وَأَثَارًا فِي الْأَرْضِ

“...and in fortifications in the land...” (Surah Ghafir 40:82)

That is: They possessed buildings on the earth.

وَيُرِيكُمْ آيَاتِهِ

“And He shows you His signs...” (Surah Ghafir 40:81)

That is: You would see Amirul Momineen (a) and the Holy Imams (a) during Rajat.¹

¹ Tafsir Burhan, Vol. 7, Pg. 38.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

﴿٨٤﴾

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سُنَّتَ اللَّهُ الَّتِي قَدْ
خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

84- *But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.*

85- *But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.*

قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

“...they said: We believe in Allah alone and we deny what we used to associate with Him.” (Surah Ghafir 40:84)

That is: We deny that with which we had associated.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سُنَّتَ اللَّهُ الَّتِي
قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

“But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.” (Surah Ghafir 40:85)

Exegesis of Surah Ha Mim Sajdah

41- Surah Ha Mim Sajdah (Fussilat) was revealed in Mecca and it comprises of 53 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

حم ﴿١﴾

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا

وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا عَامِلُونَ ﴿٥﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا

إِلَيْهِ وَاسْتَعِزُّوهُ ۗ وَوَيْلٌ لِلْمُشْرِكِينَ ﴿٦﴾

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

قُلْ أَنتُمْ لَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
 أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

1- *Ha Mim!*

2- *A revelation from the Beneficent, the Merciful God.*

3- *A Book of which the verses are made plain, an Arabic Quran for a people who know.*

4- *A herald of good news and a warner, but most of them turn aside so they hear not.*

5- *And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.*

6- *Say: I am only a mortal like you; it is revealed to me that your God is one God, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists.*

7- *(To) those, who do not give poor-rate and they are unbelievers in the hereafter.*

8- *(As for) those, who believe and do good, they shall surely have a reward never to be cut off.*

9- *Say: What! Do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.*

﴿١﴾ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

“Ha Mim! A revelation from the Beneficent, the Merciful God:” (Surah Fussilat 41:1-2)

In the above, the verse of:

﴿ ٢ ﴾ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ

“A revelation from the Beneficent, the Merciful God:”
(Surah Fussilat 41:2)

...is the subject and the sentence:

فُصِّلَتْ آيَاتُهُ

“...of which the verses are made plain...” (Surah Fussilat 41:3)

...is its predicate. That is: the Almighty Allah, who is beneficent and merciful, has sent the Quran.

فُصِّلَتْ آيَاتُهُ

“...of which the verses are made plain...” (Surah Fussilat 41:3)

That is: It explains the lawful and the prohibited, the practical laws and customs.

بَشِيرًا وَنَذِيرًا

“A herald of good news and a warner...” (Surah Fussilat 41:4)

That is: It gives good news to the believers and warns the unjust.

فَأَعْرَضَ أَكْثَرُهُمْ

“...but most of them turn aside...” (Surah Fussilat 41:4)

That is: Most of them are heedless of the Quran.

فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ

“...so they hear not. And they say: Our hearts are under coverings...” (Surah Fussilat 41:4-5)

...in which ‘Akinna’ is in the meaning of covering; that is: our hearts are prevented from hearing the statements of truth.

مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَامِلُونَ ﴿٥﴾

“...from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.” (Surah Fussilat 41:5)

After that the Almighty Allah says: Tell them:

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ

“I am only a mortal like you; it is revealed to me that your God is one God, therefore follow the right way to Him...” (Surah Fussilat 41:6)¹

وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

¹ Tafsir Safi, Vol. 6, Pg. 325.

“...and woe to the polytheists...” (Surah Fussilat 41:6)

Polytheists here imply those, who have confessed Islam, but who commit polytheism in actions and it is according to the verse, in which the Almighty Allah says:

﴿۱۰۶﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

“And most of them do not believe in Allah without associating others (with Him).” (Surah Yusuf 12:106)

...that is: through actions, because when something is commanded they do against what the Almighty Allah has said so the Almighty Allah has named them as polytheists and then He says:

﴿۷﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

“(To) those, who do not give poor-rate and they are unbelievers in the hereafter.” (Surah Fussilat 41:7)¹

Aban bin Taghlib says that Imam Ja’far Sadiq (a) said: O Aban, have you seen Allah, the Mighty and Sublime asking the polytheists for Zakat of their property whereas they remain upon polytheism? Then he said:

﴿۶﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
﴿۷﴾ هُمْ كَافِرُونَ

“...woe to the polytheists; (to) those, who do not give poor-rate and they are unbelievers in the hereafter.” (Surah Fussilat 41:6-7)

¹ Tafsir Burhan, Vol. 7, Pg. 43.

I said: May I be sacrificed on you, how that is possible; please explain?

He said: Woe be on the condition of the polytheists, who committed polytheism on the first Imam and became deniers in the other Imams; O Aban, indeed, the Almighty Allah invites the people to faith; thus, when they have believed in Allah and His Messenger, the obligatory acts become obligatory on them.¹

After that the Almighty Allah has mentioned the believers and said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ



“(As for) those, who believe and do good, they shall surely have a reward never to be cut off.” (Surah Fussilat 41:8)

That is: The rulership that the Almighty Allah would bestow on them without limit.

After that the Almighty Allah addresses His Prophet and says: O Muhammad, tell them:

أَأَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ

“What! Do you indeed disbelieve in Him Who created the earth in two periods...” (Surah Fussilat 41:9)

‘Two times’ imply: The time of creation and its expiration.

¹ *Biharul Anwar*, Vol. 9, Pg. 234; *Tafsir Burhan*, Vol. 7, Pg. 43; *Nurus Thaqlayn*, Vol. 4, Pg. 538; *Tafsir Safi*, Vol. 6, Pg. 326.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي
أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

10- And He made in it mountains above its surface and He blessed therein and made therein its foods, in four periods: alike for the seekers.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا

“And He made in it mountains above its surface, and He blessed therein and made therein its foods...” (Surah Fussilat 41:10)

That is: Which remains forever and is not destroyed.

فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

“...in four periods: alike for the seekers.” (Surah Fussilat 41:10)

That is: There are four seasons and, in which the sustenance of the creatures of the earth from human beings, animals, birds and insects, whether on land or in the sea; and the depths of the oceans; in short, sustenance of all the creatures is provided and those four seasons are spring, summer, autumn and winter, in which the Almighty Allah sends winds, rain, thunder and lightning in winter to the earth to irrigate the earth and that is the summer season. After that spring arrives, in which climate is moderately warm and cool and in which vegetation and trees begin natural tour to maturity. After that summer occurs, which is a hot season and trees, fruits, grains become strong and they become the strength of all human beings and animals. After that autumn arrives, in which fruits and cereals are prevented from being spoiled and it cleans them up and if during the whole year

there was a kind of rhythm; for example, spring does not arrive, vegetation does not grow from the earth and trees don't become green, leafy and fructified and the fruits and other seeds and cereals are not cultivated and if there was summer all the time all vegetative growth would dry up and wither and the sustenance of human beings and animals would be destroyed and in the same way, if there was autumn all the time, trees and vegetation would not gain strength and as a result would not be beneficial, therefore the Almighty Allah has created these four times and different seasons to secure means of general welfare for the creatures and fixed the stability and existence of the worlds upon that and these times are:

﴿ ١٠ ﴾ سَوَاءٌ لِلسَّائِلِينَ

“...alike for the seekers.” (Surah Fussilat 41:10)

That is: It is for the needful, because every needful one is a seeker and has existence in the created world but that capacity does not ask, but the needful like the majority of the animals are needful of strength, but they don't have the capacity to ask and Almighty Allah has provided their sustenance and strength in this world.¹

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا
أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٢﴾

¹ Biharul Anwar, Vol. 54, Pg. 60.

11- Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

12- So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

“Then He directed Himself to the heaven...” (Surah Fussilat 41:11)

That is: After that He created the heavens.

Imam Ali Reza (a) was asked about the statement of the Almighty Allah regarding a created being, which was neither human nor jinn.

He replied: That were the heavens and the earth, to whom the Almighty Allah said:

أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ

“Come both, willingly or unwillingly. They both said: We come willingly. So He ordained them...” (Surah Fussilat 41:11-12)

That is: He created them.

سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ

“...seven heavens in two periods...” (Surah Fussilat 41:12)

That is: In two time periods, which is the beginning of its creation and its expiration.

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

“...and revealed in every heaven its affair...” (Surah Fussilat 41:12)

That is: He revealed the fates and plans to the heavens.

وَزَيْنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

“...and We adorned the lower heaven with brilliant stars...” (Surah Fussilat 41:12)

That is: We decorated the sky of the world with stars.

وَحِفْظًا

“...and (made it) to guard....” (Surah Fussilat 41:12)

That is: He protected the heavens from the mischief of the satans, who would have destroyed them.¹

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

﴿١٣﴾

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 539; *Tafsir Burhan*, Vol. 7, Pg. 44.

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا
اللَّهَ ۗ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴿١٤﴾

13- *But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.*

14- *When their apostles came to them from before them and from behind them, saying: Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.*

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ
﴿١٣﴾

“But if they turn aside, [O Muhammad] then say: I have warned you of a scourge like the scourge of Ad and Samood.” (Surah Fussilat 41:13)

...which implies the Quraish and it is a reference to the verse:

فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾

“...but most of them turn aside so they hear not.” (Surah Fussilat 41:4)

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ

“When their apostles came to them from before them...”
(Surah Fussilat 41:14)

That is: They are Nuh, Ibrahim, Musa, Isa and prophets (a).

وَمِنْ خَلْفِهِمْ

“...and from behind them...” (Surah Fussilat 41:14)

That is: You, so they said:

لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً

“If our Lord had pleased He would certainly have sent down angels...” (Surah Fussilat 41:14)

That is: He would not have sent human beings like us.

فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

“...so we are surely unbelievers in that with which you are sent.” (Surah Fussilat 41:14)¹

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا
يُنصُرُونَ ﴿١٦﴾

16- So We sent on them a furious wind in unlucky days,
that We may make them taste the chastisement of
abasement in this world's life; and certainly the

¹ Nurus Thaqlayn, Vol. 4, Pg. 542; Tafsir Burhan, Vol. 7, Pg. 46.

chastisement of the hereafter is much more abasing, and they shall not be helped.

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

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

“So We sent on them a furious wind...” (Surah Fussilat 41:16)

‘Sarsara’ is a cold wind...

فِي أَيَّامٍ نَحِسَاتٍ

“...in unlucky days...” (Surah Fussilat 41:16)¹

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ
صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

17- And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

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

¹ Biharul Anwar, Vol. 11, Pg. 354; Nurus Thaqalayn, Vol. 4, Pg. 542; Tafsir Safi, Vol. 6, Pg. 331; Tafsir Burhan, Vol. 7, Pg. 46.

And the Almighty Allah didn't say: 'Allah desired' as the fatalists imagine that Allah makes our acts present for us.

﴿۱۷﴾ فَأَخَذَتْهُمُ صَاعِقَةٌ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿۱۷﴾

"...so there overtook them the scourge of an abasing chastisement for what they earned." (Surah Fussilat 41:17)

That is: What they did.

﴿۱۹﴾ وَيَوْمَ يُخْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿۱۹﴾

19- And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

﴿۱۹﴾ وَيَوْمَ يُخْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿۱۹﴾

"And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups." (Surah Fussilat 41:19)

That is: They shall come from every corner and side.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿۲۰﴾

﴿۲۰﴾ وَقَالُوا لَوْلَا جِئُونَا بِدَلِيلٍ مِّنْ رَبِّنَا ۗ قَالُوا أَنطَقَنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿۲۱﴾

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنْ
الْخَاسِرِينَ ﴿٢٣﴾

20- Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.

21- And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

22- And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.

23- And that was your (evil) thought, which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

Organs and limbs would testify on Judgment Day

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ
وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

“Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.” (Surah Fussilat 41:20)

This verse is regarding people, who on Judgment Day, would be confronted with their evil deeds and they would deny them, saying: We did not commit these acts, but the angels who have recorded their acts would testify against that.

Imam Ja’far Sadiq (a) says: They tell the Almighty Allah: O Lord, these are Your angels, who are testifying against us; after that they would swear that we did not commit these acts, regarding, which the Almighty Allah says:

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

“On the day that Allah will raise them up all, then they will swear to Him as they swear to you...” (Surah Mujadila 58:18)

And they are the usurpers of the rights of Amirul Momineen (a). At that time the Almighty Allah would seal off their tongues and their organs would speak up. So, the ears would testify what all unlawful things they heard; the eyes would testify what all unlawful things they saw; the hands would testify what all unlawful things they did; the legs would testify what all unlawful places they visited and the instruments through which they committed unlawful acts would also testify. After that the Almighty Allah would make the tongue speak up.

لِجُلُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ
كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا
كُنْتُمْ تَسْتَشِيرُونَ

“...to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back. And you did not veil yourselves...” (Surah Fussilat 41:21-22)

That is: From the Almighty Allah.

أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

“...lest your ears and your eyes and your skins should bear witness against you...” (Surah Fussilat 41:22)

‘Julood’ implies genital organs and the thigh of man.

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾
 وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ
 الْخَاسِرِينَ ﴿٢٣﴾

“...but you thought that Allah did not know most of what you did. And that was your (evil) thought, which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.” (Surah Fussilat 41:22-23)¹

Abdur Rahman bin Hajjaj says that he asked Imam Ja’far Sadiq (a): People (Ahle Sunnat) narrate a tradition, in which it is mentioned that all the people have to pass through Hell.

Imam (a) replied: It is not as the people say; the Messenger of Allah (s) said: The last man to be ordered to be taken to

¹ Biharul Anwar, Vol. 7, Pg. 312; Tafsir Safi, Vol. 6, Pg. 332; Nurul Thaqlayn, Vol. 4, Pg. 543; Tafsir Burhan, Vol. 7, Pg. 48.

hellfire would glance towards the Almighty Allah, Allah would command them to return him, and when he would return he would be asked: Why were you glancing at Me?

He would reply: I did not expect such a thing from my Lord. He would be asked what he expected. He would reply: I imagined that You would forgive my sins through the greatness of Your forgiveness and give me a place in Paradise! The Almighty Allah would tell the angels: By My honor, majesty and greatness, this man did not expect this from Me, except at this moment and if before this hour he had such a nice expectation from Me I would not have commanded him to be sent to Hell. Consider his lie as truth and take him to Paradise. After that the Messenger of Allah (s) said: There is no servant, who would imagine something about the Almighty Allah and that He would not act towards him in similar manner as the Almighty Allah has mentioned in the following verse:

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

“And that was your (evil) thought, which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.” (Surah Fussilat 41:23)¹

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۗ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ
الْمُعْتَبِينَ ﴿٢٤﴾

¹ Biharul Anwar, Vol. 67, Pg. 384; Tafsir Burhan, Vol. 7, Pg. 49; Tafsir Safi, Vol. 6, Pg. 334; Nurus Thaqlayn, Vol. 4, Pg. 543.

24- Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those, who shall be granted goodwill.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ

**“Then if they will endure, still the fire is their abode...”
(Surah Fussilat 41:24)**

That is: They would be destroyed and would be away from divine mercy.

وَإِنْ يَسْتَعْجِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

“...and if they ask for goodwill, then are they not of those, who shall be granted goodwill.” (Surah Fussilat 41:24)

That is: If they beg for divine approval and pleasure no attention would be paid to their demands.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقٌّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ط
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَعْلَمُونَ ﴿٢٦﴾

25- And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them— among the nations of the jinn and the men that

have passed away before them— that they shall surely be losers.

26- And those, who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ

“And We have appointed for them comrades...” (Surah Fussilat 41:25)

That is: Satans from the Jinns and humans would be their comrades.

فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ

“...so they have made fair-seeming to them what is before them...” (Surah Fussilat 41:25)

That is: Whatever they do is made out to them as pleasing by the Satans.

وَمَا خَلْفَهُمْ

“...and what is behind them...” (Surah Fussilat 41:25)

That is: They would be told that your back is all false and invalid.

وَحَقَّ عَلَيْهِمُ الْقَوْلُ

“...and the word proved true against them...” (Surah Fussilat 41:25)

That is: Divine chastisement would become real for them.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ ﴿٢٦﴾

“And those, who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.”
(Surah Fussilat 41:26)

That is: You ridicule the holy Quran.¹

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللّٰذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ
بِجَعْلِهِمْ تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

29- *And those, who disbelieve will say: Our Lord, show us those, who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.*

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللّٰذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ

“And those, who disbelieve will say: Our Lord, show us those, who led us astray from among the jinn and the men...”
(Surah Fussilat 41:29)

Imam Musa Kazim (a) says: Jinn implies Iblis, who instigated the polytheists to slay the Prophet (s) in Darun Nadwa and misguided the people to sins and after the passing away of His Eminence, also he came to so and so and paid allegiance to him and ‘men’ also implies the second Caliph:

¹ Tafsir Safi, Vol. 6, Pg. 334.

نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

“...that we may trample them under our feet so that they may be of the lowest.” (Surah Fussilat 41:29)¹

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا

تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا

تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

نُزُلًا مِنْ غَمُورٍ رَحِيمٍ ﴿٣٢﴾

30- (As for) those, who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you were promised.

31- We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for.

32- A provision from the Forgiving, the Merciful.

Presence of holy infallibles (a) at the time of death

The Almighty Allah has mentioned the believers from the Shia of Amirul Momineen (a) and He says:

¹ Biharul Anwar, Vol. 30, Pg. 155.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

“(As for) those, who say: Our Lord is Allah, then continue in the right way...” (Surah Fussilat 41:30)

...on the Wilayat of Amirul Momineen Ali (a).

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ

“...the angels descend upon them...” (Surah Fussilat 41:30)

...at the time of death.

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا

“Fear not, nor be grieved, and receive good news of the garden, which you were promised. We are your guardians in this world’s life...” (Surah Fussilat 41:30-31)

We protect you from the mischief of Shaitan.

وَفِي الْآخِرَةِ

“...and in the hereafter...” (Surah Fussilat 41:31)

That is: At the time of death.

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

“...and you shall have therein what your souls desire and you shall have therein what you ask for.” (Surah Fussilat 41:31)

That is: In Paradise.

﴿ ٣٢ ﴾ نَزْلًا مِّنْ غَفُورٍ رَّحِيمٍ

“A provision from the Forgiving, the Merciful.” (Surah Fussilat 41:32)

...as (this divine bounty) is from the Almighty Allah, Who is forgiving and merciful.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُو حَظٍّ عَظِيمٍ
﴿٣٥﴾

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٣٦﴾

34- And not alike are the good and the evil. Repel (evil) with what is best, when lo, he between whom and you was enmity would be as if he were a warm friend.

35- And none are made to receive it but those, who are patient, and none are made to receive it but those, who have a mighty good fortune.

36- And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.

Ibne Sinan has narrated from Imam Ja'far Sadiq (a) that he said: No one from our followers, who hates our enemies, dies, except that the Holy Prophet (s), Amirul Momineen (a), Imam Hasan (a), Imam Husain (a) are present at his death bed and they give glad tidings to him and if that person is not from our followers, they inform him of bad consequences.

Its evidence is the statement of Amirul Momineen (a) to Harith Hamadani that: O Harith, every person, a believer or a disbeliever, sees me at the time of his death.¹

After that the Almighty Allah has informed His Prophet, saying:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

“And not alike are the good and the evil. Repel (evil) with what is best, when lo, he between whom and you was enmity would be as if he were a warm friend.” (Surah Fussilat 41:34)

Then He says:

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ
﴿٣٥﴾

¹ Biharul Anwar, Vol. 6, Pg. 180; Tafsir Burhan, Vol. 7, Pg. 52.

“And none are made to receive it but those, who are patient, and none are made to receive it but those, who have a mighty good fortune.” (Surah Fussilat 41:35)¹

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

“And if an interference of the Shaitan should cause you mischief...” (Surah Fussilat 41:36)

That is: If the Shaitan instigates you.

فَاسْتَعِذْ بِاللَّهِ

“...seek refuge in Allah...” (Surah Fussilat 41:36)

Which is an address to the Holy Prophet (s), but it is meant for the people in general.

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَّتْ ۖ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۗ إِنَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي
النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

¹ Tafsir Burhan, Vol. 7, Pg. 57.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۗ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ
﴿٤١﴾

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ
حَمِيدٍ ﴿٤٢﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَدُوٌّ
مَغْفِرَةٌ وَدُوٌّ عِقَابٍ أَلِيمٍ ﴿٤٣﴾

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۗ أَلَّا يَعْرِفُوا
وَعَرَبِيًّا ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِنْ
مَكَانٍ بَعِيدٍ ﴿٤٤﴾

39- And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.

40- Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! Is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

41- Surely those, who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book.

42- Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

43- Naught is said to you but what was said indeed to the apostles before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

44- And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! A foreign (tongue) and an Arabian! Say: It is to those, who believe a guidance and a healing; and (as for) those, who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

The Almighty Allah has argued against the atheists, saying:

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً

“And among His signs is this, that you see the earth still...” (Surah Fussilat 41:39)

That is: You see the earth dry and barren.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا

“Surely they who deviate from the right way concerning Our communications...” (Surah Fussilat 41:40)

That is: Those, who deny our communications.

لَا يَخْفُونَ عَلَيْنَا

“...are not hidden from Us...” (Surah Fussilat 41:40)

That is: They would nor remain concealed from Us.

After that the Almighty Allah has asked rhetorically:

أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ
اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

“What! Is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.” (Surah Fussilat 41:40)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ

“Surely those, who disbelieve in the reminder...” (Surah Fussilat 41:41)

That is: Those, who disbelieve in the holy Quran.

After that He says:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۗ
أَأَعْجَمِيٌّ وَعَرَبِيٌّ

“And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! A foreign (tongue) and an Arabian!” (Surah Fussilat 41:44)

That is: If the holy Quran were revealed in a foreign language they would have said: We would have believed in it if it were in Arabic. After that the Almighty Allah says:

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

“Say: It is to those, who believe a guidance and a healing...” (Surah Fussilat 41:44)

That is: It is clear and unequivocal.

وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ

“...and (as for) those, who do not believe, there is a heaviness in their ears...” (Surah Fussilat 41:44)

That is: They are hard of hearing.

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

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ

“Surely those, who disbelieve in the reminder when it comes to them...” (Surah Fussilat 41:41)

That is: The Quran is such that:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ

“Falsehood shall not come to it from before it...” (Surah Fussilat 41:42)

Neither Taurat, Injeel and Zabur consider it invalid nor would any divine book come in future to invalidate it.

لَوْلَا فَصَّلَتْ آيَاتُهُ ۖ أَأَعْجَمِي وَعَرَبِيٌّ

“Why have not its communications been made clear? What! A foreign (tongue) and an Arabian!...” (Surah Fussilat 41:44)

If the holy Quran were revealed in a foreign language, they would have said: How can we learn it as our language is Arabic and the Holy Prophet (s) brought non-Arabic Quran for us. So, the Almighty Allah wanted the Quran to be revealed in their tongue; indeed, the Almighty Allah says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

“And We did not send any apostle but with the language of his people...” (Surah Ibrahim 14:4)¹

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۗ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَائِي قَالُوا آذْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۗ وَظَنَّوْا مَا هُمْ مِنْ
حَيْصٍ ﴿٤٨﴾

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلْهُ قَنُوطٌ
﴿٤٩﴾

47- To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give

¹ Biharul Anwar, Vol. 17, Pg. 209; Tafsir Burhan, Vol. 7, Pg. 59.

birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.

48- And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

49- Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي

“...and on the day when He shall call out to them, Where are (those whom you called) My associates?” (Surah Fussilat 41:47)

That is: Those, who you worshipped in exclusion to Allah.

قَالُوا آذَنَّاكَ

“They shall say: We declare to Thee...” (Surah Fussilat 41:47)

That is: We inform you.

مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِن
قَبْلُ ۗ وَظَنَّوْا مَا لَهُمْ مِنْ مَّحِيصٍ ﴿٤٨﴾

“...none of us is a witness. And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.” (Surah Fussilat 41:47-48)

لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ

“Man is never tired of praying for good...” (Surah Fussilat 41:49)

That is: He is never tired of supplicating in his favor.

وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

“...and if evil touch him, then he is despairing, hopeless.” (Surah Fussilat 41:49)

That is: Ease is from the Almighty Allah and if some calamity strikes him, he despairs and becomes hopeless.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَدُودُ دُعَاءٍ عَرِيضٍ ﴿٥١﴾

51- And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ

“And when We show favor to man, he turns aside and withdraws himself...” (Surah Fussilat 41:51)

That is: He resorts to pride and arrogance and humiliates folks lower in status to him.

وَإِذَا مَسَّهُ الشَّرُّ

“...and when evil touches him...” (Surah Fussilat 41:51)

That is: Poverty, disease, hard times and calamities.

فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

“...he makes lengthy supplications.” (Surah Fussilat 41:51)

That is: He supplicates in excess.¹

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ
﴿٥٤﴾

53- We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

54- Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ

¹ Tafsir Burhan, Vol. 7, Pg. 60.

“We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth.” (Surah Fussilat 41:53)

So:

فِي الْآفَاقِ

“...in the Universe...” (Surah Fussilat 41:53)

...implies solar eclipse, earthquake and other heavenly signs that occur in nature and the meaning of:

فِي أَنْفُسِهِمْ

“...and in their own souls...” (Surah Fussilat 41:53)

...is that he is hungry at one time and becomes satiated at another moment; once he is thirsty and on another moment he is quenched, he fall ill at one time, and regains health at the next, once he is in prosperity and wealth and at another time he is in poverty and need, once he is pleased and at another time he is angry, once he is fearful and at another time he feels secure; thus, these are the greatest proofs upon the oneness of the Almighty Allah. As the poet says:

Signs are present for Him in everything.

Which prove that He is One.

After that He warns His servants with the grace of His greatness and says:

أَوْلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

“Is it not sufficient as regards your Lord that He is a witness over all things?” (Surah Fussilat 41:53)

O Muhammad, does not suffice that your Lord is a witness over everything?

Then He says:

أَلَا إِنَّهُمْ فِي مَرِيبَةٍ

“Now surely they are in doubt...” (Surah Fussilat 41:54)

مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ

“...as to the meeting of their Lord; now surely He...” (Surah Fussilat 41:54)

In the same way it is an allusion to the Almighty Allah.

بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

“He encompasses all things.” (Surah Fussilat 41:54)¹

¹ *Tafsir Burhan*, Vol. 7, Pg. 61.

Exegesis of Surah Shura

42- Surah Shura (The Counsel) was revealed in Mecca and it comprises of 53 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ ١ ﴾ حم

﴿ ٢ ﴾ عسق

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

﴿ ٣ ﴾

1- Ha Mim.

2- Ain Sin Qaf.

3- Thus does Allah, the Mighty, the Wise, reveal to you,
and (thus He revealed) to those before you.

﴿ ١ ﴾ ﴿ ٢ ﴾ عسق ﴿ ٣ ﴾ حم

“Ha Mim. Ain Sin Qaf.” (Surah Shura 42:1-2)

The above cryptic letters (*Huroof Muqattiat*) are from the great names of the Almighty Allah, which the Messenger of Allah (s) or the Holy Imams (a) formulate so that when they supplicate Allah through them, their prayer is granted.¹

¹ *Tafsir Burhan*, Vol. 7, Pg. 64; *Tafsir Safi*, Vol. 6, Pg. 353; *Nurus Thaqlayn*, Vol. 4, Pg. 557.

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ



“Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.” (Surah Shura 42:3)

Yahya bin Maseera/Maisara Khathami says that heard Imam Muhammad Baqir (a) say:

حم ﴿١﴾ عسق ﴿٢﴾

“Ha Mim. Ain Sin Qaf.” (Surah Shura 42:1-2)

...is the duration of the Imamate of Hazrat Qaim (a); ‘Qaf’ is a mountain of green emerald, which surrounds the world and the green hue of the sky is reflection the green of that mountain and everything is present in it:

عسق ﴿٢﴾

“Ain Sin Qaf.” (Surah Shura 42:2).¹

تَكَادُ السَّمَاوَاتُ يَنْفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ
الْعَفُورُ الرَّحِيمُ ﴿٥﴾

¹ Biharul Anwar, Vol. 89, Pg. 376; Tafsir Safi, Vol. 6, Pg. 353; Tafsir Burhan, Vol. 7, Pg. 62.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا
وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ
﴿٧﴾

5- *The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.*

6- *And (as for) those, who take guardians besides Him, Allah watches over them, and you have not charge over them.*

7- *And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.*

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

“The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth...” (Surah Shura 42:5)

That is: The angels seek repentance for the believers from the special Shias. The words of the verse are general and its meaning is particular.¹

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

“And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it...” (Surah Shura 42:7)

Ummul Qura (Mother city) implies Mecca; Mecca is known as Ummul Qura, because it was the first monument that the Almighty Allah created on the earth as He says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

“Most surely the first house appointed for men is the one at Mecca, blessed...” (Surah Aale Imran 3:96)²

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

يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ

“...may almost rend asunder from above them...” (Surah Shura 42:5)³

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 557; *Tafsir Safi*, Vol. 6, Pg. 354; *Tafsir Burhan*, Vol. 7, Pg. 65.

² *Nurus Thaqlayn*, Vol. 4, Pg. 557; *Tafsir Burhan*, Vol. 7, Pg. 65.

³ *Tafsir Burhan*, Vol. 7, Pg. 65; *Nurus Thaqlayn*, Vol. 4, Pg. 557; *Tafsir Safi*, Vol. 6, Pg. 354.

لْتُنذِرَ أُمَّ الْقُرَىٰ

“...that you may warn the mother city...” (Surah Shura 42:7)

That is: Mecca.

وَمَنْ حَوْلَهَا

“...and those around it...” (Surah Shura 42:7)

That is: The rest of the earth.¹

وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۖ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي
السَّعِيرِ ﴿٧﴾

“...and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.” (Surah Shura 42:7)

Imam Hasan (a) and the accursed Yazid with the Roman Emperor

Abdul Malik bin Harun has narrated from Imam Ja'far Sadiq (a) from his forefathers that: When Amirul Momineen (a) received information that along with a hundred thousand men, Muawiyah was prepared for battle, he asked: Who all are supporting him?

They said: The people of Syria.

¹ Nurus Thaqlayn, Vol. 4, Pg. 557.

He said: Don't say people of Syria; on the contrary, say the inauspicious fellows from the progeny of Mudhir, who were cursed by Prophet Dawood (a) and who were involved in divine chastisement and who turned into monkeys and pigs. After that Amirul Momineen (a) wrote a letter and sent it to Muawiyah asking why he wanted to cause death of a large number of innocent people? If you have enmity with me, come personally into the field of contest so we can have a one to one contest. Either you would be killed at my hands and reach Hell and people would be relieved of your mischief and misguidance and if I am killed, I would go to Paradise and I would become satiated with wielding the swords for removal of your deceit and fraud. I am one, whose name the Almighty Allah has mentioned in Taurat and Injeel regarding equality and brotherhood with the Holy Prophet (s) and I am the very same person under the tree as the Almighty Allah has mentioned in the holy Quran:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree...” (Surah Fath 48:18)

That is: Paid allegiance to the Holy Prophet (s).

When Muawiyah received the letter and it was read out, some of his followers said: O Muawiyah, by God, Ali (a) has made a just offer.

Muawiyah said: He has definitely not been just, because I am not confronting Ali; since I have heard from the Messenger of Allah that he said: O Ali, if the Syrians and the west confront you can handle it personally and slay all of them.

A person said: Then what made you oppose him and rebel against him to confront him with a hundred thousand fighters, because whoever fights against Ali (a) leaves the religion of God and His Messenger and would get deviated and misguided.

Muawiyah said: God and His Prophet informed that whoever fights against Ali would exit the religion of truth and be deviated and out of path of guidance and salvation. By God, my followers and I cannot remove this deviation from ourselves, because it passed in the knowledge of God that we are from the misguided and astray folks.

Imam Ja'far Sadiq (a) said: The report of battle between Muawiyah and Amirul Momineen (a) reached the Roman Emperor and they told him: There is a great confrontation between two claimants of Caliphate of Muslims.

He asked: Where are these two adversaries located?

They said: One of them is in Syria and the other is camping in Kufa.

He inquired: Who is in control of Muslim affairs at present?

They said: Ali (a).

The Emperor ordered his minister to begin investigation and activate spies if anyone from Syria or Iraq was at present staying in the Roman territories. Inquiries showed that there were two traders: one from Syria and another from Iraq; and they were brought to the ruler. The Emperor made inquiries with both of them and they described the characteristics of Amirul Momineen (a) and Muawiyah. After that he ordered them to bring statutes from the royal treasures and after contemplating on them for some time, the Emperor said: The Syrians are misguided and invalid and the Kufians are guided and on the truth. Then he wrote a letter to Muawiyah to send the wisest person of family to him. And he also wrote to Ali (a) that he was having a difficult problem, and would it be possible for Ali (a) to send to him the wisest person from his family and Ahle Bayt to reply to some complex questions; so that he may compare the replies with the statements of Taurat and decide accordingly.

Muawiyah sent Yazid and Ali (a) sent Imam Hasan (a) to the Roman country. When Yazid entered the court of the Roman Emperor, he kissed the hands of the king of Rome and also

kissed his head. But when Imam Hasan (a) entered the royal gathering, he said aloud: Thanks be to the Almighty that He did not make me a Jew, Christian or Majus, or worshipper of sun and moon, or a polytheist, or a cow worshipper; on the contrary, He guided me to the effulgence of the guidance of Islam and made me a pure Muslim. All praise and glorification is for the Almighty Allah, the owner of the great throne. After that he sat down without looking around himself and kept his head lowered. The Emperor ordered them to take away Imam Hasan (a) from there and he kept Yazid before him. Then he asked them to bring three hundred and thirteen caskets containing the images of prophets and successors and showed each of them one by one to Yazid and asked him to name them. Yazid did not recognize any of them. Then he asked Yazid how Almighty Allah supplies sustenance to the creatures and where do the souls of the deceased believers and disbelievers gather after death. Yazid said he did not know.

The Emperor then summoned Imam Hasan (a) and said: Before you, I asked Yazid what I wanted from the emissary of Muawiyah so it is automatically proved that he does not know anything. You know what he did not know just as his father does not know what your father knows. When I heard the characteristics of your and his father I referred to the Injeel and other books that I have in my possession that Muhammad is Messenger of God and your father, Ali is the minister, successor and legate of Muhammad (s).

Imam Hasan (a) said: O Emperor, ask me whatever you want, whether from the statements of Taurat or Injeel or the Quran, the heavenly Book in our possession; and by the permission of God, you would get a desirable answer.

The Emperor took out the images of prophets and successors; first was the picture of Prophet Adam, the father of humanity and then image of Hawwa, mother of humanity. Imam Hasan (a) recognized them and mentioned each of their names. After that he showed the image of Sheeth, son of Adam (a) and then Prophet Nuh and Imam Hasan (a) said: This is Sheeth who

was aged 1040 years and this is the image of Prophet Nuh (a), the owner of the Ark, his age was 2400 years and the period of his prophethood was 950 years.

The Emperor showed other images. Imam Hasan (a) said: This is Prophet Ibrahim, the friend of the beneficent God, who had a broad chest and a wide forehead. Then he showed another image and he said: This is the image of Musa Ibne Imran, who lived to the age of 240 years and the gap between and Prophet Ibrahim (a) was 500 years. Then he showed another image and was told that it was Israel Allah, Prophet Yaqub (a); then images of Ismail and Yusuf (a) were brought, then images of Dawood, owner of the prayer niche and Shuaib, Zakariya, Yahya and His Eminence, recognized each of them. Then an image was shown and Imam Hasan (a) said that it was Isa bin Maryam (a), spirit of Allah and word of Allah, who lived in the world for 33 years and the Almighty Allah carried him to the heavens due to divine exigency and in the last period of time, he would come down to the city of Damascus and slay the Antichrist (Dajjal).

Similarly, the Emperor showed one image after another and Imam Hasan (a) mentioned the name of the person with the name of his successor and minister. The Emperor ordered them to bring other images from the royal treasure and show them. His Eminence, said: These images are not related to the prophets, successors and saints and their names are not named in Zabur, Taurat and Injeel; so they would definitely be the images of the past rulers and kings.

The Emperor said: I testify that you, the family of Muhammad (s) and the heirs of the knowledge of that prophet are worthy of honor and the Almighty Allah has bestowed to you the knowledge of the former and the latter and you know Zabur, Taurat, Injeel better than the prophets of those religions.

Then the Roman Emperor called for another image and showed it. When Imam Hasan (a) saw the image he began to weep and in reply to the query of the Emperor said: This is the image of my holy grandfather, Prophet Muhammad (s). How

elegant and handsome he was in appearance and how nice was his speech and how eloquent was his tongue; he was always fragrant. His age was 63 years. He did not refrain from any sacrifice to promote the religion of God and he continued to enjoin good and forbid evil; when he passed away from this world, he did not leave behind any property, except a finger ring, on which was inscribed the holy Kalima: There is no god, except Allah; Muhammad is the Messenger of Allah, and he wore it on his right hand, and his sword called Zulfiqar, a cloak and a robe.

The Roman emperor said: What I concluded from the verses of Injeel is that this Prophet would gift his property to his only daughter during his lifetime; is that correct?

Imam Hasan (a) said: Yes, it is true.

The Emperor asked: Did that property come to you in inheritance?

No, said Imam Hasan (a).

The Emperor asked: What I have concluded is that the first mischief that occurred in Islam and in the nation of your grandfather was this very same that two fellows named Abu Bakr and Umar oppressed your father and usurped the property that the Prophet had gifted to you and they put your father under house arrest and also seized the Caliphate of the community while the right of leadership of the nation after your grandfather was with the folks of his family. As the one, who rises with truth and who enjoins good and forbids evil is your family.

Questions of the Roman emperor from Imam Hasan (a)

Imam Ja'far Sadiq (a) said: After that the Emperor asked His Eminence: which creatures were born without parents and without union of male and female?

Imam Hasan (a) replied: (1) Prophet Adam

(2) Lady Hawwa

(3) Ram of that Jibraeel brought to be slaughtered in place of Ismail

(4) She Camel of Prophet Salih

(5) Shaitan

(6) Python of Prophet Musa

(7) The crow, which taught the method of burial to Qabeel.

Then the Roman emperor inquired about the sustenance of the creatures.

Imam Hasan (a) said: Sustenance of the creatures is in the fourth heaven, which comes down in the estimation and quantity that the Almighty Allah has fixed and it is distributed among the human beings.

The Emperor asked: Where do the souls of the believers gather after their death?

He replied: The souls of the believers gather in the rock of Baitul Muqaddas every night as it is the small Arsh of the Almighty Allah; it is where the Almighty Allah spread out the earth and the souls of the believers would be gathered from there and our Lord turned the Baitul Muqaddas towards the right sky.

After that the Emperor inquired about the souls of the disbelievers; that where do they conglomerate?

His Eminence, said: However, the souls of the disbelievers are in valley of Hadhramaut, which is centered behind Yemen. After that the Almighty Allah would send a fire with the worst stench to the west and the east. So the people from the rock of Baitul Muqaddas would be gathered and believers from the right of the rock of Baitul Muqaddas would proceed to Paradise and the infidels from the left would depart for Hell and this is the meaning of the holy verse:

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

“...a party shall be in the garden and (another) party in the burning fire.” (Surah Shura 42:7)

When the conversation between the Roman emperor and Imam Hasan (a) concluded, he turned to Yazid and said: Did you understand that you don't know, but what this person has said can only be known to a prophet or his successor and minister as the Almighty Allah has honored him and has dressed him with the robe of Caliphate and successorship and made him the pride of the prophet. Whoever stages a revolt against him and confronts him in battle, has in fact given precedence to the world over the hereafter and has been overcome by selfish desires and he would be the recipient of divine fury in the world and the hereafter and deserving of divine chastisement and he is from the unjust.

Imam Ja'far Sadiq (a) said: Yazid remained silent and came from the presence of the ruler extremely ashamed, while the Emperor honored Imam Hasan (a) and bestowed him with presents and gifts. He asked His Eminence to supplicate in his favor so that he may join the folds of Islam, because love for the world and position of rulership is a hurdle to open acceptance of Islam.

Yazid returned to Muawiyah. Roman Emperor wrote a letter to Muawiyah, in which he explained that after Prophet of Islam (s) whoever can rule according to contents of Zabur, Taurat and is aware of the knowledge of the heavenly scrolls, Injeel and Quran has the right to Caliphate and Wilayat and leadership of Muslims; and in another letter that he wrote to Amirul Momineen (a), he testified that Caliphate and Wilayat of the affairs of Muslims is your right and after the Prophet of Islam (s) you are the family of messengership and the heirs of that Last Prophet and you must fight against anyone, who comes to confront you and we have concluded this from the writings of the past that whoever confronts you the Almighty Allah would

chastise him and his companions and lodge them in Hellfire forever and they would be cursed by the Lord, His angels and all the folks of the earth and sky till Judgment Day.¹

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

8- *And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.*

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

“And if Allah had pleased He would surely have made them a single community...” (Surah Shura 42:8)

If the Almighty Allah had wanted he would have made all of them infallibles like the angels, without sexual desires, He was capable of that.

وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ

“...but He makes whom He pleases enter into His mercy, and the unjust...” (Surah Shura 42:8)

That is: The unjust in the rights of Aale Muhammad (a).

مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

¹ Biharul Anwar, Vol. 33, Pg. 233; Tafsir Burhan, Vol. 7, Pg. 65.

“...it is that shall have no guardian or helper.” (Surah Shura 42:8)¹

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمُ اللَّهُ رَبِّي
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۗ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۗ يَذُرُّكُمْ فِيهِ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ
وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

10- And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

11- The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ

“And in whatever thing you disagree...” (Surah Shura 42:10)

That is in schools of thoughts or they chose their own religion, which would all be judged by the Almighty Allah on Judgment Day.

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا

¹ Nurus Thaqlayn, Vol. 4, Pg. 559; Tafsir Burhan, Vol. 7, Pg. 69.

“He made mates for you from among yourselves, and mates of the cattle too...” (Surah Shura 42:11)

That is: He created the females.

وَمِنَ الْأَنْعَامِ أُنثَىٰ

“...and mates of the cattle too...” (Surah Shura 42:11)

That is: He made males and females among the cattle.

يَذُرُّكُمْ فِيهِ

“...multiplying you thereby...” (Surah Shura 42:11)

That is: A generation that is produced from the male and female.

After that the Almighty Allah has refuted those, who describe Allah and says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“...nothing like a likeness of Him; and He is the Hearing, the Seeing.” (Surah Shura 42:11)¹

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۚ أَنْ أَقِيمُوا الدِّينَ وَلَا

¹ *Tafsir Safi*, Vol. 6, Pg. 356; *Nurus Thaqlayn*, Vol. 4, Pg. 559; *Tafsir Burhan*, Vol. 7, Pg. 71.

تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي
إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۚ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِي بَيْنَهُمْ ۚ وَإِنَّ
الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾

فَلِذَلِكَ فَادِّعُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ
وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۚ
اللَّهُ رُبُّنَا وَرُبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ ۚ اللَّهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۚ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ قَرِيبٌ ﴿١٧﴾

13- He has made plain to you of the religion what He enjoined upon Nuh and that, which We have revealed to you and that, which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that, which you call them to; Allah chooses for Himself whom He pleases,

and guides to Himself him who turns (to Him), frequently.

14- And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those, who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

15- To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.

16- And (as for) those, who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.

17- Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?

شَرَعَ لَكُمْ مِنَ الدِّينِ

“He has made plain to you of the religion...” (Surah Shura 42:13)

This is an address to Prophet Muhammad (s).

مَا وَصَّيَ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى ۚ أَنْ أَقِيمُوا الدِّينَ

“...what He enjoined upon Nuh and that, which We have revealed to you and that, which We enjoined upon Ibrahim and Musa and Isa that keep to obedience...” (Surah Shura 42:13)

...in which ‘keep to obedience’ implies that you must keep religion in mind, that is: divine monotheism and establishment of prayer and paying Zakat and fasting during the month of Ramadhan and performing the Hajj of the Holy Kaaba and the recommended practices and practical laws that are mentioned in the books and confessing to the Wilayat of Amirul Momineen (a).

وَلَا تَتَفَرَّقُوا فِيهِ

“...and be not divided therein...” (Surah Shura 42:13)

That is: They should not be disunited in that.

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

“...hard to the unbelievers is that, which you call them to...” (Surah Shura 42:13)

That is: Reciting these principles.

After that He said:

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ

“Allah chooses for Himself whom He pleases...” (Surah Shura 42:13)

That is: The Almighty Allah chooses whoever He likes for this religion.

وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

“...and guides to Himself him who turns (to Him), frequently.” (Surah Shura 42:13)

And they the Holy Imams (a) whom the Almighty Allah has chosen and selected.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

“And they did not become divided until after knowledge had come to them out of envy among themselves...” (Surah Shura 42:14)

Dispute of the folks of hypocrisy regarding the Wilayat and Imamate of Ali (a) was not due to ignorance and unawareness; on the contrary, when they learnt about the excellence of His Eminence, they denied it due to amazement and jealousy and adopted various religious views and invalid beliefs.

After that the Almighty Allah said:

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ

“...and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them...” (Surah Shura 42:14)

If the Almighty Allah had not destined it from before, when they created differences, He would have judged between them

and would have destroyed them; however He postponed it for a definite period.

وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ



“...and those, who were made to inherit the Book after them are most surely in disquieting doubt concerning it.” (Surah Shura 42:14)

This is an allusion to those, who oppose the command of the Messenger of Allah (s).

After that He said:

فَلِذَلِكَ فَادْعُ

“To this then go on inviting...” (Surah Shura 42:15)

That is: For this issue and religion, which was mentioned above and affection for Amirul Momineen (a).

وَاسْتَقِمَّ كَمَا أُمِرْتَ

“...and go on steadfastly on the right way as you are commanded...” (Surah Shura 42:15)¹

Imam Ja’far Sadiq (a) said regarding the verse:

أَنْ أَقِيمُوا الدِّينَ

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 567; *Tafsir Burhan*, Vol. 7, Pg. 74.

“...that keep to obedience...” (Surah Shura 42:13)

That is: The Imam.

وَلَا تَتَفَرَّقُوا فِيهِ

“...and be not divided therein...” (Surah Shura 42:13)

It is an allusion to Amirul Momineen (a).

Then He said:

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

“...hard to the unbelievers is that, which you call them to...” (Surah Shura 42:13)

That is: The issue of the Wilayat of Ali (a).

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ

“...Allah chooses for Himself whom He pleases...” (Surah Shura 42:13)

It is an allusion to Ali (a).

وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

“...and guides to Himself him who turns (to Him), frequently.” (Surah Shura 42:13)

Then He said:

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ

“To this then go on inviting, and go on steadfastly on the right way as you are commanded...” (Surah Shura 42:15)

That is: Towards Amirul Momineen (a).

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

“...and do not follow their low desires...” (Surah Shura 42:15)

That is: Regarding His Eminence, do not follow their base desires and say:

وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ
بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ
لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ

﴿ ١٥ ﴾

“...and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.” (Surah Shura 42:15)¹

After that the Almighty Allah said:

الَّذِينَ يُحَاجُّونَ فِي اللَّهِ

¹ Nurus Thaqlayn, Vol. 4, Pg. 567; Tafsir Burhan, Vol. 7, Pg. 75.

“...(as for) those, who dispute about Allah...” (Surah Shura 42:16)

That is: After the Almighty Allah sent the Messenger and Book for them they argued against Allah and changed the divine laws and after that on Judgment Day they would protest against the Almighty Allah that:

حُجَّتُهُمْ دَاحِضَةٌ

“...their plea is null...” (Surah Shura 42:16)

...and void...

عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

“...with their Lord, and upon them is wrath, and for them is severe punishment.” (Surah Shura 42:16)

Then He said:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

“Allah it is Who revealed the Book with truth, and the balance...” (Surah Shura 42:17)

‘Mizan’ implies Amirul Momineen (a) and its proof is the 7th verse of Surah Rahman:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

“And the heaven, He raised it high, and He made the balance,” (Surah Rahman 55:7)

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۗ وَالَّذِينَ آمَنُوا مُشْفِقُونَ
 مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ
 لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

18- Those, who do not believe in it would hasten it on,
 and those, who believe are in fear from it, and they know
 that it is the truth. Now most surely those, who dispute
 obstinately concerning the hour are in a great error.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا

“Those who do not believe in it would hasten it on...”
 (Surah Shura 42:18)

It is an allusion to Qiyamat, because the polytheists used to
 tell the Messenger of Allah (s) that if you are truthful make the
 Qiyamat happen to us and bring down upon us the chastisement
 that you promise; so the Almighty Allah says:

أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ

“Now most surely those who dispute obstinately
 concerning the hour...” (Surah Shura 42:18)¹

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ
 حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

¹ Nurus Thaqlayn, Vol. 4, Pg. 568; Tafsir Burhan, Vol. 7, Pg. 75.

20- Whoever desires the gain of the hereafter, We will give him more of that again; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

“Whoever desires the gain of the hereafter, We will give him more of that again...” (Surah Shura 42:20)

That is: The rewards of the hereafter.

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ

نَصِيبٍ ﴿٢٠﴾

“...and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.” (Surah Shura 42:20)

Imam Ja'far Sadiq (a) said: Wealth and children are the yield of the world and righteous deeds are the yields for the hereafter; and indeed, the Almighty Allah has given both to some people.¹

أَمْ هُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۗ وَلَوْلَا

كَلِمَةُ الْفَصْلِ لَفُضِّي بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

﴿٢١﴾

¹ Biharul Anwar, Vol. 67, Pg. 225 & Vol. 69, Pg. 63; Nurus Thaqalayn, Vol. 4, Pg. 569.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۗ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَن يَعْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ عَفُورٌ شَكُورٌ ﴿٢٣﴾

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ فَإِن يَشِئِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ ۗ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

21- Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.

22- You will see the unjust fearing on account of what they have earned, and it must befall them; and those,

who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

23- That is of which Allah gives the good news to His servants, (to) those, who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

24- Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

25- And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do.

26- And He answers those, who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ

“...And were it not for the word of judgment, decision would have certainly been given between them...” (Surah Shura 42:21)

‘Kalima’ implies the Imam and its proof is the following verse:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

“And he made it a word to continue in his posterity that they may return.” (Surah Zukhruf 43:28)

That is: The Imamate.

وَإِنَّ الظَّالِمِينَ

“...and surely the unjust...” (Surah Shura 42:21)

That is: Those, who have been unjust to this word (Imam).

لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

“...shall have a painful punishment.” (Surah Shura 42:21)

تَرَى الظَّالِمِينَ

“You will see the unjust...” (Surah Shura 42:22)

That is: You would see those, who usurped the rights of Aale Muhammad (a).

مُشْفِقِينَ مِمَّا كَسَبُوا

“...fearing on account of what they have earned...” (Surah Shura 42:22)

وَهُوَ وَاقِعٌ بِهِمْ

“...and it must befall them...” (Surah Shura 42:22)

That is: What they fear would befall them.

After that the Almighty Allah has mentioned those, who have faith in the word (Imam) and who follows him and He says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۖ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ
﴿٢٢﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا

“...and those, who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. That is of which Allah gives the good news to His servants, (to) those, who believe...”
(Surah Shura 42:22-23)

وَعَمِلُوا الصَّالِحَاتِ

“...and do good deeds.” (Surah Shura 42:23)

That is: They act on what they are commanded.

Verse of Affection (Ayat Mawaddah)

After that He said: O Muhammad, tell them:

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

“...I do not ask of you any reward...” (Surah Shura 42:23)

That is: I don't ask for any recompense for my prophethood and messengership.

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“...but love for my near relatives...” (Surah Shura 42:23)

That is: Love and affection for my Ahle Bayt (a).

Muhammad bin Muslim says that I heard Imam Muhammad Baqir (a) say: ‘Qurba’ in the verse of:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives...” (Surah Shura 42:23)

...implies Ahle Bayt of the Messenger of Allah (s). Then he said: Once the *Ansar* (Helpers) came to the Holy Prophet (s) and said: We gave you shelter and assistance, so in order to meet your expenses, kindly also accept some money from us. At that time Allah sent down this verse: I do not require any wages of Prophethood (message) from you except my wish that you should love and befriend my Ahle Bayt (a).

Thereafter the Imam said: Is it not a fact that if one has a friend and that friend entertains enmity and ill-will towards the family members of the former, then his heart is not clear in the matter of his friends. Likewise Allah wished that the Holy Prophet (s) may not feel any doubt in his hearts from the Ummah and hence He made it obligatory for the Ummah to love and befriend his Ahle Bayt (a). So if they accept it they accepted a duty and if they disobey, they disobeyed the command.

When the Holy Prophet (s) recited this verse before his companions and after they dispersed, some of them said: We present to you some of our wealth. The Holy Prophet (s) said:

You should maintain friendship and love (affection) for my Ahle Bayt (a) after my departure. Some said: ‘The Prophet said this from his own side’ and they did not agree to have affection towards Ahle Bayt (a). It was at that time this verse was revealed:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا

“Or do they say: He has forged a lie against Allah?”
(Surah Shura 42:24)

After this Allah said:

فَإِنْ يَشَأْ اللَّهُ يُخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ

“But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood.” (Surah Shura 42:24)

And:

وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ

“And confirm the truth with His words...” (Surah Shura 42:24)

‘With His words’ means through the Imams and Qaim Aale Muhammad (a).

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“And He answers those, who believe and do good deeds...”

The Imam said: Those, who testified and said that the word of the messenger is the word of Allah and said: good deeds

(*Hasana*) is acceptance of Ahle Bayt (a) and also to behave nicely with them and to be kind to them.

وَيَزِيدُهُمْ مِنْ فَضْلِهِ

“...and gives them more out of His grace. (Surah Shura 42:26)

It means ‘We will add to their goodness’.

وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

“...and (as for) the unbelievers, they shall have a severe punishment.” (Surah Shura 42:26)

In the same way, He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives...” (Surah Shura 42:23)

The wages of prophethood was that they do not distress Ahle Bayt (a) and not usurp their rights; that they remain attached to them and not break the pledge given to them as Almighty Allah says:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

“And those, who join that, which Allah has bidden to be joined...” (Surah Raad 13:21)

Ansar came to the Messenger of Allah (s) and said: Indeed, we supported you and we request you to take whatever amount

you want from us. The Almighty Allah revealed the following verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives...” (Surah Shura 42:23)

That is: His Ahle Bayt (a).

After that the Messenger of Allah (s) said: Whoever does not pay the wages of a worker is recipient of the curse of the Almighty Allah, all the angels and the people; and the Almighty Allah would not accept any recommended and obligatory deed from him on Judgment Day; and that recompense is love for Aale Muhammad (a).

After that He said:

وَمَنْ يَفْتَرِفْ حَسَنَةً

“...and whoever earns good...” (Surah Shura 42:23)

And that is the confession to their Imamate and continuous favor and goodness to them.

نَزِدْ لَهُ فِيهَا حُسْنًا

“We give him more of good therein...” (Surah Shura 42:23)

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنَزِّلُ بِقَدَرٍ
مَا يَشَاءُ ۗ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

27- *And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.*

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

“And if Allah should amplify the provision for His servants they would certainly revolt in the earth...” (Surah Shura 42:27)

Imam Ja’far Sadiq (a) said: If Allah expands the sustenance people would rebel, but He made people needful of each other so that one may employ the other; because if He had made everyone wealthy they would have committed rebellion and oppression.

وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ

“...but He sends it down according to a measure as He pleases...” (Surah Shura 42:27)

The quantity that He knows would be for their well being, and for their religion and the world.

إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

“...surely He is Aware of, Seeing, His servants.” (Surah Shura 42:27)¹

¹ *Tafsir Burhan*, Vol. 7, Pg. 88; *Nurus Thaqlayn*, Vol. 4, Pg. 579; *Tafsir Safi*, Vol. 6, Pg. 370.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۗ وَهُوَ
الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

28- *And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.*

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا

“And He it is Who sends down the rain after they have despaired...” (Surah Shura 42:28)

Harith Awar says that Amirul Momineen (a) was asked about the cloud that where it comes into being?

He replied: On the top of a thick tree besides the seashore and it gives it into its refuge. After that when the Almighty Allah intends to send the cloud He orders the wind to make it move and He appoints angels upon it so that he may hit the cloud with a bolt of lightning and it moves upwards.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ
﴿٣٠﴾

30- *And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).*

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ
﴿٣٠﴾

“And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).” (Surah Shura 42:30)

Asbagh bin Nubata quotes Amirul Momineen (a) saying that: I mention a tradition for you such that it is obligatory on every Muslim to memorize it.

Then he turned to us and said: The Almighty Allah does not chastise any believer in this world, except that He forgives his chastisement in the hereafter as the Almighty Allah is wiser, more magnanimous and greater than that He should resume the chastisement of world in the hereafter.

Then he said: Sometimes it so happens that Allah, the Mighty and Sublime involves a believer in calamity regarding his body, property, children or family; then he recited the following verse:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ



“And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).” (Surah Shura 42:30)

After that he sprinkled dust with his hands three times.

Ali bin Riyab says that he asked Imam Ja'far Sadiq (a) regarding the verse:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ



“And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).” (Surah Shura 42:30)

...that what did the Imam say regarding the sufferings of Amirul Momineen (a) and the family of prophethood, infallibility and purity; did they also commit disobedience and as a result of that were involved in divine chastisement?

He replied: The Holy Prophet (s) sought divine forgiveness a hundred times every day without having committed any sin. Indeed, the Almighty Allah subjects His friends to calamities, so that they get divine rewards without any sin.¹

Imam Ja'far Sadiq (a) said: When Imam Zainul Aabideen (a) entered the assembly of Yazid and the latter saw His Eminence, he remarked: O, Ali bin Husain, every calamity that befalls you is due to your improper conduct!

Imam Sajjad (a) said: Never! We, Ahle Bayt are not implied in this verse, on the contrary, the verse:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: So that you may not grieve for what has escaped you, nor be exultant at what He has given you...” (Surah Hadid 57:22-23)

¹ Al-Kafi, Vol. 2, Pg. 450; Biharul Anwar, Vol. 78, Pg. 180; Maaniul Akhbaar, Pg. 383.

...is revealed about us; we are folks, who are not aggrieved at what we lose or due to what befalls us and we are not proud at what is bestowed to us¹ as the Almighty Allah does not like any arrogant and selfish person.

Imam Muhammad Baqir (a) said: Whoever controls his anger, while he can express his anger, the Almighty Allah keeps his heart secure on Judgment Day.

And he also said: Whoever during inclination, fear or anger becomes the master of his self, the Almighty Allah makes his body unlawful for the fire of Hell.²

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

38- *And those, who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.*

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ

“And those, who respond to their Lord...” (Surah Shura 42:38)

Respond to your Lord in submitting to the Imam.

وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

¹ *Biharul Anwar*, Vol. 45, Pg. 168; *Nurus Thaqlayn*, Vol. 4, Pg. 580; *Tafsir Burhan*, Vol. 7, Pg. 91.

² *Man Laa Yahzarahul Faqih*, Vol. 4, Pg. 400, *Biharul Anwar*, Vol. 68, Pg. 417; *Tafsir Burhan*, Vol. 7, Pg. 92; *Nurus Thaqlayn*, Vol. 4, Pg. 583; *Tafsir Safi*, Vol. 6, Pg. 373.

“...and keep up prayer, and their rule is to take counsel among themselves...” (Surah Shura 42:38)

That is: They accept whatever the Imam commands them and in issues of their religion, they take the counsel of their Imam in whatever they need as the Almighty Allah says:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ

“...and if they had referred it to the Apostle and to those in authority among them...” (Surah Nisa 4:83)

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

39- And those who, when great wrong afflicts them, defend themselves.

40- And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

“And those who, when great wrong afflicts them, defend themselves.” (Surah Shura 42:39)

That is: When injustice is done upon them they take revenge and this permission is given to those, who are oppressed, and who have the choice to take revenge if they want

and if they want they might forgive and if they want they would be recompensed for it as the Almighty Allah says:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا

“And the recompense of evil is punishment like it...”
(Surah Shura 42:40)

That is: Don't take revenge more than the oppression done against you.

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

“...but whoever forgives and amends, he shall have his reward from Allah...” (Surah Shura 42:40)¹

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ ۗ أُولَئِكَ هُمْ عَذَابُ أَلِيمٍ ﴿٤٢﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَبِئٍ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

¹ Tafsir Safi, Vol. 6, Pg. 374; Tafsir Burhan, Vol. 7, Pg. 92.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ
خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُتَقِمٍ
﴿٤٥﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ
اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

41- And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

42- The way (to blame) is only against those, who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

43- And whoever is patient and forgiving, these most surely are actions due to courage.

44- And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

45- And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those, who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

46- And they shall have no friends to help them besides Allah; and whomsoever Allah makes err, he shall have no way.

وَتَرَى الظَّالِمِينَ

“...and you shall see the unjust...” (Surah Shura 42:44)

You shall the unjust who usurped the rights of Aale Muhammad (a).

﴿ ٤٤ ﴾ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلِ

“...when they see the punishment, saying: Is there any way to return?” (Surah Shura 42:44)

That is: Is there any way to return to the world?

Abu Hamza Thumali says: I heard Imam Muhammad Baqir (a) say regarding the verse:

وَلَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ

“And whoever defends himself after his being oppressed...” (Surah Shura 42:41)

...that it implies His Eminence, Qaim (a) and his companions.

﴿ ٤١ ﴾ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

“...these it is against whom there is no way (to blame).” (Surah Shura 42:41)

That is: When His Eminence, Qaim (a) stages his uprising, he would take revenge from Bani Umayyah, the liars, the Shia-

haters (*Nasibis*) and their companions.¹ And that is the statement of the Almighty Allah:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

“The way (to blame) is only against those, who oppress men and revolt in the earth unjustly; these shall have a painful punishment.” (Surah Shura 42:42)²

وَتَرَى الظَّالِمِينَ

“...and you shall see the unjust...” (Surah Shura 42:44)

Did you see those, who oppressed Aale Muhammad (a)?

لَمَّا رَأَوْا الْعَذَابَ

“...when they see the punishment...” (Surah Shura 42:44)

That is: When Ali (a) would be the cause of their punishment since they had not followed him in the world.

يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

“...saying: Is there any way to return?” (Surah Shura 42:44)

¹ *Tawilul Ayaatuz Zaahira*, Pg. 534.

² *Biharul Anwar*, Vol. 51, Pg. 48.

That is: Is there any way we can become followers of Ali (a)?

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ

“And you shall see them brought before it humbling themselves because of the abasements...” (Surah Shura 42:45)

That is: They would humble themselves for Ali (a) due to their humiliation.

يَنْظُرُونَ

“...looking...” (Surah Shura 42:45)

That is: Looking at Ali (a).

مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا

“...with a faint glance. And those, who believe shall say...” (Surah Shura 42:45)

That is: Aale Muhammad (a) and their Shia.

إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ
أَلَا إِنَّ الظَّالِمِينَ

“Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous...” (Surah Shura 42:45)

That is: Those, who usurped the rights of Aale Muhammad (a).

فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

“...shall remain in lasting chastisement.” (Surah Shura 42:45)

By God, the Nasibis or the enemies of Ali (a) and his progeny and the liars would remain in perpetual chastisement.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

“And they shall have no friends to help them besides Allah; and whomsoever Allah makes err, he shall have no way.” (Surah Shura 42:46)¹

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَنْ يَشَاءُ إِنَّا تُبَاهِيهِمُ الذُّكُورَ ﴿٤٩﴾

أَوْ يُرْوِّجُهُمْ ذُكْرَانًا وَإِنَّا تُبَاهِيهِمُ الْعُنُوتَ ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

49- Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

50- Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

¹ Tafsir Safi, Vol. 6, Pg. 376; Nurus Thaqlayn, Vol. 4, Pg. 585; Tafsir Burhan, Vol. 7, Pg. 94.

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

يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا

“He grants to whom He pleases daughters...” (Surah Shura 42:49)

And:

وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾

“...and grants to whom He pleases sons.” (Surah Shura 42:49)

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا

“Or He makes them of both sorts, male and female...” (Surah Shura 42:50)

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۗ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا

“Allah’s is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons. Or He makes them of both sorts, male and female; and He makes whom He pleases barren...” (Surah Shura 42:49-50)

Muhammad bin Saeed says Yahya bin Aksam asked Musa bin Muhammad regarding some legal question and said: Regarding the verse:

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا

“Or He makes them of both sorts, male and female...”
(Surah Shura 42:50)

Tell me whether the Almighty Allah marries the sons to males, whereas He punished the nation of Prophet Lut (a) for this very same act?

So, Musa asked his brother, Abul Hasan Askari (a) and he replied: As for the verse:

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا

“Or He makes them of both sorts, male and female...”
(Surah Shura 42:50)

...is that Allah, blessed and High would give obedient Hourul Ein females in marriage to the obedient sons; and the obedient women He would give in marriage to believer men; and God forbid that He should do as you beguile yourself from the aspect of requesting leave to commit this type of unlawful act. After that he recited the following verse:

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

“...and he who does this shall find a requital of sin; the punishment shall be doubled to him on the day of resurrection,

and he shall abide therein in abasement.” (Surah Furqan 25:68-69)¹

وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ
عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى
اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

51- *And it is not for any mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases, Surely He is High, wise.*

52- *And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path.*

53- *The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.*

¹ *Mustadrakul Wasail*, Vol. 14, Pg. 347; *Biharul Anwar*, Vol. 76, Pg. 66 & Vol. 101, Pg. 135; *Nurus Thaqlayn*, Vol. 4, Pg. 586; *Tafsir Burhan*, Vol. 7, Pg. 95.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ

“And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases...” (Surah Shura 42:51)

Divine revelation is indirect and directly inspired (*Wahy Ilhaam*) and directly inspired revelation is that, which occurs on the heart or from behind the curtain and veil; just as the Almighty Allah spoke with Prophet Muhammad (s) or spoke to Musa (a) through the fire:

أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ

“...or from behind a veil, or by sending a messenger and revealing by His permission what He pleases...” (Surah Shura 42:51)

Indirect revelation is towards the people.¹

After that He said to His Prophet:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ

“And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was)...” (Surah Shura 42:52)

¹ *Tafsir Safi*, Vol. 6, Pg. 379; *Tafsir Burhan*, Vol. 7, Pg. 100; *Nurus Thaqlayn*, Vol. 4, Pg. 587.

That is Ruhul Quds as Imam Ja'far Sadiq (a) said regarding the verse:

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)

He said: Ruhul Quds is an angel greater than Jibraeel and Mikaeel, which used to accompany the Messenger of Allah (s) and he is also present with the Holy Imams (a).¹

After that He alludes to Amirul Momineen (a) and says:

وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا

“...but We made it a light, guiding thereby whom We please of Our servants...” (Surah Shura 42:52)

The proof that ‘light’ implies Amirul Momineen (a) is the verse:

وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ...

“...and follow the light, which has been sent down with him...” (Surah Araaf 7:157)

Abu Hamza has quoted from Imam Muhammad Baqir (a) that the Messenger of Allah (s) said regarding the verse:

مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا

¹ Biharul Anwar, Vol. 18, Pg. 254 & Vol. 25, Pg. 47; Tawilul Ayaatuz Zaahira, Pg. 550.

“You did not know what the Book was, nor (what) the faith (was), but We made it a light...” (Surah Shura 42:52)

That is: It is Imam Ali (a), he is that very same light.

نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا

“...guiding thereby whom We please of Our servants...” (Surah Shura 42:52)

That is: Imam Ali (a) as the creatures are guided through His Eminence and the Almighty Allah said to His Prophet:

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

“...and most surely you show the way to the right path:” (Surah Shura 42:52)

That is: You indeed command the people towards the Wilayat of Ali (a) and invite the people to him, as Ali (a) is the very same Straight Path.

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

“The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth...” (Surah Shura 42:53)

That is: The Almighty Allah has deemed Ali (a) as the treasurer of whatever is present in the earth and the heavens and has made His Eminence a trustee over them.

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

“...now surely to Allah do all affairs eventually come.”
(Surah Shura 42:53)¹

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

“...and most surely you show the way to the right path:”
(Surah Shura 42:52)

That is: Always invite to Imamate. After that He said:

صِرَاطِ اللَّهِ

“The path of Allah...” (Surah Shura 42:53)

That is: The Divine Proof for whatever is present in the heavens and the earth is with him.

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

“...now surely to Allah do all affairs eventually come.”
(Surah Shura 42:53)

Sallat bin Harra says: I was sitting in the company of Zaid Ibne Ali when he recited the verse:

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

“...and most surely you show the way to the right path:”
(Surah Shura 42:52)

¹ *Tafsir Safi*, Vol. 6, Pg. 380; *Tafsir Burhan*, Vol. 7, Pg. 103; *Nurus Thaqlayn*, Vol. 4, Pg. 590.

And said: I swear by the God of the Kaaba, people were guided to Ali (a); whoever became deviated, he deviated and whoever became guided, was guided.¹

¹ *Biharul Anwar*, Vol. 35, Pg. 369; *Tafsir Furat Kufi*, Pg. 400; *Tafsir Burhan*, Vol. 7, Pg. 103.

Exegesis of Surah Zukhruf

43- Surah Zukhruf (The Embellishment) was revealed in Mecca and it comprises of 89 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ ١ ﴾ حم

﴿ ٢ ﴾ وَالْكِتَابِ الْمُبِينِ

1- Ha Mim.

2- I swear by the Book that makes things clear.

﴿ ١ ﴾ حم ﴿ ٢ ﴾ وَالْكِتَابِ الْمُبِينِ

“Ha Mim. I swear by the Book that makes things clear:”
(Surah Zukhruf 43:1-2)

...in which the letters Ha Mim are letters of the great name of Allah (*Ism-e-Azam*).

﴿ ٢ ﴾ وَالْكِتَابِ الْمُبِينِ

“I swear by the Book that makes things clear:” (Surah Zukhruf 43:2)

That is: The holy Quran is clear and lucid.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ﴿ ٤ ﴾

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿ ٥ ﴾

4- And surely it is in the original of the Book with Us, truly elevated, full of wisdom.

5- What! Shall We then turn away the reminder from you altogether because you are an extravagant people?

وَإِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ﴿٤﴾

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

That is: Amirul Momineen (a) is mentioned in Surah Hamd in the verse:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

“Keep us on the right path.” (Surah Fatiha 1:6)

As Imam Ja’far Sadiq (a) says:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

“Keep us on the right path.” (Surah Fatiha 1:6)

...is very same Amirul Momineen (a).¹

أَفَنْصُرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا

“What! Shall We then turn away the reminder from you altogether...” (Surah Zukhruf 43:5)

¹ Nurus Thaqlayn, Vol. 4, Pg. 591; Tafsir Burhan, Vol. 7, Pg. 106.

It is a rhetorical question that: I call you in vain and should I leave you without a prophet or Imam or divine proof?

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾

6- And how many a prophet have We sent among the ancients.

7- And there came not to them a prophet but they mocked at him.

8- Then We destroyed those, who were stronger than these in prowess, and the case of the ancients has gone before.

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ

“And how many a prophet have We sent among the ancients. And there came not to them a prophet but they mocked at him. Then We destroyed those, who were stronger than these...” (Surah Zukhruf 43:6-8)

That is: From Quraish.

بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾

“...in prowess, and the case of the ancients has gone before.” (Surah Zukhruf 43:8)

They were more powerful than them as is mentioned in the stories of yore.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٠﴾

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۗ
كَذَلِكَ نُخْرِجُونَ ﴿١١﴾

10- He Who made the earth a resting-place for you, and made in it ways for you that you may go aright.

11- And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

“He Who made the earth a resting-place for you...” (Surah Zukhruf 43:10)

‘Mahad’ implies firm.

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا

“...and made in it ways for you...” (Surah Zukhruf 43:10)

That is: Paths and ways.

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

“...that you may go aright;” (Surah Zukhruf 43:10)

That is: Perhaps they would be guided.

After that He has argued against the atheists and said:

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ
كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

“And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth.” (Surah Zukhruf 43:11)

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ
وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

12- And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on.

13- That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it.

وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

“...and made for you of the ships and the cattle what you ride on,” (Surah Zukhruf 43:12)

This verse refers back to the verse:

وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ



“And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.” (Surah Nahl 16:5)

لَتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ



“That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it,” (Surah Zukhruf 43:13)

Asbagh bin Nubata says: I held the stirrup of Amirul Momineen’s animal so that His Eminence may mount. While mounting, he raised his head and smiled. I asked His Eminence: O Amirul Momineen (a) I saw that you raised your head and smiled?

He replied: Yes, O Asbagh, one day I was also holding the stirrup of the mount of the Messenger of Allah (s) just like you do and His Eminence raised his head and smiled. I asked the reason for that just as you asked. And I will give you the same reply that the Prophet gave to me. One day I was holding his

mount so that he may mount it and he raised his head and smiled.

I asked: O Messenger of Allah (s), why did you raise your head and smile?

He replied: O Ali, whoever recites the Throne verse (*Ayat al Kursi*) while mounting and after that he says: “I seek the forgiveness of Allah, except whom there is no god; the living and the eternal and I turn to Him in repentance. O Allah, forgive me my sins; for no one can forgive the sins, except You,” the merciful Lord says: O My angels, My servant knows that other than Me no one forgives sins, be witness that I have forgiven his sins.¹

Verse for mounting beasts and boarding ships

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

“Glory be to Him Who made this subservient to us and we were not able to do it,” (Surah Zukhruf 43:13)

Ali bin Asbat says: I took merchandize to Medina to sell, but all of it remained unsold. I came to Imam Ali Reza (a) and said: May I be sacrificed on you, I brought goods to sell in Medina, but no one bought anything. Now I intend to travel to Egypt; should I take the land or sea route?

He said: Egypt is deadly, eyes shed tears in it and ages are short. The Messenger of Allah (s) said: Don’t wash your heads with the clay of Egypt and don’t drink water from its cups as it would bring degradation and destroy modesty. After that he said: There is no harm if you go to the Masjid of the Messenger of Allah (s) and pray two units of prayers and seek well being from

¹ *Man Laa Yahzarahul Faqih*, Vol. 2, Pg. 272; *Amali*, Shaykh Saduq, Pg. 507; *Al-Amaan*, Pg. 108.

the Almighty Allah 101 times and since you have decided to depart and you wish to either board a ship or mount a beast, say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا
إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

“Glory be to Him Who made this subservient to us and we were not able to do it, and surely to our Lord we must return.”
(Surah Zukhruf 43:13-14)

Whoever climbs a mount reciting this supplication and falls down accidentally from back of that mount, would not receive any harm.

If you board a ship recite at the time of boarding:

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا

“And he said: Embark in it, in the name of Allah be its sailing and its anchoring...” (Surah Hud 11:41)

When the sea becomes rough and waves lash at the ship, gesturing to the waves, say:

اسكن بسكينة الله وقر بقرار الله و لا حول و لا قوة الا
بالله

Translation: Be still by the tranquility of Allah and be steady by the stability of Allah and there is no power and strength except by Allah.

Ali bin Asbat says: I boarded the ship and when the sea became rough I recited what His Eminence has advised and the waves calmed and no trouble befell us.

I asked: May I be sacrificed on you, what is ‘Sakeena’?

He replied: It is a breeze of Paradise, whose form is pure, like the form of human beings, which was with the prophets and is also with the believers.¹

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿١٥﴾

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ

كَظِيمٌ ﴿١٧﴾

15- *And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.*

16- *What! Has He taken daughters to Himself of what He Himself creates and chosen you to have sons?*

17- *And when one of them is given news of that of which he sets up as a likeness for the Beneficent God, his face becomes black and he is full of rage.*

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا

“And they assign to Him a part of His servants...” (Surah Zukhruf 43:15)

¹ Biharul Anwar, Vol. 73, Pg. 286; Tafsir Burhan, Vol. 7, Pg. 110.

The Quraish said that the angels were daughters of God Almighty.

After that the Almighty Allah says on the point of interrogation:

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا

“What! Has He taken daughters to Himself of what He Himself creates and chosen you to have sons? And when one of them is given news of that of which he sets up as a likeness for the Beneficent God...” (Surah Zukhruf 43:16-17)

That is: When a daughter is born to them.

ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

“...his face becomes black and he is full of rage.” (Surah Zukhruf 43:17)

This verse refers back to:

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۖ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

“And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.” (Surah Nahl 16:57)

أَوْمَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنِآثًا ۖ أَشْهَدُوا
خَلْقَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا هُمْ بِذٰلِكَ مِنْ عِلْمٍ ۗ
إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

18- *What! That, which is made in ornaments and which in contention is unable to make plain speech!*

19- *And they make the angels— them who are the servants of the Beneficent God— female (divinities). What! Did they witness their creation? Their evidence shall be written down and they shall be questioned.*

20- *And they say: If the Beneficent God had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.*

أَوْمَنْ يُنَشَأُ فِي الْحِلْيَةِ

“What! That, which is made in ornaments...” (Surah Zukhruf 43:18)

That is: It is cultured in gold.

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

“...and which in contention is unable to make plain speech!” (Surah Zukhruf 43:18)

Indeed, the Almighty Allah gave Musa the power that Firon saw his face and dress to be made of gold and he said:

أَوْ مَن يُنَشِّأُ فِي الْحِلْيَةِ

“What! That, which is made in ornaments...” (Surah Zukhruf 43:18)

That is: It is cultured in gold.

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

“...and which in contention is unable to make plain speech!” (Surah Zukhruf 43:18)

The statement is unclear and it does not become clear for the people as well and had they been prophets they would have been opposed to people.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا

“And they make the angels - them who are the servants of the Beneficent God - female (divinities).” (Surah Zukhruf 43:19)

...refer to what the Quraish said that angels are the daughters of the Almighty God in the verse:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا

“And they assign to Him a part of His servants...” (Surah Zukhruf 43:15)

...as the Almighty Allah has refuted it and said:

أَشْهَدُوا خَلَقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

“What! Did they witness their creation? Their evidence shall be written down and they shall be questioned.” (Surah Zukhruf 43:19)

﴿ ٢٠ ﴾

“They have no knowledge of this; they only lie.” (Surah Zukhruf 43:20)

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ

﴿ ٢٢ ﴾

22- Nay, they say: We found our fathers on a course, and surely we are guided by their footsteps.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

“Nay, they say: We found our fathers on a course...” (Surah Zukhruf 43:22)

Ummah is in the meaning of school of thought (*madh-hab*).

﴿ ٢٢ ﴾

“...and surely we are guided by their footsteps.” (Surah Zukhruf 43:22)

That is: We are also guided to their guidance.

﴿ ٢٦ ﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِين ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

26- *And when Ibrahim said to his father and his people: Surely I am clear of what you worship.*

27- *Save Him Who created me, for surely He will guide me.*

28- *And he made it a word to continue in his posterity that they may return.*

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾
إِلَّا الَّذِي فَطَرَنِي

“And when Ibrahim said to his father and his people: Surely I am clear of what you worship, save Him Who created me...” (Surah Zukhruf 43:26-27)

That is: He created me. ‘Fatarani’ (originated me) means ‘Khalaqtani’ (created me).

﴿٢٧﴾ فَإِنَّهُ سَيَهْدِين

“...for surely He will guide me.” (Surah Zukhruf 43:27)

That is: Very soon it would become clear for me.

After that He has mentioned the Holy Imams (a):

﴿٢٨﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ

“And he made it a word to continue in his posterity that they may return.” (Surah Zukhruf 43:28)

That is: Soon the Imams would return to the world.¹

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ
﴿٣١﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سَخِرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ
﴿٣٢﴾

31- And they say: Why was not this Quran revealed to a man of importance in the two towns?

32- Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.

The Almighty Allah has quoted the statement of Quraish:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ

**“And they say: Why was not this Quran revealed...”
(Surah Zukhruf 43:31)**

¹ Tafsir Safi, Vol. 6, Pg. 390; Tafsir Burhan, Vol. 7, Pg. 119.

That is: Why was not this Quran revealed?

عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

“...to a man of importance in the two towns?” (Surah Zukhruf 43:31)

On a wealthy man from the two cities of Mecca and Taif, Urwah bin Masud?

Two cities imply Mecca and Taif. Urwah used to pay the indemnity and penalty from his personal wealth and he was the uncle of Mughira bin Shoba; so the Almighty Allah has refuted the Quraish saying:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ

“Will they distribute the mercy of your Lord?” (Surah Zukhruf 43:32)

That is: Prophethood and Quran.

When they said why it is not revealed on Urwah bin Masud, the Almighty Allah says:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

“We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees...” (Surah Zukhruf 43:32)

That is: In wealth and children.

لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿٣٢﴾

“...that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.” (Surah Zukhruf 43:32)

This is the greatest reasoning of the Almighty Allah on divine monotheism, because there is contradiction between their forms, similarities, determinations and desires so that they may assist each other, because no one can stand on their feet and the rulers and leaders are not needless of people and the world goes around because of this only and the creatures are commanded and also prohibited and also duty bound to an issue and if every person were able to fulfill his needs and accomplish his work and he knew all the letters, the world would not remain stable even for the twinkling of the eye; but Allah, the Mighty and Sublime has placed various forms between them, which is the greatest proof of God’s oneness.¹

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً جَٰعِلُنَا لِمَنْ يَكْفُرُ بِالرَّحْمٰنِ
لِيُيَوِّدَهُمْ سَعْفًا مِنْ فِصَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَلِيُيَوِّدَهُمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَّكِنُونَ ﴿٣٤﴾

وَرُحُوفًا ۗ وَإِنْ كُنْ مِنْ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

¹ Tafsir Burhan, Vol. 7, Pg. 119.

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

﴿٣٦﴾

33- And were it not that all people had been a single nation, We would certainly have assigned to those, who disbelieve in the Beneficent God (to make) of silver the roofs of their houses and the stairs by which they ascend.

34- And the doors of their houses and the couches on which they recline.

35- And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those, who guard (against evil).

36- And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a Shaitan, so he becomes his associate.

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً

“And were it not that all people had been a single nation...” (Surah Zukhruf 43:33)

That is: On one religion.

لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِصَّةٍ وَمَعَارِجَ

عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

“...We would certainly have assigned to those, who disbelieve in the Beneficent God (to make) of silver the roofs of

their houses and the stairs by which they ascend.” (Surah Zukhruf 43:33)

وَلِيُّوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكُونُونَ ﴿٣٤﴾ وَزُخْرُفًا

“And the doors of their houses and the couches on which they recline, and (other) embellishments of gold...” (Surah Zukhruf 43:34-35)

That is: Gilded houses.

Imam Ja'far Sadiq (a) said: If the Almighty Allah did that no one would believe in Him, but He made some people wealthy among the believers and some poor among the disbelievers; He also made some disbelievers wealthy and some believers poor and then tested them through commands and prohibitions and through patience and surrender.

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ

“And whoever turns himself away from the remembrance of the Beneficent God...” (Surah Zukhruf 43:36)

That is: One, who makes himself blind-hearted from remembrance of the Almighty Allah.

نُقِیْضُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

“We appoint for him a Shaitan, so he becomes his associate.” (Surah Zukhruf 43:36)

We send the Shaitan in his pursuit so that he may remain with him forever.¹

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ
الْقَرِينُ ﴿٣٨﴾

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَتَّكُم فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ
﴿٤٠﴾

فَأَمَّا نَذِيرٌ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

أَوْ نُزِيرُكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٢﴾

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ
﴿٤٣﴾

38- Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!

39- And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

¹ Tafsir Burhan, Vol. 7, Pg. 122; Tafsir Safi, Vol. 6, Pg. 393; Nurus Thaqlayn, Vol. 4, Pg. 599.

40- What! Can you then make the deaf to hear or guide the blind and him who is in clear error?

41- But if We should take you away, still We shall inflict retribution on them.

42- Rather We will certainly show you that, which We have promised them; for surely We are the possessors of full power over them.

43- Therefore hold fast to that, which has been revealed to you; surely you are on the right path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ



“Therefore hold fast to that, which has been revealed to you; surely you are on the right path.” (Surah Zukhruf 43:43)

Abu Hamza Thumali has narrated that Imam Muhammad Baqir (a) said: This verse was revealed as follows:

حَتَّىٰ إِذَا جَاءَنَا

“Until when he comes to Us...” (Surah Zukhruf 43:38)

That is: so and so and so and so; they would say to one another upon seeing each other:

يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

“O would that between me and you there were the distance of the East and the West; so evil is the associate!” (Surah Zukhruf 43:38)

After that the Almighty Allah says to His Prophet:

Tell so and so and so and so and their followers:

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ

“And since you were unjust, it will not profit you this day...” (Surah Zukhruf 43:39)

That is: Whoever usurped the rights of Aale Muhammad (a).

﴿ ٣٩ ﴾ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

“...that you are sharers in the chastisement.” (Surah Zukhruf 43:39)

The Almighty Allah said to His Prophet:

أَفَأَنْتَ تَسْمَعُ الصَّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿ ٤٠ ﴾ فَإِنَّمَا نَذَبْنَاهُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿ ٤١ ﴾

“What! Can you then make the deaf to hear or guide the blind and him who is in clear error? But if We should take you away, still We shall inflict retribution on them;” (Surah Zukhruf 43:40-41)

That is: On so and so and so and so. After that the Almighty Allah revealed to His Prophet:

فَاسْتَمْسِكْ بِالذِّبْيِ أَوْحِي إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿ ٤٣ ﴾

“Therefore hold fast to that, which has been revealed to you [about Ali (a)] surely you are on the right path.” (Surah Zukhruf 43:43)

That is: You are indeed on the Wilayat of Ali and Ali is the very same Straight Path.

﴿ ٤١ ﴾ فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ

“But if We should take you away, still We shall inflict retribution on them.” (Surah Zukhruf 43:41)

Imam Ja’far Sadiq (a) said regarding the meaning of the verse:

فَأَمَّا نَذَهَبَنَّ بِكَ

“But if We should take you away...” (Surah Zukhruf 43:41)

Even if we take you from Mecca to Medina, I intend to return you to Mecca, and I would take revenge from the people of Mecca through Ali Ibne Abi Talib (a).¹

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿ ٤٤ ﴾

44- And most surely it is a reminder for you and your people, and you shall soon be questioned.

Abdur Rahman bin Kathir has narrated that he asked Imam Ja’far Sadiq (a) regarding the verse:

¹ *Tafsir Burhan*, Vol. 7, Pg. 126.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

“And most surely it is a reminder for you and your people, and you shall soon be questioned.” (Surah Zukhruf 43:44)

He said: We are the ones, to whom the Almighty Allah has commanded all the creatures to pose their queries to regarding articles of religious laws, which they are unaware of.

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

45- And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?

Freed slave of Umar poses some queries to Imam Muhammad Baqir (a)

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

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

Abi Rabi says that he performed the Hajj with Imam Muhammad Baqir (a) in the year that Hisham bin Abdul Malik had also gone for Hajj. Nafe bin Azraq was the freed slave of Umar bin Khattab. At the Rukn of Kaaba, Nafe’s glance fell on Imam Muhammad Baqir (a) being surrounded by the people. He

asked Hisham: O chief of believers, who is this man surrounded by people?

Hisham said tauntingly: He is the prophet of the people of Kufa, Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a).

Nafe said: I will go and ask him some questions, whose reply none can give except a prophet or his successor.

Hisham said: Go and ask him, perhaps you would be able to insult him in the presence of people.

Nafe stepped forward and said: O Muhammad bin Ali (a), I have studied the Taurat, Injeel, Zabur and Quran and I am aware of their lawful and prohibited. I ask you a question that none can reply except a prophet or his successor.

Imam Muhammad Baqir (a) raised his head and said: Ask whatever you like.

He asked: What was the time between Prophet Isa (a) and Muhammad (s)?

Imam (a) asked: Shall I reply according to my belief or according to yours?

He said: According to both.

Imam (a) said: Five hundred years according to my belief, and six hundred according to you.

He asked: Please explain to me the meaning of the verse:

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

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

Which of the prophets did Muhammad (s) meet that he could have inquired from them? Was there not a gap of 500 years between him and Isa (a)? Then how did he see the prophets that he could have questioned them?

Imam Muhammad Baqir (a) said initiating his reply with the verse:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا

“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...” (Surah Isra 17:1)

Then he said: The signs that the Almighty Allah showed to His Prophet on the night of Ascension (*Meraj*) was that He raised all the prophets and gathered them. Jibraeel arrayed them into rows; after that he recited the Call for Prayer (*Adhaan*) and Shorter Call for Prayer (*Iqamah*) including ‘Hasten to the best of deeds’. Then he placed Muhammad (s) in the front to lead the prophets in the congregational prayer. After the prayer the verse:

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

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

...was revealed. The Prophet was told: Ask from all the prophets present behind you, whom they worship and on what do they testify? All said: We testify that there is no god, except

one God and we do not associate any partners with Him and we testify on you, O Muhammad (s) who is the messenger of God. And we confess that the Lord took the pledge of all of us on your prophethood and Wilayat of Ali Ibne Abi Talib (a) and his honored descendants.

Nafe said: You are right; O Muhammad bin Ali (a). I swear by God, you are the Imams and successors of the Holy Prophet (s) and his Caliphs. Your names are mentioned in Taurat, Injeel, Zabur and the Criterion (*Furqan*) and you are worthier than everyone else.¹

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُحْتَدُونَ

﴿٤٩﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ

الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

﴿٥٣﴾

¹ *Biharul Anwar*, Vol. 1, Pg. 161; *Nurus Thaqlayn*, Vol. 4, Pg. 605; *Tafsir Safi*, Vol. 6, Pg. 398; *Al-Kafi*, Vol. 8, Pg. 120; *Tafsir Burhan*, Vol. 7, Pg. 134.

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

49- *And they said: O magician, call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.*

50- *But when We removed from them the chastisement, lo, they broke the pledge.*

51- *And Firon proclaimed amongst his people: O my people, is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?*

52- *Nay, I am better than this fellow, who is contemptible, and who can hardly speak distinctly.*

53- *But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?*

54- *So he incited his people to levity and they obeyed him: surely they were a transgressing people.*

55- *Then when they displeased Us, We inflicted retribution on them, so We drowned them all together.*

The Almighty Allah has reported the dialogue between Firon and his men and said:

وَقَالُوا يَا أَيُّهَ السَّاحِرِ

“*And they said: O magician!*” (Surah Zukhruf 43:49)

That is: O scholar!

﴿٤٩﴾ اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

“Call on your Lord for our sake, as He has made the covenant with you [for removing the chastisement]; we shall surely be the followers of the right way.” (Surah Zukhruf 43:49)

Then He said:

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ

“Nay, I am better than this fellow, who is contemptible...” (Surah Zukhruf 43:52)

That is: Musa (a).

﴿٥٢﴾ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

“...and who can hardly speak distinctly.” (Surah Zukhruf 43:52)

That is: He does not speak clearly.

After that He said:

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ

“But why have not bracelets of gold been put upon him...” (Surah Zukhruf 43:53)

﴿٥٣﴾ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

“...or why have there not come with him angels as companions?” (Surah Zukhruf 43:53)

فَاسْتَخَفَّ قَوْمَهُ

“So he incited his people to levity...” (Surah Zukhruf 43:54)

فَأَطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا آسَفُونَا

“...and they obeyed him: surely they were a transgressing people. Then when they displeased Us...” (Surah Zukhruf 43:54-55)

That is: They disobeyed us.

انْتَقَمْنَا مِنْهُمْ

“We inflicted a retribution on them...” (Surah Zukhruf 43:55)

As Allah, the Mighty and Sublime, is not aggrieved like human beings.¹

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ

قَوْمٌ خَصِمُونَ ﴿٥٨﴾

¹ Tafsir Burhan, Vol. 7, Pg. 140.

﴿٥٩﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾

﴿٦٠﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

﴿٦١﴾

57- And when a description of the son of Maryam is given, lo, your people raise a clamor thereat.

58- And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

59- He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

60- And if We please, We could make among you angels to be successors in the land.

61- And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

Ali is the replica of Prophet Isa (a)

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

“And when a description of the son of Maryam is given, lo, your people raise a clamor thereat.” (Surah Zukhruf 43:57)

Salman Farsi says that once the Messenger of Allah (s) was among his companions when he said: Right now someone would

enter your gathering, who is the replica of Isa Ibne Maryam (a). So, some people, who were seated there, arose and went out in order to re-enter the gathering again, but Ali Ibne Abi Talib (a) entered (immediately). A man said: Would Muhammad agree to grant Ali excellence over us to the limit that he should compare him to Isa Ibne Maryam; by God, the gods that we worshipped during the period of Jahiliyya are superior to him. So, the Almighty Allah revealed in that very same gathering:

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

“And when a description of the son of Maryam is given, lo, your people raise a clamor thereat.” (Surah Zukhruf 43:57)

That is: When you compare Ali to Prophet Isa (a) your people are distressed by it and they distort it.

﴿٥٨﴾ وَقَالُوا آلِئِنَّآ خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلًا ۗ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾

“And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.” (Surah Zukhruf 43:58-59)

...that is: They erased the name of Ali from this place.¹

After that the Almighty Allah has mentioned His greatness saying:

¹ Nurus Thaqlayn, Vol. 4, Pg. 609; Tafsir Burhan, Vol. 7, Pg. 142.

هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

“...this is the right path.” (Surah Zukhruf 43:61)

That is: Ali Ibne Abi Talib (a).¹

وَلَا يَصُدُّكُمْ الشَّيْطَانُ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

62- And let not the Shaitan prevent you; surely he is your open enemy.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ

“And let not the Shaitan prevent you...” (Surah Zukhruf 43:62)

That is: So and so does not keep you away from Amirul Momineen Ali (a).

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

“...surely he is your open enemy.” (Surah Zukhruf 43:62)

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

67- The friends shall on that day be enemies one to another, except those, who guard (against evil).

¹ Nurus Thaqalayn, Vol. 4, Pg. 609; Tafsir Safi, Vol. 6, Pg. 405; Tafsir Burhan, Vol. 7, Pg. 145; Biharul Anwar, Vol. 9, Pg. 236 & Vol. 35, Pg. 319.

Conversation of the rich and the poor

﴿٦٧﴾ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

“The friends shall on that day be enemies one to another, except those, who guard (against evil).” (Surah Zukhruf 43:67)

Imam Ja’far Sadiq (a) said: Know that every friendship of the world, other than divine friendship, would change into enmity on Judgment Day.¹

Amirul Momineen (a) said: Tomorrow, two hands would suffice for wronged one; the departure is near and there is regret for the friends, except for the pious.²

Ali (a) said: Friendship is of different types: one is friendship of two believers, and another, friendship of two disbelievers; and friendship of a needless believer with a poor believer; and friendship of a needless disbeliever and poor disbeliever; as for those two believers, who are friends in the world for the pleasure of God, when one of them dies before his companion, the Almighty Allah shows him his place in Paradise and he would intercede for his believer friend and say: O God, my friend commanded me Your obedience and restrained me from Your disobedience; give him also a house in my place so that I see him in the very same place that I am in. The Almighty Allah accepts his supplication and both meet the Lord together and he tells his friend: May God give you a good reward as it was you, who persuaded me to obedience of Almighty Allah and restrained me from disobedience.

And as for those two disbelievers both of whom acted against the Almighty Allah when one of them dies before his

¹ Biharul Anwar, Vol. 67, Pg. 277.

² Biharul Anwar, Vol. 74, Pg. 399; Tafsir Burhan, Vol. 7, Pg. 146; Nurus Thaqlayn, Vol. 4, Pg. 612.

companion he sees his abode in the fire of Hell and says: O Lord, my friend commanded me to disobey You and restrained me from Your obedience. O Lord, give him also a place in Hell fire so that he might see in what chastisement I am in. Thus, they would meet each other in the presence of the Lord and he would say to his companion since you instigated me to disobedience of God and restrained me from obedience of Almighty Allah now I ask God to punish you for that. After that Amirul Momineen (a) recited the verse:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ

“The friends shall on that day be enemies one to another...” (Surah Zukhruf 43:67)

After that he said: On Judgment Day, the wealthy believer would be presented for accounting. The Lord would ask him: O My servant, did I not make you seeing and hearing and bestowed exceeding wealth? Then what persuaded you to meet Me?

He replies: O Lord, I brought faith in You, testified to Your Prophet and struggled in Your path (performed Jihad).

He would be told: In what way did you spend the wealth that I bestowed on you. He would reply: I spent it in Your way. He would be asked: Why did you not leave it as inheritance for your children? He says: O God, You created me and gave me sustenance; You created them as well and the sustenance-giver would be You only and You have the power to bestow sustenance to them. Since You gave sustenance to me I left it upon You. A voice would come from the lofty source that: O My servant, you are right and now you may proceed to Paradise. If you knew what reward you have with Us, you would have worshipped with more sincerity.

And when the poor believer would be brought he would be asked: O My servant, what did you do in the world. He would reply: O God, You guided me to Your religion and bestowed

bounties on me and kept me away from boundless wealth. And if You had given it to me, I would have feared lest that wealth should kept me away from Your worship, because I am created to worship Your holy being. He would be told: My servant, you are right. Take him to Paradise.

After that they would bring the wealthy disbeliever. He would be asked: What have you prepared for today's meeting. He wouldn't be able to offer any reply. He would be asked: In what way did you spend the wealth that We gave you? He would reply: I left in inheritance to my children. He would be asked: Who has created you and them?

He would reply: O Lord, all of us are Your creatures.

Was I not capable to give sustenance to your children after you, like I sustained you? If you say that you forgot, or you did not know you would be destroyed. Then he would be told: If you knew what chastisement is prepared for you with Me you would indeed cry in excess.

Then they would bring the impoverished disbeliever and he would be asked: O son of Adam, what did you do from the things I told you to do? He would reply: O my Lord, You kept me busy with the world in such way that I became oblivious to You and the worldly preoccupations and my indigence restrained me from what You created me for. He would be told: Why didn't you call Me and why didn't you request Me that I would have bestowed you? If he says: I forgot or I did not know, he would be destroyed. Then he would be told: If you knew the extent of the chastisement that is prepared for you, you would indeed weep in excess.¹

﴿ ٦٩ ﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

¹ *Biharul Anwar*, Vol. 7, Pg. 173; *Tafsir Burhan*, Vol. 7, Pg. 146.

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ
الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

69- Those, who believed in Our communications and were submissive.

70- Enter the garden, you and your wives; you shall be made happy.

71- There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

72- And this is the garden, which you are given as an inheritance on account of what you did.

73- For you therein are many fruits of which you shall eat.

الَّذِينَ آمَنُوا بِآيَاتِنَا

“Those who believed in Our communications...” (Surah Zukhruf 43:69)

That is: Those, who have faith in the Holy Imams (a).

وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ
تُخْبِرُونَ ﴿٧٠﴾

“...and were submissive: Enter the garden, you and your wives; you shall be made happy.” (Surah Zukhruf 43:69-70)

That is: They would welcome.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ

“There shall be sent round to them golden bowls and drinking-cups...” (Surah Zukhruf 43:71)

That is cups and all kind of vessels.

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ
﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ
﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

“...and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein. And this is the garden, which you are given as an inheritance on account of what you did. For you therein are many fruits of which you shall eat.” (Surah Zukhruf 43:71-73)

These are from the clear verses (Moh-kamaat).¹

Ibne Yasir has narrated from Imam Ja'far Sadiq (a) that he said: Indeed, a person would sit at the dinner table in Paradise according to the estimation of the days of the world and at every

¹ Tafsir Safi, Vol. 6, Pg. 407; Tafsir Burhan, Vol. 7, Pg. 147.

sitting he would eat equal to the quantity that he ate in the world.¹

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ خَالِدُونَ ﴿٧٤﴾

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

74- Surely the guilty shall abide in the chastisement of hell.

75- It shall not be abated from them and they shall therein be despairing.

Almighty Allah has mentioned what all He has prepared for the enemies of Ahle Bayt (a) and said:

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

“Surely the guilty shall abide in the chastisement of hell. It shall not be abated from them and they shall therein be despairing.” (Surah Zukhruf 43:74-75)

That is: They would despair of well being.

Amirul Momineen (a) said: The disobedient people would remain in the fire of Hell forever and their hands would be shackled to their necks and they would be dressed in garments of molten copper and would be in a chastisement whose heat would be very severe; the fire would envelop them and breeze would not blow on them and their grief would not be dispelled. Their chastisement would constantly intensify and be refreshed every

¹ Biharul Anwar, Vol. 8, Pg. 182.

moment. Neither they would leave that abode nor death would overtake them that they get relief.¹

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ إِنَّكُمْ مَأْكُوثُونَ ﴿٧٧﴾

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ ۗ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

77- And they shall call out: O Malik, let your Lord make an end of us. He shall say: Surely you shall tarry.

78- Certainly We have brought you the truth, but most of you are averse to the truth.

79- Or have they settled an affair? Then surely We are the settlers.

80- Or do they think that We do not hear what they conceal and their secret discourses? Aye, and Our messengers with them write down.

81- Say: If the Beneficent God has a son, I am the foremost of those, who serve.

¹ Biharul Anwar, Vol. 8, Pg. 292; Nurus Thaqlayn, Vol. 4, Pg. 614; Tafsir Burhan, Vol. 7, Pg. 147.

The Almighty Allah has described the folks condemned to Hell fire and says:

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ

“And they shall call out: O Malik, let your Lord make an end of us. He shall say...” (Surah Zukhruf 43:77)

That is: So that we may die.

Malik, the keeper of Hell, would reply:

﴿٧٧﴾ إِنَّكُمْ مَا كُتِبَ عَلَيْكُمُ الْمَسِيءَاتُ

“Surely you shall tarry.” (Surah Zukhruf 43:77)

That is: You would remain in this chastisement forever.¹

After that the Almighty Allah said:

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ

“Certainly We have brought you the truth...” (Surah Zukhruf 43:78)

That is: The Wilayat of Amirul Momineen (a).

﴿٧٨﴾ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ

“...but most of you are averse to the truth.” (Surah Zukhruf 43:78)

¹ Biharul Anwar, Vol. 8, Pg. 292.

The proof that truth implies the Wilayat of Amirul Momineen (a) is the following verse:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ ۖ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ

“And say: The truth is from your Lord [that is: Wilayat of Ali (a)], so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous...” (Surah Kahf 18:29)

‘Iniquitous’ imply those, who oppressed Aale Muhammad (a).¹

After that He has mentioned the effects of this report in spite of the fact that the hypocrites took a pledge near the Holy Kaaba that they would not allow Caliphate to reach Ahle Bayt of the Messenger of Allah (s). So, the Almighty Allah said:

أَمْ أَبْرَأُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

“Or have they settled an affair? Then surely We are the settlers. Or do they think that We do not hear what they conceal and their secret discourses? Aye, and Our messengers with them write down.” (Surah Zukhruf 43:79-80)²

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وِلْدٌ فَأَنَّا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

¹ Nurus Thaqlayn, Vol. 4, Pg. 614; Tafsir Burhan, Vol. 7, Pg. 148.

² Tafsir Burhan, Vol. 7, Pg. 149; Tafsir Safi, Vol. 6, Pg. 440; Nurus Thaqlayn, Vol. 4, Pg. 615.

“Say: If the Beneficent God has a son, I am the foremost of those, who serve.” (Surah Zukhruf 43:81)¹

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ



84- And He it is, Who is God in the heavens and God in the earth; and He is the Wise, the Knowing.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

“And He it is, Who is God in the heavens and God in the earth...” (Surah Zukhruf 43:84)

That is: He is the God of the heavens and the earth.

Abu Usamah says that he inquired from Imam Ja'far Sadiq (a) regarding the verse:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

“And He it is, Who is God in the heavens and God in the earth...” (Surah Zukhruf 43:84)

I saw that His Eminence became respectful and lowered his blessed head and said: Allah, the Mighty and Sublime is the very same my God and the God of the heavens and the earth is the very same Allah, the Mighty and Sublime.²

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 152; *Tafsir Burhan*, Vol. 7, Pg. 151; *Tafsir Safi*, Vol. 6, Pg. 410.

² *Tafsir Burhan*, Vol. 7, Pg. 152; *Nurus Thaqlayn*, Vol. 4, Pg. 617.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ
وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۗ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

86- *And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).*

87- *And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?*

88- *Consider his cry: O my Lord, surely they are a people who do not believe.*

89- *So turn away from them and say, Peace, for they shall soon come to know.*

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ

“And those whom they call upon besides Him have no authority for intercession...” (Surah Zukhruf 43:86)

It implies those worshipped by people in the world and on Judgment Day they wouldn't be able to intercede for those, who worshipped them.

After that the Messenger of Allah (s) said:

يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

“O my Lord, surely they are a people who do not believe.”
(Surah Zukhruf 43:88)

And the Almighty Allah said:

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

“So turn away from them and say, Peace, for they shall soon come to know.” (Surah Zukhruf 43:89)¹

¹ Tafsir Burhan, Vol. 7, Pg. 153; Nurus Thaqlayn, Vol. 4, Pg. 618.

Exegesis of Surah Dukhan

44- Surah Dukhan (The Evident Smoke) was revealed in Mecca and it comprises of 59 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ حم

﴿٢﴾ وَالْكِتَابِ الْمُبِينِ

﴿٣﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ

﴿٤﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

﴿٥﴾ أَمْرًا مِنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ

﴿٦﴾ رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

﴿٧﴾ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِن كُنْتُمْ مُوقِنِينَ

﴿٨﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

﴿٩﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

1- Ha Mim!

2- I swear by the Book that makes manifest (the truth).

3- Surely We revealed it on a blessed night— surely We are ever warning—

4- Therein every wise affair is made distinct.

5- A command from Us; surely We are the senders (of apostles).

6- A mercy from your Lord, surely He is the Hearing, the Knowing.

7- The Lord of the heavens and the earth and what is between them, if you would be sure.

8- There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.

9- Nay, they are in doubt, they sport.

Night of Power (*Lailatul Qadr*)

ح م ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ

“*Ha Mim! I swear by the Book that makes manifest (the truth). Surely We revealed it...*” (*Surah Dukhan 44:1-3*)

That is: The holy Quran.

فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾

“*...on a blessed night - surely We are ever warning.*” (*Surah Dukhan 44:3*)

And that is the Night of Power (*Lailatul Qadr*), in which the Almighty Allah revealed the holy Quran all at once on Baitul Mamoor and after that revealed it from Baitul Mamoor on His Messenger in parts during a period of twenty-three years.

فِيهَا يُفْرَقُ

“*Therein...is made distinct,*” (Surah Dukhan 44:4)

That is: On the Night of Power (*Lailatul Qadr*).

كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

“*...every wise affair...*” (Surah Dukhan 44:4)

That is: On the Night of Power (*Lailatul Qadr*), every affair from truth and falsehood and everything that would occur that year or change in destiny, or divine exigency or advancement and postponement of deaths, sustenance, calamities, hardships and maladies that should occur and which must decrease or increase all these things are destined on this night and are presented to the Holy Prophet (s) and after him to His Eminence, Amirul Momineen (a) and after His Eminence, to the Holy Imams (a) till Hazrat Hujjat (a.t.f.s.).¹

Abu Muhajir says that Imam Muhammad Baqir (a) said: O Abu Muhajir, the Night of Power (*Lailatul Qadr*) is not concealed from us since the angels descend to the earth on that night and they circumambulate us.²

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

“*Nay, they are in doubt, they sport.*” (Surah Dukhan 44:9)

That is: They are in doubt regarding what we have mentioned regarding the Night of Power (*Lailatul Qadr*).³

¹ *Tafsir Safi*, Vol. 6, Pg. 415; *Tafsir Burhan*, Vol. 7, Pg. 161; *Nurus Thaqlayn*, Vol. 4, Pg. 620.

² *Biharul Anwar*, Vol. 94, Pg. 13; *Basairud Darajaat*, Pg. 221.

³ *Nurus Thaqlayn*, Vol. 4, Pg. 620; *Tafsir Burhan*, Vol. 7, Pg. 161.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

يَعْسَى النَّاسَ ۚ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

أَلَيْ هُمُ الذَّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ بَجْنُونَ ﴿١٤﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

10- Therefore keep waiting for the day when the heaven shall bring an evident smoke.

11- That shall overtake men; this is a painful punishment.

12- Our Lord, remove from us the punishment; surely we are believers.

13- How shall they be reminded, and there came to them an Apostle making clear (the truth).

14- Yet they turned their backs on him and said: One taught (by others), a madman.

15- Surely We will remove the punishment a little, (but) you will surely return (to evil).

فَارْتَقِبْ

“Therefore keep waiting...” (Surah Dukhan 44:10)

That is: Be patient.

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

“...for the day when the heaven shall bring an evident smoke.” (Surah Dukhan 44:10)

It is the time when those, who are buried would emerge from the graves.

يَغْشَى النَّاسَ

“That shall overtake men...” (Surah Dukhan 44:11)

On that day all the people who fall into darkness, and say:

هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

﴿١٢﴾

“...this is a painful punishment. Our Lord, remove from us the punishment; surely we are believers.” (Surah Dukhan 44:11-12)

The Almighty Allah would reject them saying:

أَنَّى لَهُمُ الذِّكْرَى

“How shall they be reminded...” (Surah Dukhan 44:13)

...on that day:

وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

“...and there came to them an Apostle making clear (the truth).” (Surah Dukhan 44:13)

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

“Yet they turned their backs on him and said: One taught (by others), a madman.” (Surah Dukhan 44:14)

When the Messenger of Allah (s) received divine revelation and fainting overtook His Eminence, the disbelievers said: He is possessed (by Jinns).

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۗ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

“Surely We will remove the punishment a little, (but) you will surely return (to evil).” (Surah Dukhan 44:15)

That is: Till the Judgment Day.

And if the Almighty Allah says:

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

“...the day when the heaven shall bring an evident smoke.” (Surah Dukhan 44:10)

...on Judgment Day. He did not say:

إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

“...you will surely return (to evil).” (Surah Dukhan 44:15)

Since after the hereafter there is no return and it is in the hereafter that they would return.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

16- On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.

17- And certainly We tried before them the people of Firon, and there came to them a noble apostle

18- Saying: Deliver to me the servants of Allah, surely I am a faithful apostle to you.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ

“On the day when We will seize (them) with the most violent seizing...” (Surah Dukhan 44:16)

That is: On Judgment Day.

إِنَّا مُنتَقِمُونَ ﴿١٦﴾

“...surely We will inflict retribution.” (Surah Dukhan 44:16)

That is: We would take revenge.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ

“And certainly We tried before them the people of Firon...” (Surah Dukhan 44:17)

That is: We subjected them to a trial.

وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ

“...and there came to them a noble apostle. Saying: Deliver to me the servants of Allah...” (Surah Dukhan 44:17-18)

That is: What the Almighty Allah has made obligatory from the ritual prayer, Zakat, fasting, Hajj and the recommended acts and practical laws.

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾

وَأْتِرْكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُنْدٌ مُعْرَقُونَ ﴿٢٤﴾

23- So go forth with My servants by night; surely you will be pursued.

24- And leave the sea intervening; surely they are a host that shall be drowned.

The Almighty Allah revealed to Prophet Musa (a):

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾

“So go forth with My servants by night; surely you will be pursued:” (Surah Dukhan 44:23)

That is: Firon and his army are in your pursuit.

وَأَتْرَكَ الْبَحْرَ رَهْوًا

“*And leave the sea intervening...*” (Surah Dukhan 44:24)

That is: Pass over the low lying and calm sea.

إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

“*...surely they are a host that shall be drowned.*” (Surah Dukhan 44:24)

As they (Firon and his army) would be drowned.

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾

كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

26- *And cornfields and noble places!*

27- *And goodly things wherein they rejoiced.*

28- *Thus (it was), and We gave them as a heritage to another people.*

وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

“*...and noble places...*” (Surah Dukhan 44:26)

That is: Good positions.

﴿٢٧﴾ وَنِعْمَةً كَانُوا فِيهَا فَاكِهِينَ

“And goodly things wherein they rejoiced;” (Surah Dukhan 44:27)

That is: Blessings in their physical bodies.

﴿٢٧﴾ فَاكِهِينَ

“...they rejoiced...” (Surah Dukhan 44:27)

That is: They would joke and play with women.

﴿٢٨﴾ كَذٰلِكَ ۙ وَاُوْرثْنٰهَا قَوْمًا آخَرِيْنَ

“Thus (it was), and We gave them as a heritage to another people.” (Surah Dukhan 44:28)

That is: Bani Israel.

﴿٢٩﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِيْنَ

29- So the heaven and the earth did not weep for them, nor were they respited.

Lamentation of the heavens and the earth on Imam Husain (a)

﴿٢٩﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِيْنَ

“So the heaven and the earth did not weep for them, nor were they respited.” (Surah Dukhan 44:29)

It is narrated from Amirul Momineen (a) that when the enemies of God and His Messenger passed before him, they remarked:

﴿ ٢٩ ﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

“So the heaven and the earth did not weep for them, nor were they respited.” (Surah Dukhan 44:29)

After that Imam Husain (a) passed by him and he said: But he is one, upon whom the sky and earth would weep.

Ali (a) said: The sky and earth did not weep, except for Yahya bin Zakariya and on Husain bin Ali (a).¹

Divine rewards for weeping on Imam Husain (a)

Muhammad bin Muslim has narrated from Imam Muhammad Baqir (a) that Imam Zainul Aabideen (a) said:

A believer, who weeps over Imam Husain (a) with a single tear, will be rewarded by Allah for it; he will be made to dwell in chambers in Paradise for a long time. A believer, who cries over us with even a single tear; because of his grief over the way, in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And a believer, who cries with a single tear, because of his suffering from the pain of being hurt in our way, will be kept away from difficulties of Judgment Day by Allah and remain safe from Allah’s wrath and Hellfire.²

Imam Ja’far Sadiq (a) said:

¹ *Biharul Anwar*, Vol. 14, Pg. 168 & Vol. 45, Pg. 201; *Nurus Thaqalayn*, Vol. 4, Pg. 627.

² *Sawabul Aamaal*, Pg. 83; *Kamiluz Ziyaraat*, Pg. 100; *Mathirul Ahzaan*, Pg. 14; *Tafsir Burhan*, Vol. 7, Pg. 163.

The sins of whoever weeps, even as less as the wing of a mosquito, when we are mentioned before him will be forgiven, even if his sins are greater than the foam of the ocean.¹

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

مِنْ فِرْعَوْنَ ۗ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾

30- And certainly We delivered the children of Israel from the abasing chastisement.

31- From Firon; surely he was haughty, (and) one of the extravagant.

32- And certainly We chose them, having knowledge, above the nations.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ

فِرْعَوْنَ ۗ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ

اخْتَرْنَا لَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾

“And certainly We delivered the children of Israel from the abasing chastisement, from Firon; surely he was haughty, (and) one of the extravagant. And certainly We chose them, having knowledge, above the nations.” (Surah Dukhan 44:30-32)

¹ Nurus Thaqlayn, Vol. 4, Pg. 628; Mustadrakul Wasail, Vol. 10, Pg. 312; Biharul Anwar, Vol. 44, Pg. 284; Lohoof, Pg. 10; Kamiluz Ziyaraat, Pg. 103.

The wording of these verses is general, but their meaning is particular. That is: He chose Musa and Bani Israel and gave them excellence over the people of the world of their times.¹

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

إِلَّا مَنْ رَحِمَ اللَّهُ ۗ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

إِنْ شَجَرَتِ الرَّقُومُ ﴿٤٣﴾

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

41- The day on which a friend shall not avail (his) friend aught, nor shall they be helped.

42- Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.

43- Surely the tree of the Zaqqum.

44- Is the food of the sinful.

45- Like dregs of oil; it shall boil in (their) bellies.

46- Like the boiling of hot water.

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا

¹ Tafsir Burhan, Vol. 7, Pg. 166.

“The day on which a friend shall not avail (his) friend aught...” (Surah Dukhan 44:41)

Whoever is friendly with other than the friends of God, they cannot save each other from divine chastisement. After that He has mentioned an exception regarding whoever loves Aale Muhammad (a):

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

“Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.” (Surah Dukhan 44:42)

إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْآثِمِ ﴿٤٤﴾

“Surely the tree of the Zaqqum is the food of the sinful” (Surah Dukhan 44:43-44)

This verse is regarding Abu Jahl.

كَالْمُهْلِ

“Like dregs of oil...” (Surah Dukhan 44:45)

That is: Like molten copper.

يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾

“...it shall boil in (their) bellies, like the boiling of hot water.” (Surah Dukhan 44:45-46)

خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

إِنَّ الْمُتَمَتِّعِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾

كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۗ وَوَقَاهُمْ عَذَابَ
الْجَحِيمِ ﴿٥٦﴾

فَضْلًا مِنْ رَبِّكَ ۗ ذَلِكَ هُوَ الْمَوْزُ الْعَظِيمُ ﴿٥٧﴾

فَأَمَّا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

47- *Seize him, then drag him down into the middle of the Hell.*

48- *Then pour above his head of the torment of the boiling water.*

49- *Taste; you forsooth are the mighty, the honorable.*

50- *Surely this is what you disputed about.*

51- *Surely those, who guard (against evil) are in a secure place.*

52- *In gardens and springs.*

53- *They shall wear of fine and thick silk, (sitting) face to face.*

54- *Thus (shall it be), and We will wed them with Houris pure, beautiful ones.*

55- *They shall call therein for every fruit in security.*

56- *They shall not taste therein death except the first death, and He will save them from the punishment of the Hell.*

57- *A grace from your Lord; this is the great achievement.*

58- *So have We made it easy in your tongue that they may be mindful.*

59- *Therefore wait; surely they are waiting.*

خُدُوهُ فَاعْتَلُوهُ

“Seize him, then drag him down...” (Surah Dukhan 44:47)

That is: So, squeeze him from all the sides like the squeeze of the grave; and then throw them into the center of the Hell.

إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

“...into the middle of the Hell...” (Surah Dukhan 44:47)

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

“Then pour above his head of the torment of the boiling water.” (Surah Dukhan 44:48)

Then pour Hameem upon them. At that time he would be told:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

“Taste; you forsooth are the mighty, the honorable.” (Surah Dukhan 44:49)

The verse is quoting the statements of people like Abu Jahl, who claimed that he was mighty and honorable; so in Hell he would be chastised with the same words.¹

After that the Almighty Allah has described what all He has prepared for the Shia of Amirul Momineen (a) and said:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ
﴿٥٢﴾ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ

¹ Nurus Thaqlayn, Vol. 4, Pg. 630.

فَاكْهَةِ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ
الْأُولَى

“Surely those, who guard (against evil) are in a secure place; in gardens and springs; they shall wear of fine and thick silk, (sitting) face to face; thus (shall it be), and We will wed them with Houris pure, beautiful ones. They shall call therein for every fruit in security; they shall not taste therein death except the first death...” (Surah Dukhan 44:51-56)

That is: In Paradise, they wouldn't taste the severity of death that they tasted in the world and they would not have to undergo hardships.

وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِنْ رَبِّكَ ۗ ذَٰلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

“...and He will save them from the punishment of the hell, a grace from your Lord; this is the great achievement. So have We made it easy in your tongue that they may be mindful. Therefore wait; surely they are waiting.” (Surah Dukhan 44:56-59)¹

Ibne Abbas said regarding the verse:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

¹ Nurus Thaqalayn, Vol. 4, Pg. 633; Tafsir Burhan, Vol. 7, Pg. 172.

“So have We made it easy in your tongue...” (Surah Dukhan 44:58)

Through His statement, the Almighty Allah has implied the bounties of Paradise and chastisements of Hell so that people may derive lesson from it.

O Muhammad,

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

“...that they may be mindful.” (Surah Dukhan 44:58)

It implies that perhaps the polytheists would derive lesson.

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

“Therefore wait; surely they are waiting.” (Surah Dukhan 44:59)

The threat and promise is from the Almighty Allah. Wait; as they are also waiting.¹

¹ Tafsir Burhan, Vol. 7, Pg. 172.

Exegesis of Surah Jathiya

45- Surah Jathiya (The Kneeling) was revealed in Mecca and it comprises of 37 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿ ١ ﴾ حم

﴿ ٢ ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

﴿ ٣ ﴾ إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ

1- Ha Mim.

2- The revelation of the Book is from Allah, the Mighty, the Wise.

3- Most surely in the heavens and the earth there are signs for the believers.

﴿ ١ ﴾ حم ﴿ ٢ ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

﴿ ٣ ﴾ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ

“Ha Mim. The revelation of the Book is from Allah, the Mighty, the Wise. Most surely in the heavens and the earth there are signs for the believers.” (Surah Jathiya 45:1-3)

As in the heavens there are stars, sun, moon and in the earth that, which grows from it from the different types of grasses and vegetation for the people and the animals are in fact divine signs for people who ponder.¹

¹ Tafsir Safi, Vol. 6, Pg. 431.

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ



5- And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.

﴿٥﴾ وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ ﴿٥﴾

“...and (in) the changing of the winds, there are signs for a people who understand.” (Surah Jathiya 45:5)

That is: They come from all sides; sometimes hot and sometimes cold winds; sometimes they make the clouds move and sometimes they spread sustenance on the earth and sometimes make the trees put forth foliage.¹

﴿٧﴾ وَيُنزِلُ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

يَسْمَعُ آيَاتِ اللَّهِ تُنزَلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ
يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۗ أُولَٰئِكَ هُمُ عَذَابُ
مُهِينٍ ﴿٩﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 2.

7- *Woe to every sinful liar.*

8- *Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.*

9- *And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.*

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

“*Woe to every sinful liar,*” (Surah Jathiya 45:7)

‘Atheem’ means liar.

يَسْمَعُ آيَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا

“*Who hears the communications of Allah recited to him, then persists proudly...*” (Surah Jathiya 45:8)

That is: They insist that the divine signs are false and they are arrogant in themselves.

كَأَن لَّمْ يَسْمَعْهَا

“*...as though he had not heard them...*” (Surah Jathiya 45:8)

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا

“*And when he comes to know of any of Our communications, he takes it for a jest...*” (Surah Jathiya 45:9)

...in which:

وَإِذَا عَلِمَ ﴿٩﴾

“*And when he comes to know of...*” (Surah Jathiya 45:9)

That is: When he sees: here ‘knowing’ implies seeing.

هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّحْمِ
أَلَيْمٍ ﴿١١﴾

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّعُقُومٍ يَتَفَكَّرُونَ ﴿١٣﴾

11- This is guidance; and (as for) those, who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.

12- Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13- And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

هَذَا هُدًى

“This is guidance...” (Surah Jathiya 45:11)

That is: The Quran, which is enlightening.

وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿١١﴾

“...and (as for) those, who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.” (Surah Jathiya 45:11)

That is: Harshness of the torment.

Then He said:

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ

“Allah is He Who made subservient to you the sea that the ships may run...” (Surah Jathiya 45:12)

That is: The ships may ply on the sea.

Then He said:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

“And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself...” (Surah Jathiya 45:13)

That is: Whatever is present in the heavens, like the sun, moon, stars and rain.¹

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

“...and sent down water from the clouds...” (Surah Ibrahim 14:32)

It implies rain that falls of its own accord and benefits crops and agriculture.²

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا
كَانُوا يَكْسِبُونَ ﴿١٤﴾

14- Say to those, who believe (that) they forgive those, who do not fear the days of Allah that He may reward a people for what they earn.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ

“Say to those, who believe (that) they forgive those, who do not fear the days of Allah...” (Surah Jathiya 45:14)

He tells the true Imams not to curse the leaders of oppression till the day the Almighty Allah would punish them.

لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

¹ Tafsir Burhan, Vol. 7, Pg. 177.

² Tafsir Burhan, Vol. 7, Pg. 178.

“...that He may reward a people for what they earn.”
(Surah Jathiya 45:14)

Till the Almighty Allah recompenses every people for what they have done.

Dawood bin Kathir says: Imam Ja’far Sadiq (a) said regarding the verse:

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ

“Say to those, who believe (that) they forgive those, who do not fear the days of Allah...” (Surah Jathiya 45:14)

To those whom We bestowed recognition and discernment to recognize those, who do not act; thus, when they have recognized them they should forgive them.¹

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ ﴿١٥﴾

15- Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.

Ibne Abbas says regarding the verse:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ

“Whoever does good, it is for his own soul...” (Surah Jathiya 45:15)

¹ Biharul Anwar, Vol. 2, Pg. 15 & Vol. 23, Pg. 383; Nurus Thaqlayn, Vol. 5, Pg. 3.

...that the Almighty Allah implies the believers,

وَمَنْ أَسَاءَ فَعَلَيْهَا

“...and whoever does evil, it is against himself...” (Surah Jathiya 45:15)

The implication is of the hypocrites and polytheists.

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

“...then you shall be brought back to your Lord.” (Surah Jathiya 45:15)

It implies those, who turn to Him.¹

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَن يَغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۗ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

18- Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those, who do not know.

19- Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those, who guard (against evil).

¹ Biharul Anwar, Vol. 24, Pg. 320; Tafsir Burhan, Vol. 7, Pg. 178.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا

“Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those, who do not know. Surely they shall not avail you in the least against Allah...” (Surah Jathiya 45:18-19)

Though this verse is for edification of the Messenger of Allah (s), it is intended to the people of the nation.¹

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا
الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِن هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا
اأْتُوا بِآبَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَبَّ
فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

¹ Nurus Thaqalayn, Vol. 5, Pg. 3.

23- *Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?*

24- *And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.*

25- *And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.*

26- *Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.*

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

“Have you then considered him who takes his low desire for his god...” (Surah Jathiya 45:23)

This verse is revealed about the Quraish, who worshipped whatever their whims dictated.

وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

“...and Allah has made him err having knowledge...” (Surah Jathiya 45:23)

Almighty Allah would chastise them for what they did against Amirul Momineen Ali (a). This verse remains in force even after the passing away of the Holy Prophet (s) for those, who oppressed Amirul Momineen (a) and Ahle Bayt of the Prophet and did whatever their whims dictated and seized the

Caliphate from Amirul Momineen (a) and the Holy Imams (a) even though the Holy Prophet (s) had many times taken their pledge upon it under the command of Almighty Allah upon the Wilayat and Caliphate and for his successor and vicegerent, Amirul Momineen (a).

اتَّخَذَ إِلَهَهُ هَوَاهُ

“...takes his low desire for his god...” (Surah Jathiya 45:23)

The above verse is revealed about the Quraish and it is effective for the companions of Prophet, who usurped the rights of Amirul Momineen (a) and who deserted the Imam appointed by God and followed their base desires and selected their own leader and the evidence of this is the verse:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ

“And whoever of them should say: Surely I am a god besides Him...” (Surah Anbiya 21:29)

And for whoever imagines and claims to be the true leader there is chastisement of fire and Hell.

Thus, whoever chooses anyone other than Imam Ali (a) as the leader and gives precedence to him over Ali (a) is like one, who chooses for himself a god other than the Almighty Allah and who has followed his base desires.

After that He has mentioned the statements of the atheists and nature worshippers, who say that they would not be resurrected after death:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

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

And this is the preceding statement and after that atheists do not believe in resurrection and life after death and they say:

نَمُوتُ وَنَحْيَا

“...we live and die...” (Surah Jathiya 45:24)

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۖ إِنِ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

“...and nothing destroys us but time, and they have no knowledge of that; they only conjecture.” (Surah Jathiya 45:24)

‘Zann’ in this verse is in the meaning of doubt and it is revealed about the atheists and it is effective regarding those, who oppressed Amirul Momineen (a) and his descendants after the passing away of Holy Prophet (s) since their faith is mere verbal confession without any sincere acceptance due to the fear of their lives from the power of Islam.

After that the Almighty Allah has quoted the statements of the atheists and said:

وَإِذَا تَسَلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا
اٰتُوا بآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

“And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.” (Surah Jathiya 45:25)

That is: Indeed, you would be raised up again after death.

Then the Almighty Allah says:

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

“Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.” (Surah Jathiya 45:26)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُ
يَخْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا
كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ
تَعْمَلُونَ ﴿٢٩﴾

27- And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

28- And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.

29- *This is Our book that speaks against you with justice; surely We wrote what you did.*

﴿٢٧﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِتِدِ يَخْسِرُ الْمُبْطِلُونَ

“...and on the day when the hour shall come to pass, on that day shall they perish who say false things.” (Surah Jathiya 45:27)

That is: Those, who deny the divine religion.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً

“And you shall see every nation kneeling down...” (Surah Jathiya 45:28)

That is: You can see that every people kneel down in terror and fright.

كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا

“...every nation shall be called to its book...” (Surah Jathiya 45:28)

Every people would be summoned according to the duties that were made obligatory on them. Then He said:

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

“This is Our book that speaks against you with justice...” (Surah Jathiya 45:29)

The above two are from the clear verses of the holy Quran.¹

Abu Basir says that he inquired from Imam Ja'far Sadiq (a) regarding the verse:

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

“This is Our book that speaks against you with justice...”
(Surah Jathiya 45:29)

He said: The holy Quran does not speak, but the Holy Prophet (s) and Ahle Bayt (a) are its mouth-pieces; the Almighty Allah means to say: This Prophet speaks to you through Our Book while the verse is: “This is Our book that speaks against you with justice...”

I (the narrator) asked: We don't recite with this interpretation?

Imam (a) said: By God, Jibraeel revealed the verse in this way on Muhammad (s) and it is a verse, whose interpretation was distorted.²

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٣٤﴾

ذَلِكُمْ بِأَنكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا
فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

¹ *Tafsir Burhan*, Vol. 7, Pg. 181.

² *Biharul Anwar*, Vol. 89, Pg. 48; *Al-Kafi*, Vol. 8, Pg. 50; *Tafsir Burhan*, Vol. 7, Pg. 181.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

﴿٣٧﴾

34- And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers.

35- That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

36- Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37- And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ

“And it shall be said: Today We forsake you...” (Surah Jathiya 45:34)

‘Nansakum’ (We forget you) is in the meaning of ‘We forsake you’.

كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ
نَاصِرِينَ ﴿٣٤﴾ ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا

“...as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers: That is because you took the communications of Allah for a jest...” (Surah Jathiya 45:34-35)

That is: They are Imams and you falsified them and mocked them.

فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا

“So on that day they shall not be brought forth from it...” (Surah Jathiya 45:35)

That is: From the fire of Hell.

وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

“...nor shall they be granted goodwill.” (Surah Jathiya 45:35)

That is: Neither any reply would be given to them nor their excuse would be accepted.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ
﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ

“Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds. And to Him belongs greatness...” (Surah Jathiya 45:36-37)

That is: Power.

فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

“...in the heavens and the earth, and He is the Mighty, the Wise.” (Surah Jathiya 45:37)¹

¹ *Tafsir Burhan*, Vol. 7, Pg. 183.

Exegesis of Surah Ahqaf

46- Surah Ahqaf (The Sandhills) was revealed in Mecca and it comprises of 35 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

حم ﴿١﴾

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴿٣﴾

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۗ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ
أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

1- Ha Mim.

2- The revelation of the Book is from Allah, the Mighty, the Wise.

3- We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those, who disbelieve turn aside from what they are warned of.

4- Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

ح م ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا
 خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
 مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾

“Ha Mim. The revelation of the Book is from Allah, the Mighty, the Wise. We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those, who disbelieve turn aside from what they are warned of.” (Surah Ahqaf 46:1-3)

That is: The Quraish when the Messenger of Allah (s) called them towards himself; and this verse refers back to the following verse:

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ
 ﴿١٣﴾

“But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.” (Surah Fussilat 41:13)

After that the Almighty Allah has argued against them saying: O Muhammad, tell them:

أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

“Have you considered what you call upon besides Allah?” (Surah Ahqaf 46:4)

That is: The idols that you worship.

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۚ
 أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٤﴾

“Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.” (Surah Ahqaf 46:4)¹

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ
 الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

5- And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

6- And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى
 يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ
 كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

¹ Tafsir Burhan, Vol. 7, Pg. 185.

“And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call? And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).” (Surah Ahqaf 46:5-6)

One, who worships the sun, moon, stars, animals and trees; on Judgment Day, these things would become inimical to those who worshipped them and would turn away from them.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۗ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

8- Nay, they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.

9- Say: I am not the first of the apostles, and I do not know what will be done with me or with you: I do not follow anything but that, which is revealed to me, and I am nothing but a plain warner.

أَمْ يَقُولُونَ افْتَرَاهُ

“Nay, they say: He has forged it...” (Surah Ahqaf 46:8)

O Muhammad, they say the holy Quran is one of your forgeries, which you attribute to God. Tell them:

إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا

“If I have forged it, you do not control anything for me from Allah...” (Surah Ahqaf 46:8)

That is: You are not capable to anything against Almighty Allah whether He rewards or punishes me.

هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

“He knows best what you utter concerning it...” (Surah Ahqaf 46:8)

That is: They belie it.

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

“He is enough as a witness between me and you, and He is the Forgiving, the Merciful.” (Surah Ahqaf 46:8)

It is sufficient that He is the witness between you and I and He is forgiving and merciful.¹

O Muhammad, tell them:

مَا كُنْتُ بَدْعًا مِنَ الرُّسُلِ

“I am not the first of the apostles...” (Surah Ahqaf 46:9)

¹ Tafsir Burhan, Vol. 7, Pg. 186.

I am not only an apostle; there were numerous prophets as well before me.¹

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

10- Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ

“Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it...” (Surah Ahqaf 46:10)

Say: If the holy Quran is from the Almighty Allah.

وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ

“...and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride...” (Surah Ahqaf 46:10)

¹ Tafsir Burhan, Vol. 7, Pg. 187.

Witness implies Amirul Momineen (a) and its proof is verse 17 of Surah Hud:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

“Is he then who has with him clear proof from his Lord, and a witness from Him recites it...” (Surah Hud 11:17)

That is: Amirul Momineen (a).¹

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

13- Surely those, who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

“Surely those, who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.” (Surah Ahqaf 46:13)

That is: Have firm faith on the mastership (*Wilayat*) of Amirul Momineen (a).²

¹ *Tafsir Burhan*, Vol. 7, Pg. 187.

² *Nurus Thaqlayn*, Vol. 5, Pg. 11.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
 كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ
 وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
 عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
 دُرِّي ۖ إِنَِّّي تُتِبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

15- And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favor, which Thou hast bestowed on me and on my parents, and that I may do good, which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those, who submit.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

“And We have enjoined on man doing of good to his parents...” (Surah Ahqaf 46:15)

بِوَالِدَيْهِ

“...to his parents...” (Surah Ahqaf 46:15)

That is: Imams Hasan and Husain (a); after that it refers to Imam Husain (a) and says:

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

“...with trouble did his mother bear him and with trouble did she bring him forth...” (Surah Ahqaf 46:15)

The Almighty Allah informed about the existence of Imam Husain (a) before he was born along with the information that Imamate would remain in the progeny of His Eminence till Judgment Day. He also informed the Prophet about the calamities that were to befall Imam Husain (a) and his children and descendants and as recompense deemed Imamate to remain in his progeny. Allah informed the Prophet that Imam Husain (a) would be martyred and after that he would return to the earth and slay his enemies and he would become the ruler of the whole world during the period of Rajat and that is the statement of the Almighty Allah:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ

“And We desired to bestow a favor upon those, who were deemed weak in the land...” (Surah Qasas 28:5)

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ

الصَّالِحُونَ ﴿١٠٥﴾

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

Allah gave glad tidings to His Prophet that: Your Ahle Bayt (a) would become the owners of the world and they would return to the world and slay their enemies. The Messenger of Allah (s) mentioned the news of Imam Husain (a); hence Lady Fatima

Zahra (s) was averse to her pregnancy while she was carrying Husain (a), and was averse to giving birth to him when she did.

After that Imam Ja'far Sadiq (a) said: Have you ever seen a mother in this world being averse to giving birth to a son?

Her aversion came from knowing that he would be slain in future. The period between birth of Imam Hasan (a) and conception of Imam Husain (a) was that of one menstrual cycle. Imam Husain (a) remained in the womb for six months and he was nursed for twenty-four months and that is the statement of the Almighty Allah:

وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

“...and the bearing of him and the weaning of him was thirty months...” (Surah Ahqaf 46:15)¹

وَالَّذِي قَالَ لِيُؤَدِّيهِ أَفٍّ لَكُمْ مَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ
الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَنْجِثَانِ اللَّهَ وَيُنَالِكَ آمِنٌ إِنَّ وَعْدَ اللَّهِ
حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

17- And he who says to his parents: Fie on you, do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you, believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

¹ Nurus Thaqlayn, Vol. 5, Pg. 11.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ
 الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَكْفِرَانِ اللَّهَ وَنِيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ
 حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

“And he who says to his parents: Fie on you, do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah’s aid: Woe to you, believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.”
 (Surah Ahqaf 46:17)

He said: This verse was revealed about Abdur Rahman bin Abu Bakr.

Jabir bin Abdullah says: After that with condemnation of Abdur Rahman bin Abu Bakr the Almighty Allah extols Imam Husain (a).

Jabir bin Yazid Jofi says: I mentioned this tradition to Imam Muhammad Baqir (a); His Eminence said: O Jabir, by God, if the supplication of Imam Husain (a) had got precedence and it is mentioned for the first time that:

وَأَصْلِحْ لِي ذُرِّيَّتِي

“...and do good to me in my offspring...”

...without the word of ‘respect of’ as mentioned in the verse, all the descendants of Imam Husain (a) would have been Imams; but supplication of His Eminence was:

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

**“...and do good to me in respect of my offspring...”
(Surah Ahqaf 46:15)**

...with the words ‘respect of’. On the basis of this, the meaning of the statement is: Do good to me in respect of some of my offspring; so, some of them became Imams one after another and the Almighty Allah made His Proof evident through them.¹

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ
الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ بُجُزُونَ عَذَابِ الْهُونِ بِمَا كُنتُمْ
تَسْتَكْبِرُونَ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

20- And on the day when those, who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي
حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

**“And on the day when those, who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while...”
(Surah Ahqaf 46:20)**

That is: You ate, drank and rode in the world; and this verse was revealed regarding Bani so and so.

¹ Tafsir Burhan, Vol. 7, Pg. 193.

Regarding the verse:

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

“...so today you shall be rewarded with the punishment of abasement...” (Surah Ahqaf 46:20)

He says that it implies thirst.

بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

“...because you were unjustly proud in the land and because you transgressed.” (Surah Ahqaf 46:20)¹

وَادْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا جَاهِلُونَ ﴿٢٣﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 15.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرِنَا ۚ
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ ۗ
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا
وَأَفِيدَةً ۖ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفِيدَتُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا يُجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٢٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَلْ ضَلُّوا
عَنْهُمْ ۗ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

21- And mention the brother of Ad; when he warned his people in the sandy plains — and indeed warners came before him and after him — saying: Serve none but Allah; surely I fear for you the punishment of a grievous day.

22- They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

23- *He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.*

24- *So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud, which will give us rain. Nay, it is what you sought to hasten on, a blast of wind, in which is a painful punishment.*

25- *Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.*

26- *And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that, which they mocked encompassed them.*

27- *And certainly We destroyed the towns, which are around you, and We repeat the communications that they might turn.*

28- *Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay, they were lost to them; and this was their lie and what they forged.*

Land of Ahqaf

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

“And mention the brother of Ad; when he warned his people in the sandy plains...” (Surah Ahqaf 46:21)

Ahqaf is from the land of the people of Aad, which begins at Shuqooq (which is a stage on way from Kufa to Mecca after

Waqisa) and it extends upto Ajfar (a place between Fayd and Khazimiya) and it comprises of four stages totally.

According to a good tradition, a well was being dug in the vicinity of Bataniyah by the order of Muta'sim. However even after 300 units of depth, there was not a single drop of water. Muta'sim gave up and did not order for a second well. When Mutawakkil succeeded him, he ordered that digging to continue till water is struck. The digging began. After every hundred units a platform was constructed. At last they reached a stone. When they broke it, a whiff of cool breeze emerged, killing all who were around. They never reached Mutawakkil. He and his scholars could not think of a logical explanation. Finally they wrote a letter to Imam Ali Naqi (a). Imam (a) replied that they were killed like the people of Ahqaf, that is, like the people of Aad. They were destroyed by the Almighty by a swift and cold breeze.¹

After that the Almighty Allah mentions the circumstances of the people of Aad and says:

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا

“They said: Have you come to us to turn us away...”
(Surah Ahqaf 46:22)

فَأْتِنَا بِمَا تَعِدُنَا

“...then bring us what you threaten us with.” (Surah Ahqaf 46:22)

﴿ ٢٢ ﴾ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ

¹ Nurus Thaqlayn, Vol. 5, Pg. 17.

“...if you are of the truthful ones.” (Surah Ahqaf 46:22)

The Prophet of that community was Hud (a). They had populous and flourishing cities. Imam (a) explained the disobedience of people and the shortage of rain. He said that when chastisement arrived the people decried a cloud approaching. They became happy, thinking that it would now rain. Hud (a) told them it was not so. It was the punishment they had themselves invited.

اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

“...ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.” (Surah Hud 11:52)

But they did not accept faith and they rebelled. The Almighty Allah sent revelation to Prophet Hud (a) that they would be destroyed through a painful chastisement at such and such hour.

At the ordained hour, a cloud became visible in the sky, which was moving towards them. They became elated on seeing that cloud and said to each other:

هَذَا عَارِضٌ مُّمْطِرُنَا

“This is a cloud, which will give us rain.” (Surah Ahqaf 46:24)

Hud (a) told them it was not so. It was the punishment they had themselves invited:

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

“Nay, it is what you sought to hasten on...” (Surah Ahqaf 46:24)

فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا
الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا
تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا
هَذَا عَارِضٌ مُمَطَّرٌنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۗ رِيحٌ فِيهَا
عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

“...then bring us what you threaten us with, if you are of the truthful ones. He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant. So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud, which will give us rain. Nay, it is what you sought to hasten on, a blast of wind, in which is a painful punishment, destroying everything by the command of its Lord...” (Surah Ahqaf 46:22-25)

The words of:

تُدَمِّرُ كُلَّ شَيْءٍ

“...destroying everything...” (Surah Ahqaf 46:22-25)

...are general, but their implication is particular, because that wind left intact many things and did not destroy them and it

only destroyed their property and them as the Almighty Allah said:

فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ

“...so they became such that naught could be seen except their dwellings...” (Surah Ahqaf 46:25)

And all these reports about the destructions of past nations are warnings to the Ummah of Muhammad (s).¹

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا
وَأَفْئِدَةً

“And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts...” (Surah Ahqaf 46:26)

That is: Indeed, We bestowed to them and they denied the favors; after that divine chastisement fell upon them. So, beware about what befell them; lest it should befall you as well. After that the Almighty Allah addresses the Quraish and says:

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ

“And certainly We destroyed the towns, which are around you, and We repeat the communications...” (Surah Ahqaf 46:27)

That is: We described the process of their destruction. And ‘towns, which are around you’ imply the lands of the people of

¹ *Qisasul Anbiya*, Jazaeri, Pg. 85.

Aad, nation of Prophet Salih (a) and the people of Prophet Lut (a).

After that the Almighty Allah has argued against them saying:

فَلَوْلَا نَصْرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ

“Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay, they were lost to them...” (Surah Ahqaf 46:28)

That is: They were invalidated.

وَذَلِكَ إِفْكُهُمْ

“...and this was their lie...” (Surah Ahqaf 46:28)

﴿ ٢٨ ﴾ وَمَا كَانُوا يَفْتَرُونَ

“...and what they forged.” (Surah Ahqaf 46:28)

That is: The false things they attributed to Almighty Allah.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ
قَالُوا أَنصِتُوا ۗ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ يَهْدِي إِلَىٰ الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُجْزِكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ
دُونِهِ أَوْلِيَاءُ ۚ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْصِي بِخَلْقِهِنَّ
بِقَادِرٍ عَلَىٰ أَنْ يُجِيبِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿٣٣﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا
بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾

29- And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

30- They said: O our people, we have listened to a Book revealed after Musa verifying that, which is before it, guiding to the truth and to a right path.

31- O our people, accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.

32- And whoever does not accept the Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

33- *Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye, He has surely power over all things.*

34- *And on the day when those, who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye, by our Lord! He will say: Then taste the punishment, because you disbelieved.*

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ
﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ
﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ
ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ
دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ
أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

“And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them). They said: O our people, we have listened to a Book revealed after Musa verifying that, which is before it, guiding to the truth and to a right path: O our people, accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment. And whoever does not accept the Divine caller, he shall not

escape in the earth and he shall not have guardians besides Him, these are in manifest error.” (Surah Ahqaf 46:29-32)

All the above verses describe the Jinns and the reason for the revelation of these verses is that the Messenger of Allah (s) went out of Mecca to the Ukaz market. Zaid bin Haritha was also accompanying him. His Eminence invited the people to Islam, but not even a single man accepted his call and no one adopted his faith; so at last he decided to return to Mecca.

When he reached the valley of Majna, he halted to pray and recite the holy Quran. Some Jinns were passing by. When they heard the voice of the Messenger of Allah (s) they stopped to listen. When they heard his recitation of Quran they remarked to one another: Be quiet, let's see what he is reading. When the recitation of His Eminence ended, they returned to their folks and began to warn them saying:

وَلَوْآ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا
كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى
الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ
وآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ
﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

“...they turned back to their people warning (them). They said: O our people, we have listened to a Book revealed after Musa verifying that, which is before it, guiding to the truth and to a right path: O our people, accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment. And whoever does not accept

the Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.”
(Surah Ahqaf 46:29-32)

Then they came to the Messenger of Allah (s) and embraced Islam and faith, and the Messenger of Allah (s) dispensed to them the teachings of Islam and its laws. After that the Almighty Allah revealed the following verses on His Prophet:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا
قُرْآنًا عَجَبًا ﴿١﴾

“Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran.” (Surah Jinn 72:1)

...till the end of the Surah, in which the Almighty Allah has mentioned the statements of the Jinns. The Messenger of Allah (s) appointed one of them as their chief and he always returned to His Eminence to clarify issues; but the Messenger of Allah (s) appointed Amirul Momineen (a) to teach religion to them. So the Jinns also, like the human beings, are either believers or disbelievers, Nasibi, Jews, Christians and Majus; and just as human beings reproduce, they also are the progeny of Jaan.¹

The Scholar (a) was asked whether the believer Jinns would also enter Paradise?

He replied: No, but the Almighty Allah has enclosures between Paradise and Hell; the believer Jinns and sinful Shia would be placed there.²

¹ Biharul Anwar, Vol. 18, Pg. 89.

² Biharul Anwar, Vol. 60, Pg. 81; Tafsir Burhan, Vol. 7, Pg. 198.

After that the Almighty Allah has argued against the atheists saying:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْ
بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٣٣﴾

“Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye, He has surely power over all things.” (Surah Ahqaf 46:33)

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ
كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۗ
بَلَاغٌ ۗ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

35- Therefore bear up patiently as did the apostles endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?

After that the Almighty Allah has advised patience to His Prophet saying:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

“Therefore bear up patiently as did the apostles endowed with constancy...” (Surah Ahqaf 46:35)

... who were Nuh, Ibrahim, Musa, Isa bin Maryam (a) and Muhammad (s); and the meaning of:

العَزْمُ

“...endowed with constancy...” (Surah Ahqaf 46:35)

...is that they preceded all others in confessing to the oneness of the Almighty Allah and the prophethood of the past and the future prophets and they were determined to remain patient upon the distress caused to them by their followers.¹

After that He said:

وَلَا تَسْتَعْجِلْ لَهُمْ

“...and do not seek to hasten for them (their doom)...” (Surah Ahqaf 46:35)

That is: Do not hasten divine chastisement upon the Quraish.

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ

“On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day.” (Surah Ahqaf 46:35)

بَلَاغٌ

¹ Tafsir Safi, Vol. 6, Pg. 463.

“A sufficient exposition!” (Surah Ahqaf 46:35)

That is: Convey it to them.

﴿ ٣٥ ﴾ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

“Shall then any be destroyed save the transgressing people?” (Surah Ahqaf 46:35)¹

¹ *Tafsir Burhan*, Vol. 7, Pg. 202.

Exegesis of Surah Muhammad

47- Surah Muhammad was revealed in Medina and it comprises of 38 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

1- (As for) those, who disbelieve and turn away from Allah's way, He shall render their works ineffective.

﴿١﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

“(As for) those, who disbelieve and turn away from Allah's way, He shall render their works ineffective.” (Surah Muhammad 47:1)

This verse is revealed about those, who apostasied after the passing away of the Messenger of Allah (s), who usurped the rights of the Ahle Bayt of His Eminence, who blocked the way of Amirul Momineen (a) and Wilayat of the Holy Imams (a).

﴿١﴾ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

“...He shall render their works ineffective.” (Surah Muhammad 47:1)

That is: Acts, they had performed with the Messenger of Allah (s) like taking part in Jihad and assisting the Prophet, all those acts would be invalidated.¹

Hasan bin Abbas Harishi says that Imam Muhammad Baqir (a) said: After the passing away of the Messenger of Allah (s)

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 26.

when people gathered in the Masjid, Amirul Momineen (a) recited the following verse aloud:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾

“(As for) those, who disbelieve and turn away from Allah’s way, He shall render their works ineffective.” (Surah Muhammad 47:1)

Ibne Abbas asked: O Abul Hasan, why did you recite this verse?

He replied: I have recited a verse of the holy Quran.

He asked: Did you recite it for a reason?

He replied: Yes, indeed the Almighty Allah says in the holy Quran:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“...and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back...” (Surah Hashr 59:7)

Can you testify that the Messenger of Allah (s) appointed so and so as the Caliph?

Ibne Abbas said: I did not hear the Messenger of Allah (s) appointing anyone as Caliph after him, except you.

Imam Ali (a) said: Then why didn’t you pay allegiance to me?

He replied: People paid allegiance to Abu Bakr and I also followed them.

Amirul Momineen (a) said: Just as after Prophet Musa (a) people gathered around the calf and worshipped it; as the

Almighty Allah has tested you here and your simile is like that of:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ
اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ
بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

“Their parable is like the parable of one, who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see. Deaf, dumb (and) blind, so they will not turn back.” (Surah Baqarah 2:17-18)¹

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ وَهُوَ
الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ
مِنْ رَبِّهِمْ ۖ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾

2- And (as for) those, who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.

3- That is because those, who disbelieve follow falsehood, and those, who believe follow the truth from

¹ Biharul Anwar, Vol. 29, Pg. 19; Tafsir Safi, Vol. 6, Pg. 467; Nurul Thaqlayn, Vol. 5, Pg. 26; Tafsir Burhan, Vol. 7, Pg. 204.

their Lord; thus does Allah set forth to men their examples.

Ishaq bin Ammar has narrated that Imam Ja'far Sadiq (a) said: The verse:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ



“And (as for) those, who believe and do good, and believe in what has been revealed to Muhammad [regarding Ali] and it is the very truth from their Lord, He will remove their evil from them and improve their condition.” (Surah Muhammad 47:2)

...was revealed as above.¹

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“And (as for) those, who believe and do good...” (Surah Muhammad 47:2)

This verse was revealed about Abu Zar, Salman, Ammar and Miqdad, who did not violate their pledge and oath.

وَأَمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ

“...and believe in what has been revealed to Muhammad...” (Surah Muhammad 47:2)

¹ *Tafsir Burhan*, Vol. 7, Pg. 205; *Tafsir Safi*, Vol. 6, Pg. 468; *Nurus Thaqlayn*, Vol. 5, Pg. 27.

That is: They remained steadfast on the Wilayat that the Almighty Allah revealed.

وَهُوَ الْحَقُّ

“...and it is the very truth...” (Surah Muhammad 47:2)

That is: Amirul Momineen (a).

مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

“...from their Lord, He will remove their evil from them and improve their condition.” (Surah Muhammad 47:2)

That is: He reformed their condition.

After that He has mentioned their deeds and said:

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ

“That is because those, who disbelieve follow falsehood...” (Surah Muhammad 47:3)

That is: Those are such that they follow the enemies of the Messenger of Allah (s) and Amirul Momineen (a).

وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ

“...and those, who believe follow the truth from their Lord...” (Surah Muhammad 47:3)¹

¹ *Tafsir Safi*, Vol. 6, Pg. 468; *Nurus Thaqlayn*, Vol. 5, Pg. 27; *Tafsir Burhan*, Vol. 7, Pg. 205.

Imam Ja'far Sadiq (a) said: The Messenger of Allah (s) said: Half of Surah Muhammad is regarding us and the other half regarding our enemies and its evidence is the following verse:

كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾

“...thus does Allah set forth to men their examples.”
(Surah Muhammad 47:3)¹

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحْتُمُوهُمْ
فَشُدُّوا الرُّبُوعَ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ
أُورَاقَهَا ۗ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِن لِّيَبْلُوَ
بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ
أَعْمَاهُمْ ﴿٤﴾

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ
﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلًا أَعْمَاهُمْ ﴿٨﴾

¹ Tafsir Burhan, Vol. 7, Pg. 206; Nurus Thaqlayn, Vol. 5, Pg. 27.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَاهُمْ ﴿٩﴾

4- *So when you meet in battle those, who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those, who are slain in the way of Allah, He will by no means allow their deeds to perish.*

5- *He will guide them and improve their condition.*

6- *And cause them to enter the garden, which He has made known to them.*

7- *O you who believe, if you help (the cause of) Allah, He will help you and make firm your feet.*

8- *And (as for) those, who disbelieve, for them is destruction and He has made their deeds ineffective.*

9- *That is because they hated what Allah revealed, so He rendered their deeds null.*

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَسْتُمُوهُمْ
فَشُدُّوا أَلْوِثَاقَ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ
أُوزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ

“So when you meet in battle those, who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates.

That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them...” (Surah Muhammad 47:4)

Thus this command of sword is effective regarding the polytheists of the non-Arabs, the atheists and those, who are not People of the Book, the fire-worshippers and the star worshippers.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ

“So when you meet in battle those, who disbelieve, then smite the necks...” (Surah Muhammad 47:4)

The address is to a people, and it is meant for the Messenger of Allah (s) and the Imam after His Eminence.

وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ
﴿٦﴾

“...and (as for) those, who are slain in the way of Allah, He will by no means allow their deeds to perish. He will guide them and improve their condition. And cause them to enter the garden, which He has made known to them.” (Surah Muhammad 47:4-6)

That is: Paradise is promised to them and reserved for them.

لِيَلْبَسُوا بَعْضُكُمْ بِبَعْضٍ

“...but that He may try some of you by means of others...” (Surah Muhammad 47:4)

That is: He tests you.¹

After that He has addressed Amirul Momineen (a) saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ



“O you who believe, if you help (the cause of) Allah, He will help you and make firm your feet.” (Surah Muhammad 47:7)²

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ
كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

“And (as for) those, who disbelieve, for them is destruction and He has made their deeds ineffective. That is because they hated what Allah revealed [regarding Ali (a)] so He rendered their deeds null.” (Surah Muhammad 47:8-9)³

Imam Muhammad Baqir (a) said: Jibraeel descended to the Messenger of Allah (s) with the following verse:

ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

¹ Tafsir Safi, Vol. 6, Pg. 470; Tafsir Burhan, Vol. 7, Pg. 206.

² Tafsir Burhan, Vol. 7, Pg. 207.

³ Tafsir Burhan, Vol. 7, Pg. 207.

“That is because they hated what Allah revealed [regarding Ali (a) except that He omitted the name] so He rendered their deeds null.” (Surah Muhammad 47:9)

That is: The verse was as above.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
 قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ
 ﴿١١﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ
 الْأَنْعَامُ وَالنَّارُ مَشْوَى لَهُمْ ﴿١٢﴾

10- Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.

11- That is because Allah is the Protector of those, who believe, and because the unbelievers shall have no protector for them.

12- Surely Allah will make those, who believe and do good enter gardens beneath which rivers flow; and those, who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ

“Have they not then journeyed in the land and seen how was the end of those before them...” (Surah Muhammad 47:10)

That is: Do they not consider the conditions of the past nations?

دَمَّرَ اللَّهُ عَلَيْهِمْ

“Allah brought down destruction upon them...” (Surah Muhammad 47:10)

That is: He destroyed them and punished them; after that He said:

وَاللَّكَافِرِينَ

“...and the unbelievers...” (Surah Muhammad 47:10)

That is: Those, who have turned unbelievers and are not pleased at what Allah has revealed about His Eminence Ali (a).

﴿ ١٠ ﴾ أَمْثَلُهَا

“...shall have the like of it.” (Surah Muhammad 47:10)

That is: We would punish them like We punished the past nations.

After that He has mentioned the believers, who remained steadfast on the Imamate of Amirul Momineen (a) and said:

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ



“That is because Allah is the Protector of those, who believe, and because the unbelievers shall have no protector for them.” (Surah Muhammad 47:11)

After that He has mentioned the believers and said:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“Surely Allah will make those, who believe and do good...” (Surah Muhammad 47:12)

That is: With the Wilayat of Ali (a).

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا

“...enter gardens beneath which rivers flow; and those, who disbelieve...” (Surah Muhammad 47:12)

...from his enemies.

يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ

“...enjoy themselves and eat as the beasts eat...” (Surah Muhammad 47:12)

وَالنَّارُ مَثْوَى لَهُمْ ﴿١٢﴾

“...and the fire is their abode.” (Surah Muhammad 47:12)

And the fire of Hell is their place of permanent stay.

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ
أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

13- And how many a town, which was far more powerful than the town of yours, which has driven you out: We destroyed them so there was no helper for them.

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ
أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

“And how many a town, which was far more powerful than the town of yours, which has driven you out: We destroyed them so there was no helper for them.” (Surah Muhammad 47:13)

How many past nations We destroyed whose towns were stronger than your town; that is: Mecca from which they expelled you and they do not have any supporters.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا
أَهْوَاءَهُمْ ﴿١٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ
وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ
وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفَرَةٌ
مِنْ رَبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ
أَمْعَاءَهُمْ ﴿١٥﴾

14- *What! Is he who has a clear argument from his Lord like him to whom the evil of his work is made fair seeming: and they follow their low desires.*

15- *A parable of the garden, which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those, who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those, who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.*

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ

“*What! Is he who has a clear argument from his Lord...*”
(Surah Muhammad 47:14)

That is: Amirul Momineen (a).

كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

“*...like him to whom the evil of his work is made fair seeming...*” *(Surah Muhammad 47:14)*

That is: Those, who usurped the rights of Imam Ali (a).

﴿ ١٤ ﴾ وَأَتَّبَعُوا أَهْوَاءَهُمْ

“...and they follow their low desires.” (Surah Muhammad 47:14)

That is: They follow their base desires.

After that He has mentioned a simile of the supporters and enemies of His Eminence and says regarding the supporters:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ
آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ
لِلشَّارِبِينَ

“A parable of the garden, which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those, who drink...” (Surah Muhammad 47:15)

That is: Vessels of drinking, to which the friend of God would be inclined and would perceive the smell of musk and ambergris.

وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِنْ رَبِّهِمْ

“...and rivers of honey clarified and for them therein are all fruits and protection from their Lord...” (Surah Muhammad 47:15)

That is: Forgiveness from their Lord.¹

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ
أَوْتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۗ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

16- And there are those of them who seek to listen to you, until when they go forth from you, they say to those, who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

17- And (as for) those, who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا
لِلَّذِينَ أَوْتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا

“And there are those of them who seek to listen to you, until when they go forth from you, they say to those, who have been given the knowledge: What was it that he said just now?” (Surah Muhammad 47:16)

¹ Tafsir Burhan, Vol. 7, Pg. 209.

This verse is revealed about the hypocrites from the companions of Messenger of Allah (s). When they heard a verse from the Holy Prophet (s) they did not believe in it and when they came out from the presence of the Prophet they asked the believers: What did Muhammad say? So the Almighty Allah said:

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ



“These are they upon whose hearts Allah has set a seal and they follow their low desires.” (Surah Muhammad 47:16)¹

Abu Basir says that he heard Imam Muhammad Baqir (a) say: Indeed, the Messenger of Allah (s) invited his companions to Islam. So, whoever, for whom the Almighty Allah intended well being heard the call of the Prophet and understood it and whoever to whom the Almighty Allah intended bad, He placed a seal on his heart and he did not hear and did not understand and that is the statement of the Almighty Allah that:

حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنفَا

“...until when they go forth from you, they say to those, who have been given the knowledge: What was it that he said just now?” (Surah Muhammad 47:16)

That is: They said this in jest!¹

¹ *Tafsir Safi*, Vol. 6, Pg. 473; *Tafsir Burhan*, Vol. 7, Pg. 210.

After that He has mentioned the guided folks and said:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

“And (as for) those, who follow the right direction, He increases them in guidance and gives them their guarding (against evil).” (Surah Muhammad 47:17)

And this verse is the refutation of those, who imagine that faith does not decrease or increase.²

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَكَمْ جَاءَ
أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾

18- Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

Conditions of Judgment Day

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

“Do they then wait for aught but the hour” (Surah Muhammad 47:18)

...in which ‘hour’ implies Judgment Day.

¹ Biharul Anwar, Vol. 23, Pg. 387; Tawilul Ayaatuz Zaahira, Pg. 571; Tafsir Ayyashi, Vol. 2, Pg. 272; Tafsir Safi, Vol. 6, Pg. 474; Tafsir Burhan, Vol. 7, Pg. 210; Nurus Thaqlayn, Vol. 5, Pg. 33.

² Tafsir Burhan, Vol. 7, Pg. 210.

أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَفَقَدْ جَاءَ أَشْرَاطُهَا

“...that it should come to them all of a sudden? Now indeed the tokens of it have (already) come...” (Surah Muhammad 47:18)¹

Sulaiman bin Muslim Khashshab has narrated from Abdullah bin Jarir Makki from Ataa bin Abi Riyah from Abdullah bin Abbas (r) that after completing the Last Pilgrimage (in the 10th year of Hijra), the Holy Prophet (s) stood before the door of the Kaaba, keeping the latch of the door in his hand, and said to his companions: “Should I not tell you of the Signs of the Day of Resurrection? Salman Farsi (r) was nearest of all there and he replied: “Surely, O Messenger of Allah.” The Holy Prophet said:

“Verily, amongst the Signs of the Hour is that people will neglect the prayer (i.e., will not pray at all, or will pray without fulfilling its conditions, or will not pray in the preferred time), and will follow their own views (and desires will supersede the commands of Allah, they will follow only those rules, which will appeal to them, and leave others), and will incline to their own preferences, and respect the wealthy people (forgetting the Islamic criterion of honor, i.e., piety), and sell the religion for worldly benefits (for example, the greed of worldly riches will instigate them to go to such places where, they very well know, it would be difficult to observe their religious commands); at that time the heart and soul of the believer will melt (from grief) as salt melts in water, because he will see the unlawful things (and actions) and will not be able to change them.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

¹ *Tafsir Burhan*, Vol. 7, Pg. 211.

The Holy Prophet said: “Yes, by (Allah) in whose hand is my soul. “O Salman, at that time the rulers will be tyrants, the ministers, transgressors and the trustees, embezzlers.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, verily at that time the evil will become virtue, and the virtue will become evil; the embezzlers will be trusted, and the trustworthy will be regarded untrustworthy; the liars will be vouchsafed, and the truthful will be considered liars.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: Yes, by (Allah) in whose hand is my soul.

“O Salman, at that time, women will be rulers and the concubines will be consulted; (such that husbands will not, or cannot, ask them to remain within the limits of Shariah) the children will sit upon the pulpit (*Mimbar*); lying would be considered cleverness; Zakat will be (disliked) as fines; the booty of war will be like personal property; man would be tyrant to his parents and generous to his friend; and at that time comets will appear.”

Salman (r) asked: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.”

“O Salman, at that time the woman will become a partner of her husband in trade; and the rain will be very hot; and virtuous people will remain sorrowful; and the poor will be dishonored; at that time, the markets will come nearer. Then this one will say, ‘I did not sell anything’ and that one will say, ‘I did not get

any profit'. Thus, you will see none, who is not complaining against Allah.

Salman (r) said: "And is this to happen, O Messenger of Allah?"

The Holy Prophet (s) said: "Yes; by (Allah) in whose hand is my soul.

"O Salman, and then their rulers will be such people that if they talked, they would kill them, and if they remained silent, they would confiscate their wealth, put their honor under their feet and shed their blood - and people would be terrified; then you will not find anyone but that he would be afraid, fearful, awed and in terror."

Salman (r) said: "And is this to happen, O Messenger of Allah?"

The Holy Prophet (s) said: "Yes, by (Allah) in whose hand is my soul.

"O Salman, verily at that time something will be brought from the East, and something from the West, and my Ummah (Muslims) will be dyed in them. Then woe be unto the weaker people of my Ummah from them; and woe be unto those (un-Islamic agents) from Allah. They will not have mercy upon little ones, and will not respect old ones; and will not pardon anyone, who committed a mistake. Their bodies will be of human beings, and their hearts of Satans."

Salman (r) said: "And is this to happen, O Messenger of Allah?"

The Holy Prophet (s) said: "Yes, by (Allah) in whose hand is my soul.

"O Salman, and at that time males will satisfy their lust with males; and females will satisfy their lust with females; and minor boys will be mounted upon like women; and the males will liken themselves to females (i.e., will look like females); and females will look like males; and females will ride the

saddles. So there will be curse of Allah upon those women of my Ummah.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

O Salman, verily, at that time mosques will be decorated (by gold etc.) as are synagogues and cathedrals; and (copies of) Quran will be beautified; and minarets (of the mosques) will be high, and the lines of the people standing in prayers will increase but their hearts will be hating each other and their talks will be different from each other.

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, at that time, males will use gold ornaments; and they (the males) will wear silk and (people) will use cheetah-skins.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, and at that time ‘interest’ will appear (everywhere), and people will deal with (the help of) backbiting and bribe; and the Religion will be suppressed, and the world (worldly affairs) will be raised (in importance).”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, at that time, divorces will increase. And the *Hudood* (punishments of various crimes and sins prescribed in Islam) of Allah will not be followed, but it will not do any harm to Allah.

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

O Salman, and at that time will appear female singers and musical instruments, and will rule upon them most evil of my Ummah.”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, and at that time the rich of my Ummat will go to pilgrimage for recreation, and the middle class for trade, and the poor to show off. Thus, at that time, there will be people who will learn the Quran for other than Allah (for worldly benefits) and treat the Quran as a musical instrument.

“And there will be people who will study religion for other than Allah and the number of illegitimate children will increase; and people will sing the Quran, and will fall upon one another in greed of the worldly (riches).”

Salman (r) said: “And is this to happen, O Messenger of Allah?”

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, this will happen when honors will be defiled, and sins will be committed, and the evil people will have authority upon good people, and lying will be prevalent, and disputes will appear, and poverty will be wide-spread and people will be proud of their clothes, and there will be rains at wrong

times; they will like chess, gambling and musical instruments; and will dislike enjoining good and forbidding evil; so much so that the (true) believer will, at that time, have less respect than a slave-girl; and the reciters (of the Quran) and those, who spend their time in worshipping God, will blame each other. Those are the people who will be called unclean and filthy in the kingdom of heavens.”

Salman (r) said: “And is this to happen, O Messenger of Allah?

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman, at that time the rich will not be afraid (of anything) except the poor so much so that a beggar will continue begging between two Fridays and will not find anyone putting anything in his hands.

Salman (r) said: “And is this to happen, O Messenger of Allah?

The Holy Prophet (s) said: “Yes, by (Allah) in whose hand is my soul.

“O Salman (r), at that time will talk ‘Ruwaibidhah’”

Salman asked: “And what is ‘Ruwaibidhah’? O Messenger of Allah, my father and mother be sacrificed for you!”

The Holy Prophet (s) said: “Such persons will talk about public affairs who had not talked in such matters before. Then in a short time chaos will appear upon earth, and every nation will think that chaos was only in their land (but it will cover the whole world).

“They will remain in that condition so long as Allah would wish them to remain; then the earth will throw out the pieces of its heart - gold, silver and other minerals - (The Holy Prophet pointed towards the pillars, and said) like these (in size), but on that day neither gold nor silver will be of any benefit to anyone. And this is the meaning of the words of Allah:

فَقَدْ جَاءَ أَشْرَاطُهَا

“Now indeed the tokens of it have (already) come...”
(Surah Muhammad 47:18)¹

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ
وَذُكِرَ فِيهَا الْقِتَالُ ۚ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ
إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَأُولَٰئِكَ هُمُ ﴿٢٠﴾

طَاعَةً وَقَوْلٍ مَّعْرُوفٍ ۚ فَإِذَا عَزَمَ الْأَمْرَ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ
خَيْرًا لَهُمْ ﴿٢١﴾

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا
أَرْحَامَكُمْ ﴿٢٢﴾

20- And those, who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

21- Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

22- But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!

¹ Biharul Anwar, Vol. 6, Pg. 306; Tafsir Safi, Vol. 6, Pg. 475; Nurus Thaqlayn, Vol. 5, Pg. 34; Tafsir Burhan, Vol. 7, Pg. 211.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنزِلَتْ سُورَةٌ
 مُخَكَّمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ

﴿ ٢٠ ﴾

“And those, who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!” (Surah Muhammad 47:20)

So, they are hypocrites.

فَإِذَا عَزَمَ الْأَمْرُ

“...but when the affair becomes settled...” (Surah Muhammad 47:21)

That is: Battle.

فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِنْ
 تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

“...then if they remain true to Allah it would certainly be better for them. But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!” (Surah Muhammad 47:21-22)

The above verses are revealed about Bani Umayyah.¹

Abu Abbas Makki says that he heard Imam Muhammad Baqir (a) say: Umar saw Imam Ali (a) and said: You say that the verse:

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

“Which of you is afflicted with madness.” (Surah Qalam 68:6)

...is revealed about me and my friend, Abu Bakr?

Imam Ali (a) said: Shall I not mention the verse that is revealed about Bani Umayyah? Then he recited the following verse:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!” (Surah Muhammad 47:22)

Umar said: Bani Umayyah are more kind to the relatives than you, but you are inimical to Bani Umayyah, Bani Adi and Bani Teem.²

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

¹ Al-Kafi, Vol. 8, Pg. 339; Tafsir Safi, Vol. 6, Pg. 479.

² Biharul Anwar, Vol. 30, Pg. 161; Tafsir Burhan, Vol. 7, Pg. 216; Nurus Thaqlayn, Vol. 5, Pg. 40.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ
الْأَمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
﴿٢٧﴾

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ
أَعْمَالَهُمْ ﴿٢٨﴾

25- Surely (as for) those, who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.

26- That is because they say to those, who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

27- But how will it be when the angels cause them to die smiting their backs.

28- That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

Imam Ja'far Sadiq (a) said regarding the verse:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَيَّ أَدْبَارِهِمْ

“Surely (as for) those, who return on their backs...”
(Surah Muhammad 47:25)

That is: The retracted from their faith due to their leaving the Wilayat of Amirul Momineen Ali (a).

الشَّيْطَانُ

“...the Shaitan...” (Surah Muhammad 47:25)

That is: So and so.

سَوَّلَ لَهُمْ

...has made it a light matter to them...” (Surah Muhammad 47:25)

That is: Bani so and so and Bani so and so and Bani Umayyah.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ

“That is because they say to those, who hate what Allah has revealed...” (Surah Muhammad 47:26)

It is what the Almighty Allah has made obligatory on the people from the Wilayat of Amirul Momineen (a).

سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

“We will obey you in some of the affairs...” (Surah Muhammad 47:26)

It is revealed about Abu Bakr and Umar as they said to Bani Umayyah: Did you not pledge to us that the Caliphate would be ours after the Holy Prophet (s) and that we will not give the

Khums to Bani Hashim and if we gave Khums to them they would become needless?

Bani Umayyah said: We are loyal to our pledge and we obey you and we won't allow Khums to reach Bani Hashim and the Almighty Allah has revealed to His Prophet:

أَمْ أُبْرَمُوا أَمْرًا فَإِنَّا مُبْرَمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ ۖ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

“Or have they settled an affair (a dishonest plot)? Then surely We are the settlers. Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers [who are angels and scribes of scrolls of deeds] with them write down [their deeds and secrets].” (Surah Zukhruf 43:79-80)¹

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

“Surely (as for) those, who return on their backs after that guidance has become manifest to them...” (Surah Muhammad 47:25)

This verse is revealed about those, who violated the pledge and oath of God regarding Amirul Momineen (a).

الشَّيْطَانُ سَوَّلَ لَهُمْ

“...the Shaitan has made it a light matter to them...” (Surah Muhammad 47:25)

¹ Tafsir Safi, Vol. 6, Pg. 481; Nurus Thaqlayn, Vol. 5, Pg. 41; Tafsir Burhan, Vol. 7, Pg. 218.

That is: The Shaitan made their evil fair-seeming to them; Shaitan in this verse implies so and so caliph.

﴿ ٢٥ ﴾ وَأَمَلَىٰ لَهُمْ

“...and he gives them respite.” (Surah Muhammad 47:25)

That is: He widens their hope for them implying that what Muhammad has said is nothing.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ

“That is because they say to those, who hate what Allah has revealed...” (Surah Muhammad 47:26)

The above verse is revealed about Amirul Momineen (a).

سَنُطِيعُكُمْ فِي بَعْضِ الْاَمْرِ

“We will obey you in some of the affairs...” (Surah Muhammad 47:26)

That is: We would not allow Khums funds for Bani Hashim.

﴿ ٢٦ ﴾ وَاللّٰهُ يَعْلَمُ اِسْرَارَهُمْ

“...and Allah knows their secrets.” (Surah Muhammad 47:26)

The Almighty Allah said:

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

﴿ ٢٧ ﴾

“But how will it be when the angels cause them to die smiting their backs.” (Surah Muhammad 47:27)

Because they violated their oath and pledge and oppressed Ahle Bayt (a) and even though the Messenger of Allah (s) had unequivocally declared the Wilayat of Ali (a) they did not accept. So, when they die, the angels would take them towards Hell fire while thrashing their backs and faces.

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ

“That is because they follow what is displeasing to Allah...” (Surah Muhammad 47:28)

That is: Friendship of so and so and so and so, who oppressed Amirul Momineen (a).

فَأَحْبَطَ أَعْمَالَهُمْ ﴿ ٢٨ ﴾

“...therefore He has made null their deeds.” (Surah Muhammad 47:28)

That is: All good deed they perform would be invalid.¹

¹ Tafsir Burhan, Vol. 7, Pg. 219.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَاهُمْ



32- Surely those, who disbelieve and turn away from Allah's way and oppose the Apostle after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ

“Surely those, who disbelieve and turn away from Allah's way...” (Surah Muhammad 47:32)

‘Allah's way’ implies Amirul Momineen (a).

وَشَاقُّوا الرَّسُولَ

“...and oppose the Apostle...” (Surah Muhammad 47:32)

That is: They cut off from the Ahle Bayt of the Prophet after his passing away, inspite of the fact that the Prophet had taken their pledge, which was that the Caliphate, Imamate and successorship would remain with Amirul Momineen (a) and after him with his infallible descendants. The hypocrites broke this pledge and deprived Ahle Bayt (a).¹

¹ Tafsir Burhan, Vol. 7, Pg. 222; Tafsir Safi, Vol. 6, Pg. 483; Nurur Thaqlayn, Vol. 5, Pg. 45.

فَلَا تَهْتُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَم
أَعْمَالَكُمْ ﴿٣٥﴾

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوًى ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ
وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

إِنْ يَسْأَلْكُمْ لَهَا فَيُحْفِكُمْ تَبَخَّلُوا وَبُخْلُوا ضَاعَافَكُمْ ﴿٣٧﴾

35- And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

36- The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

37- If He should ask you for it and urge you, you will be miserly, and He will bring forth your malice.

فَلَا تَهْتُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ
يَتَرَكَم أَعْمَالَكُمْ ﴿٣٥﴾

“And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.” (Surah Muhammad 47:35)

That is: Nothing would be decreased from your deeds.

وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٦﴾ إِنَّ يَسْأَلُكُمْوهَا فَيُخْفِكُمْ
تَبْخَلُوا

“...and will not ask of you your possessions. If He should ask you for it and urge you, you will be miserly...” (Surah Muhammad 47:36-37)

That is: You act miserly if they see some of your possessions and ask something from it.

وَيُخْرِجُ أَضْغَانَكُمْ ﴿٣٧﴾

“...and He will bring forth your malice.” (Surah Muhammad 47:37)

The malice that you harbor.

هَآ أَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ
يَبْخَلُ ۗ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ ۗ وَاللَّهُ الْعَزِيزُ وَأَنْتُمْ
الْفُقَرَاءُ ۗ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ
﴿٣٨﴾

38- Behold, you are those, who are called upon to spend in Allah's way, but among you are those, who are miserly, and whoever is miserly is miserly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

هَا أَنْتُمْ هَؤُلَاءِ

“Behold, you are those...” (Surah Muhammad 47:38)

It can either mean you or they.

تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ ۗ وَمَنْ
يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۗ وَأَنْتُمْ الْفُقَرَاءُ ۗ
وَإِنْ تَتَوَلَّوْا

“...who are called upon to spend in Allah’s way, but among you are those, who are miserly, and whoever is miserly is miserly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back...” (Surah Muhammad 47:38)

That is: From the Wilayat of Amirul Momineen (a).

يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ

“...He will bring in your place another people...” (Surah Muhammad 47:38)

He would make them enter the matter of faith, which is the very same Wilayat of Amirul Momineen (a).

ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾

“...then they will not be like you.” (Surah Muhammad 47:38)

That is: In your enmity, opposition and oppression against Aale Muhammad (a).¹

Yaqub bin Qays narrates that Imam Ja'far Sadiq (a) said: O son of Qays, the verse:

وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ



“...and if you turn back He will bring in your place another people, then they will not be like you.” (Surah Muhammad 47:38)

...implies the children of the freed slaves.²

¹ *Tafsir Safi*, Vol. 6, Pg. 485; *Tafsir Burhan*, Vol. 7, Pg. 223.

² *Biharul Anwar*, Vol. 64, Pg. 174; *Nurus Thaqlayn*, Vol. 5, Pg. 46.

Exegesis of Surah Fath

48- Surah Fath (The Victory) was revealed in Medina and it comprises of 29 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

لِيَعْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِمَا نِعَمْتُهُ عَلَيْكَ

﴿٢﴾ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

1- Surely We have given to you a clear victory.

2- That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way.

Treaty of Hudaibiyah

It is narrated from Imam Ja'far Sadiq (a) in the exegesis of the following verse:

﴿١﴾ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

“Surely We have given to you a clear victory...”¹

...that this Surah was revealed and the great victory is that the Almighty Allah commanded the Holy Prophet (s) in dream to enter the Masjidul Haraam with Muslims, perform the Tawaf and shave their heads. The Holy Prophet (s) narrated his dream to the companions and told them to come with him till they

¹ Surah Fath 48:1

reached Zil Halifah. They had brought with them camels of sacrifice. The Holy Prophet (s) had taken 63 camels and at the time of putting on the Ihram, he marked each of them for sacrifice. And all of them tied the Ihram for Umrah from Masjid Shajarah and set out reciting the Thalbiya. And one, who had brought an animal of sacrifice set out with it. Some animals were naked and some were covered with horse cloth. When Quraish learnt about it, they secretly sent Khalid bin Walid with 200 riders to stop the Holy Prophet (s) to lie in ambush and attack them on the first opportunity. He followed the Holy Prophet (s) through the mountains. On the way when it was time for prayer, Bilal recited the Azan and the Prophet prayed with the people. Khalid decided to attack at this time, because he knew that Muslims never discontinued their prayers half-way and that it was the most precious thing of their lives. But his plans were thwarted by Jibraeel, who instructed the Holy Prophet (s) to perform the prayer of fear:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ

“And when you are among them and keep up the prayer for them...”¹

So the Holy Prophet (s) acted according to that command and the idolaters were not able to attack. Thus, on the following day, the Prophet camped at Hudaibiyah, which is near the Holy Sanctuary; and the Prophet on the way invited the desert Arabs to join Jihad and they continued to decline saying: “Muhammad and his companions want to enter the Holy Sanctuary although Quraish went to their town, fought with them and killed them. Now Muhammad and his followers will not return to Medina alive. When the Holy Prophet (s) camped at Hudaibiyah, the Quraish set out from Mecca after swearing by Laat and Uzza that they will not allow Muhammad and his companions to enter

¹ Surah Nisa 4:102

their town as long as they were alive. The Prophet sent an envoy to them saying that he has not come to fight them; and that he only wants to perform the Umrah and sacrifice the animals and that he will leave their meat for them and go back. They sent Urwah bin Masud, an intelligent man to the Prophet, who said that it was very difficult and almost impossible for the Prophet to enter the Haram and said: O Muhammad, all the men, women and children, young and old are camping outside Mecca and have sworn that as long as they are alive, they will not allow you to enter the Haram. Do you want to cast your people to perdition? The Holy Prophet (s) said: "I have not come to fight them. I want to perform pilgrimage rituals. I will also leave the sacrificial meat for you and go back to Medina." Urwah said: "By Allah, I have never seen anyone being stopped for having such an intention." Then he went to Quraish and conveyed the Prophet's message. They said: "By Allah, if Muhammad enters Mecca and Arabs come to know about it, we would be degraded and Arabs will be emboldened against us. Then they sent Hafasa bin Ahnaf and Suhail bin Amr. When Prophet saw them, he said: "It's a pity that battles have made the Quraish useless and weak. Why don't they leave me for the Arabs so that if I am truthful, I will be victorious with respect and honor and the rulership of Quraish will be on Arabs. And if I am a liar, refuge of Allah, the wolves of Arabs and bandits will remove my harm from Quraish. I will definitely accept whatever the Quraish wants from me if there is no displeasure of Allah. "Thus when those two came to the Prophet, they said: "You go back this year. So that we may see how your matter progresses, because Arabs have come to know that you have come to Mecca. If you enter forcibly, they will think that we are cowards and they will be emboldened against us. Next year, in the same month, for three days, we will vacate the Holy Kaaba for you so that you may perform your sacrifices and go back. The Holy Prophet (s) accepted this proposal. They said: "There is also doubt that whoever from us goes to you, you must return him to us and if anyone from you joins us, we would not be obliged to return him to you. The Messenger of Allah (s) said: "If anyone of us joins

you, I am aloof from him and we don't need him. But the condition is that Muslims should remain free in Mecca and no one should harass them in expression of their faith and they must not be compelled to disbelief. They accepted this condition even though companions of Prophet were not prepared to accept that and more than all, Umar was opposed to it. He came to the Prophet and said: "O Messenger of Allah (s), are we not on the right?" "Yes, we are." "Then why should we accept such humiliation?" The Holy Prophet (s) said: "The Almighty Allah has promised victory to me and He never goes back on His words." Umar said: "If 40 men had supported me, I would have rebelled against Muhammad." Suhail and Hafas returned to Quraish and conveyed the good news. Umar began to argue with the Prophet, "Did you not say that we will enter the Masjidul Haram and shave our heads?" The Holy Prophet (s) said: "I didn't say that it will occur this year. I had said that the Almighty Allah has promised me that I will conquer Mecca and perform the pilgrimage rituals and shave my head. When other hypocrites began murmuring among themselves, the Prophet said, "If you don't like the treaty, you should go and fight the Quraish." So they went to Quraish who were ready to fight, but when they launched an attack, the companions fled from there in humiliation and passed by the Holy Prophet (s) who smiled and told Imam Ali (a): "O Ali, pull out your sword and 'welcome' Quraish." When Imam Ali (a) took out the sword and moved towards Quraish they returned saying: "O Ali, is Muhammad regretful for making peace with us?" "No, he is firm on his agreement." At last, the companions came back to the Messenger of Allah (s) and excused themselves. The Holy Prophet (s) said: "Perhaps you think that I don't recognize you."¹

The rest of the report of Ali bin Ibrahim is as follows:

¹ The author says: The Prophet spoke in this sharp tone with Umar when he criticized that the Prophet has gone back on his words. Ibne Abil Hadid has by this derived that Umar ran away from Battle of Uhad also.

Hafas and Suhail on the part of Quraish reported that the Prophet agreed to a truce with them on condition that Muslims might profess Islam at Mecca free from molestation and the envoys were sent back to conclude the treaty. The Prophet called Ali and ordered him to write the articles. He accordingly began by writing, In the name of Allah, the Beneficent, the Merciful, Suhail observed, "Write as our ancestors did: In Your name O Allah." "Do so," replied the Prophet, "for that also contains the divine name." Ali then proceeded: "This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (s) and the chiefs of the Quraish." Suhail again interrupted, saying, "If we had acknowledged you to be a Prophet, we had not waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?" The Prophet replied, "I am the Messenger of Allah (s), although you deny it;" then addressing Ali he said, "Obliterate that expression, and substitute Muhammad bin Abdullah." Ali replied, "I will never destroy your title as Prophet. He therefore did it himself with his own blessed hand." Amirul Momineen (a) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten years, during which there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored. Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced annoyed or persecuted on account of his religion. Furthermore, the Prophet and his companions shall return this year, yet may come the next year and remain three days at Mecca but shall not enter the city armed, except with such weapons as travelers require, and swords shall not be drawn during their stay. This

treaty was witnessed by Ali bin Abi Talib and the Muhajireen and Ansars.

The Prophet afterwards said to Ali, "You refused to expunge my name, but verily, you will be obliged yourself to yield in a similar instance to their children; which came to pass when Ali concluded a treaty with Muawiyah at Siffeen, where his title of Amirul Momineen (a) was denied him. Two copies of the treaty with the Quraish were written, one of which was kept by each of the contracting parties. After this truce, the tribe of Khaza formed a league with the Prophet, and the Bani Bakr with the Quraish.

The Prophet now ordered his companions to slaughter their sacrifices, and shave their heads, but they refused, saying: "How can we do so inasmuch as we have not performed the circuits round the Kaaba nor run the courses between Safa and Marwah?" The prophet was sad at this refusal and mentioned the matter to his wife, Umme Salma. That mother of believers advised him to sacrifice his own camels and shave his own head assuring him that the Muslims would follow his example. The sacrifices were then offered although with doubts and heavy hearts.

The Prophet then exclaimed, God be merciful to those that shave their heads. Some who had not brought camels to sacrifice, besought him to implore mercy for the faulty, which he did, saying, God be merciful to those that shave their heads and to those that err. When the ceremonies were concluded, the Prophet and his people started for Medina. At Tanaeem where the Prophet encamped under a tree those that had opposed his truce with the Quraish, came humbly to confess their faults, and begged the Prophet to implore forgiveness for them.

At that moment Jibraeel descended and brought the verses of Rizwan:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾
 لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ
 وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا
 ﴿٣﴾

“In the name of Allah, the Beneficent, the Merciful. Surely We have given to you a clear victory, that Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way, and that Allah might help you with a mighty help.” (Surah Fath 48:1-3)⁽¹⁾⁽²⁾

Umar bin Yazid Biyah Sabiri says that Imam Ja’far Sadiq (a) was asked regarding the verse:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

“That Allah may forgive your community their past faults...” (Surah Fath 48:2)

...that what it means?

He replied: He had not sinned and not even intended to commit sin, but the Almighty Allah would apply the sins of his Shia to him and then forgive them.³

¹ Surah Fath 48:1-3

² *Biharul Anwar*, Vol. 20, Pg. 347; *Tafsir Safi*, Vol. 6, Pg. 489; *Nurus Thaqlayn*, Vol. 5, Pg. 50; *Tafsir Burhan*, Vol. 7, Pg. 228.

³ *Biharul Anwar*, Vol. 17, Pg. 76; *Tafsir Safi*, Vol. 6, Pg. 494; *Tafsir Burhan*, Vol. 7, Pg. 235; *Nurus Thaqlayn*, Vol. 5, Pg. 54.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿٤﴾

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا
عَظِيمًا ﴿٥﴾

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ
بِاللَّهِ ظَنَّ السَّوْءَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَأَعَدَّ لَهُمْ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا ﴿٦﴾

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
﴿٩﴾

4- He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith— and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise—

5- That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah.

6- And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

7- And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

8- Surely We have sent you as a witness and as a bearer of good news and as a warner.

9- That you may believe in Allah and His Apostle and may aid him and revere him; and (that) you may declare His glory, morning and evening.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا
مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ

“He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith - and Allah's are the hosts of the heavens and the earth...”
(Surah Fath 48:4)

Those, who did not oppose the Messenger of Allah (s) and also did not resist the armistice.

Then He said:

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ
 فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
 وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۖ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

“That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah; and (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn...”
 (Surah Fath 48:5-6)

They were of those, who opposed peace and blamed the Messenger of Allah (s).

وَعَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ
 مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ
 عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

“...and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort. And Allah’s are the hosts of the heavens and the earth; and Allah is Mighty, Wise. Surely We have sent you (to the people) as a witness and as a bearer of good news and as a warner.” (Surah Fath 48:6-8)

After that He says with reference to the companions of His Eminence:

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

“That you may believe in Allah and His Apostle and may aid him and revere him...” (Surah Fath 48:9)

Then the Almighty Allah has referred to Himself, saying:

وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

“...and (that) you may declare His glory, morning and evening.” (Surah Fath 48:9)

...which is conjunction upon the words:

لَتُؤْمِنُوا بِاللَّهِ

“That you may believe in Allah...” (Surah Fath 48:9)

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ
فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا
فَأَسْتَغْفِرُ لَنَا ۗ يَقُولُونَ بِالسَّتِيهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ
فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ
نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
وَرِئِينَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا بُورًا
﴿١٢﴾

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾
وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ ۗ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٤﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَعَانِمَ لِتَأْخُذُوهَا ذَرُونَا
نَتَّبِعْكُمْ ۗ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُلْ لَنْ تَتَّبِعُونَا
كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۗ فَسَيَقُولُونَ بَلْ نَحْنُدُونَنَا ۗ بَلْ
كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ
تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۗ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۗ
وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى
الْمَرْبِضِ حَرْجٌ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۗ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا
فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ
النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا
﴿٢٠﴾

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلِيًّا
كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

10- Surely those, who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.

11- Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do.

12- Nay, you rather thought that the Apostle and the believers would not return to their families ever, and that was made fair-seeming to your hearts and you

thought an evil thought and you were a people doomed to perish.

13- And whoever does not believe in Allah and His Apostle, then surely We have prepared burning fire for the unbelievers.

14- And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

15- Those, who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay, you are jealous of us. Nay, they do not understand but a little.

16- Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

17- There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

18- Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory.

19- And many acquisitions, which they will take; and Allah is Mighty, Wise.

20- Allah promised you many acquisitions, which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

21- And others, which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.

It was revealed during the allegiance of Rizwan:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree...” (Surah Fath 48:18)

And it laid the condition that after this they would never deny any action that the Messenger of Allah (s) takes and they would not oppose him whatever he orders them and Allah, the Mighty and Sublime said after the revelation of the verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۗ
فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ
عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

“Surely those, who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.” (Surah Fath 48:10)

The Almighty Allah became pleased with them only if they would fulfill His oath and pledge and indeed, the first part of the verse of allegiance was revealed first and then was revealed the verse of condition.¹

After that He has mentioned the Bedouins, who opposed the Messenger of Allah (s) and said:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا
فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِالسِّنْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ
فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ
نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ
لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرُئِينَا ذَلِكَ فِي
قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

“Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do.” Nay, you rather thought that the Apostle and the believers would not return to their families ever, and that was made fair seeming to your hearts and you thought an evil thought and you were a people doomed to perish.” (Surah Fath 48:11-12)

That is: You are evil people, who pulled themselves aside in Hudaibiyah.

¹ Biharul Anwar, Vol. 20, Pg. 354; Tafsir Safi, Vol. 6, Pg. 498; Tafsir Burhan, Vol. 7, Pg. 238.

When the Messenger of Allah (s) returned to Medina from Hudaibiyah, the Battle of Khyber took place. The opponents sought the permission of the Prophet to accompany him. Allah, the Mighty and Sublime said:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۗ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۗ قُلْ لَن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۗ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

“Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay, you are jealous of us. Nay, they do not understand but a little.” (Surah Fath 48:15)

Then He said:

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمِ آبَائِهِمْ لِيَقْتُلُوهُمْ ۗ قُلْ يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۗ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

“Say to those of the dwellers of the desert who were left behind (stayed back): You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will

grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.”
(Surah Fath 48:16)

After that the Almighty Allah gave the permission for Jihad and said:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۖ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow...”
(Surah Fath 48:17)

Then He said:

وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

“...and whoever turns back, He will punish him with a painful punishment.” (Surah Fath 48:17)

Then He said:

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ

“Allah promised you many acquisitions, which you will take, then He hastened on this one for you and held back the hands of men from you...” (Surah Fath 48:20)

That is: The victory of Khyber.

وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ

“...and that it may be a sign for the believers...” (Surah Fath 48:20)

Then He said:

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

“And others, which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.” (Surah Fath 48:21)

And He gave you (promise of) other booties, which you were unable to achieve so far; whereas the power of the Almighty Allah surrounds it and Allah has power over all things.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا
أَنْ يَبْلُغَ حِلَّهُ ۗ وَلَوْلَا رِجَالُ مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٌ لَّمْ
تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيَّتِكُمْ مِنْهُمْ مَعْرَةٌ بَعْضُهُمْ لِبَعْضٍ لَّيْدِجِلٌ

اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا ﴿٢٥﴾

24- *And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.*

25- *It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge— so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those, who disbelieved from among them with a painful punishment.*

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

“And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them...” (Surah Fath 48:24)

That is: After you decided to visit the Holy Kaaba from Medina, the Quraish sued for peace after having fought you in Medina and before you proposed peace.¹

¹ *Tafsir Safi*, Vol. 6, Pg. 503; *Tafsir Burhan*, Vol. 7, Pg. 240.

After that the Almighty Allah informs His Prophet about the reason for peace treaty and what was permitted for His Eminence:

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ
مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۖ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ

“It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women...” (Surah Fath 48:25)

That is: Mecca.

لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيكُم مِّنْهُمْ مَّعْرَةٌ بِغَيْرِ عِلْمٍ

“...whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge...” (Surah Fath 48:25)

After that the Almighty Allah has mentioned the reason for peace treaty to His Prophet that since believing women and men were present in Mecca, if peace treaty is not signed, in the instance of battle the Quraish would slay them all. But when the peace treaty was signed these believers became secure and their Islam also became apparent. In the same way, he said that this peace treaty was better than gaining dominance on the Quraish through violence.¹

Then He said:

¹ *Tafsir Safi*, Vol. 6, Pg. 505; *Nurus Thaqlayn*, Vol. 5, Pg. 65; *Tafsir Burhan*, Vol. 7, Pg. 240.

﴿٢٥﴾ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“...had they been widely separated one from another, We would surely have punished those, who disbelieved from among them with a painful punishment.” (Surah Fath 48:25)

That is: The believer women and men, who stayed in Mecca; that is: If the believers were separate from disbelievers and they had gone away after being from among them:

﴿٢٥﴾ لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“...We would surely have punished those, who disbelieved from among them with a painful punishment.” (Surah Fath 48:25)¹

Why Ali (a) did not confront all his enemies?

There is a traditional report that a man asked Imam Ja'far Sadiq (a): Was Amirul Momineen (a) not strong in the religion of God?

Yes, he replied.

That man said: Then how the hypocrites overpowered His Eminence and the Imam did not prevent or deflected them?

Imam (a) replied: A verse of the holy Quran was an obstacle for him.

Which verse, he asked.

Imam Ja'far Sadiq (a) recited the following verse:

¹ *Tafsir Safi*, Vol. 6, Pg. 505.

﴿ ٢٥ ﴾ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“...had they been widely separated one from another, We would surely have punished those, who disbelieved from among them with a painful punishment.” (Surah Fath 48:25)

It was because the Almighty Allah basically kept believers as trusts with the disbelievers and hypocrites. Amirul Momineen (a) did not slay all disbelievers and hypocrites as they had the seeds of believers present in their loins, who had not yet emerged. In the same way, the holy being of His Eminence, the Master of the Age (may our souls be sacrificed on him) would not stage an uprising till all believers present in the loins of disbelievers do not emerge. When all of them have emerged, His Eminence would reappear and slay all the disbelievers.¹

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذْ شَاءَ اللَّهُ آمِنِينَ مُخَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

26- When those, who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the

¹ Biharul Anwar, Vol. 29, Pg. 428; Tafsir Safi, Vol. 6, Pg. 505; Nurul Thaqlayn, Vol. 5, Pg. 70; Tafsir Burhan, Vol. 7, Pg. 242.

word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

27- Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ

“When those, who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance...” (Surah Fath 48:26)

That is: When Quraish and Suhail bin Amr said to the Messenger of Allah (s): We don't recognize *beneficent* and *merciful* (Rahman and Raheem), and they said that we regarded you as the Messenger of Allah, we would not have opposed you; so you must write: Muhammad bin Abdullah.

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا



“...but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.” (Surah Fath 48:26)

...and the clarification of the dream of the Prophet was revealed.¹

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا ﴿٢٧﴾

“Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.” (Surah Fath 48:27)

That is: The victory of Khyber, because when the Messenger of Allah (s) returned from Hudaibiyyah the Battle of Khyber took place.²

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ ۗ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۗ
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي

¹ Tafsir Burhan, Vol. 7, Pg. 242.

² Tafsir Burhan, Vol. 7, Pg. 245.

التَّوْرَةَ ۖ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ
فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ
اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

﴿٢٩﴾

28- He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

29- Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ

“He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions...” (Surah Fath 48:28)

‘True religion’ implies the Imam, whom the Almighty Allah would make apparent and who would fill up the earth with

justice and equity like it would have been fraught with injustice and oppression and what we mentioned so far is the interpretation after revelation,¹ inspite of the fact that the Almighty Allah has mentioned the attributes of the Prophet and his believer companions in Taurat and Injeel.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ

“Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves...” (Surah Fath 48:29)

That is: They would slay the disbelievers and are severe upon them, but among themselves they are absolutely kind-hearted and gentle.²

¹ *Tafsir Safi*, Vol. 6, Pg. 508; *Nurus Thaqlayn*, Vol. 5, Pg. 76; *Tafsir Burhan*, Vol. 7, Pg. 246.

² *Tafsir Burhan*, Vol. 7, Pg. 247.

Exegesis of Surah Hujurat

49- Surah Hujurat (The Chambers) was revealed in Medina and it comprises of 18 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا
اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ
وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾

إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ
اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٥﴾

1- O you who believe, be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.

2- O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loud to him as

you speak loud to one another, lest your deeds became null while you do not perceive.

3- Surely those, who lower their voices before Allah's Apostle are they, whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

4- (As for) those, who call out to you from behind the private chambers, surely most of them do not understand.

5- And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

“O you who believe, be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.” (Surah Hujurat 49:1)

This verse is revealed about Bani Tamim when they came to the Messenger of Allah (s), they stood before his chamber and called out his name aloud: O Muhammad, come here! And when the Messenger of Allah (s) came out they walked in front of him and when they spoke they raised their voice above that of the Prophet and said: O Muhammad! O Muhammad! What do you say regarding this and that? And they spoke to the Prophet like they spoke to each other. So the Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ

“O you who believe, be not forward in the presence of Allah and His Apostle...” (Surah Hujurat 49:1)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ

“O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive. Surely those, who lower their voices before Allah’s Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward. (As for) those, who call out to you from behind the private chambers...” (Surah Hujurat 49:2-4)

...and they were Bani Tamim people.²

أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

“...surely most of them do not understand.” (Surah Hujurat 49:4)

¹ *Tafsir Safi*, Vol. 6, Pg. 514; *Tafsir Burhan*, Vol. 7, Pg. 252; *Nurus Thaqlayn*, Vol. 5, Pg. 80.

² *Biharul Anwar*, Vol. 17, Pg. 28.

Then He said:

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٥﴾

“And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.” (Surah Hujurat 49:5)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا
بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

6- *O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.*

Allegations against Mariya Qibtiya

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.” (Surah Hujurat 49:6)

The above verse is revealed about Mariya Qibtiya, mother of Ibrahim, son of the Messenger of Allah (s). It is narrated from Amirul Momineen (a) and Imam Ja'far Sadiq (a) that when Ibrahim died, the Holy Prophet (s) was very aggrieved. Ayesha

said to the Prophet: “Why are you so much aggrieved on him. He was a son of Jarih the Copt, who used to visit Mariya in Medina.

The Messenger of Allah (s) was infuriated and he summoned Amirul Momineen (a) and told him to cut off the head of Jarih. Amirul Momineen (a) took up the sword and said: “May my parents be sacrificed on you, O Allah’s Messenger, you are sending me on an errand; shall I perform it immediately like a heated rod enters the camel fur or I shall think on this for sometime so that the facts are known to me?” The Holy Prophet (s) said: “Think upon it and don’t make haste in this matter.” Amirul Momineen (a) set out in Jarih’s direction. It is mentioned in one report that Jarih was in an orchard. Amirul Momineen (a) knocked at the door. Jarih came to open the door, but he saw from the hole that Ali was in red fury and carrying a naked sword. So he did not open the door, Amirul Momineen (a) scaled the wall of the orchard. Jarih fled from there and Ali followed in pursuit. When he saw that Ali was going to catch him, he climbed a date tree; but when Imam Ali (a) reached there, Jarih fell down from the tree in fear and his genitals were exposed. Ali’s glance automatically fell there and he saw that he was neither a male nor a female. According to another narration, he went to Ibrahim’s house and climbed the attic from window. When he saw Amirul Momineen (a) he ran away and jumped down climbed a tree. When Ali (a) reached the tree, he said: “Come down, Jarih.” Jarih said: “O Ali, fear God and don’t be suspicious about my fidelity, because I am castrated.” Then he exposed himself and Ali (a) saw that he was in fact as he claimed. So Ali (a) brought him to the Prophet, who told him to explain how all this happened. He explained: “It is customary among the Copts that the servant who goes into their houses is castrated, and since Copts don’t like non-Copts, Mariya’s father sent me as her servant to remain with her as a companion.” The Holy Prophet (s) said: “I thank the God, Who keeps away all evils from us and Who exposes the lies of the liars.” At that juncture, the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”¹

Thus, the Almighty Allah revealed the verses of Qazaf (accusing a chaste person of immorality).²

It is narrated that Abdullah bin Bukair asked Imam Ja’far Sadiq (a): “May I be sacrificed for you, did the Messenger of Allah (s) at anytime order the killing of Jarir? Did he know that he was wrongly blamed for it or not? And the Almighty Allah only to prove this had saved him from the sword of Amirul Momineen (a). The Imam said: The Messenger of Allah (s) knew that it was an allegation, but he commanded thus due to some exigency; if he had ordered it seriously, Amirul Momineen (a) would not have returned without killing him. But he only commanded thus so that when Ayesha comes to know that an innocent person is being killed she would repent from her sins, but Ayesha did not recant, and didn’t find the killing of an innocent Muslim disagreeable.³

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ
لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ

¹ Surah Hujurat 49:6

² *Biharul Anwar*, Vol. 22, Pg. 153; *Nurus Thaqlayn*, Vol. 5, Pg. 81; *Tafsir Burhan*, Vol. 7, Pg. 254.

³ *Biharul Anwar*, Vol. 22, Pg. 154; *Tafsir Burhan*, Vol. 7, Pg. 255; *Nurus Thaqlayn*, Vol. 5, Pg. 81.

إِيَّكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّٰشِدُونَ



7- And know that among you is Allah's Apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.

Imam Ja'far Sadiq (a) said regarding the captioned verse:

حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

"...but Allah has endeared the faith to you and has made it seemly in your hearts..." (Surah Hujurat 49:7)

That is: Amirul Momineen (a).

وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ

"...and He has made hateful to you unbelief and transgression and disobedience..." (Surah Hujurat 49:7)

That is: The first, second and third Caliph.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ

اللَّهُ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

9- And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those, who act equitably.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ
إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those, who act equitably.” (Surah Hujurat 49:9)

Indeed, he is the sword against the fellows of injustice and wrong interpretation (of Quran and traditions).

Hafas bin Ghiyas inquired from Imam (a) about the battles of Amirul Momineen (a), Imam Baqir (a) said: Allah sent the Prophet Muhammad (s) and his family with five swords; three of which are unsheathed until wars are ceased. Wars will not cease unless the sun will rise from the west. When this will fall all people will become secure. On that day, “Its faith shall not profit a soul, which did not believe before, or earn good through its faith. (Holy Quran 6:158) The fourth sword is detained. The fifth is unsheathed; others unsheathe it and we judge in it.

The three unsheathed swords are as follows: One is unsheathed against the Arab polytheists. Allah the Glorified

says: Slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush. (Holy Quran 9:5) But if they repent - i.e. then believe - and keep up prayer and pay the poor-rate, they are your brethren in faith. (Holy Quran 9:11) These people are either killed or convert to Islam. Their fortunes are regarded as spoils. Their progenies are captives according to the practices of the Prophet (s). He captured, overlooked, and accepted atonement.

The second sword is against the Dhimmis. Allah the Praised says: And you shall speak to men - i.e. the Dhimmis - good words. (Holy Quran 2:83) This verse was repealed afterwards by Allah's saying: Fight those, who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His messenger have prohibited, nor follow the religion of truth, out of those, who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection. (Holy Quran 9:29)

Nothing will be accepted from the Dhimmis, who are enjoying the protection of the Islamic state, except the tribute otherwise, they are killed, their fortunes taken as spoils, and their progenies as captives. If they accept to pay the tribute, it will be prohibited to take them as captives and to seize their fortunes. In addition, it will be lawful to marry from them. For those, who declare war against us, it is lawful for us to capture them and seize their fortunes. In addition, it is prohibited to marry from them. Nothing will be accepted from them except converting to Islam, paying the tribute, or being fought to death. The third sword is against the non-Arab polytheists, like the Turks, Daylam and Khazar. In the beginning of the Surah, in which He mentions the affairs of the atheists, Allah says: If you encounter the disbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free - after capture - as a favor to them, with or without a ransom -between the Muslims and them - when the battle is over (Holy Quran 47:4). Nothing will be accepted from these people except being killed or converting to Islam. It is unlawful for us to marry

them as long as they are in state of war against us. The detained sword is against people of rebellion and interpretation. Allah says: If two parties among the believers start to fight each other, restore peace among them. If one party rebels, fight against the rebellious one until he surrenders to the command of Allah. (Holy Quran 49:9)

When this verse was revealed, the Prophet (s) said: One of you will fight for the interpretation of the Quran in the same way as I fought for its revelations.” As he was asked about that one, he (s) said: He is Ali Ibne Abi Talib (a).

Ammar Yasir said: I fought under this pennon thrice with the Prophet (s). This is the fourth. By Allah I swear, if they beat us to take us back to Hagar - a region - we will be sure that we are the right party and they are wrong.” With these people, Amirul Momineen Ali (a) followed the same practices that the Prophet (s) followed with the people of Mecca when he conquered it. He did not capture their families. The Prophet (s) said: He who closes his door and keep himself indoors will be safe. He who disarms himself will be safe.”

In the same way Amirul Momineen (a) instructed his army - after the victory in the battle of Jamal - not to capture anyone, kill a wounded, or chase any absconder. He who disarmed himself would be safe.

The unsheathed sword is that of retaliation. Allah the Glorified said: Capital punishment for the murder of a person: an eye for an eye...(Holy Quran 5:45) The custodians of the victim (the killed person) unsheathe this sword while the judge is ours. These were the swords with which Allah sent Muhammad (s). He who denies them or even one of them or anything of their narration or rulings will be reckoned as disbelieving in that, which Allah the Elevated revealed to His Prophet Muhammad (s).¹

¹ *Tahzibul Ahkaam*, Vol. 4, Pg. 115; *Wasailush Shia*, Vol. 15, Pg. 25; *Biharul Anwar*, Vol. 97, Pg. 16; *Khisaal*, Shaykh Saduq, Vol. 1, Pg.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا
 خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ
 وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ
 الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

﴿١١﴾

11- O you who believe, let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا
 خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

“O you who believe, let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they...” (Surah Hujurat 49:11)

This verse is revealed about Safiya binte Huyy bin Akhtab, wife of the Messenger of Allah (s); and its reason was that Ayesha and Hafasa used to harass and torment her and call her daughter of Jew!

274; *Al-Kafi*, Vol. 5, Pg. 11; *Tafsir Burhan*, Vol. 7, Pg. 259; *Nurus Thaqalayn*, Vol. 5, Pg. 84; *Tafsir Safi*, Vol. 6, Pg. 519.

She complained to the Prophet; His Eminence asked: Did you not reply to them?

How should I reply, O Messenger of Allah (s)?

He replied: You should say my ancestor was Harun, prophet of God and my uncle was Musa Kaleemullah and my husband is Muhammad, the Messenger of Allah (s); how can you ridicule me?

Safiya told them what the Prophet had mentioned, they said: The Messenger of Allah (s) taught you this. So, the Almighty Allah revealed the following verse regarding that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا
خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۗ
وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ
الْفُسُوقُ بَعْدَ الْإِيمَانِ

“O you who believe, let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith...” (Surah Hujurat 49:11)¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 89; Tafsir Burhan, Vol. 7, Pg. 261; Biharul Anwar, Vol. 22, Pg. 197 & Vol. 72, Pg. 144.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
 وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ
 عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13- O you men, surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
 وَقَبَائِلَ لِتَعَارَفُوا

“O you men, surely We have created you of a male and a female, and made you tribes and families that you may know each other...” (Surah Hujurat 49:13)

‘Shaoub’ implies non-Arab communities.

And ‘Qabail’ implies Arab tribes.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“...surely the most honorable of you with Allah is the one among you most careful (of his duty)...” (Surah Hujurat 49:13)

This verse is the refutation of those, who boast about their lineage.

The Messenger of Allah (s) said on the day of the conquest of Mecca: O people, through Islam the Almighty Allah destroyed the pride of Ignorance and boasting of lineage.

Arabism is not through the parents; on the contrary, it is a language; whoever speaks in that language is an Arab. Know that you are from the progeny of Adam and Adam was also created from clay¹ and the most honored among you is one, who is the most pious among you.²

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ
مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٤﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ
﴿١٥﴾

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

14- The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

15- The believers are only those, who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

¹ Biharul Anwar, Vol. 48, Pg. 305.

² Nurul Thaqlayn, Vol. 5, Pg. 96; Tafsir Safi, Vol. 6, Pg. 524.

16- Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

“The dwellers of the desert say: We believe. Say: You do not believe but say, We submit...” (Surah Hujurat 49:14)

That is: You embraced faith through use of force.

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

“...and faith has not yet entered into your hearts...” (Surah Hujurat 49:14)

لَا يَلْتَكُمُ مِنْ أَعْمَالِكُمْ شَيْئًا

“...He will not diminish aught of your deeds...” (Surah Hujurat 49:14)

That is: He would not reduce your deeds.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

“The believers are only those, who believe in Allah and His Apostle then they doubt not...” (Surah Hujurat 49:15)

That is: They won't complain.

وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

“...and struggle hard with their wealth and their lives in the way of Allah...” (Surah Hujurat 49:15)

The above verse was revealed about Amirul Momineen (a).¹

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

“Say: Do you apprise Allah of your religion...” (Surah Hujurat 49:16)

Do you teach your religion to the Almighty Allah?²

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۗ بَلِ
اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾

17- They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.

18- Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا

¹ Nurus Thaqalayn, Vol. 5, Pg. 103; Tafsir Burhan, Vol. 7, Pg. 275.

² Tafsir Burhan, Vol. 7, Pg. 276.

“They think that they lay you under an obligation by becoming Muslims.” (Surah Hujurat 49:17)

This verse is revealed about Ammar Yasir, who was busy in digging the trench when Uthman passed from there and keeping his sleeve at his nose he went away from there. When Ammar noticed his distaste, he recited the following Rajaz:

“One, who built a mosque and stayed there with genuflection (*Ruku*) and prostrations (*Sujood*) and one who passed by the dust, he went away from there in distaste cannot be same.”

When Uthman heard this, he turned and abused Ammar: “O son of a black woman. You are saying this about me?” Then he came to the Holy Prophet (s) and said: “We have not entered the fold of Islam to be abused by others.” The Holy Prophet (s) said: “If you don’t like Islam, I don’t care about your turning to infidelity, go wherever you like.” At that juncture, the Almighty Allah revealed the following verse:

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامُكُمْ بِاللَّهِ
يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

“They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.”¹

The reason of revelation of these verses as mentioned in their interpretation is that the Almighty Allah wanted to imply that your claim of having accepted the faith is false, and in fact you have not embraced Islam.

¹ Surah Hujurat 49:17-18

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

“Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.”¹

¹ Surah Hujurat 49:18; *Tafsir Safi*, Vol. 6, Pg. 428.

Exegesis of Surah Qaf

50- Surah Qaf was revealed in Mecca and it comprises of 45 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ق ۱ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ
عَجِيبٌ ﴿٢﴾

أَلَا إِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَلِكُمْ رَجْعٌ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ
﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَرَافَعْنَاهَا وَمَا لَهَا مِنْ
فُرُوجٍ ﴿٦﴾

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ
بَهِيجٍ ﴿٧﴾

1- Qaf. I swear by the glorious Quran (that Muhammad is the Apostle of Allah.)

2- Nay, they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing.

3- What! When we are dead and have become dust? That is a far (from probable) return.

4- We know indeed what the earth diminishes of them, and with Us is a writing that preserves.

5- Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.

6- Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?

7- And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds.

ق ۞ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

“Qaf. I swear by the glorious Quran (that Muhammad is the Apostle of Allah.)” (Surah Qaf 50:1)

Qaf is a mountain that surrounds the earth, behind which Yajuj and Majuj are located; on the basis of this, the meaning is taking an oath upon that great mountain.

بَلْ عَجِبُوا

“Nay! They wonder...” (Surah Qaf 50:2)

That is: The Quraish wonder.

أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

“...that there has come to them a warner from among themselves...” (Surah Qaf 50:2)

That is: The Messenger of Allah (s).

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَإِذَا مِتْنَا وَكُنَّا
تُرَابًا ۖ ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

“...so the unbelievers say: This is a wonderful thing: What! when we are dead and have become dust? That is a far (from probable) return.” (Surah Qaf 50:2-3)

The above verses were revealed about Ubayy bin Khalaf. Ubayy bin Khalaf said to Abu Jahl: Come to me so that I may astound you by the statements of Muhammad. Then he took a piece of a decomposed bone and powdered it. After that he said: O Muhammad, you believe that this bone would become alive again? At that point the Almighty Allah revealed the verse:

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ ﴿٥﴾

“Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.” (Surah Qaf 50:5)

That is: Different. After that He argues against them with the mention of a simile for resurrection:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا
مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

“Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps? And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,” (Surah Qaf 50:6-7)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۗ كَذَلِكَ الْخُرُوجُ ﴿١١﴾

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

9- And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped.

10- And the tall palm-trees having spadices closely set one above another.

11- A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.

12- (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood.

فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

“...then We cause to grow thereby gardens and the grain that is reaped.” (Surah Qaf 50:9)

Every grain is reaped.

وَالنَّخْلَ بَاسِقَاتٍ

“And the tall palm-trees...” (Surah Qaf 50:10)

That is: The date trees, which are tall.

لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

*“...having spadices closely set one above another.”
(Surah Qaf 50:10)*

That is: Some of them are intertwined with others.

رِزْقًا لِلْعِبَادِ ۗ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۚ كَذَلِكَ الْخُرُوجُ
﴿١١﴾

*“A sustenance for the servants, and We give life thereby to
a dead land; thus is the rising.” (Surah Qaf 50:11)*

This is the reply to their statement:

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

*“What! When we are dead and have become dust? That is
a far (from probable) return.” (Surah Qaf 50:3)*

So, the Almighty Allah said: As We send down water from the sky and grow crops from the earth, in the same way We would bring you out of the earth after death.¹

¹ Tafsir Burhan, Vol. 7, Pg. 280.

Allah, the Mighty and Sublime has mentioned what we explained regarding the destruction of the past nations and said:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ

“(Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass...” (Surah Qaf 50:12)

They were from those, who were destroyed since their males as well as females indulged in sodomy and lesbianism and Rass is a river in Azerbaijan.¹

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّعٍ ۗ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

أَفَعْيَيْنَا بِالْخَلْقِ الْأَوَّلِ ۗ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

14- And the dwellers of the grove and the people of Tuba; all rejected the apostles, so My threat came to pass.

15- Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.

¹ Biharul Anwar, Vol.14, Pg. 152.

16- And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ

“Were We then fatigued with the first creation?” (Surah Qaf 50:15)

That is: We were not tired due the first creation.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ
أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

“And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.” (Surah Qaf 50:16)

That is the jugular vein.¹

وَأَصْحَابُ الْأَيْكَةِ

“And the dwellers of the grove...” (Surah Qaf 50:14)

That is: People who lived in green forest.²

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَلِكُمْ مَا كُنْتُمْ مِنْهُ تُحِيدُوا
﴿١٩﴾

¹ Tafsir Burhan, Vol. 7, Pg. 285.

² Tafsir Safi, Vol. 6, Pg. 533.

19- *And the stupor of death will come in truth; that is what you were trying to escape.*

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

“And the stupor of death will come in truth...” (Surah Qaf 50:19)

This verse was (meant to be) revealed as follows:

“And the stupor of truth will come in truth...”¹

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

“...that is what you were trying to escape.” (Surah Qaf 50:19)

It was revealed for Zariq (first caliph).

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

21- *And every soul shall come, with it a driver and a witness.*

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

“And every soul shall come, with it a driver and a witness.” (Surah Qaf 50:21)

That it would testify against that; and ‘Saiq’ is one, who would drive it.

¹ *Tafsir Burhan*, Vol. 7, Pg. 291.

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

23- And his companions shall say: This is what is ready with me.

24- Do cast into hell every ungrateful, rebellious one.

وَقَالَ قَرِينُهُ

“And his companions shall say...” (Surah Qaf 50:23)

That is: His Shaitan; who is the very same Habtar (second caliph).

هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾

“This is what is ready with me.” (Surah Qaf 50:23)

This is his scroll of deeds, which is present with me.¹

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

“Do cast into hell every ungrateful, rebellious one,” (Surah Qaf 50:24)

This is an address to the Prophet and Ali (a).

And it is the statement of Imam Ja’far Sadiq (a) that he said: Ali (a) is the distributor of Paradise and Hell.²

¹ Tafsir Burhan, Vol. 7, Pg. 291.

² Nurus Thaqalayn, Vol. 5, Pg. 112; Tafsir Safi, Vol. 6, Pg. 538.

Imam Ali (a) said regarding the verse:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

“Do cast into hell every ungrateful, rebellious one,”
(Surah Qaf 50:24)

The Messenger of Allah (s) said: Indeed, when Allah, blessed and High gathers everyone at one place, you and I would be at the right side of the Arsh. After that Allah, blessed and High would address you and I: Throw into the ultimate fire of Hell all those, who were inimical to you and who falsified you.¹

The position of the Holy Prophet (s) and His Eminence Ali (a) on Judgment Day

Imam Ja'far Sadiq (a) said: the Messenger of Allah (s) said: Whenever you want to ask something from the Almighty Allah, seek it through mediation (*Waseela*).

What that mediation (*Waseela*) is? they asked.

He replied: My station is in Paradise and it would be decorated with jewels; each of which would be having a thousand peridot gems and on each peridot there would be a thousand pearls and on each of them would be a thousand grounded gold and silver. They would bring it on Judgment Day and place it among the stations of prophets and my station in relation to them would be like a moon among the stars. On Judgment Day there would be no messenger prophet and martyr, except that he would aspire for my station and he would remark: Fortunate is the owner of this station. A caller would announce that this station is for Muhammad (s). On my head would be a crown, whose effulgence would glare bright. Upon it would be

¹ *Biharul Anwar*, Vol. 39, Pg. 199; *Tafsir Burhan*, Vol. 7, Pg. 292; *Tafsir Safi*, Vol. 6, Pg. 538; *Nurus Thaqlayn*, Vol. 5, Pg. 112.

written: There is no god, except Allah; Muhammad is the messenger of Allah and Ali is the Wali of Allah.

Successful is one, who is bestowed honor by the Almighty Allah. When they would raise Ali and I from the presence of the prophets, they would say: These two are angels. When we would be raised above the rows of angels they would ask: Who are these two persons, because we don't recognize them. I would proceed to the top of that station and Ali would also be settled next to me. There would be no prophets or believers, who would not raise his head and say: Congratulations for achieving this station and the nobility that you achieve. A caller would announce: O folks of the gathering (*Mahshar*), know that this is My beloved, Muhammad and the other is My Wali, Ali Ibne Abi Talib (a). Fortunate is one, who was affectionate to them in the world and unfortunate are those, who were inimical to them and who falsified them.

After that the Holy Prophet (s) said: O Ali, that day, one, who had been affectionate to you, would be pleased by the announcement of that caller and his face would brighten and his heart would be illuminated. And whoever fought you or who denied your Caliphate and who usurped your rights and was inimical to you, his face would be dark and his steps would be stumbling. At that point two angels appointed on Paradise and Hell; that is: Rizwan and Malik would come forward and salute us. I would reply to their greetings and ask: Who are you?

Of the two, the more elegant one would reply: I am Rizwan, the caretaker of Paradise. Almighty Lord told me to present the keys of Paradise to you. O Messenger of Allah (s), take these keys. I would say: Give them to Ali. He would hand over the keys to you and I would praise and thank the Lord for the bounty that He bestowed us. Then Rizwan would go away.

The other angel would come forward. I would ask: Who are you with such a horrifying appearance? He would say: I am Malik, the keeper of Hell. The Lord has commanded me to hand over the keys of Hell to you. O Messenger of Allah (s), these are

the keys. I would tell him: Give them to Ali. He would hand over the keys to you and then go away. Then Ali would take the keys of Paradise and Hell and come forward, take the Hell in his hands. The Hell would scream out and flames of fire would rise up and it would protest: O Ali, move from my side as the effulgence of your elegance would extinguish my flames. Ali would say: O Hell, leave that person, who is affectionate to me and take one, who was inimical to me.

The Holy Prophet (s) said: The obedience of Hellfire to Ali (a) is more than the obedience of an obedient slave to his master and on that day Ali would be the distributor of Paradise and Hell.¹

﴿٢٥﴾ مَنَّاغِ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ

﴿٢٦﴾

25- Forbidder of good, exceder of limits, doubter.

26- Who sets up another god with Allah, so do cast him into severe chastisement.

مَنَّاغِ

“Forbidder...” (Surah Qaf 50:25)

...implies the second Caliph. And:

¹ Biharul Anwar, Vol. 7, Pg. 326; Ilalush Sharai, Vol. 1, Pg. 164; Amali, Shaykh Saduq, Pg. 116; Basharate Mustafa, Pg. 21; Tawilul Ayaatuz Zaahira, Pg. 152; Rauzatul Waizeen, Vol. 1, Pg. 113; Maaniul Akhbaar, Pg. 116.

“...good...” (Surah Qaf 50:25)

...implies Wilayat of Amirul Momineen (a) and rights of Aale Muhammad (a) and when the first caliph wrote the document to restore Fadak to Lady Fatima Zahra (s) the second Caliph prevented it.

مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ

“...exceeder of limits, doubter, who sets up another god with Allah...” (Surah Qaf 50:25-26)

They said: We disbelieve in one, who deems Imamate and Khums to be your share.

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

قَالَ لَا تَحْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٩﴾

27- His companion will say: Our Lord, I did not lead him into inordinacy but he himself was in a great error.

28- He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand.

29- My word shall not be changed, nor am I in the least unjust to the servants.

قَالَ قَرِينُهُ

“His companion will say...” (Surah Qaf 50:27)

That is: The Shaitan, who is Habtar (second Caliph).

رَبَّنَا مَا أَطَعْتُهُ

“Our Lord, I did not lead him into inordinacy...” (Surah Qaf 50:27)

That is: Razeeq (the first Caliph).

وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

“...but he himself was in a great error.” (Surah Qaf 50:27)

So, the Almighty Allah would tell them:

لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ

“Do not quarrel in My presence, and indeed I gave you the threatening beforehand: My word shall not be changed...” (Surah Qaf 50:28-29)

What you have done would not be changed into rewards and I would not deny what I have promised you.¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 114.

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

30- *On the day that We will say to hell: Are you filled up? And it will say: Are there any more?*

31- *And the garden shall be brought near to those, who guard (against evil), not far off.*

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

“On the day that We will say to hell: Are you filled up? And it will say: Are there any more?” (Surah Qaf 50:30)

This question is from the aspect that the Almighty Allah had promised that He would fill up the Hell and it would be become full of fire. He would ask: Are you satiated?

It would ask:

وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

“And it will say: Are there any more?” (Surah Qaf 50:30)

It implies that I have no more vacant place remaining.

At that time Paradise would say: O Almighty Allah, as You promised the Hell that You would fill it, You also promised to fill me up. So, just as you filled up Hell with the folks of denial and disobedience, fill me up as well with people of faith and piety. At that moment the Almighty Allah would create some creations and would fill up the Paradise like He had filled up Hell.

After that Imam Ja'far Sadiq (a) said: Fortunate are these folks of Paradise, who not experience any grief or pain of the world and stay restfully in Paradise.¹

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

“And the garden shall be brought near to those, who guard (against evil)...” (Surah Qaf 50:31)

That is: The Paradise would be decorated for the pious.

﴿ ٣١ ﴾ غَيْرَ بَعِيدٍ

“...not far off:” (Surah Qaf 50:31)

That is: Very quickly.²

هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي
الْبِلَادِ هَلْ مِنْ مَّحِيصٍ ﴿٣٦﴾

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ
شَهِيدٌ ﴿٣٧﴾

¹ Biharul Anwar, Vol. 8, Pg. 292; Tafsir Burhan, Vol. 7, Pg. 302; Tafsir Safi, Vol. 6, Pg. 540; Nurus Thaqlayn, Vol. 5, Pg. 114.

² Tafsir Burhan, Vol. 7, Pg. 302; Tafsir Safi, Vol. 6, Pg. 540; Nurus Thaqlayn, Vol. 5, Pg. 115.

35- They have therein what they wish and with Us is more yet.

36- And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

37- Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

“They have therein what they wish and with Us is more yet.” (Surah Qaf 50:35)

Looking towards divine mercy.

فَنَقَّبُوا فِي الْبِلَادِ

“...so they went about and about in the lands...” (Surah Qaf 50:36)

That is: Travelling through different lands.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ

“Most surely there is a reminder in this for him who has a heart...” (Surah Qaf 50:37)

That is: One, who remembers/recalls.

أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

“...or he gives ear and is a witness.” (Surah Qaf 50:37)

That is: He heard and obeyed.¹

وَأَسْتَمِعُ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۗ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ
﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَفْعَلُونَ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۗ فَذَكِّرْ بِالْقُرْآنِ
مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

41- And listen on the day when the crier shall cry from a near place.

42- The day when they shall hear the cry in truth; that is the day of coming forth.

43- Surely We give life and cause to die, and to Us is the eventual coming.

44- The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

¹ Tafsir Burhan, Vol. 7, Pg. 303.

45- We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾

“And listen on the day when the crier shall cry from a near place.” (Surah Qaf 50:41)

The caller would call out the name of His Eminence, Qaim (a) and the name of his father.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

“The day when they shall hear the cry in truth; that is the day of coming forth.” (Surah Qaf 50:42)

The call of His Eminence, Qaim (a) from the sky.

That is: The time of Rajat.

Imam Ja'far Sadiq (a) said regarding the verse:

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

“The day when they shall hear the cry in truth; that is the day of coming forth.” (Surah Qaf 50:42)

...that is the time of Rajat.¹

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا

¹ Nurus Thaqlayn, Vol. 5, Pg. 118.

“The day on which the earth shall cleave asunder under them...” (Surah Qaf 50:44)

During the time of Rajat.

Abu Basir says that he asked Imam Ali Reza (a) regarding the verse:

﴿ ٤٠ ﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

“And glorify Him in the night and after the prayers.” (Surah Qaf 50:40)

He said: It is four units of prayer after Maghrib Prayer.¹

﴿ ٤٥ ﴾ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

“...therefore remind him by means of the Quran who fears My threat.” (Surah Qaf 50:45)

That is: O Muhammad, remind him of the promise of chastisement that I have mentioned in the holy Quran.²

¹ Biharul Anwar, Vol. 84, Pg. 88; Tafsir Burhan, Vol. 7, Pg. 305.

² Tafsir Burhan, Vol. 7, Pg. 306.

Exegesis of Surah Zariyat

51- Surah Zariyat (The Scatterers) was revealed in Mecca and it comprises of 60 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ وَالذَّارِيَّاتِ ذُرُوءًا

﴿٢﴾ فَالْحَامِلَاتِ وِقْرًا

﴿٣﴾ فَالْجَارِيَّاتِ يُسْرًا

﴿٤﴾ فَالْمُقَسَّمَاتِ أَمْرًا

﴿٥﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ

﴿٦﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ

﴿٧﴾ وَالسَّمَاءِ ذَاتِ الْحُبُوكِ

- 1- I swear by the wind that scatters far and wide
- 2- Then those clouds bearing the load (of minute things in space).
- 3- Then those (ships) that glide easily.
- 4- Then those (angels who) distribute blessings by Our command.
- 5- What you are threatened with is most surely true.

6- And the judgment must most surely come about.

7- I swear by the heaven full of ways.

﴿ ١ ﴾ وَالذَّارِيَّاتِ ذُرْوًا

“I swear by the wind that scatters far and wide.” (Surah Zariyat 51:1)

Jamil has narrated from Imam Ja’far Sadiq (a) that he said about the meaning of the verse:

﴿ ١ ﴾ وَالذَّارِيَّاتِ ذُرْوًا

“I swear by the wind that scatters far and wide,” (Surah Zariyat 51:1)

Ibne Kawwa asked Amirul Momineen (a) what this verse meant.

His Eminence replied: ‘Zariyat’ is wind. And he asked: about:

﴿ ٢ ﴾ فَالْحَامِلَاتِ وِقْرًا

“Then those clouds bearing the load (of minute things in space).” (Surah Zariyat 51:2)

Imam (a) said: It is cloud. And he asked about:

﴿ ٣ ﴾ فَالْجَارِيَّاتِ يُسْرًا

“Then those (ships) that glide easily.” (Surah Zariyat 51:3)

He replied: They are ships. He asked about:

﴿٤﴾ فَأَلْمَقَسَّمَاتِ أَمْرًا

“Then those (angels who) distribute blessings by Our command.” (Surah Zariyat 51:4)

Imam (a) said: They are angels.

All the initial verses are oaths and the predicate of the verse:

﴿٦﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

“What you are threatened with is most surely true, and the judgment must most surely come about.” (Surah Zariyat 51:5-6)

That is: The retributions and chastisements are imminent.¹

Meaning of the phrase that ‘the sky is beautiful’

﴿٧﴾ وَالسَّمَاءِ ذَاتِ الْحُبُكِ

“I swear by the heaven full of ways.” (Surah Zariyat 51:7)

Husain bin Khalid says that I asked Imam Ali Reza (a) about the meaning of the verse:

﴿٧﴾ وَالسَّمَاءِ ذَاتِ الْحُبُكِ

¹ *Tafsir Burhan*, Vol. 7, Pg. 308; *Nurus Thaqlayn*, Vol. 5, Pg. 120; *Tafsir Safi*, Vol. 6, Pg. 547.

“I swear by the heaven full of ways.” (Surah Zariyat 51:7)

He replied: The sky is tied up to the earth. At this point, Imam (a) netted his fingers together.

The narrator says: I asked: How is the sky tied to the earth? Whereas the Almighty Allah said:

رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“...raised the heavens without any pillars that you see...” (Surah Raad 13:2)

Imam (a) said: Glory be to Allah! Did the Almighty Allah not say:

بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“...without any pillars that you see...” (Surah Raad 13:2)

Yes, I said.

He said: So there are pillars, but you cannot see them.

I asked: May I be sacrificed on you, so what is the meaning? Imam (a) opened his left hand and placed his right hand over it and said: This is the ground of the earth and the sky of the earth, which is a dome above it. The second earth is on the surface of the second sky, the surface of second sky is a dome, the third earth is on the surface of the second sky and the surface of the third sky is a dome and the issue is as such till the seventh earth, which is the surface of the sixth and the surface of the seventh sky is a dome. Arsh of the Beneficent is on the surface of the seventh sky; and this is the meaning of the statement of the Almighty Allah:

خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

“Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them...” (Surah Talaq 65:12)

And the owner of the matter from the Prophet (s) and the successor after him; that is: Ali (a) and he is on the surface of the earth and the matter descends to him from above the sky and between the heavens and the earths.

I asked: There is only a single earth under us?

He replied: There is not more than one earth under our feet, those six earths are above us.¹

Abu Hamza says that he heard Imam Muhammad Baqir (a) say regarding the verse:

﴿٥﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ

“What you are threatened with is most surely true.” (Surah Zariyat 51:5)

It implies Imam Ali (a).

﴿٦﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ

“And the judgment must most surely come about.” (Surah Zariyat 51:6)

That is: Ali (a) and Ali is the very same religion.

¹ Biharul Anwar, Vol. 57, Pg. 79; Tafsir Safi, Vol. 6, Pg. 547; Nurus Thaqlayn, Vol. 5, Pg. 121; Tafsir Burhan, Vol. 7, Pg. 309.

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾

“I swear by the heaven full of ways.” (Surah Zariyat 51:7)

السَّمَاءِ

“...heaven...” (Surah Zariyat 51:7)

...implies the Messenger of Allah (s). And:

ذَاتِ الْحُبُكِ ﴿٧﴾

“...full of ways.” (Surah Zariyat 51:7)

...is Ali (a).

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

يُؤْفِكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

فُقِتِلَ الْحَرَّاصُونَ ﴿١٠﴾

الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ ﴿١١﴾

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ﴿١٢﴾

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

﴿١٤﴾ دُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

- 8- *Most surely you are at variance with each other in what you say.*
- 9- *He is turned away from it who would be turned away.*
- 10- *Cursed be the liars.*
- 11- *Who are in a gulf (of ignorance) neglectful.*
- 12- *They ask: When is the day of judgment?*
- 13- *(It is) the day on which they shall be tried at the fire.*
- 14- *Taste your persecution, this is what you would hasten on.*

﴿٨﴾ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

“Most surely you are at variance with each other in what you say,” (Surah Zariyat 51:8)

That is: This nation has raised controversy regarding the Wilayat of Imam Ali (a) and whoever remains steadfast on the Wilayat of Imam Ali (a) would enter Paradise and whoever opposes the Wilayat of Imam Ali (a) would enter the fire of Hell.

﴿٩﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

“He is turned away from it who would be turned away.” (Surah Zariyat 51:9)

That is: Whoever gets deviated from the Wilayat of Imam Ali (a) would get deviated from Paradise.¹

¹ *Biharul Anwar*, Vol. 36, Pg. 169; *Tafsir Safi*, Vol. 6, Pg. 549; *Nurus Thaqlayn*, Vol. 5, Pg. 121; *Tafsir Burhan*, Vol. 7, Pg. 310.

﴿ ١٠ ﴾ قَتَلَ الْخَرَّاصُونَ

“Cursed be the liars.” (Surah Zariyat 51:10)

Those, who attribute their false views to religion.

﴿ ١١ ﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ

“Who are in a gulf (of ignorance) neglectful.” (Surah Zariyat 51:11)

That is: In misguidance and deviation, and ‘saahoon’ is one, who is not reminded of God.

يَسْأَلُونَ

“They ask...” (Surah Zariyat 51:12)

O Muhammad, I ask you.

﴿ ١٢ ﴾ أَيَّانَ يَوْمَ الدِّينِ

“When is the day of judgment?” (Surah Zariyat 51:12)

When would retribution be? The Almighty Allah said:

﴿ ١٣ ﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

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

That is: They would be punished.

ذُوقُوا فَتَتَكَّمْ

“Taste your persecution!” (Surah Zariyat 51:14)

That is: You would taste your chastisement.

هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

“This is what you would hasten on.” (Surah Zariyat 51:14)

That is: This is the very same chastisement towards, which you hasten.¹

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

أَخْذِينَ مَا آتَاهُمْ رُبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

¹ *Tafsir Burhan*, Vol. 7, Pg. 310.

15- Surely those, who guard (against evil) shall be in gardens and fountains.

16- Taking what their Lord gives them; surely they were before that, the doers of good.

17- They used to sleep but little in the night.

18- And in the morning they asked forgiveness.

19- And in their property was a portion due to him who begs and to him who is denied (good).

20- And in the earth there are signs for those, who are sure.

The Almighty Allah has mentioned the pious believers and said:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ آخِذِينَ مَا آتَاهُمْ
رَبُّهُمْ ۖ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا
مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

“Surely those, who guard (against evil) shall be in gardens and fountains. Taking what their Lord gives them; surely they were before that, the doers of good. They used to sleep but little in the night.” (Surah Zariyat 51:15-17)

...in which:

﴿١٧﴾ مَا يَهْجَعُونَ

“...but little in the night.” (Surah Zariyat 51:17)

...means that they would not sleep.¹

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُومِ ﴿١٩﴾

“And in the morning they asked forgiveness. And in their property was a portion due to him who begs and to him who is denied (good).” (Surah Zariyat 51:18-19)

The beggar is one, who begs and the deprived is one, who does not make effort.

﴿٢٠﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

“And in the earth there are signs for those, who are sure,” (Surah Zariyat 51:20)

...in everything that the Almighty Allah has created.

“Signs are present for Him in everything.

Which prove that He is One.”²

﴿٢١﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

﴿٢٢﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

﴿٢٣﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ

¹ Tafsir Burhan, Vol. 7, Pg. 311.

² Arabic couplet.

21- *And in your own souls (too); will you not then see?*

22- *And in the heaven is your sustenance and what you are threatened with.*

23- *And by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak.*

﴿ ٢١ ﴾ وَفِي أَنْفُسِكُمْ ۗ أَفَلَا تُبْصِرُونَ

**“And in your own souls (too); will you not then see?”
(Surah Zariyat 51:21)**

The Almighty Allah created you hearing and seeing, you are angry at one time, pleased at another, you become hungry and satiated; all these are signs of God.¹

﴿ ٢٢ ﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

“And in the heaven is your sustenance and what you are threatened with.” (Surah Zariyat 51:22)

The rain falls from the sky and through that the sustenance of the world grows from the earth.

﴿ ٢٢ ﴾ وَمَا تُوعَدُونَ

“...and what you are threatened with.” (Surah Zariyat 51:22)

That is: From the reports of Rajat and Judgment Day and reports that are present in the heavens, after that the Almighty Allah takes oath by His own self and says:

¹ *Tafsir Safi*, Vol. 6, Pg. 551; *Tafsir Burhan*, Vol. 7, Pg. 312; *Nurus Thaqlayn*, Vol. 5, Pg. 123.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْكُمْ تَنْطِقُونَ



“And by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak.” (Surah Zariyat 51:23)

That is: What you are promised.¹

The Almighty Allah has mentioned the story of His Eminence, Ibrahim (a), which we mentioned in Surah Hud.

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ



29- *Then his wife came up in great grief, and she struck her face and said: An old barren woman!*

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ

“Then his wife came up in great grief...” (Surah Zariyat 51:29)

‘Sarrah’ implies a group.²

فَصَكَّتْ وَجْهَهَا

“...and she struck her face...” (Surah Zariyat 51:29)

¹ *Tafsir Safi*, Vol. 6, Pg. 552; *Tafsir Burhan*, Vol. 7, Pg. 313; *Nurus Thaqlayn*, Vol. 5, Pg. 124.

² *Tafsir Burhan*, Vol. 7, Pg. 319; *Tafsir Safi*, Vol. 6, Pg. 554.

That is: When Jibraeel gave him the glad tidings of Ishaq (a), she covered her face.¹

وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

“...and said: An old barren woman!” (Surah Zariyat 51:29)

That is: She was infertile and unable to give birth to a child.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

41- And in Ad: When We sent upon them the destructive wind.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

“And in Ad: When We sent upon them the destructive wind.” (Surah Zariyat 51:41)

‘Aqem’ is a wind that neither makes the trees verdant nor causes growth of fruits.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

43- And in Samood: When it was said to them: Enjoy yourselves for a while.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

¹ She was so ashamed that despite her advanced age she concealed her face.

“And in Samood: When it was said to them: Enjoy yourselves for a while.” (Surah Zariyat 51:43)

‘A while’ implies three days.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

47- And the heaven, We raised it high with power, and most surely We are the makers of things ample.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ

“And the heaven, We raised it high with power...” (Surah Zariyat 51:47)

That is: With might.

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

50- Therefore fly to Allah, surely I am a plain warner to you from Him.

فَفِرُّوا إِلَى اللَّهِ

“Therefore fly to Allah...” (Surah Zariyat 51:50)

That is: Perform the Hajj.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ
مَجْنُونٌ ﴿٥٢﴾

﴿٥٣﴾ أَتَوَاصَوْا بِهِ ۗ بَلْ هُمْ قَوْمٌ طَآغُوتٌ

﴿٥٤﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ

﴿٥٥﴾ وَذَكَرْ فَإِنَّ الدَّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ

52- Thus there did not come to those before them an apostle but they said: A magician or a mad man.

53- Have they charged each other with this? Nay, they are an inordinate people.

54- Then turn your back upon them for you are not to blame.

55- And continue to remind, for surely the reminder profits the believers.

كَذٰلِكَ مَا اَتٰى الدّٰيِنَ مِنْ قَبْلِهِمْ مِنْ رَسُوْلٍ اِلَّا قَالُوْا سَآحِرٌ اَوْ
مَجْنُوْنٌ ﴿٥٢﴾ اَتَوَاصَوْا بِهِ

“Thus there did not come to those before them an apostle but they said: A magician or a mad man. Have they charged each other with this?” (Surah Zariyat 51:52-53)

That is: The Quraish with their names; so much so that they labeled the Prophet (s) as insane and a sorcerer.

فَتَوَلَّ عَنْهُمْ

“Then turn your back upon them...” (Surah Zariyat 51:54)

O Muhammad,

﴿٥٤﴾ فَمَا أَنْتَ بِمَلُومٍ

“...for you are not to blame...” (Surah Zariyat 51:54)

That is: The Almighty Allah has arranged for the destruction of the folks of the earth. After that the Almighty Allah revealed to His Messenger: O Muhammad, turn away from them as you will not be blamed for that. After that Bada occurred and the following verse was revealed on the Prophet:

﴿٥٥﴾ وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ

“And continue to remind, for surely the reminder profits the believers.” (Surah Zariyat 51:55)

And this verse is refutation of those, who deny the phenomenon of Bada from God.¹

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

56- And I have not created the jinn and the men except that they should serve Me.

57- I do not desire from them any sustenance and I do not desire that they should feed Me.

¹ Nurus Thaqlayn, Vol. 5, Pg. 131; Tafsir Safi, Vol. 6, Pg. 559; Tafsir Burhan, Vol. 7, Pg. 323.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I have not created the jinn and the men except that they should serve Me.” (Surah Zariyat 51:56)

The Almighty Allah created them for command and prohibition and for obligations and their creation is not with compulsion that they must worship Him forcibly, but their creation is by choice and He tests them through command and prohibition that who obeys Him and who disobeys; and it is mentioned in another tradition this verse was abrogated by the following verse:

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

“...and they shall continue to differ.” (Surah Hud 11:118)

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ

“I do not desire from them any sustenance...” (Surah Zariyat 51:57)

That is: I did not create them, because I was needful of them.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

﴿٥٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

59- So surely those, who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.

60- Therefore woe to those, who disbelieve because of their day, which they are threatened with.

فَإِنَّ لِلَّذِينَ ظَلَمُوا

“So surely those, who are unjust...” (Surah Zariyat 51:59)

That is: They usurped the rights of Aale Muhammad (a).

﴿٥٩﴾ ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

“...a portion like the portion of their companions, therefore let them not ask Me to hasten on.” (Surah Zariyat 51:59)

Then He said:

﴿٦٠﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ

“Therefore woe to those, who disbelieve because of their day, which they are threatened with.” (Surah Zariyat 51:60)¹

¹ Tafsir Safi, Vol. 6, Pg. 560; Nurus Thaqlayn, Vol. 5, Pg. 132; Tafsir Burhan, Vol. 7, Pg. 327.

Exegesis of Surah Tur

52- Surah Tur (The Mountain) was revealed in Mecca and it comprises of 52 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ وَالطُّورِ

﴿٢﴾ وَكِتَابٍ مَسْطُورٍ

﴿٣﴾ فِي رَقٍّ مَنشُورٍ

﴿٤﴾ وَالْبَيْتِ الْمَعْمُورِ

﴿٥﴾ وَالسَّمَاءِ الْمَرْفُوعِ

﴿٦﴾ وَالْبَحْرِ الْمَسْجُورِ

﴿٧﴾ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

﴿٨﴾ مَا لَهُ مِنْ دَافِعٍ

1- I swear by the Mountain.

2- And the Book written.

3- In an outstretched fine parchment.

4- And the House (Kaaba) that is visited.

5- And the elevated canopy.

6- And the swollen sea.

7- Most surely the punishment of your Lord will come to pass.

8- There shall be none to avert it.

﴿٢﴾ وَكِتَابٍ مَسْطُورٍ ﴿١﴾ وَالطُّورِ

“I swear by the Mountain, and the Book written” (Surah Tur 52:1-2)

Tur is a mountain in Mt. Sina.

﴿٢﴾ وَكِتَابٍ مَسْطُورٍ

“And the Book written” (Surah Tur 52:2)

That is: A written book.

﴿٤﴾ فِي رَقٍّ مَنشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

“In an outstretched fine parchment, and the House (Kaaba) that is visited,” (Surah Tur 52:3-4)

Baitul Mamoor is in the fourth sky, which is called as Zuraa and every day seventy thousand angels enter it, who would never enter it again.¹

﴿٥﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 136; Tafsir Burhan, Vol. 7, Pg. 329; Tafsir Safi, Vol. 7, Pg. 7.

“And the elevated canopy” (Surah Tur 52:5)

That is: The sky.

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

“And the swollen sea” (Surah Tur 52:6)

That is: On Judgment Day, the oceans would erupt with fire; all the previous verses are oaths and their reply is:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾

“Most surely the punishment of your Lord will come to pass; there shall be none to avert it.” (Surah Tur 52:7-8)

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

9- On the day when the heaven shall move from side to side.

10- And the mountains shall pass away passing away (altogether).

11- So woe on that day to those, who reject (the truth).

12- Those, who sport entering into vain discourses.

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

“On the day when the heaven shall move from side to side,” (Surah Tur 52:9)

That is: The day when the restlessness and transformation of the heavens would become apparent.

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

“And the mountains shall pass away passing away (altogether).” (Surah Tur 52:10)

That is: They would become like wind.

فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

“...into vain discourses.” (Surah Tur 52:12)

That is: They would enter disobedience.¹

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

13- The day on which they shall be driven away to the fire of hell with violence.

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

“The day on which they shall be driven away to the fire of hell with violence.” (Surah Tur 52:13)

¹ Tafsir Safi, Vol. 7, Pg. 8.

They would be thrown into the fire of Hell.

After Hazrat Hamza was martyred, His Eminence, the Messenger of Allah (s) was one day passing by when he saw Amr bin Aas and Uqbah bin Muiat seated in the shade of a wall; they were drinking liquor and reciting the following couplets:

Translation: How numerous are friends, whose bones became apparent after the battle and the neighbors passed by the graves.

The Prophet said: May Allah curse these two, return them to their mischief and throw them into the fire of Hell.¹

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۗ إِنَّمَا تُحْزَنُ مَا
كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

16- Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا

“Enter into it, then bear (it) patiently, or do not bear (it) patiently...” (Surah Tur 52:16)

‘Patience’ on this juncture is not interpreted here in its real meaning because no one can be patient on the severity of fire, on the contrary, patience here is in the meaning of daring; that is: come into Hell whether you dare to come into it or not, because no one can be patient on fire and its proof is the verse:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

¹ Biharul Anwar, Vol. 20, Pg. 76 & Vol. 22, Pg. 99.

“...how bold they are to encounter fire.” (Surah Baqarah 2:175)

That is: They don't have the daring to bear fire.¹

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا
أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ



21- And (as for) those, who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

“And (as for) those, who believe and their offspring follow them in faith, We will unite with them their offspring...” (Surah Tur 52:21)

Abu Basir narrates that Imam Ja'far Sadiq (a) said: Children of our Shias are believers and Lady Fatima Zahra (s) rears them.²

أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

“We will unite with them their offspring...” (Surah Tur 52:21)

On Judgment Day We would unite them with their fathers.¹

¹ Nurus Thaqalayn, Vol. 5, Pg. 138.

² Biharul Anwar, Vol. 6, Pg. 229.

Abdur Rahman bin Kathir says that Imam Ja'far Sadiq (a) said regarding the meaning of the verse:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

“And (as for) those, who believe and their offspring follow them in faith, We will unite with them their offspring...”
(Surah Tur 52:21)

“The offspring of the believers will also follow them to Paradise. So shall We join their offspring to them because of their faith. We shall reduce nothing from their deeds...” (52:21) The Imam (a) said, “Believers refer to the Holy Prophet and Amirul Momineen (a). Offspring refers to the Imams and the executors of the wills (a) We make them follow means that We will not reduce anything from the Divine authority of their offspring. It will be the same as that, which Muhammad (s) had transferred to Ali (a). Their authority is one and the same and obedience to them is the same.”²

وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

“...and We will not diminish to them aught of their work...” (Surah Tur 52:21)

That is: We would not make them defective.³

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَعْنُ فِيهَا وَلَا تَأْتِيُمُ ﴿٢٣﴾

¹ *Tafsir Safi*, Vol. 7, Pg. 11; *Tafsir Burhan*, Vol. 7, Pg. 331; *Nurus Thaqlayn*, Vol. 5, Pg. 140.

² *Al-Kafi*, Vol. 1, Pg. 275; *Basairud Darajaat*, Pg. 480; *Tawilul Ayaatuz Zaahira*, Pg. 598; *Tafsir Burhan*, Vol. 5, Pg. 290.

³ *Biharul Anwar*, Vol. 5, Pg. 290.

23- They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

﴿ ٢٣ ﴾ لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ

“...there shall be nothing vain nor any sin.” (Surah Tur 52:23)

There is no music and immodesty in Paradise; the believers would drink, but will not commit sins.

﴿ ٢٥ ﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

﴿ ٢٦ ﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

﴿ ٢٧ ﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

25- And some of them shall advance towards others questioning each other.

26- Saying: Surely we feared before on account of our families.

27- But Allah has been gracious to us and He has saved us from the punishment of the hot wind.

The Almighty Allah has quoted the statement of the folks of Paradise:

﴿ ٢٥ ﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

“And some of them shall advance towards others questioning each other.” (Surah Tur 52:25)

That is: In Paradise.

﴿٢٦﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

“Saying: Surely we feared before on account of our families.” (Surah Tur 52:26)

That is: We feared divine chastisement in the world.

﴿٢٧﴾ فَمَنْنَ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

“But Allah has been gracious to us and He has saved us from the punishment of the hot wind.” (Surah Tur 52:27)

‘Samoom’ implies severe heat.

﴿٣٠﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبِّصُ بِهِ رَبِّبَ الْمُنُونِ

﴿٣١﴾ قُلْ تَرَبِّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ

﴿٣٢﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ۚ أَمْ هُمْ قَوْمٌ طَاعُونَ

﴿٣٣﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ

﴿٣٤﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ

30- Or do they say: A poet, we wait for him the evil accidents of time.

31- Say: Wait, for surely I too with you am of those, who wait.

32- *Nay, do their understandings bid them this? Or are they an inordinate people?*

33- *Or do they say: He has forged it. Nay, they do not believe.*

34- *Then let them bring an announcement like it if they are truthful.*

The Almighty Allah has quoted the statement of Quraish and said:

أَمْ يَقُولُونَ شَاعِرٌ

“Or do they say: A poet...” (Surah Tur 52:30)

That is they condemn the Messenger of Allah (s).

نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾

“...we wait for him the evil accidents of time.” (Surah Tur 52:30)

That is: We are waiting for his death.

After that the Almighty Allah said: O Muhammad, tell them:

تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ
أَخْلَامُهُمْ بِهَذَا

“Wait, for surely I too with you am of those, who wait. Nay, do their understandings bid them this?” (Surah Tur 52:31-32)

There was no one more tolerant and wiser than the Quraish in the world. After that He refers to the companions of the Messenger of Allah (s) and said:

أَمْ يَقُولُونَ

“Or do they say...” (Surah Tur 52:33)

O Muhammad,

تَقْوَلَهُ

“He has forged it.” (Surah Tur 52:33)

That is: Amirul Momineen (a); do they say that the Holy Prophet (s) appointed Ali (a) as his Caliph of his own discretion?

بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

“Nay, they do not believe.” (Surah Tur 52:33)

...because the Prophet has not appointed him of his own accord.

Then He said:

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ

“Then let them bring an announcement like it...” (Surah Tur 52:34)

That is: Bring a person like him from the Almighty Allah, if you are truthful.

﴿٣٩﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ ﴿٣٩﴾

﴿٤٠﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

39- Or has He daughters while you have sons?

40- Or do you ask them for a reward, so that they are overburdened by a debt?

﴿٣٩﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ ﴿٣٩﴾

“Or has He daughters while you have sons?” (Surah Tur 52:39)

That is the statement of Quraish, who said that the angels are the daughters of God.

Then He said:

أَمْ تَسْأَلُهُمْ

“Or do you ask them?” (Surah Tur 52:40)

O Muhammad,

أَجْرًا

“...a reward?” (Surah Tur 52:40)

In lieu of your messengership?

﴿٤٠﴾ فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

“...so that they are overburdened by a debt?” (Surah Tur 52:40)¹

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
﴿٤٧﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ
﴿٤٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

47- And surely those, who are unjust shall have a punishment besides that (in the world), but most of them do not know.

48- And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise.

49- And in the night, give Him glory too, and at the setting of the stars.

وَإِنَّ لِلَّذِينَ ظَلَمُوا

“And surely those, who are unjust...” (Surah Tur 52:47)

That is: Those, who usurped the rights of Aale Muhammad (a).

¹ Tafsir Safi, Vol. 7, Pg. 11; Nurus Thaqlayn, Vol. 5, Pg. 141; Tafsir Burhan, Vol. 7, Pg. 334.

عَذَابًا دُونَ ذَلِكَ

“...a punishment besides that (in the world)...” (Surah Tur 52:47)

That is the chastisement in Rajat through the sword.¹

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

“And wait patiently for the judgment of your Lord, for surely you are before Our eyes...” (Surah Tur 52:48)

That is: You are under Our protection care.

﴿ ٤٨ ﴾ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

“...and sing the praise of your Lord when you rise.” (Surah Tur 52:48)

Recite the praise and glorification of the Almighty Allah when you arise for the Midnight Prayer.

فَسَبِّحْهُ

“...glorify Him ...” (Surah Tur 52:49)

Before the Midnight Prayer:

﴿ ٤٩ ﴾ وَإِذَا بَارَأَ النُّجُومَ

“...and at the setting of the stars.” (Surah Tur 52:49)

¹ Tafsir Burhan, Vol. 7, Pg. 335; Tafsir Safi, Vol. 7, Pg. 16.

When the stars turn away.

Ibne Abi Nasr [Basir] says that Imam Ali Reza (a) said:

﴿ ٤٠ ﴾ وَأَذْبَارَ السُّجُودِ

“...and after the prayers.” (Surah Qaf 50:40)

...this is four units of prayer after Maghrib and:

﴿ ٤٩ ﴾ إِذْبَارَ النُّجُومِ

“...at the setting of the stars.” (Surah Tur 52:49)

...implies two units of prayer before the Morning Prayer.¹

¹ *Biharul Anwar*, Vol. 84, Pg. 88; *Al-Kafi*, Vol. 1, Pg. 444; *Tafsir Burhan*, Vol. 7, Pg. 335.