

Tafsir Qummi

Vol. 2

Ali Ibne Ibrahim Qummi

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

The Tafsir before you is the translation of the exegesis of Ali bin Ibrahim Qummi. It is a commentary of Quran that has benefitted all the Shia commentators of Quran throughout the ages and all of them have mentioned it in their exegesis. Also, Allamah Majlisi has, in the great Shia encyclopedia of *Biharul Anwar*, quoted from this Tafsir excessively.

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

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

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

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

4- Translation of Volume one has come in two volumes, so that the sources of research are mentioned at the end of the second volume and the translation of second volume of Arabic is prepared in three volumes so its researched sources are mentioned at the end of the fifth volume.

5- *Tafsir Qummi* includes all the chapters of Quran, but it does not contain all the verses; therefore for the convenience of public, we have mentioned the English translation in different fonts for the reader to have access to it without any difficulty.

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

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

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

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

If Allah wills.

Exegesis of Surah Anaam

6- Surah Anaam (The cattle) was revealed in Mecca and it comprises of 165 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

Imam Reza (a) says: The complete Surah Anaam was revealed once and seventy thousand angels accompanied it while being engrossed in divine praise, glorification and extolling. So whoever recites it, those angels would recite glorification for him till Judgment Day.¹

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى
عِنْدَهُ ۖ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

2- He it is, Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt. (Surah Anaam 6:2)

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى
عِنْدَهُ

“He it is, Who created you from clay, then He decreed a term; and there is a term named with Him...” (Surah Anaam 6:2)

Abdullah bin Muskan has narrated from Imam Ja'far Sadiq (a) that he said: “The ‘decreed term’ is a period, which is fixed with certainty, which will neither be postponed nor changed. Determined term is one, in which postponement and change [*badaa*] is possible according to the Will of God. And Almighty Allah advances it as much as He wants or delays it, but there is no advancement and delay in the decreed term.”²

¹ *Mustadrakul Wasail*, Vol. 4, Pg. 296; *Biharul Anwar*, Vol. 89, Pg. 274; *Tafsir Burhan*, Vol. 3, Pg. 5.

² *Biharul Anwar*, Vol. 4, Pg. 99; Vol. 5, Pg. 139; *Tafsir Burhan*, Vol. 3, Pg. 10; *Tafsir Safi*, Vol. 3, Pg. 9.

Yasir has narrated from Imam Ali Reza (a) that he said: “Almighty Allah did not send any prophet, except that he prohibited liquor and affirmed belief in Bada; that Allah can do whatever He wants.”¹

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ
وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

3- And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.

‘Sirr’ is that, which a person conceals in his self; ‘jahar’ is something, which he makes apparent and ‘katmaan’ is that, which he presented to the heart and then he forgets it.”²

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ
نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي
مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِدُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ
﴿٦﴾

¹ Biharul Anwar, Vol. 4, Pg. 99; Tahzeebul Ahkam, Vol. 9, Pg. 102; Tafsir Burhan, Vol. 3, Pg. 10; Uyun Akhbar Reza, Vol. 2, Pg. 15; Ghaibat Shaykh Tusi, Pg. 430.

² Tafsir Safi, Vol. 3, Pg. 10; Nurus Thaqalayn, Vol. 1, Pg. 704; Tafsir Burhan, Vol. 3, Pg. 13.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

4- And there does not come to them any communication of the communications of their Lord, but they turn aside from it.

5- So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.

6- Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

7- And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those, who disbelieve, would have said: This is nothing, but clear enchantment.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ... وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

The above are from the clear verses of Quran.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ

﴿٩﴾

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا

كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

﴿١١﴾

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ

نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَ كُفْرَكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

8- And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

9- And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

10- And certainly apostles before you were mocked at, but that, which they mocked at, encompassed the scoffers among them.

11- Say: Travel in the land, then see what was the end of the rejecters.

12- Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day - there is no doubt about it. (As for) those, who have lost their souls, they will not believe.

Almighty Allah mentions the story of Quraish and says:

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ

“And they say: Why has not an angel been sent down to him?” (Surah Anaam 6:8)

That is instead of the Messenger of Allah (s).

وَلَوْ أُنْزِلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

“And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.” (Surah Anaam 6:8)

Allah, the Mighty and Sublime informed that they will not believe even when our sign and portent arrive and the angels also descend and that they would reach their destruction. So, Almighty Allah lifted these signs from the Prophet of the last age, which He gave to the previous prophets due to the mercy and kindness that He had on his Ummah and Almighty Allah bestowed intercession to him in its place. Then Almighty Allah said:

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾
وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِهِ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

“And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused. And certainly apostles before you were mocked at, but that, which they mocked at, encompassed the scoffers among them.” (Surah Anaam 6:9-10)

That is divine chastisement descended on them. So, O Muhammad, tell them:

سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا

“Travel in the land, then see...”

That is look into the Quran and traditional reports.

كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

“...what was the end of the rejecters.”

Then He said: Tell them:

لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

“To whom belongs what is in the heavens and the earth?”

Then He refutes them and says: Tell them:

قُلْ لِلَّهِ ۖ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ ۖ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ
الْقِيَامَةِ

“To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day...”

That is He made mercy and kindness obligatory on Himself.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾
قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا
يُطْعَمُ ۖ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ
مِنَ الْمُشْرِكِينَ ﴿١٤﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۖ وَذَلِكَ الْقُورُ الْمُنِيرُ
﴿١٦﴾

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسَسْكَ

بِحَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

13- And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

14- Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first, who submits himself, and you should not be of the polytheists.

15- Say: Surely I fear if I disobey my Lord the chastisement of a grievous day.

16- He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

17- And if Allah touches you with affliction, there is none to take it off but He; and if He visits you with good, then He has power over all things.

18- And He is the Supreme, above His servants; and He is the Wise, the Aware.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

﴿١٣﴾

“And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.”

That is Almighty Allah has created all the days and nights. Then Allah, the Mighty and Sublime has argued through them and said: Tell them:

أَغَيْرَ اللَّهِ اتَّخِذْ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ

“Shall I take a guardian besides Allah, the Originator of the heavens and the earth...”

That is Almighty Allah is the creator (originator) of the heavens and the earth.

وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ... وَهُوَ الْحَكِيمُ الْخَبِيرُ

“...and He feeds (others) and is not (Himself) fed...and He is the Wise, the Aware.”

These are from the unambiguous verses.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي
وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ ۖ
أَأُنْذِرْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ
إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

19- Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one God, and surely I am clear of that, which you set up (with Him).

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said regarding the verse:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي
وَبَيْنَكُمْ ۚ

“Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me...”

The context of revelation of this verse is that the polytheists of Mecca said: O Muhammad, did Almighty Allah not get anyone other than you to send with prophethood? We have not seen anyone testifying to your statement. This statement of the polytheists was at the beginning of the prophethood in Mecca. They said: We inquired from the Jews and Christians regarding you. They said that your name is not mentioned in their books. You bring someone, who may testify to your prophethood. Messenger of Allah (s) said:

اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ

“Allah is witness between you and me...”

He said: Indeed, you testify that Almighty Allah has a partner. Almighty Allah said: Thus, if they had testified, you must not be witness to them and He said:

لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

“I do not bear witness. Say: He is only one God, and surely I am clear of that, which you set up (with Him).”¹

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ

خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20- Those, whom We have given the Book, recognize him as they recognize their sons; (as for) those, who have lost their souls, they will not believe.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“Those, whom We have given the Book, recognize him as they recognize their sons...”

¹ Biharul Anwar, Vol. 9, Pg. 201 & Vol. 18, Pg. 234; Nurul Thaqalayn, Vol. 1, Pg. 706; Tafsir Burhan, Vol. 3, Pg. 18.

Umar bin Khattab asked Abdullah bin Salaam: “Did you recognize Muhammad in your books?”

He replied: “Yes, by God, when we saw him among you having the same qualities as Almighty Allah mentioned in our heavenly books, we recognized him in the same way as one of us recognizes our child when we see him. By that God through whom I (Ibne Salaam) always swear, my recognition of Muhammad is more than my recognition of my children.”¹

Almighty Allah says:

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

“...(as for) those, who have lost their souls, they will not believe.”

Ali bin Ibrahim says: At that time Almighty Allah said: O Muhammad, tell them:

أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً

“What thing is the weightiest in testimony?”

Then he said:

قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

“Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches.”

He said: “**Whomsoever it reaches**” implies that very same Imam. He said: Muhammad issues warning and we repeat what the Prophet has warned about.²

¹ Biharul Anwar, Vol. 15, Pg. 180; Tafsir Burhan, Vol. 3, Pg. 18.

² Biharul Anwar, Vol. 23, Pg. 190.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

21- And who is more unjust than he, who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

The above is from the clear verses.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾
ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

22- And on the day when We shall gather them all together, then shall We say to those, who associated others (with Allah): Where are your associates whom you asserted?

23- Then their excuse would be nothing, but that they would say: By Allah, our Lord, we were not polytheists.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ

“And on the day when We shall gather them all together, then shall We say to those, who associated others (with Allah): Where are your associates whom you asserted? Then their excuse would be nothing...” (Surah Anaam 6:22-23)

That is they did not lie.

إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

“...but that they would say: By Allah, our Lord, we were not polytheists.” (Surah Anaam 6:23)

And its evidence is that the implication of “al-fitna” is lie and falsehood.

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

﴿٢٤﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ
حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا

أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

24- See how they lie against their own souls, and that, which they forged has passed away from them.

25- And of them is he, who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you, they only dispute with you; those, who disbelieve, say: This is naught, but the stories of the ancients.

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٤﴾

“See how they lie against their own souls, and that, which they forged has passed away from them.” (Surah Anaam 6:24)

That is they become misguided through lies and falsehood.

Then He mentions the Quraish and says:

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ

“And of them is he, who hearkens to you, and We have cast veils over their hearts lest they understand it...” (Surah Anaam 6:25)

That is We have cast a veil upon their hearts so that they don't understand.

وَفِي آذَانِهِمْ وَقْرًا

“...and a heaviness into their ears...” (Surah Anaam 6:25)

That is their ears have lost the capacity to hear anything.

وَأِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ

“...and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you...” (Surah Anaam 6:25)

That is they are inimical to you.

يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

“...those, who disbelieve say: This is naught, but the stories of the ancients.” (Surah Anaam 6:25)

That is the ancient liars.

Abu Basir quotes Imam Ja'far Sadiq (a) in the exegesis of the verse:

وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

“By Allah, our Lord, we were not polytheists.” (Surah Anaam 6:23)

That: O Lord, we were not polytheists in the mastership (Wilayat) of Ali (a).¹

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

26- And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ

“And they prohibit (others) from it and go far away from it...” (Surah Anaam 6:26)

He says: Bani Hashim supported Messenger of Allah (s) and they stopped the Quraish from victimizing His Eminence.

وَيَنْأَوْنَ عَنْهُ

“...and go far away from it...” (Surah Anaam 6:26)

That is: They did not abandon His Eminence, and continued to assist him, but they did not embrace faith.²

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بَيِّنَاتٍ رَبَّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾
بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾
وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

¹ Biharul Anwar, Vol. 36, Pg. 93; Tafsir Burhan, Vol. 3, Pg. 19.

² Tafsir Burhan, Vol. 3, Pg. 22.

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا
 بَلَىٰ وَرَبَّنَا ۖ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾
 قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ
 بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
 عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾

27- And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

28- Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that, which they are forbidden, and most surely they are liars.

29- And they say: There is nothing, but our life of this world, and we shall not be raised.

30- And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea, by our Lord. He will say: Taste then the chastisement, because you disbelieved.

31- They are losers indeed, who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it, and they shall bear their burdens on their backs; now surely evil is that, which they bear.

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ
 بِآيَاتِ رَبَّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

“And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and

we would not reject the communications of our Lord and we would be of the believers.” (Surah Anaam 6:27)

He says: These verses are revealed regarding Bani Umayyah. Then he said:

يُخْفُونَ مِنْ قَبْلُ

“...what they concealed before...” (Surah Anaam 6:28)

They are from the enemies of Amirul Momineen (a).

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

“...they would certainly go back to that, which they are forbidden, and most surely they are liars.” (Surah Anaam 6:28)

After that Allah, the Mighty and Sublime quotes the statement of the atheists:

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

“And they say: There is nothing, but our life of this world, and we shall not be raised.” (Surah Anaam 6:29)

So, Almighty Allah said:

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ

“And could you see when they are made to stand before their Lord.” (Surah Anaam 6:30)

He says: He has quoted the incident of someone, who denies the Judgment Day and says:

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ هَٰذَا حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ
أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

“They are losers indeed, who reject the meeting of Allah; until when the hour comes upon them all of a sudden, they shall say: O our grief for our neglecting it, and they shall bear their burdens on their backs; now surely evil is that, which they bear.” (Surah Anaam 6:31)

That is their sins.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ ۖ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ
يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

32- And this world's life is naught, but a play and an idle sport and certainly the abode of the hereafter is better for those, who guard (against evil); do you not then understand?

This is from the clear (unambiguous) verses of Quran.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۚ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ
أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ
نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي
الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ
لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾
إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۚ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ
يُرْجَعُونَ ﴿٣٦﴾

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ
يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

33- *We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.*

34- *And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.*

35- *And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased, He would certainly have gathered them all on guidance, therefore be not of the ignorant.*

36- *Only those accept, who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.*

37- *And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.*

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۚ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

“We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.” (Surah Anaam 6:33)

This verse was recited in the presence of the Imam. His Eminence, said: By God, the oppressors denied the divine signs upto the utmost possible limit. And he said:

لَا يُكَذِّبُونَكَ

“...they do not call you a liar...” (Surah Anaam 6:33)

It is revealed as *laa yaatoonaka* that is they would not deal with you with truth and propriety and they would trespass on your right.¹

Hafas bin Ghiyas Bakhtari narrates that Imam Ja'far Sadiq (a) said: O Hafas, everyone has patience to a certain limit. Similarly, impatience is also temporary. You should be patient in your affairs because, in this verse [6:34], the Prophet (s) was asked to be patient and kind. It was then revealed:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

“And bear patiently what they say and avoid them with a becoming avoidance.” (Surah Muzzammil 73:10)

And again it was revealed:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

“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)

Thus, the Prophet (s) patiently bore many false accusations. When he felt hurt by the stones cast and his chest was hurt, it was revealed:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

“And surely We know that your breast straitens at what they say.” (Surah Hijr 15:97)

¹ Biharul Anwar, Vol. 9, Pg. 202; Tafsir Burhan, Vol. 3, Pg. 25.

Then they denied His Eminence and cast stones on him, so much that he was aggrieved; so Almighty Allah revealed the following verse:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ
نَصْرُنَا

“We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them...” (Surah Anaam 6:33-34)

The Prophet (s) bore everything patiently and waited saying: ‘I can be patient and face ill-treatment of myself and my family, but I am unable to restrain myself when they insult Allah’. It was then revealed:

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا
مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

“And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue. Therefore be patient of what they say...” (Surah Qaf 50:38-39)

The Prophet (s) bore everything patiently and when he was informed about the Imams (s) from his progeny, who were also blessed by Allah with the attribute of patience and it was further revealed about them:

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

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

At this moment Imam (a) said: Upon this the Prophet (s) said: ‘The relationship between Faith and Patience is like the relationship between the head and the body’ Then Allah was pleased to reveal:

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَٰئِيلَ بِمَا صَبَرُوا ۖ
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ
﴿١٣٧﴾

“...and the good word of your Lord was fulfilled in the children of Israel, because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.” (Surah Araaf 7:137)

The Prophet (s) said that this verse is not only good news, but also informs about revenge. Thus, Allah validated the killing of the idolaters, wherever they may be found; and the Prophet (s) and those, who adored him, killed the idolaters. The recompense granted to the Prophet (s) for his patience was not only in the hereafter, but also upon earth”¹

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said regarding the verse:

¹ Biharul Anwar, Vol. 9, Pg. 202 & Vol. 18, Pg. 182 & Vol. 68, Pg. 60; Al-Kafi, Vol. 2, Pg. 88; Wasailush Shia, Vol. 15, Pg. 261; Mishkatul Anwaar, Pg. 25; Tafsir Burhan, Vol. 3, Pg. 25.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

“And if their turning away is hard on you...” (Surah Anaam 6:35)

The Messenger of Allah (s) wanted Harith bin Aamir bin Naufal bin Abde Manaf to embrace Islam and accept faith; therefore Holy Prophet (s) invited him to Islam. However, he was dominated by wretchedness and he refused. This matter affected the Prophet very much. So Almighty Allah revealed the following verse:

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا
فِي الْأَرْضِ

“And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth...” (Surah Anaam 6:35)

He says: That is the quadrupeds on the face of the earth.

Ali bin Ibrahim says regarding the verse:

نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ

“...an opening (to go down) into the earth or a ladder (to ascend up) to heaven...” (Surah Anaam 6:35)

He says: If you had the power you would go into the earth or climb up to the heaven; that is you won't have this power. Then He said:

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ

“...and if Allah had pleased, He would certainly have gathered them all on guidance...” (Surah Anaam 6:35)

That is He would have deemed them to be a part of the believer community.

﴿٣٥﴾ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

“...therefore be not of the ignorant.” (Surah Anaam 6:35)

This portion is aimed at the Prophet, but all the people are addressed in general.

Then He said:

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ

“Only those accept, who listen...” (Surah Anaam 6:36)

That is they will deliberate and then testify.

وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ

“...and (as to) the dead, Allah will raise them...” (Surah Anaam 6:36)

That is they would testify that Almighty Allah would raise the dead.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ

“And they say: Why has not a sign been sent down to him...” (Surah Anaam 6:37)

That is: It is impossible that a verse should be revealed on him.

إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

﴿٣٧﴾

“Surely Allah is able to send down a sign, but most of them do not know.” (Surah Anaam 6:37)

He says: They don't know when our sign and portent arrives and they don't believe that they would be destroyed.¹

Abul Jarud has narrated from Imam Muhammad Baqir (a) that His Eminence said regarding the verse:

إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً

“Surely Allah is able to send down a sign...” (Surah Anaam 6:37)

“Among the signs foreboding Doomsday are the appearance of *Daabbatul Arz*, *Dajjal*, Jesus and the rising of the Sun from the West etc.”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ
أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ
يُخْشَرُونَ ﴿٣٨﴾

38- And there is no animal that walks upon the earth or a bird that flies with its two wings, but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ
أَمْثَالُكُمْ

“And there is no animal that walks upon the earth or a bird that flies with its two wings, but (they are) genera like yourselves...” (Surah Anaam 6:38)

That is: He created the like of you and He said: Whatever is created is also a creature like you.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

¹ Biharul Anwar, Vol. 9, Pg. 203; Tafsir Burhan, Vol. 3, Pg. 27.

“We have not neglected anything in the Book...” (Surah Anaam 6:38)

That is: I have not left out anything. Then they all would be gathered with your Lord.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَن يَشَاءِ اللَّهُ

يُضِلَّهُ وَمَنْ يَشَأْ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ

تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا

تُشْرِكُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ

لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ

الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا

فَرَحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

39- And they, who reject Our communications, are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

40- Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

41- Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

42- And certainly We sent (apostles) to nations before you, then We seized them with distress and affliction in order that they might humble themselves.

43- Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.

44- But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo, they were in utter despair.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ

“And they, who reject Our communications are deaf and dumb, in utter darkness...” (Surah Anaam 6:39)

That is: It was concealed from them what He says:

مَنْ يَشَأِ اللَّهُ يُضِلَّهُ

“...whom Allah pleases He causes to err...” (Surah Anaam 6:39)

That is: He would punish him.

وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

“...and whom He pleases He puts on the right way.” (Surah Anaam 6:39)

That is: He makes it clear for him and makes him worthy, so that he may be guided on the right path.

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

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ

“And they, who reject Our communications, are deaf and dumb...” (Surah Anaam 6:39)

He said: ‘Deaf’ means that they are deaf to hear guidance.

‘Dumb’ means they are unable to utter any good.

فِي الظُّلُمَاتِ

“...in utter darkness...” (Surah Anaam 6:39)

That is: They are placed in the darkness of disbelief.

مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

﴿ ٣٩ ﴾

“Whom Allah pleases, He causes to err and whom He pleases, He puts on the right way.” (Surah Anaam 6:39)

That is: Allah makes to err whoever He likes and He guides to the right path whoever He likes.

And he said: This is refutation of the following statement of the fatalists in this Ummah that when on the Judgment Day, Almighty Allah would raise some Sabceans, Christians and Majus they would say:

رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿ ٢٣ ﴾

“...our Lord, we were not polytheists.” (Surah Anaam 6:23)

How we are raised with them? Allah, blessed and High would reply:

اَنْظُرْ كَيْفَ كَذَبُوا عَلٰى اَنْفُسِهِمْ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٤﴾

“See how they lie against their own souls, and that, which they forged has passed away from them.” (Surah Anaam 6:24)

At that time Imam (a) said: Messenger of Allah (s) said: Know that there are Majus in every Ummah and the Majus of this Ummah are those, who say: There is no compulsion in any act and they would believe that all exigency (*Mashiyat*) and power of God is delegated to them.¹

Abu Hamza says: I asked Imam Muhammad Baqir (a) regarding the following verse of Quran:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللّٰهُ
يُضِلِّهُ ۚ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣٩﴾

“And they, who reject Our communications, are deaf and dumb, in utter darkness; whom Allah pleases, He causes to err and whom He pleases, He puts on the right way.” (Surah Anaam 6:39)

Imam (a) said: This verse is about those, who denied and refuted the *Wali* of Allah. Darkness means infidelity. Allah says that such a person will be deaf and dumb, stumbling in the darkness of infidelity. Those, who deny and do not testify to the *Awliya*, are Satan’s progeny. Allah withholds guidance from them. Those, who have faith and testify to the successors and Imams, are on the right path.

I heard that the Imam (a) said: If they deny all the successors, they have in fact denied all the signs of God.²

¹ *Biharul Anwar*, Vol. 5, Pg. 197; *Tafsir Burhan*, Vol. 3, Pg. 29.

² *Biharul Anwar*, Vol. 23, Pg. 206.

Then He said: O Muhammad, tell them:

أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

“Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?” (Surah Anaam 6:40)

Then He has refuted them and said:

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا
تُشْرِكُونَ ﴿٤١﴾

“Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).” (Surah Anaam 6:41)

Imam (a) said: When you fall into hardships, you should call out for Almighty Allah and when your hardships are dispelled you should forget that through which you commit polytheism; that is you should leave the idols.

Whispered supplication of Musa (a) to Almighty Allah

Allah, the Mighty and Sublime said to His Prophet:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

“And certainly We sent (apostles) to nations before you, then We seized them with distress and affliction in order that they might humble themselves.” (Surah Anaam 6:42)

That is perhaps they would be humble. Then He said:

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

“Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.” (Surah Anaam 6:43)

So, when they are not humble, Almighty Allah opens the doors of the world upon them and makes them needless in order to chastise them for their deeds. Thus, when:

فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

“...when they rejoiced in what they were given, We seized them suddenly; then lo, they were in utter despair.” (Surah Anaam 6:44)

That is He makes them despair and the divine command is mentioned in the whispered supplication of Musa (a) to Allah.¹

Hafas bin Ghiyas has narrated from Imam Ja'far Sadiq (a) that he said: Almighty Allah said to Musa in the whispered supplication: O Musa, when you see poverty coming towards you, say: Welcome to the symbol of the righteous; and when affluence and needlessness comes to you, it is recompense of a sin, whose chastisement has hastened to you, because Almighty Allah does not give the world to anyone, except due to a sin that one has committed, so that he may forget that sin and does not get the good sense of repenting (*Taubah*). Thus, in some instances, improvement in circumstances is due to sin.²

¹ *Tafsir Burhan*, Vol. 3, Pg. 29.

² *Biharul Anwar*, Vol. 13, Pg. 340, Vol. 64, Pg. 199; *Al-Kafi*, Vol. 2, Pg. 263; *Irshadul Quloob*, Vol. 1, Pg. 156; *Oddatud Dai*, Pg. 117; *Tafsir Burhan*, Vol. 3, Pg. 30.

Abu Hamza says that he inquired about the exegesis of this verse from Imam Muhammad Baqir (a):

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

“But when they neglected that, with which they had been admonished, We opened for them the doors of all things...” (Surah Anaam 6:44)

Imam (a) said: Implication of:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ

“But when they neglected that, with which they had been admonished...” (Surah Anaam 6:44)

That is they neglected the Wilayat of Amirul Momineen Ali (a) and indeed they were commanded to it and the implication of:

فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ

“We opened for them the doors of all things...” (Surah Anaam 6:44)

...is that We opened the doors of wealth in the world for them and made them occupied in material wealth.¹

And Almighty Allah says:

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ



“...until when they rejoiced in what they were given, We seized them suddenly; then lo, they were in utter despair.” (Surah Anaam 6:44)

¹ Biharul Anwar, Vol. 36, Pg. 93.

That is till the advent of the Qaim takes place, whereas they imagined that they do not have any king and ruler; and it is the statement of Almighty Allah that:

بَعَثَهُ

“...then lo!” (Surah Anaam 6:44)

This verse informs that it was revealed for Muhammad (s).¹

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٤٥﴾

45- So the roots of the people, who were unjust, were cut off; and all praise is due to Allah, the Lord of the worlds.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٤٥﴾

“So the roots of the people, who were unjust, were cut off; and all praise is due to Allah, the Lord of the worlds.” (Surah Anaam 6:45)

Fuzail bin Ayaz says: I asked Imam Ja’far Sadiq (a) what abstinence and religiosity is?

He replied: It is one, who always shuns the prohibited things and also, as a precaution, refrains from things, about which it is doubtful whether they are prohibited or permitted. One, who does not take such precaution to avoid what is doubtful, will not even be aware that he has done what is prohibited and will end up not avoiding evil. Slowly, he will get habituated to such an extent that ultimately he will start believing the transgression to be good and will openly defy

¹ Tafsir Burhan, Vol. 3, Pg. 30.

Allah. Those, who wish the welfare of a tyrant, in fact, love to defy Allah, whereas Allah takes pride in destroying the tyrants.¹

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ
يَصْدِفُونَ ﴿٤٦﴾

46- Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.

قُلْ أَرَأَيْتُمْ

“Say: Have you considered...” (Surah Anaam 6:46)

He said: Say to the Quraish:

إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ

“...if Allah takes away your hearing and your sight and sets a seal on your hearts...” (Surah Anaam 6:46)

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ

“...who is the god besides Allah that can bring it to you?”
(Surah Anaam 6:46)

ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

“...yet they turn away.” (Surah Anaam 6:46)

That is they utter falsehood.²

¹ Biharul Anwar, Vol. 97, Pg. 73. Al-Kafi, Vol. 5, Pg. 108; Maaniul Akhbaar, Pg. 252; Wasailush Shia, Vol. 16, Pg. 258; Tafsir Burhan, Vol. 3, Pg. 31.

² Tafsir Burhan, Vol. 3, Pg. 33.

Abul Jarud says: Imam Muhammad Baqir (a) said regarding the verse:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ

“Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts...”
(Surah Anaam 6:46)

If Almighty Allah takes away guidance from you:

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

“...who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.”
(Surah Anaam 6:46)

He says: The implication of:

يَصْدِفُونَ ﴿٤٦﴾

“...yet they turn away.” (Surah Anaam 6:46)

...is that how they would make objections against Almighty Allah?¹

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعْتَهُ أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

47- Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed, but the unjust people?

¹ Tafsir Burhan, Vol. 3, Pg. 33.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ
إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

“Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed, but the unjust people?” (Surah Anaam 6:47)

He says: When the Holy Prophet (s) migrated from Mecca to Medina, his companions became afflicted with hardships, illness and various maladies. They complained about all this to the Messenger of Allah (s); so Almighty Allah revealed the following verse: that O Muhammad, tell them:

أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا
الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

“Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed, but the unjust people?” (Surah Anaam 6:47)

That is indeed they are afflicted with disease and hardships in the world, however the painful and fatal chastisements is for the unjust, to which they shall be subjected.¹

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

¹ Tafsir Safi, Vol. 3, Pg. 36; Tafsir Burhan, Vol. 3, Pg. 33.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ ۖ إِن أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾
وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

48- And We send not messengers, but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49- And (as for) those, who reject Our communications, chastisement shall afflict them, because they transgressed.

50- Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that, which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

51- And warn with it those, who fear that they shall be gathered to their Lord - there is no guardian for them, nor any intercessor besides Him - that they may guard (against evil).

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ
كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمْ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

“And We send not messengers, but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve. And (as

for) those, who reject Our communications, chastisement shall afflict them, because they transgressed.” (Surah Anaam 6:48-49)

Then He said: Tell them:

لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ ۚ إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

“I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that, which is revealed to me.” (Surah Anaam 6:50)

He said: Almighty Allah has not given to you treasures and knowledge of His unseen and all of it is with Allah, blessed and High. Then He said:

هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

“Are the blind and the seeing one alike?” (Surah Anaam 6:50)

That is one, who knows and one, who doesn't; are they equal? Why don't they ponder?

وَأَنْذِرْ بِهِ

“And warn with it...” (Surah Anaam 6:51)

That is: Warn them through the holy Quran.

الَّذِينَ يَخَافُونَ

“...those, who fear...” (Surah Anaam 6:51)

That is those, who are hopeful.

أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ
لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

“...that they shall be gathered to their Lord - there is no guardian for them, nor any intercessor besides Him - that they may guard (against evil).” (Surah Anaam 6:51)

And those, who fear being gathered towards their Lord, warn them through it (Quran) that they don't have any helper and intercessor, except Almighty Allah. Perhaps they might become pious.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ
شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾
وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ
بَيْنِنَا ۚ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾
وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ
تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

52- And do not drive away those, who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

53- And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred

benefit from among us? Does not Allah best know the grateful?

54- And when those, who believe in Our communications, come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

“And do not drive away those, who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.” (Surah Anaam 6:52)

The cause of the revelation of this verse was that in the early period of Islam, some of the believers were very poor, such that they were referred to as *As-haabe Suffa*, who lived in the Masjid of the Prophet; and the Prophet paid for their basic needs and supplied them with rations and also visited them often. He was attached to them and often sat down to converse with them. Whenever affluent companions visited the Prophet and found him among the destitute, they used to be distressed with this conduct requested him to keep away from those people.

An affluent man from the Ansar came and saw the Prophet (s) sitting besides and speaking to one of the companions of the Suffa, whose company the man from Ansar did not like and so he sat at a distance. The Prophet (s) asked the Ansari to come near, but the man did not obey. The Prophet (s) said: “Perhaps you are afraid that if you sit near this man, you too will become poor.”

Ansari replied: “O Messenger of Allah, it would be better if you avoid his company” At that juncture, Allah revealed this verse:¹

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

“And thus do We try some of them by others...” (Surah Anaam 6:53)

Literally, it means that we tried some of them through others. The testing was in the matter of faith. For instance, on account of their superiority in the matter of faith, the Companions of the Suffa were elevated above the nobles of the Quraish. It is said that these are the words of the proud Quraish, who thought the poor Companions of the Suffa could not have been honored when they, the rich Quraish were present. And that it is known how the poor adopt patience and forbearance on poverty and indigence and are forbearing upon what the rich possess, so that they may not say Almighty Allah has favored us by bestowing wealth upon them. Then Almighty Allah made it obligatory on the Prophet to invoke mercy upon those, who committed a vile act and after that regretted it and repented.

لِيَقُولُوا

“...so that they say...”

...that is the poor.

أَهْؤُلَاءِ

“...Are these they...”

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

¹ Tafsir Burhan, Vol. 3, Pg. 34.

“And when those, who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself...”

That is the Almighty Allah has made His mercy obligatory on whoever repents and its proof is the statement of Almighty Allah that:

أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ
فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

“...(so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.”¹

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٥﴾
قُلْ إِنِّي هُيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا
أَتَّبِعُ أَهْوَاءَكُمْ ۚ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾
قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا
تَسْتَعْجِلُونَ بِهِ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۚ يَقْضِ الْحَقُّ ۖ وَهُوَ
خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

قُلْ لَوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرُ بَيْنِي
وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

55- And thus do We make distinct the communications and so that the way of the guilty may become clear.

56- Say: I am forbidden to serve those, whom you call upon besides Allah. Say: I do not follow your low

¹ Biharul Anwar, Vol. 17, Pg. 81 7 Vol. 22, Pg. 66; Tafsir Burhan, Vol. 3, Pg. 35.

desires, for then indeed I should have gone astray and I should not be of those, who go aright.

57- Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that, which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

58- Say: If that, which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾

“And thus do We make distinct the communications and so that the way of the guilty may become clear.” (Surah Anaam 6:55)

That is when we describe the religion and conduct of the sinners and it becomes clear and apparent; then He says:

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۚ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ

“Say: I am forbidden to serve those, whom you call upon besides Allah. Say: I do not follow your low desires, for then indeed, I should have gone astray and I should not be of those, who go aright. Say: Surely I have manifest proof from my Lord and you call it a lie...” (Surah Anaam 6:56-57)

That is the evidence that I am upon them.

مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

“I have not with me that, which you would hasten.” (Surah Anaam 6:57)

That is a sign, which they ask for.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ يَقْضُ الْحَقُّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ



“...the judgment is only Allah’s; He relates the truth and He is the best of deciders.” (Surah Anaam 6:57)

That is: There would be distance between truth and falsehood and then He says: Tell them:

لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ

“If that, which you desire to hasten were with me, the matter would have certainly been decided between you and me...” (Surah Anaam 6:58)

That is when the sign arrives and you die and that oath, which was between us and you ends.¹

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

59- And with Him are the keys of the unseen treasures - none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf, but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry, but (it is all) in a clear book.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

“And with Him are the keys of the unseen treasures...” (Surah Anaam 6:59)

‘Keys’ imply the unseen world; that is He is the knower of the unseen.

¹ Tafsir Burhan, Vol. 3, Pg. 36.

لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ
 مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ
 وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“...none knows them, but He; and He knows what is in the land and the sea, and there falls not a leaf, but He knows it, nor a grain in the darkness of the earth, nor anything green/moist nor dry, but (it is all) in a clear book.” (Surah Anaam 6:59)

‘Leaf’ implies the incomplete fetus that is aborted.

‘Grain’ implies child.

‘Darkness of the earth’ implies (mother’s) womb.

‘Green/moist’ is also in the sense of child, who is born alive.

‘Dry’ is a child, who is aborted by the womb and all this is present in the manifest book.¹

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ
 فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ
 تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ
 أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾
 ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ ۚ وَلَا لَهُ الْخُكْمُ وَهُوَ أَسْرَعُ
 الْحَاسِبِينَ ﴿٦٢﴾

¹ Tafsir Burhan, Vol. 3, Pg. 37; Tafsir Ayyashi, Vol. 1, Pg. 391; Maaniul Akhbaar, Pg. 215.

60- And He it is, Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

61- And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

62- Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ

“And He it is, Who takes your souls at night (in sleep)...”
(Surah Anaam 6:60)

That is at night.

وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

“...and He knows what you acquire in the day...” (Surah Anaam 6:60)

That is the deeds you perform during the day.¹

Abul Jarud inquired from Imam Muhammad Baqir (a) the exegesis of the following words:

لِيُقْضَىٰ أَجَلٌ مُّسَمًّى

“...that an appointed term may be fulfilled...” (Surah Anaam 6:60)

To which the Imam said: It is death.

¹ Tafsir Burhan, Vol. 3, Pg. 39.

ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

“...then to Him is your return, then He will inform you of what you were doing.” (Surah Anaam 6:60)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

“And He is the Supreme, above His servants, and He sends keepers over you...” (Surah Anaam 6:61)

That is the angels, who would protect you and record your deeds.

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا

“...until when death comes to one of you, Our messengers cause him to die...” (Surah Anaam 6:61)

‘Our messengers’ implies angels.

وَهُمْ لَا يُفْرَطُونَ ﴿٦١﴾

“...and they are not remiss.” (Surah Anaam 6:61)

That is they are not at all shortcoming in any way.¹

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ

الْحَاسِبِينَ ﴿٦٢﴾

“Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.” (Surah Anaam 6:62)

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً

لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

¹ Tafsir Burhan, Vol. 3, Pg. 39.

63- Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا
وْخُفْيَةً لَأَنْ أَنْجَاكُمْ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلْ
اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

“Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones. Say: Allah delivers you from them and from every distress, but again you set up others (with Him).” (Surah Anaam 6:63-64)

The above are from the clear verses (Mohkamaat).

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ
تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ
انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

65- Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ
مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ
بَعْضٍ

“Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others.” (Surah Anaam 6:65)

‘That He should send on you a chastisement from above you’ implies a tyrant ruler.

‘Or from beneath your feet’ implies lowly, which has no goodness.

‘Or that He should throw you into confusion, (making you) of different parties’ implies nepotism.

‘And make some of you taste the fighting of others’ implies ill treating the neighbors.

Abul Jarud inquired from Imam Muhammad Baqir (a) the exegesis of the words:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ

“Say: He has the power that He should send on you a chastisement from above you...” (Surah Anaam 6:65)

He replied: ‘Chastisement from above’ implies smoke and the scream from the sky.

‘Or from beneath your feet’ implies sinking or caving in of the earth. And ‘Or that He should throw you into confusion, (making you) of different parties’ implies discord among people and their accusing each other. ‘And make some of you taste the fighting of others’ implies that people would confront among themselves and slay each other. And all these are chastisements that would befall the Muslims.¹ And Almighty Allah tells His Messenger: See, how We bring our signs that perhaps they would understand, whereas your community of Quraish denies it.

¹ *Biharul Anwar*, Vol. 52, Pg. 182.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَنْسُ عَلَىكُمْ بِوَكِيلٍ

﴿٦٦﴾

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

66- And your people call it a lie and it is the very truth.

Say: I am not placed in charge of you.

67- For every prophecy is a term and you will come to know (it).

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ

“For every prophecy is a term...” (Surah Anaam 6:67)

He said: There is a reality behind every prophecy, which they shall soon know.

In the same way, he said:

انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

“See how We repeat the communications that they may understand.” (Surah Anaam 6:65)

That is perhaps they would understand.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ

“And your people call it a lie and it is the very truth.” (Surah Anaam 6:66)

That is the Quraish falsified the Quran.

قُلْ لَنْسُ عَلَىكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ

“Say: I am not placed in charge of you. For every prophecy is a term...” (Surah Anaam 6:67)

That is there is a time for every prophecy, which they shall soon realize.¹

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا ۚ وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ هُمْ شَرَّابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

68- And when you see those, who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.

69- And naught of the reckoning of their (deeds) shall be against those, who guard (against evil), but (theirs) is only to remind, haply they may guard.

70- And leave those, who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor,

¹ Tafsir Burhan, Vol. 3, Pg. 40.

and if it should seek to give every compensation, it shall not be accepted from it; these are they, who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

“And when you see those, who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse...” (Surah Anaam 6:68)

That is whoever falsifies the holy Quran and ridicules it. Then he said: If the Satan forgets you at that time:

فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

“...then do not sit after recollection with the unjust people.” (Surah Anaam 6:68)

Thus, after remembering, never sit among these people.¹

Abdul Aala bin Ayyin has narrated the Prophet (s) as saying: “Those, who believe in Allah and the Day of Judgment should never sit in a meeting wherein people indulge in meaningless discourse about any Imam or talk maliciously of a believer, because Allah commands us not to sit in the company of unjust people:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

¹ Tafsir Burhan, Vol. 3, Pg. 41.

“And when you see those, who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.” (Surah Anaam 6:68)¹

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

“And naught of the reckoning of their (deeds) shall be against those, who guard (against evil)...” (Surah Anaam 6:69)

That is: It is not that Almighty Allah would chastise the believers like those, who don't have any piety and would take their account.

وَلَكِنْ ذِكْرًا

“...but (theirs) is only to remind.” (Surah Anaam 6:69)

That they may recall.

لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

“...haply they may guard.” (Surah Anaam 6:69)

Perhaps they may adopt piety. Then He says:

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا

“And leave those, who have taken their religion for a play and an idle sport, and whom this world's life has deceived...” (Surah Anaam 6:70)

That is they regard their religion to be a plaything.

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ

¹ Wasailush Shia, Vol. 16, Pg. 266; Biharul Anwar, Vol. 71, Pg. 217; Al-Momin, Pg. 70; Mustarfat As-Sarair, Pg. 639, Tafsir Burhan, Vol. 3, Pg. 41.

“...and remind (them) thereby lest a soul should be given up to destruction...” (Surah Anaam 6:70)

That is they surrender their souls.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا

“...it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it...” (Surah Anaam 6:70)

That is on the Judgment Day their sacrifice and charity would not be accepted.

أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا

“...these are they, who shall be given up to destruction for what they earned...” (Surah Anaam 6:70)

That is: They would be destroyed through their deeds.

لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ



“...they shall have a drink of boiling water and a painful chastisement because they disbelieved.” (Surah Anaam 6:70)

And He says to argue against idol worship, tell them:

أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ

“Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us...” (Surah Anaam 6:71)

كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ

“...like him, whom the Shaitans have made to fall down perplexed...” (Surah Anaam 6:71)

That is the Satan has made him fall down in bewilderment and involved him in confusion.

قُلْ أَتَدْعُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرْثُو عَلَى
أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ
خَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ۖ قُلْ إِنَّ هُدَى اللَّهِ
هُوَ الْهُدَى ۖ وَأُمِّرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

71- Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him, whom the Shaitans have made to fall down perplexed in the earth? He has companions, who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا

“He has companions, who call him to the right way, (saying): Come to us.” (Surah Anaam 6:71)

That is come back to us. It is an allusion to Iblis, who calls people unto himself and Almighty Allah has refuted his followers and said:

إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى ۖ وَأُمِّرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ



“Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.” (Surah Anaam 6:71)

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾
 وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ
 عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

72- And that you should keep up prayer and be careful of (your duty to) Him; and He it is, to Whom you shall be gathered.

73- And He it is, Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ
 ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ
 يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي
 الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ
 ﴿٧٣﴾

“And that you should keep up prayer and be careful of (your duty to) Him; and He it is, to Whom you shall be gathered. And He it is, Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet

shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.” (Surah Anaam 6:72-73)

The above two are from the unambiguous (clear) verses of Quran.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

74- And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.

After that Almighty Allah quotes the statement of Prophet Ibrahim (a) that he said:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

“And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.” (Surah Anaam 6:74)

This is also a clear (unambiguous) verse.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

75- And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those, who are sure.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

“And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those, who are sure.” (Surah Anaam 6:75)

Hisham has narrated from Imam Ja’far Sadiq (a) that he said:

For Ibrahim everything that is in the earth and all that is above it and the angels, who carry the skies and details of the inhabitants in and over the Empyrean and every other detail had become manifest. Identical is the position of the Prophet (s), Imam Ali (a) and the Immaculate Imams (s).¹

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said:

“Ibrahim (s) saw the kingdom of the earth and the skies. He saw a man committing adultery and when he cursed, that man died. He saw another man and again he cursed him too and that man also died. He saw three more persons and cursed them and they all died instantly. Then Allah revealed: ‘O, Ibrahim. Do not curse because when you do, I accept it and thus people are killed. If really people were to die on account of your cursing, I would rather not have created them at all. My creation is composed of three kinds of people – the first are those, who worship Me and Me alone and I will amply reward them; the second are those people, who worship others than Me, but they will be within my grip; and the third kind are people, who will worship other than Me, but I will bring forth from their progeny, men, who will worship Me alone.’”²

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ

قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

¹ *Biharul Anwar*, Vol. 12, Pg. 28; *Tafsir Burhan*, Vol. 3, Pg. 46.

² *Ilalush Sharai*, Vol. 2, Pg. 585; *Farajal Mahmoom*, Pg. 26; *Al-Kafi*, Vol. 8, Pg. 305; *Tafsir Burhan*, Vol. 3, Pg. 46.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ
يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ
قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾
وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ
مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ
عِلْمًا ۖ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
وَكَيْفَ أَحَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَآيُ الْقَرِيعِينَ أَحَقُّ بِالْأَمْنِ ۖ إِنَّ
كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

76- So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.

77- Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

78- Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people, surely I am clear of what you set up (with Allah).

79- Surely I have turned myself, being upright, wholly to Him, Who originated the heavens and the earth, and I am not of the polytheists.

80- And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

81- And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ

“So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set...” (Surah Anaam 6:76)

That is: It set and disappeared and Ibrahim remarked: I don't like gods that set.

Birth of His Eminence, Ibrahim (a)

Ibne Muskan narrates that His Eminence, Imam Ja'far Sadiq (a) said: Azar was the court astrologer of Namrud bin Kanaan. One day he told him: I have seen the position of the stars that during these days would be born a man, who will destroy the dogma of idol worship and invite people to another religion.

Namrud asked: In which place would he take birth?

Azar replied: In the town of Kausi Ruba.

Again he asked: Is that person already born?

Azar said: He has not taken birth as yet.

Namrud ordered the males in his kingdom to be separated from the females so that conception may not take place, yet the

mother of Ibrahim (a) became pregnant with him. When the time of delivery approached, she said that she was ill and wished to be secluded. During that time it was the custom that when a lady was ill, she used to retire to the caves and crevices in the mountains. Ibrahim's mother also retired and stayed in a cave. After delivery, she wrapped her son, Ibrahim and placed him in the cave and fixed a stone on the mouth of the cave and returned to the town, fearful of Namrud. This incident occurred 6323 years after the descent of Adam and 1270 years after the deluge of Nuh (a). Ibrahim (a) was the son of Tarukh bin Nahur bin Sharugh bin Raghu bin Qaale bin Aabir bin Sharikh bin Arfakhshad bin Saam bin Nuh. Almighty Allah, through His perfect power, issued milk from the thumb of Ibrahim (a) that it be a source of nourishment for His Eminence, and everyday his mother visited him with extra caution so that Namrud's men may not learn about the child and eliminate him. Ibrahim grew up in a day equal to the extent ordinary children grow in a month, till he reached the age of thirteen years. One day his mother came to visit him. When she wanted to return, he said: Mother, take me along with you. She said: Son, I fear that the king would learn that you are born during these years and perhaps he would have you eliminated. So she did not take him and came out leaving him there. Ibrahim was patient, when the sun set, he emerged from the cave and for the first time his eyes fell on the Venus that shone in the sky. He called out involuntarily, saying: This is my Lord; but when it set, he remarked: The Lord never sets and disappears; and I don't like a god, who disappears. When his eyes fell on the east, the moon rose up. He said: This is my god, who is better and bigger than the previous one. When he saw that also moving away and finally disappearing, he remarked:

لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

“If my Lord had not guided me I should certainly be of the erring people.” (Surah Anaam 6:77)

In the morning when the Sun rose up from the eastern horizon and its rays illuminated the world, he said: This is a god that I wanted. It is bigger than the previous two and its brilliance is more and better. But it slowly began to move and finally disappeared in the western horizon. Almighty Allah showed him the dominions of the heavens and removed veils from his eyes that he may see the Throne of the Lord, the angels and beings of the earth and the sky. He said:

يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٧٩﴾

“O my people, surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him, Who originated the heavens and the earth, and I am not of the polytheists.” (Surah Anaam 6:78-79)

Ibrahim went to his mother, entered his house and stood among her children.

A person inquired from Imam Ja'far Sadiq (a) about the meaning of Ibrahim's statement: 'This is my lord', that did Ibrahim (a) become a polytheist by making this statement?

Imam (a) replied: If today someone utters these words, he would a polytheist. But Ibrahim in recounting that incident mentioned those words because those people worshipped stars, Moon or Sun and not that it was the belief of His Eminence; on the contrary, by the guidance of Almighty Allah, he mentioned these statements and when he entered the house, his mother lived under the guardianship of Azar. Azar glanced at him and asked the mother: During these times when the king is executing children, who is that child and where he was till now?

She replied: He is also like your child; he was born when I was in seclusion.

Azar said: Woe be on you, if the king learns about his existence, we would be expelled from this proximity and status that we have before Namrud. Since Azar was a confidant of Namrud and he made idols for him and the people, and sold them through his sons. Ibrahim's mother said to Azar: Don't worry, the existence of this child would cause no harm to you. If the king does not discover his existence, a child would remain for us and if he learns of it, you can present excuse to him, which would be acceptable to him.

Ibrahim remained in the house and whenever Azar saw him, he was pleased at his sight and he grew fond of him. One day he gave idols to Ibrahim to go out and sell them like his sons. Ibrahim tied a rope to the heads of the idols and dragged them on the ground calling out: Who would buy a thing, which has no profit or loss? And sometimes he dropped them in water and sometimes he smeared them in mud, and told them: Eat and drink and speak up. The sons of Azar mentioned this to their father. Azar restrained Ibrahim from such acts, but he paid no attention, till Azar at last confined Ibrahim at home and did not permit him to leave and only released His Eminence after a long time.

The people of Ibrahim (a) became inimical to him. Ibrahim (a) said:

أَتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ

“Do you dispute with me respecting Allah? And He has guided me indeed...” (Surah Anaam 6:80)

That is: He made it clear for me.

وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۖ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۖ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

“And I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things

in His knowledge; will you not then mind?" (Surah Anaam 6:80)

Then he told them:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَآيُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

"And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?" (Surah Anaam 6:81)

That is: I, who worship God, am secure or it is you, who worship idols?¹

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾
وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

82- Those, who believe and do not mix up their faith with iniquity, those are they, who shall have the security and they are those, who go aright.

83- And this was Our argument, which we gave to Ibrahim against his people; We exalt in dignity, whom We please; surely your Lord is Wise, Knowing.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

¹ Biharul Anwar, Vol. 12, Pg. 29; Tafsir Ayyashi, Vol. 1, Pg. 394; Nurur Thaqalayn, Vol. 1, Pg. 736; Tafsir Burhan, Vol. 3, Pg. 48.

“Those, who believe and do not mix up their faith with iniquity...” (Surah Anaam 6:82)

That is telling the truth and not committing a sin that makes faith invalid.

Then He said:

أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

“...those are they, who shall have the security and they are those, who go aright. And this was Our argument, which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.” (Surah Anaam 6:82-83)

That is Ibrahim argued with his father and the people.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۚ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾ وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۚ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

84- And We gave to him Ishaq and Yaqub; each did We guide, and Nuh did We guide before, and of his

descendants, Dawood and Sulaiman and Ayyub and Yusuf and Musa and Harun; and thus do We reward those, who do good (to others).

85- And Zakariya and Yahya and Isa and Ilyas; everyone was of the good.

86- And Ismail and Al-Yasha and Yunus and Lut; and everyone We made to excel (in) the worlds.

87- And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

“And We gave to him Ishaq and Yaqub...” (Surah Anaam 6:84)

That is we gave Ishaq and Yaqub to Ibrahim.

كُلًّا هَدَيْنَا ۖ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۖ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ
وَسُلَيْمَانَ وَيُؤُوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ
الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا ۖ وَكُلًّا
فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ
وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
﴿٨٧﴾

“...each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayyub and Yusuf and Musa and Harun; and thus do We reward those, who do good (to others). And Zakariya and Yahya and Isa and

Ilyas; everyone was of the good; and Ismail and Al-Yasha and Yunus and Lut; and everyone We made to excel (in) the worlds: And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.” (Surah Anaam 6:84-87)

The above are from the clear verses (Mohkamaat).

اجْتَبَيْنَاهُمْ

“We chose them...” (Surah Anaam 6:87)

...implies that We tested them; that is put them to trial.

Abul Jarud says: Imam Muhammad Baqir (a) asked: O Abul Jarud, what do the people say regarding Imam Hasan (a) and Imam Husain (a)?

I (Abul Jarud) said: The hypocrites deny that they are the sons of Messenger of Allah (s).

Imam (a) said: How do you refute this?

I said: With the verses regarding Isa Ibne Maryam that the Almighty Allah said of Ibrahim (a):

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۚ كُلًّا مِّنَ الصَّالِحِينَ ﴿٨٥﴾

“And We gave to him [Ibrahim (a)] Ishaq and Yaqub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayyub and Yusuf and Musa and Haroon; and thus do We reward those, who do good (to others). And Zakariya and Yahya and Isa and Ilyas; everyone was of the good;” (Surah Anaam 6:84-85)

So, He has deemed Isa Ibne Maryam to be from the progeny of Ibrahim (a).

He said: What do they say to the verse quoted by you?

I replied: Sometimes they agree that son of the daughter is one's son, though not consanguine.

He said: What argument do you present against them?

I said: The verse of imprecation (*Mubahila*):

قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ

“...say: Come let us call our sons and your sons and our women and your women and our near people and your near people...” (Surah Aale Imran 3:61)

He said: What reply do they present?

I replied: They say: Sometimes it is possible for the Arabs to describe two sons of a man with the word: *Abna-ana*, whereas they are sons of one person and this verse is also of that type.

Imam Muhammad Baqir (a) said: O Abul Jarud, by God, I will mention an evidence for you from the holy Quran that Almighty Allah has named those two Imams to be the sons of Holy Prophet (s), and except for a denier, no one would be able to reject that.

I asked: Which verse is that?

He said: It is verse 23 of Surah Nisa:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ

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

Till He says:

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

“...and the wives of your sons, who are of your own loins...” (Surah Nisa 4:23)

O Abul Jarud, ask them: Was it lawful for Holy Prophet (s) to marry the wives of Imam Hasan (a) and Imam Husain (a)? If they say it was lawful, they would have lied and become sinners. And if they say it is not lawful, then those two, by God, are the consanguine sons of Holy Prophet (s); and none is unlawful, except the wives of consanguine sons.¹

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا
 حَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾
 أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا
 هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِكَافِرِينَ ﴿٨٩﴾
 أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ فَبِهَدَاهُمْ افْتَدِهْ ۚ قُلْ لَا أَسْأَلُكُمْ
 عَلَيْهِ أَجْرًا ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾
 وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ
 شَيْءٍ ۚ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى
 لِّلنَّاسِ ۚ يَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا ۚ وَعَلَّمْتُمْ مَا
 لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ۚ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
 يَلْعَبُونَ ﴿٩١﴾

¹ Biharul Anwar, Vol. 43, Pg. 233, Vol. 93, Pg. 239; Al-Adabul Qawiyya, Pg. 60; Tafsir Burhan, Vol. 3, Pg. 60.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ
الْقُرَى وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ
عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

88- This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

89- These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people, who are not disbelievers in it.

90- These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing, but a reminder to the nations.

91- And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book, which Musa brought, a light and a guidance to men, which you make into scattered writings, which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leaves them sporting in their vain discourses.

92- And this is a Book We have revealed, blessed, verifying that, which is before it, and that you may warn the metropolis and those around her; and those, who believe in the hereafter believe in it, and they attend to their prayers constantly.

Allah, the Mighty and Sublime says:

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا

“This is Allah’s guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him)...” (Surah Anaam 6:88)

That is prophets mentioned previously.

لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“...certainly what they did would have become ineffectual for them.” (Surah Anaam 6:88)

Then He said:

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ
بِهَا هَؤُلَاءِ

“These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it...” (Surah Anaam 6:89)

‘These’ implies his companions and the Quraish and those, who became denier to the allegiance to Amirul Momineen (a).

فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

“We have already entrusted with it a people, who are not disbelievers in it.” (Surah Anaam 6:89)

That is the Shia of Amirul Momineen (a). Then He said as a warning to Messenger of Allah (s):

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَيُھْدَاهُمُ اقْتَدِهْ

“These are they, whom Allah guided, therefore follow their guidance.” (Surah Anaam 6:90)

That is: O Muhammad, follow their guidance. Then He said: Tell your people:

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

“I do not ask you for any reward for it...” (Surah Anaam 6:90)

That is: I don't want any recompense from you for prophethood and Quran.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

“...it is nothing, but a reminder to the nations.” (Surah Anaam 6:90)¹

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“And they do not assign to Allah the attributes due to Him...” (Surah Anaam 6:91)

He says: Their understanding does not reach to the greatness of God that they should describe divine qualities.

إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

“...when they say: Allah has not revealed anything to a mortal.” (Surah Anaam 6:91)

They are Quraish and Jews, whom Almighty Allah has refuted and argued against, saying: O Muhammad, tell them:

مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۚ
تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا

“Who revealed the Book, which Musa brought, a light and a guidance to men, which you make into scattered writings, which you show...” (Surah Anaam 6:91)

That is they recited a part of it.

وَتُخْفُونَ كَثِيرًا

¹ Tafsir Burhan, Vol. 3, Pg. 64.

“...while you conceal much?” (Surah Anaam 6:91)

That is the prophecies about Messenger of Allah (s).

وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ
فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

“And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.” (Surah Anaam 6:91)

That is in the things that they deny; Allah leaves them in that state.

وَهَذَا كِتَابٌ

“And this is a Book...” (Surah Anaam 6:92)

That is the holy Quran.

أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

“We have revealed, blessed, verifying that, which is before it...” (Surah Anaam 6:92)

That is Taurat, Injeel and Zabur.

وَلِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

“...and that you may warn the metropolis and those around her...” (Surah Anaam 6:92)

That is Mecca, which is named as metropolis, because Mecca was the first place to be created.

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ

“...and those, who believe in the hereafter, believe in it...” (Surah Anaam 6:92)

That is they would believe in the Prophet and the holy Quran and protect their ritual prayer.¹

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ ۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۚ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

93- And who is more unjust than he, who forges a lie against Allah or says: It has been revealed to me; while nothing has been revealed to him, and he, who says: I can reveal the like of what Allah has revealed? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement, because you spoke against Allah other than the truth and (because) you showed pride against His communications.

94- And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things, which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the

¹ Tafsir Burhan, Vol. 3, Pg. 65.

ties between you are now cut off and what you asserted is gone from you.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ

“And who is more unjust than he, who forges a lie against Allah or says: It has been revealed to me; while nothing has been revealed to him, and he, who says: I can reveal the like of what Allah has revealed?” (Surah Anaam 6:93)

This verse is regarding Abdullah bin Saad bin Abi Sarah, foster brother of Uthman.

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: After the Hijrat of the Messenger of Allah (s), Abdullah bin Saad bin Abi Sarah came to Medina and embraced Islam. Since he had good handwriting, whenever a verse of the holy Quran was revealed, the Messenger of Allah (s) summoned him to inscribe it. When the Messenger of Allah (s) dictated and told him to inscribe: And Allah is the all-hearing and the all-seeing; he wrote 'all-hearing and all-knowing'. Messenger of Allah (s) said: Allah is all-aware of what you all do. Instead of all-aware, he wrote 'all-seeing'. Sometimes he wrote 'yaa' instead of 'taa' and he said to the Messenger of Allah (s): It is same.

At last, Abdullah became an apostate, returned to Mecca and told the Quraish: 'By God, Muhammad does not understand what he is saying. I also speak like him. He did not say anything.' Then the following verse was revealed about him:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ

أَخْرِجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ



“And who is more unjust than he, who forges a lie against Allah or says: It has been revealed to me; while nothing has been revealed to him, and he, who says: I can reveal the like of what Allah has revealed? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement, because you spoke against Allah other than the truth and (because) you showed pride against His communications.” (Surah Anaam 6:93)

After the conquest of Mecca, the Messenger of Allah (s) issued orders for his execution and made his blood lawful for shedding. Abdullah was compelled to take the support of his brother, Uthman. Uthman brought him to the Messenger of Allah (s). At that time the Messenger of Allah (s) was in the Masjid. Uthman said: O Messenger of Allah (s), please forgive this man for my sake.

His Eminence remained silent and did not say anything. Uthman repeated his plea: Please forgive the crime of this fellow. His Eminence said: I forgive him for your sake. When Uthman returned, His Eminence asked the companions: Did I not tell you to execute him?

A man said: O Messenger of Allah (s), I was looking at you that perhaps you would make a sign to eliminate him.

His Eminence said: Prophets never make surreptitious gestures!

As a result Abdullah is one of the freed slaves of Messenger of Allah (s).¹

Then Almighty Allah describes the time of death of the enemies of Aale Muhammad (a) and says:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ

“...and if you had seen when the unjust...” (Surah Anaam 6:93)

Look at the condition of the usurpers of the rights of Aale Muhammad (a).

فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا
أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

“...in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement...” (Surah Anaam 6:93)

He said: ‘ignominious chastisement’ implies thirst.

بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿٩٣﴾

“...because you spoke against Allah other than the truth and (because) you showed pride against His communications.” (Surah Anaam 6:93)

What the Almighty Allah has revealed about Aale Muhammad (a), which they denied. Then He said:

¹ Biharul Anwar, Vol. 89, Pg. 35; Tafsir Burhan, Vol. 3, Pg. 67.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا
خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ

“And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things, which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah’s) associates in respect to you...” (Surah Anaam 6:94)

The partners are their leaders.

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

“...certainly the ties between you are now cut off...” (Surah Anaam 6:94)

That is affection among you is no more.

وَضَلَّ عَنْكُمْ

“...is gone from you.” (Surah Anaam 6:94)

That is it became invalid.

مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

“...and what you asserted...” (Surah Anaam 6:94)

Imam Ja’far Sadiq (a) said: This verse is revealed regarding Muawiyah, Bani Umayyah, their associates and their leaders.¹

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ۚ ذَلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

¹ Tafsir Burhan, Vol. 3, Pg. 69.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۖ
 ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ
 وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾
 وَهُوَ الَّذِي أَنشَأَكُم مِّنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ
 فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

95- Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah, how are you then turned away.

96- He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

97- And He it is, Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.

98- And He it is, Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى

“Surely Allah causes the grain and the stone to germinate...” (Surah Anaam 6:95)

‘Grain’ implies that, which is liked.

‘Stone’ implies that, which is away from truth.

In another traditional report, it is mentioned that ‘grain’ implies that knowledge, which is obtained from the Imams and ‘stone’ implies that knowledge and learning, which is away from the Imams.

يُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

“He brings forth the living from the dead and He is the bringer forth of the dead from the living...” (Surah Anaam 6:95)

That is He creates a believer from a denier and a denier from believer.

ذَلِكُمُ اللَّهُ ۖ فَآَنَىٰ تُؤَفَّكَونَ ﴿٩٥﴾

“...that is Allah, how are you then turned away.” (Surah Anaam 6:95)

That is they falsify.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا

“He causes the dawn to break; and He has made the night for rest...” (Surah Anaam 6:96)

He says: ‘He causes the dawn to break’ implies advent of the day and light after darkness.¹

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

“And He it is, Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea...” (Surah Anaam 6:97)

‘Stars’ imply Aale Muhammad (a).

¹ Tafsir Burhan, Vol. 3, Pg. 72.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ

“And He it is, Who has brought you into being from a single soul...” (Surah Anaam 6:98)

‘From a single soul’ implies from Adam (a).

مُسْتَقَرٌّ وَمُسْتَوْدَعٌ

“...there is (for you) a resting-place and a depository...” (Surah Anaam 6:98)

‘Resting-place’ implies faith, which persists in the heart of the person till the time of his death. ‘Depository’ implies faith that is taken away from him.¹

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَابِهٍ ۚ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَفُوا لَهُ بَيْنَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠٠﴾
بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَلَّا يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ
صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
﴿١٠١﴾

99- And He it is, Who sends down water from the cloud,
then We bring forth with it buds of all (plants), then We

¹ Tafsir Burhan, Vol. 3, Pg. 73.

bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

100- And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).

101- Wonderful Originator of the heavens and the earth, How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا

“And He it is, Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear)...” (Surah Anaam 6:99)

That is We bring some of them from others.

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

“...and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach...” (Surah Anaam 6:99)

And those buds are joined to each other and to bunches, which would later produce fruit.

وَجَنَّاتٍ مِنْ أَعْنَابٍ

“...and gardens of grapes...” (Surah Anaam 6:99)

That is orchards/plantations.

انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ

“...behold the fruit of it when it yields the fruit and the ripening of it...” (Surah Anaam 6:99)

That is they mature.

إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ

“...surely there are signs in this for a people who believe. And they make the jinn associates with Allah...” (Surah Anaam 6:99-100)

He says: They have worshipped the Jinn.

وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

“...while He created them, and they falsely attribute to Him sons and daughters without knowledge...” (Surah Anaam 6:100)

That is they make claims due to personal whims, so Allah, the Mighty and Sublime rejects them and says:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿١٠١﴾

“Wonderful Originator of the heavens and the earth, how could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.” (Surah Anaam 6:101)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ

﴿١٠٣﴾

103- Vision comprehends Him not and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

لَا تُدْرِكُهُ الْأَبْصَارُ

“Vision comprehends Him not...” (Surah Anaam 6:103)

That is they do not encompass Him.

وَهُوَ يُدْرِكُ الْأَبْصَارَ

“...and He comprehends (all) vision...” (Surah Anaam 6:103)

That is Almighty Allah encompasses everything, because He has created everything.

وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

“...and He is the Knower of subtleties, the Aware.” (Surah Anaam 6:103)

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ

عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

104- Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ

عَمِيَ فَعَلَيْهَا

“Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself...” (Surah Anaam 6:104)

That is harmful to his self, because he has committed sin; and this verse rejects the claimants of destiny, who think that they have no discretion over any of their acts.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

﴿١٠٥﴾

105- And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

﴿١٠٥﴾

“And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.” (Surah Anaam 6:105)

He says: Quraish say to Messenger of Allah (s): Tell us also what you have read and learnt from the reports, which the Rabbis taught you.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ

الْمُشْرِكِينَ ﴿١٠٦﴾

106- Follow what is revealed to you from your Lord; there is no god but He and withdraw from the polytheists.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ

الْمُشْرِكِينَ ﴿١٠٦﴾

“Follow what is revealed to you from your Lord; there is no god but He and withdraw from the polytheists.” (Surah Anaam 6:106)

This verse is abrogated by the following:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

“...then slay the idolaters wherever you find them...” (Surah Taubah 9:5)

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

107- And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا

“And if Allah had pleased, they would not have set up others (with Him)...” (Surah Anaam 6:107)

This is a verse, through which the believers in destiny argue, saying: Every act that we perform is due to the will of God, and when we commit an act we don't have any discretion on it. However, the meaning of the verse is that if God wants, He would have made every human beings infallible to the extent that none of them would have disobeyed God. But Almighty Allah commands and prohibits people, and subjects them to test, and He gives the recompense for what they do; and this is the divine proof against believers in compulsion. That is reward and punishment would be deserved through capability, act and pursuit; and divine grace and forgiveness prove this.¹

¹ *Tafsir Burhan*, Vol. 3, Pg. 83.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
 عِلْمٍ ۚ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
 فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ
 إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۚ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ
 ﴿١٠٩﴾

108- And do not abuse those, whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

109- And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
 عِلْمٍ

“And do not abuse those, whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.” (Surah Anaam 6:108)

Masada bin Sadaqah has narrated from Imam Ja’far Sadiq (a) that someone asked Messenger of Allah (s) regarding his saying that the effect of polytheism is as imperceptible as an ant crawls over a black rock on a pitch dark night. The Prophet (s) replied: ‘Earlier, believers used to abuse the idols worshipped by idolaters and the idolaters used to retaliate by abusing Allah.

Through this verse Allah prevented the abusing by the idolaters, which was at the instance of the believers, though the believers never intended to invite those abuses.’

Therefore Almighty Allah said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ
عِلْمٍ

“And do not abuse those, whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.” (Surah Anaam 6:108)¹

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم
بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

“Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.” (Surah Anaam 6:108)

That is after their test and their entering that Almighty Allah has attributed to Himself and its evidence is that their act is preceding that.

ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

“...then to their Lord shall be their return, so He will inform them of what they did.” (Surah Anaam 6:108)

Then He quotes the statement of Quraish that they said:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا

¹ Wasailush Shia, Vol. 16, Pg. 254; Biharul Anwar, Vol. 69, Pg. 93; Tafsir Burhan, Vol. 3, Pg. 83.

“And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it.” (Surah Anaam 6:109)

So Allah, the Mighty and Sublime said:

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

“Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?” (Surah Anaam 6:109)

That is the Quraish would not believe.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

110- And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ

“And We will turn their hearts and their sights...” (Surah Anaam 6:110)

Abul Jarud inquired from Imam Ja'far Sadiq (a) regarding the verse:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ

“And We will turn their hearts and their sights...” (Surah Anaam 6:110)

Imam (a) said: The meaning of this sentence is that We turn their hearts upside down in such a way that its upper part would

be down and lower part up and We would blind their eyes, so that they would not be able to see the path of guidance.¹

Then he added: Imam Ali Ibne Abi Talib (a) said: “Hearts will be turned ‘upside-down’ in the sense that they will withdraw from fighting, from going on Jihad and thus forsake Jihad of the Self [*Jihadun nafs*]. As a result they will not distinguish good from evil and in fact imagine evil to be good and good to be evil and be deprived of all virtues.”²

كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ

“...as they did not believe in it the first time...” (Surah Anaam 6:110)

That is they did not believe during the world of pre-existence (*Aalam-e-zar*), during the taking of covenant and pledge.

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

“...and We will leave them in their inordinacy, blindly wandering on.” (Surah Anaam 6:110)

That is: They would be deviated. Then Almighty Allah informs His Prophet about what the hypocrites harbor in their hearts.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

111- And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

¹ Biharul Anwar, Vol. 5, Pg. 197; Vol. 9, Pg. 206.

² Biharul Anwar, Vol. 97, Pg. 72.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ
كُلَّ شَيْءٍ فُبُلًا

“And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them...” (Surah Anaam 6:111)

‘Before them’ is in the meaning of ‘openly’.

مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

“...they would not believe unless Allah pleases...” (Surah Anaam 6:111)

The believers in compulsion also argue through this verse and the meaning of the verse:

إِلَّا أَنْ يَشَاءَ اللَّهُ

“...unless Allah pleases...” (Surah Anaam 6:111)

That is if He makes them compelled to faith.¹

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا
فَعَلُوهُ ۚ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

112- And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

¹ Tafsir Burhan, Vol. 3, Pg. 84.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

“And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them)...” (Surah Anaam 6:112)

That is Almighty Allah did not send any prophet, except that there were human and jinn satans in his Ummah, some of whom said to others: Don't believe in this prophet as he deceives through embellished statements, and his statements of revelation are lies.¹

Imam Ja'far Sadiq (a) said: Almighty Allah did not send any prophet, except that there were two Satans in his Ummah, who caused distress to the prophet and misguided the people. Satans of the period of Nuh (a) were Qantifoos (Faghandighoos) and Qaraam; satans of the period of His Eminence, Ibrahim were Makthal (Makeel) and Razaam; satans of the period of His Eminence, Musa (a) were Samari and Maraqueebe (Maratheeba); satans of the period of His Eminence, Isa (a) were Bolus (Yarlees, Yarleesh) and Maritoon (Mariboon); satans of the period of Holy Prophet (s) were Habtar (Jabtar) and Zariq (Zalaam), which is an allusion to the first and the second caliph.²

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ وَيَقْتَرِفُوا

مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

¹ *Tafsir Burhan*, Vol. 3, Pg. 85.

² *Biharul Anwar*, Vol. 13, Pg. 212; *Qisasul Anbiya*, Jazaeri, Pg. 270; *Tafsir Burhan*, Vol. 3, Pg. 85.

أَفَعَيَّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا ۖ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ
بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

113- And that the hearts of those, who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

114- Shall I then seek a judge other than Allah? And He it is, Who has revealed to you the Book (which is) made plain; and those, whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

وَلْيَصْغَىٰ إِلَيْهِ أَفْعِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

“And that the hearts of those, who do not believe in the hereafter...” (Surah Anaam 6:113)

Do not give ear to the statements of the hypocrites, because they have not believed in their hearts and they only verbally express and are waiting for a day when they would retract their faith and return to their polytheism. And the implication of:

وَلْيَقْتَرِفُوا

“...and that they may earn...” (Surah Anaam 6:113)

...is that they are waiting:

مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

“...what they are going to earn (of evil).” (Surah Anaam 6:113)

Then He said: O Muhammad, tell them:

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا

**“Shall I then seek a judge other than Allah? And He it is,
Who has revealed to you the Book (which is) made plain...”
(Surah Anaam 6:114)**

That is a book, which separates truth from falsehood.¹

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾
وَإِنْ تُطِيعِ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ
يَتَّبِعُونَ إِلَّا الظَّلَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

115- And the word of your Lord has been accomplished truly and justly; there is none, who can change His words, and He is the Hearing, the Knowing.

116- And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

**“And the word of your Lord has been accomplished truly
and justly; there is none, who can change His words, and He is
the Hearing, the Knowing.” (Surah Anaam 6:115)**

Ibne Muskan has narrated from Imam Ja'far Sadiq (a) that he said:

¹ Tafsir Burhan, Vol. 3, Pg. 86.

“It is from the attributes of an Imam (a) that he hears when he is in the womb and between his shoulders [or according to another report on his right side] are inscribed the words:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“And the word of your Lord has been accomplished truly and justly; there is none, who can change His words, and He is the Hearing, the Knowing.” (Surah Anaam 6:115)¹

Hasan bin Raashid says: Imam Ja'far Sadiq (a) said: When Allah, blessed and High wants to create an Imam, He sends a drink to an angel under the Arsh and to take it to the father of that Imam. As soon as he drinks, it causes the creation of the Imam and when he is born, He sends that angel, who writes the following verse on his forehead; and whenever the Imam passes away, Almighty Allah creates a successor from effulgence of the Imam so that through it he may see the deeds of the people and it is from this aspect that Almighty Allah has deemed the Imam to be a proof on the people.²

Then Allah, the Mighty and Sublime says to His Prophet:

وَإِنْ تَطْعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

“And if you obey most of those in the earth, they will lead you astray from Allah’s way...” (Surah Anaam 6:116)

That is they misguide you from the Imam and confuse you, as they are divided regarding this.

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

¹ Biharul Anwar, Vol. 25, Pg. 36; Tafsir Burhan, Vol. 3, Pg. 89.

² Al-Kafi, Vol. 1, Pg. 387. Biharul Anwar, Vol. 25, Pg. 37; Basairud Darajaat, Pg. 432; Tawilul Ayaatuz Zaahira, Pg. 170. Tafsir Burhan, Vol. 3, Pg. 89.

“...they follow but conjecture and they only lie.” (Surah Anaam 6:116)

That is without knowledge and they follow conjectures and guesses.¹

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾
وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا
حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ
بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

118- Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.

119- And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you - excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord - He best knows those, who exceed the limits.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ

“Therefore eat of that on which Allah's name has been mentioned...” (Surah Anaam 6:118)

He says: That is the slaughtered animal, on which Allah's name is recited. Then he said:

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ
مَا حَرَّمَ عَلَيْكُمْ

¹ Tafsir Burhan, Vol. 3, Pg. 90.

“And what reason have you that you should not eat of that on which Allah’s name has been mentioned, and He has already made plain to you what He has forbidden to you...”
(Surah Anaam 6:119)

فَصَّلْ لَكُمْ

“...and He has already made plain to you...” (Surah Anaam 6:119)

...implies what is explained to you. That is it is made clear to you.

إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ
 عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

“...excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord - He best knows those, who exceed the limits.” (Surah Anaam 6:119)

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ
 بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾

120- And abandon open and secret sin; surely they, who earn sin, shall be recompensed with what they earned.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
 سَيُجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾

“And abandon open and secret sin; surely they, who earn sin, shall be recompensed with what they earned.” (Surah Anaam 6:120)

He says: The apparent implication of ‘ithm’ (concealed sin) is polytheism and doubt in the heart.

﴿١٢٠﴾ بِمَا كَانُوا يَكْتَرُونَ ﴿١٢٠﴾

“...with what they earned.” (Surah Anaam 6:120)

‘They earned’ is in the meaning of ‘they do’, that is they are aware of what they are doing.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

121- And do not eat of that, on which Allah’s name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

“And do not eat of that, on which Allah’s name has not been mentioned...” (Surah Anaam 6:121)

He says: Don’t consume from animals slaughtered by Jews and Christians and what is slaughtered on other than Islam. Then He said:

وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ

“...and that is most surely a transgression; and most surely the Shaitans suggest to their friends...” (Surah Anaam 6:121)

That is the Satans have made a false statement and they make suggestions to their friends from human beings, who follow them.

لِيُجَادِلُوكُمْ

“...that they should contend with you...” (Surah Anaam 6:121)

...implies: ‘should be inimical to you’, which means that they would be your enemies.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

“...and if you obey them, you shall most surely be polytheists.” (Surah Anaam 6:121)

And if you follow them, you would also be polytheists.¹

أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ
مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا
كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

122- Is he, who was dead then We raised him to life and made for him a light by which he walks among the people, like him, whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair-seeming to the unbelievers.

أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ

“Is he, who was dead then We raised him to life...” (Surah Anaam 6:122)

He says: He was ignorant of truth and Wilayat, but We guided him to truth and Wilayat.

وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

“...and made for him a light by, which he walks among the people.” (Surah Anaam 6:122)

He says: It implies the light of Wilayat.

¹ Tafsir Burhan, Vol. 3, Pg. 91.

كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

“...like him, whose likeness is that of one in utter darkness whence he cannot come forth?” (Surah Anaam 6:122)

...that is other than the Wilayat of the Holy Imams (a).

﴿۱۲۲﴾ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

“Thus, what they did was made fair-seeming to the unbelievers.” (Surah Anaam 6:122)

Such bad deeds, which the deniers commit, are made beautiful for them.¹

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿۱۲۳﴾

123- And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan, but against their own souls, and they do not perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا

“And thus have We made in every town the great ones to be its guilty ones...” (Surah Anaam 6:123)

That is: We made them leaders.

لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿۱۲۳﴾

“...and they do not plan, but against their own souls, and they do not perceive.” (Surah Anaam 6:123)

¹ Tafsir Burhan, Vol. 3, Pg. 92.

That is they resort to deception and trickery for which Almighty Allah would chastise them.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ
اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

124- And when a communication comes to them they say: We will not believe till we are given the like of what Allah's apostles are given. Allah best knows where He places His message. There shall befall those, who are guilty, humiliation from Allah and severe chastisement because of what they planned.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ
اللَّهِ

“And when a communication comes to them they say: We will not believe till we are given the like of what Allah's apostles are given.” (Surah Anaam 6:124)

He says: Elders and leaders of the polytheists said: We would never embrace faith, except that revelations come upon us like the prophets. Then Allah, blessed and High says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

“Allah best knows where He places His message. There shall befall those, who are guilty humiliation from Allah and severe chastisement because of what they planned.” (Surah Anaam 6:124)

That is they disobey Almighty Allah in secret.¹

¹ Tafsir Burhan, Vol. 3, Pg. 93.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ
يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125- Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those, who do not believe.

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

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

‘Strait’ implies that there is no escape and release for them and ‘narrow’ implies that escape is difficult and hard for them.

كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

“...as though he were ascending upwards...” (Surah Anaam 6:125)

He says: It is like a tree surrounded by many trees and plants, whose branches and stems grow up big and wide and their growth only allows that single tree to grow upwards; those surrounding trees are named as ‘haraj’. Almighty Allah has brought it as a simile for those, who have no faith. Then He said:

كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

“Thus does Allah lay uncleanness on those, who do not believe.” (Surah Anaam 6:125)

Almighty Allah has deemed such filth for those, who do not have faith.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

﴿١٢٦﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

﴿١٢٧﴾

126- And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

127- They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا

“And this is the path of your Lord, (a) right (path)...” (Surah Anaam 6:126)

That is: This path is clear and obvious.

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

“...indeed We have made the communications clear for a people who mind.” (Surah Anaam 6:126)

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ

“They shall have the abode of peace with their Lord...” (Surah Anaam 6:127)

That is in Paradise and ‘Salaam’ implies peace, prosperity and joy. Then He said:

وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

**“...and He is their guardian because of what they did.”
(Surah Anaam 6:127)**

That is Allah, blessed and High, is their guardian; that is He is superior to them.

وَيَوْمَ يُخْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۚ
وَقَالَ أَوْلِيَائُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا
شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

128- And on the day when He shall gather them all together: O assembly of jinn, you took away a great part of mankind. And their friends from among the men shall say: Our Lord, some of us profited by others and we have reached our appointed term, which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

وَيَوْمَ يُخْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ
الْإِنْسِ ۚ وَقَالَ أَوْلِيَائُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا
بِبَعْضٍ

**“And on the day when He shall gather them all together:
O assembly of jinn, you took away a great part of mankind.
And their friends from among the men shall say: Our Lord,
some of us profited by others...” (Surah Anaam 6:128)**

He says: Whichever group a person befriended, he would be regarded as a part of that group, even though he might not be of that genre.

رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا

“Our Lord, some of us profited by others and we have reached our appointed term, which Thou didst appoint for us.” (Surah Anaam 6:128)

That is appointed the Judgment Day.

وَكَذَلِكَ نُؤَلِّي بِبَعْضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

﴿١٢٩﴾

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ
آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۖ قَالُوا شَهِدْنَا عَلَى
أَنْفُسِنَا ۖ وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ

كَانُوا كَافِرِينَ ﴿١٣٠﴾

129- And thus do We make some of the iniquitous to befriend others on account of what they earned.

130- O assembly of jinn and men, did there not come to you apostles from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

وَكَذَلِكَ نُؤَلِّي بِبَعْضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

﴿١٢٩﴾

“And thus do We make some of the iniquitous to befriend others on account of what they earned.” (Surah Anaam 6:129)

Imam (a) said that this statement means: We would raise up together on the Judgment Day whoever is loyal and friendly to

the oppressors. Then Allah, the Mighty and Sublime said in arguing with the humans and Jinns on Judgment Day:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ
 آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا شَهِدْنَا عَلَىٰ
 أَنْفُسِنَا ۖ وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ
 كَانُوا كَافِرِينَ ﴿١٣٠﴾

“O assembly of jinn and men, did there not come to you apostles from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world’s life deceived them, and they shall bear witness against their own souls that they were unbelievers.” (Surah Anaam 6:130)

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

﴿١٣١﴾

131- This is because your Lord would not destroy towns unjustly while their people were negligent.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

﴿١٣١﴾

“This is because your Lord would not destroy towns unjustly while their people were negligent.” (Surah Anaam 6:131)

That is no one would be meted out injustice and oppression, except after a Prophet or a Messenger is sent to them and it became obvious and apparent. If they don’t accept faith in this case, they would be destroyed.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ

بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

132- And all have degrees according to what they do;
and your Lord is not heedless of what they do.

133- And your Lord is the Self-sufficient one, the Lord of
mercy; if He pleases, He may take you off, and make
whom He pleases successors after you, even as He
raised you up from the seed of another people.

134- Surely, what you are threatened with must come to
pass and you cannot escape (it).

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا

“And all have degrees according to what they do...”
(Surah Anaam 6:132)

That is there are ranks for their actions.

﴿١٣٢﴾ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

“...and your Lord is not heedless of what they do.” (Surah
Anaam 6:132)

Then He said:

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ

بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

“And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.” (Surah Anaam 6:133)

إِنَّ مَا تُوعَدُونَ لَآتٍ

“Surely, what you are promised with must come to pass...” (Surah Anaam 6:134)

That is whatever is promised to you shall come to pass on the Judgment Day.

وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

“...and you cannot escape (it).” (Surah Anaam 6:134)

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ ۖ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

136- And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah - so they assert - and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that, which they judge.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ ۖ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

“And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah - so they assert - and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that, which they judge.” (Surah Anaam 6:136)

Whenever the Arabs used to till and sow the land, they used to say: This is for the Lord and that part is for our gods, who are the idols. And whenever they irrigated the fields, if a breach occurred in the part reserved for God, they went to the idols and did not repair the breach saying: God is needless. But if the breach and crack appeared in the share of the idols and water flowed to the part of Almighty God, they used to close the crack and stop flow of water, saying: God is needless. And if something from the property of God came into the property of idols, they did not return it saying: Almighty God is needless. And if something of the idols came towards the property of God, they returned it saying: Almighty God is needless. In this way they made non-living things partners to God. In addition to that they gave preference to idols and non-living things over Almighty God and Almighty God revealed the above verse and described their condition to the Prophet.¹

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ
لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ
فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

137- And thus their associates have made fair-seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that, which they forge.

¹ Tafsir Burhan, Vol. 3, Pg. 98.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ

“And thus their associates have made fair-seeming to most of the polytheists the killing of their children...” (Surah Anaam 6:137)

That is their ancestors were made to regard the killing of their children nice.

لِيُرَدُّوهُمْ وَلِيلْبِسُوا عَلَيْهِمْ دِينَهُمْ

“...that they may cause them to perish and obscure for them their religion...” (Surah Anaam 6:137)

That is they changed their religion.

وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرُّهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

“...and if Allah had pleased, they would not have done it, therefore leave them and that, which they forge.” (Surah Anaam 6:137)

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثَ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِزْقِهِمْ
وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ ۚ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِدُكُورِنَا وَمُحَرَّمٌ عَلَى
أَزْوَاجِنَا ۚ وَإِنْ يَكُنْ مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ
وَصَفَّهِمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ
اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

138- And they say: These are cattle and tilth prohibited, none shall eat them, except such as We please - so they

assert - and cattle, whose backs are forbidden, and cattle on which they would not mention Allah's name - forging a lie against Him; He shall requite them for what they forged.

139- And they say: What is in the wombs of these cattle is especially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

140- They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثَ حِجْرٌ

“And they say: These are cattle and tilth prohibited...”
(Surah Anaam 6:138)

He says: ‘Hijr’ implies prohibition.

لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ

“...none shall eat them, except such as We please - so they assert...” (Surah Anaam 6:138)

He says: They made it unlawful for some people.

وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا

“...and cattle, whose backs are forbidden...” (Surah Anaam 6:138)

That is Bahira (a camel, which has produced five offspring); and ‘Sayeba’ is a camel, which they made pledge that they would free it. ‘Waseela’ and ‘Haam’ (animals when they produced offspring, they regarded it unlawful to ride it).

وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ ۖ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ
خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ
فِيهِ شُرَكَاءُ

“...and cattle on which they would not mention Allah’s name - forging a lie against Him; He shall requite them for what they forged. And they say: What is in the wombs of these cattle is especially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it...” (Surah Anaam 6:138-139)

One of the corrupt acts of the Arabs was that when a newborn was born to a cow or a sheep, they made it unlawful to be eaten for women. And if it was still-born it was lawful for men as well as women; this act was declared unlawful by Almighty Allah to the Prophet, saying:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ
أَزْوَاجِنَا ۖ وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ۖ سَيَجْزِيهِمْ
وَصَفَّهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

“And they say: What is in the wombs of these cattle is especially for our males and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.” (Surah Anaam 6:139)

Then He said:

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ

“They are lost indeed, who kill their children foolishly without knowledge...” (Surah Anaam 6:140)

That is without understanding.

وَحَرِّمُوا مَا رَزَقَهُمُ اللَّهُ

“...and forbid what Allah has given to them...” (Surah Anaam 6:140)

They were people, who killed their female children due to shame and there were also some people, who killed their children fearing hunger due to poverty. And this verse is conjunction to the verse:

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاءُهُمْ

“And thus their associates have made fair seeming to most of the polytheists the killing of their children...” (Surah Anaam 6:137)

So Almighty Allah said:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

“...and do not slay your children for (fear of) poverty - We provide for you and for them...” (Surah Anaam 6:151)¹

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أَكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

¹ Tafsir Burhan, Vol. 3, Pg. 99.

141- And He it is, Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce, of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

142- And of cattle (He created) beasts of burden and those, which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

“And He it is, Who produces gardens (of vine), trellised and untrellised...” (Surah Anaam 6:141)

He says: ‘Gardens’ implies orchards.

وَاتُّوا حَقَّهُ يَوْمَ حَصَادِهِ

“...and pay the due of it on the day of its reaping...” (Surah Anaam 6:141)

He says: Almighty Allah has made obligatory that on the harvest day from every part of land that you possess, you should give a part to the poor.¹

Shuaib Aqarkufi says that he asked Imam Ja’far Sadiq (a) regarding the verse:

وَاتُّوا حَقَّهُ يَوْمَ حَصَادِهِ

“...and pay the due of it on the day of its reaping...” (Surah Anaam 6:141)

The share from a bunch (wheat or barley) is a part and when the date is reaped, a handful. Then he adds that he further

¹ Tafsir Burhan, Vol. 3, Pg. 100.

asked the Imam if it was allowed for a person to pay this share after taking the harvest home? He replied: No, if he pays before taking it, it is better for him.¹

Saad bin Saad has narrated from Imam Ali Reza (a) that he said in reply to the query: “What if nobody turns up at the time of harvesting.” The Imam (a) replied: “There is no other obligation upon him and he shall not be questioned.”²

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا

“And of cattle (He created) beasts of burden and those, which are fit for slaughter only...” (Surah Anaam 6:142)

That is they prepare garments from their wool and hair.

كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

“...eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.” (Surah Anaam 6:142)

Eat from what Almighty Allah has bestowed upon you and you don't follow in the footsteps of Shaitan as he is an obvious enemy for you.

ثُمَّ نَبَّيْنَاهُ أَزْوَاجَهُ ۚ مِنَ الضَّالِّينَ أَتَيْنَ وَمَنْ الْمَعْرِزِ اثْنَيْنِ ۚ قُلْ
الَّذِينَ حَرَّمَ آمَ الْأُنثَيَيْنِ أَمَّا الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۚ
نَبَّيْنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

¹ Wasailush Shia, Vol. 9, Pg. 196; Biharul Anwar, Vol. 93, Pg. 94; Tafsir Burhan, Vol. 3, Pg. 100.

² Wasailush Shia, Vol. 9, Pg. 197; Biharul Anwar, Vol. 93, Pg. 94; Tafsir Burhan, Vol. 3, Pg. 100.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۖ قُلْ آلَذْكَرَيْنِ حَرَّمَ أَمْ
الْأُنثَيَيْنِ أَمْآ اسْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۖ أَمْ كُنْتُمْ شُهَدَاءَ
إِذْ وَصَّيْتُكُمْ اللَّهَ بِهَذَا ۖ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

﴿١٤٤﴾

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلًا لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ
عَفُورٌ رَحِيمٌ ﴿١٤٥﴾

143- Eight in pairs - two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that, which the wombs of the two females contain? Inform me with knowledge if you are truthful.

144- And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that, which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he, who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

145- Say: I do not find in that, which has been revealed to me anything forbidden for an eater to eat of, except that it be what has died of itself, or blood poured forth, or flesh of swine - for that surely is unclean - or that, which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

ثَمَانِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ
 آلَذَّكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
 الْإِنثَيْنِ ۗ نَبِّئُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ
 الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ آلَذَّكَرَيْنِ حَرَّمَ أَمْ
 الْإُنثَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْإِنثَيْنِ

“Eight in pairs - two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that, which the wombs of the two females contain? Inform me with knowledge if you are truthful. And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that, which the wombs of the two females contain?” (Surah Anaam 6:143-144)

These are things, which Almighty Allah has mentioned in His book in the verse:

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ

“He has created you from a single being...” (Surah Zumar 39:6)

He has made it lawful. Then He has explained it in these verses and says:

مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ
 الْبَقَرِ اثْنَيْنِ

...two of sheep and two of goats. And two of camels and two of cows.” (Surah Anaam 6:143-144)

As the Messenger of Allah (s) said:

مِنَ الصَّانِ اثْنَيْنِ

...two of sheep...” (Surah Anaam 6:143)

That is from the domestic and mountain sheep:

وَمِنَ الْمَغْزِ اثْنَيْنِ

...and two of goats.” (Surah Anaam 6:143)

That is from the domestic and wild mountain goats:

وَمِنَ الْبَقَرِ اثْنَيْنِ

...and two of cows.” (Surah Anaam 6:144)

That is from the domestic and wild mountain cows:

وَمِنَ الْإِبِلِ اثْنَيْنِ

“And two of camels...” (Surah Anaam 6:144)

That is Khorasani and Arabian camels, which Almighty Allah has made lawful.¹

Ahle Sunnat people have argued through the following verse:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فِسْقًا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ

“Say: I do not find in that, which has been revealed to me anything forbidden for an eater to eat of, except that it be what has died of itself, or blood poured forth, or flesh of swine - for

¹ Mustadrakul Wasail, Vol. 16, Pg. 349; Tafsir Burhan, Vol. 3, Pg. 108.

that surely is unclean - or that, which is a transgression, other than (the name of) Allah having been invoked on it...” (Surah Anaam 6:145)

They interpreted this verse to mean that nothing is unlawful, except the following and they regard all quadrupeds lawful: monkeys, dogs; beasts, like wolf, lion, mule and ass...and the Arabs regarded all of them lawful saying:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ

“Say: I do not find in that, which has been revealed to me anything forbidden for an eater to eat...” (Surah Anaam 6:145)

They committed an obvious mistake here and this verse is refutation of the Arabs regarding what they made lawful and unlawful on themselves, so Almighty Allah has described their condition to His Messenger, saying: They said: Whatever is present in the womb of this cow or sheep is reserved for our men and unlawful on our women; and when the animal had miscarriage of a living fetus the men consumed it and its unlawful for women; if the fetus was dead both women as well as men consume it as was mentioned and it is the following verse that Almighty Allah says:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا

“And they say: What is in the wombs of these cattle is specially for our males...” (Surah Anaam 6:139)¹

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا

¹ Tafsir Burhan, Vol. 3, Pg. 108.

اِخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُمْ بِبَعْضِهِمْ ۖ وَإِنَّا لَصَادِقُونَ

﴿١٤٦﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رُبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ

الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا

مِنْ شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۖ

قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ

وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلَمْ شَهِدَاكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا ۖ فَإِنْ

شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْجُونَ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ إِلَّا تَشْرِكُوا بِهِ شَيْئًا ۖ

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ

نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا

بَطْنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ

وَصَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

146- And to those, who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed

with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

147- But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

148- Those, who are polytheists will say: If Allah had pleased, we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

149- Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.

150- Say: Bring your witnesses, who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those, who reject Our communications and of those, who do not believe in the hereafter, and they make (others) equal to their Lord.

151- Say: Come, I will recite what your Lord has forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We provide for you and for them - and do not draw nigh to indecencies, those of them, which are apparent and those, which are concealed, and do not kill the soul, which Allah has forbidden, except for the requirements of justice; this He has enjoined you with that you may understand.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ

“And to those, who were Jews We made unlawful every animal having claws...” (Surah Anaam 6:146)

That is Almighty Allah made it unlawful on the Jews to consume anything having claws and fat. Jews liked all the fats, except the fat from the back of sheep, and what came out from their womb and it is the statement of Almighty Allah that he says:

حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا

“...We made unlawful to them the fat of both, except such as was on their backs or the entrails...” (Surah Anaam 6:146)

That is the fetus.

And the meaning of:

جَزَيْنَاهُمْ بِغِيهِمْ

“...this was a punishment We gave them on account of their rebellion...” (Surah Anaam 6:146)

It is that the rulers of Bani Israel prohibited the poor from consuming flesh, legs and fat of birds; thus, Almighty Allah prohibited all of it on them because of their oppressing the poor. Then Almighty Allah told Holy Prophet (s):

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

“But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.” (Surah Anaam 6:147)

So, if they falsify you, you should say that your Lord is the owner of mercy and generosity; inspite of that he does not keep away His chastisement from the guilty. Then He said:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا
حَرَّمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا
بِأَسْنَا

“Those, who are polytheists will say: If Allah had pleased, we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment.” (Surah Anaam 6:148)

O Muhammad, tell them:

هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ
أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

“Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.” (Surah Anaam 6:148)

Then He said: Tell them:

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ
﴿١٤٩﴾

“Say: Then Allah’s is the conclusive argument; so if He please, He would certainly guide you all.” (Surah Anaam 6:149)¹

He says: If He wants, He can make all of you united on a single fundamental; but He has made all of you disparate and disunited. Then He said: O Muhammad, tell them:

¹ Tafsir Burhan, Vol. 3, Pg. 111.

هَلَمْ شُهَدَاءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا

“Bring your witnesses, who should bear witness that Allah has forbidden this...” (Surah Anaam 6:150)

This verse is the conjunction to the verse:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ

“And they say: What is in the wombs of these cattle...” (Surah Anaam 6:139)

Then He said:

فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا
بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ



“...then if they bear witness, do not bear witness with them; and follow not the low desires of those, who reject Our communications and of those, who do not believe in the hereafter, and they make (others) equal to their Lord.” (Surah Anaam 6:150)

Then he said to His Prophet, tell them:

تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ
وَبِالْوَالِدَيْنِ إِحْسَانًا

“Come, I will recite what your Lord has forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents...” (Surah Anaam 6:151)

He says: 'Parents' imply the Holy Prophet (s) and Amirul Momineen (a).¹

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا
تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ



“...and do not slay your children for (fear of) poverty - We provide for you and for them - and do not draw nigh to indecencies, those of them, which are apparent and those, which are concealed, and do not kill the soul, which Allah has forbidden, except for the requirements of justice; this He has enjoined you with that you may understand.” (Surah Anaam 6:151)

This is from the unequivocal verse of Quran.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا تَكْلَفُ نَفْسًا إِلَّا
وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ
أَوْفُوا ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

152- And do not approach the property of the orphan, except in the best manner until he attains his maturity, and give full measure and weight with justice - We do not impose on any soul a duty, except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful.

¹ Tafsir Burhan, Vol. 3, Pg. 117.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
 أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلَفُ نَفْسًا
 إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ
 اللَّهِ أَوْفُوا ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

“And do not approach the property of the orphan, except in the best manner until he attains his maturity, and give full measure and weight with justice - We do not impose on any soul a duty, except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah’s covenant; this He has enjoined you with that you may be mindful;” (Surah Anaam 6:152)

Also, the above is from the clear verses.¹

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ
 بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

153- And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

“And (know) that this is My path, the right one therefore follow it...” (Surah Anaam 6:153)

He says: The implication of ‘My path, the right one’ is an Imam who must be followed.

وَلَا تَتَّبِعُوا السُّبُلَ

¹ Tafsir Burhan, Vol. 3, Pg. 118.

“...and follow not (other) ways...” (Surah Anaam 6:153)

That is: Do not follow anyone other than the Imam.

فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

“...for they will lead you away from His way...” (Surah Anaam 6:153)

That is: Do not become divided regarding the Imam; if you do that and you don't follow him, you would become deviated.¹

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said regarding the verse:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

“And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way...” (Surah Anaam 6:153)

It is we [the Holy Imams (a)], regarding whom Almighty Allah has said this and whoever does not follow us would become a disbeliever.

Then Almighty Allah said:

ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

“...this He has enjoined you with that you may guard (against evil).” (Surah Anaam 6:153)

That is perhaps they might adopt piety.²

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

¹ Tafsir Burhan, Vol. 3, Pg. 119.

² Biharul Anwar, Vol. 24, Pg. 13.

154- Again, We gave the Book to Musa to complete (Our blessings) on him, who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ

“Again, We gave the Book to Musa to complete (Our blessings) on him, who would do good (to others)...” (Surah Anaam 6:154)

That is He completed the Book for the doers of good.

وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ بَلَقَاءِ رَبِّهِمْ يُؤْمِنُونَ

﴿١٥٤﴾

“...and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.” (Surah Anaam 6:154)

This is from the clear verses.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

﴿١٥٥﴾

155- And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

“And this is a Book We have revealed...” (Surah Anaam 6:155)

That is: We revealed the Quran.

مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

“...therefore follow it and guard (against evil) that mercy may be shown to you.” (Surah Anaam 6:155)

That is perhaps you would become the recipient of divine mercy.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
دِرَاسَتِهِمْ لِعَافِينَ ﴿١٥٦﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ ۖ فَقَدْ
جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ
بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ
آيَاتِ رَبِّكَ ۚ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انْتَضَرُوا
إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

156- Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

157- Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he, who rejects Allah's communications and turns away from them? We will reward those, who turn away from Our communications with an evil chastisement, because they turned away.

158- They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

“Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.” (Surah Anaam 6:156)

The implication of ‘two parties before us’ is ‘Jews and Christians’ and ‘We were truly unaware of what they read’:

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ

“Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they...” (Surah Anaam 6:157)

That is the Quraish, who said: If a book was revealed upon us, we would have been more guided and more devout than them.

فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ

“...so indeed there has come to you clear proof from your Lord, and guidance and mercy.” (Surah Anaam 6:157)

That is the holy Quran has come from your Lord.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا

“Who then is more unjust than he, who rejects Allah’s communications and turns away from them?” (Surah Anaam 6:157)

‘Turns away from them’ implies thwarting them.

سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا

“We will reward those, who turn away from Our communications...” (Surah Anaam 6:157)

That they warded off our signs and prevented people from them.

سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

“...with an evil chastisement, because they turned away.” (Surah Anaam 6:157)

Then He said:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِي
بَعْضُ آيَاتِ رَبِّكَ

“They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come.” (Surah Anaam 6:158)

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said regarding this verse:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith.” (Surah Anaam 6:158)

He said: It is revealed as follows:

أَوْ اكْتَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

“...or acquire good through its faith.” (Surah Anaam 6:158)

قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

“Say: Wait; we too are waiting.” (Surah Anaam 6:158)

He said: Whoever believes when the Sun rises from the west, his faith would be of no use.¹

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

159- Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

“Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.” (Surah Anaam 6:159)

He says: They separated from Amirul Momineen (a) and became divided into different sects.²

Moalla bin Khunais has narrated from Imam Ja'far Sadiq (a) that he said in the commentary on the verse:

¹ Biharul Anwar, Vol. 6, Pg. 313; Tafsir Burhan, Vol. 3, Pg. 121.

² Tafsir Burhan, Vol. 3, Pg. 123.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا

“Surely they who divided their religion into parts and became sects...” (Surah Anaam 6:159)

By God, Ahle Sunnat people have also divided their religion into sects.¹

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

160- Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

161- Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

“Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.” (Surah Anaam 6:160)

This verse is abrogated by the verse:

¹ Biharul Anwar, Vol. 9, Pg. 208, Vol. 69, Pg. 131; Tafsir Burhan, Vol. 3, Pg. 123.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

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

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

“Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.” (Surah Anaam 6:161)

‘Upright’ comprises of ten practices, which His Eminence, Ibrahim (a) brought.¹

قُلْ إِن صَلَائِي وَنُفْسِي وَحَيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
﴿١٦٢﴾

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾
قُلْ أَغَيْرَ اللَّهِ أَنْعِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ رَبِّكُم
مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

162- Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds.

163- No associate has He; and this am I commanded, and I am the first of those, who submit.

164- Say: What, shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the

¹ Tafsir Burhan, Vol. 3, Pg. 128.

burden of another; then to your Lord is your return, so He will inform you of that, in which you differed.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

﴿١٦٣﴾

“Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds; no associate has He; and this am I commanded, and I am the first of those, who submit.” (Surah Anaam 6:162-163)

Then He said: O Muhammad, tell them:

أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“What, shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another...” (Surah Anaam 6:164)

That is no one would bear the sin of anyone else.¹

ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

﴿١٦٤﴾

“...then to your Lord is your return, so He will inform you of that, in which you differed.” (Surah Anaam 6:164)

¹ Tafsir Burhan, Vol. 3, Pg. 129.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
 دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ ۖ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
 لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

165- And He it is, Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
 دَرَجَاتٍ

“And He it is, Who has made you successors in the land and raised some of you above others by (various) grades...”
 (Surah Anaam 6:165)

He says: In rank, status and wealth.

لِّيَبْلُوكُمْ

“...that He might try you...” (Surah Anaam 6:165)

فِي مَا آتَاكُمْ ۖ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
 ﴿١٦٥﴾

“...by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.” (Surah Anaam 6:165)¹

¹ Tafsir Burhan, Vol. 3, Pg. 131.

Exegesis of Surah Araaf

7- Surah Araaf (The Elevated Places) was revealed in Mecca and it comprises of 206 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

المص ﴿١﴾

كِتَابٌ أُنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنَذِرَ بِهِ

وَذِكْرَى لِّلْمُؤْمِنِينَ ﴿٢﴾

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ

قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

1- Alif Lam Mim Suad.

2- A Book revealed to you— so let there be no straitness in your breast on account of it— that you may warn thereby, and a reminder close to the believers.

3- Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.

المص ﴿١﴾ كِتَابٌ أُنْزِلَ إِلَيْكَ

“Alif Lam Mim Suad. A Book revealed to you...” (Surah Araaf 7:1-2)

The above is an address to the Messenger of Allah (s).

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ

“...so let there be no straitness in your breast on account of it...” (Surah Araaf 7:2)

‘Straitness’ is tightness or awkwardness.

لِتُنذِرَ بِهِ وَذِكْرَى لِّلْمُؤْمِنِينَ ﴿٢﴾

“...that you may warn thereby, and a reminder close to the believers.” (Surah Araaf 7:2)

Muhammad bin Qays has narrated from Imam Muhammad Baqir (a) that he said:

Huyy bin Akhtab and his brother, Abu Yasir came to the Messenger of Allah (s) with a group of Jews and asked: Is ‘Alif Laam Meem’ among the revelations upon you?

Yes, replied His Eminence.

They asked: Did Jibraeel bring it to you from God?

Yes, replied His Eminence.

They asked: In spite of the fact that Almighty God sent prophets before you, we don’t know of any prophet, who knew the duration of his nation other than you and you informed about it in this statement of yours.

Meanwhile, Huyy bin Akhtab said along with his companions: According to the calculation of numerical values of Arabic letters [ABJAD], *Alif* is 1, *Laam* is 30, *Meem* is 40; their total is 71. And do you want to bring a religion of a prophet, whose leadership and the tenure of his nation is totally seventy-one years?

Then he addressed the Messenger of Allah (s) saying: O Muhammad, is there any other letter other than Alif Laam Meem?

Yes, replied His Eminence.

What is it? he asked.

He replied: Alif Laam Meem Saad.

Huyy bin Akhtab said: Surprising, it is harder and longer. Since Alif is 1, Laam is 30, Meem is 40 and Saad is 90, totaling 161. O Muhammad, is there any other than this?

Yes, replied the Messenger of Allah (s).

He asked: What is it?

Alif Laam Ra.

He said: It is greater than the previous two: it is totally 231. Now, tell us whether there is something greater than this?

Yes, he replied. Alif Laam Meem Ra.

Huyy asked: It is higher and more than the previous ones. Alif is 1, Laam is 30, Meem is 40 and Ra is 200, totaling 271. He asked: O Muhammad, is there any other than this?

Yes, replied the Holy Prophet (s).

Huyy bin Akhtab said: Your claim has become doubtful; we don't know whether the period of prophethood is short or long. Then they arose to leave, when Abu Yasir said to his brother: Perhaps all these years are given to Muhammad; that is 71, 161, 231 and 271 totaling 734 years.

Imam Muhammad Baqir (a) said: These are the clear verses, which are the source of the book and ambiguous verses and these are Code (*Muqattiat*) letters that are mentioned at the beginning of some Surahs, and they have another interpretations other than what Huyy bin Akhtab, his brother, Abu Yasir and his companions have interpreted.

Allah, blessed and High has addressed His servant saying:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

“Follow what has been revealed to you from your Lord and do not follow guardians besides Him...” (Surah Araaf 7:3)

‘Guardians besides Him’ implies other than Muhammad (s).¹

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ



¹ *Biharul Anwar*, Vol. 89, Pg. 374; *Tafsir Burhan*, Vol. 3, Pg. 133.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

﴿٥﴾

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾

فَلَنَقْصَنَّ عَلَيْهِمْ مَا كُنَّا غَائِبِينَ ﴿٧﴾

4- And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.

5- Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

6- Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles.

7- Then most certainly We will relate to them with knowledge, and We were not absent.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا

“And how many a town that We destroyed, so Our punishment came to it by night...” (Surah Araaf 7:4)

أَوْ هُمْ قَائِلُونَ ﴿٤﴾

“...or while they slept at midday.” (Surah Araaf 7:4)

That is after siesta.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

﴿٥﴾

“Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.” (Surah Araaf 7:5)

This is from the clear verses.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾
فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

“Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles; then most certainly We will relate to them with knowledge, and We were not absent.” (Surah Araaf 7:6-7)

He says: Only the messengers (*Rasul*) from among the prophets (*Anbiya*).

فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

“Then most certainly We will relate to them with knowledge, and We were not absent.” (Surah Araaf 7:7)

He says: That is: We are not unaware of their actions.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

“And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful; and as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our communications.” (Surah Araaf 7:8-9)

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

“And the measuring out on that day will be just...” (Surah Araaf 7:8)

He says: Recompense of deed: that is if the deeds are good, the recompense is also good and if the deeds are bad, its recompense is also bad; it is the statement of Almighty Allah that He said:

وَالْوَزْنَ يُومِذِ الْحَقُّ ۖ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿٨﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا

بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

8- And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;

9- And as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our communications.

The implication of:

﴿٩﴾ بِآيَاتِنَا يَظْلِمُونَ

“...they disbelieved in Our communications.” (Surah Araaf 7:8-9)

That is those, who denied the Imams, who trespassed on their rights and oppressed them.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۖ قَلِيلًا مَّا

تَشْكُرُونَ ﴿١٠﴾

10- And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ

“And certainly We have established you in the earth and made in it means of livelihood for you...” (Surah Araaf 7:10)

‘Livelihood’ that is various kinds of avenues for earning.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾ ١٠ ﴿

“...little it is that you give thanks.” (Surah Araaf 7:10)

That they do not thank Almighty Allah.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

11- And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam. So they did obeisance, except Iblis; he was not of those, who did obeisance.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ

“And certainly We created you, then We fashioned you...” (Surah Araaf 7:11)

That is We created you in the loins of your fathers and shaped you in the womb of your mothers. Then He said: He created Isa (a) in the womb of his mother and shaped him, and not in the loins of father; and although he was created in the loins of the prophets and he was taken up to the heavens, and he wore garments of wool.¹

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

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ

“And certainly We created you, then We fashioned you...” (Surah Araaf 7:11)

¹ Tafsir Burhan, Vol. 3, Pg. 136.

‘Created you’ means that the sperm was formed then it was made into a clot; a piece of flesh, the structure of bones clothed with muscles and skin.

‘Fashioned you’ means forming the ears, nose, mouth, arms, legs, color of skin, height and slim or fat.¹

لَا تَيِّنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ
شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ
جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

17- Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

18- He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.

لَا تَيِّنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ
شَمَائِلِهِمْ

“I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side...” (Surah Araaf 7:17)

‘From before them’ implies that it would be said from the side of the hereafter that they don’t have information regarding Paradise, Hell and rising up in the hereafter.

‘From behind them’ implies that it would be said from side of the world that you collect wealth and riches, and do not help your people and relatives with your property and you don’t give

¹ Biharul Anwar, Vol. 101, Pg. 78; Tafsir Burhan, Vol. 3, Pg. 137.

anything to them, and you are hard upon your women and children.

‘Their right-hand side’ implies that it would be said to them from the side of their religion that if they are in deviation that same deviation would be made beautiful to them; and if they are in guidance, they would make effort to make them exit the path of guidance.

‘Their left-hand side’ implies from the side of pleasures and lusts.

Almighty Allah says: Certainly, Iblis has made your ideas fair-seeming to you.

اُخْرِجْ مِنْهَا مَذْءُومًا مَذْحُورًا

“Get out of this (state), despised, driven away...” (Surah Araaf 7:18)

‘Despised’ implies ‘defect’ and ‘driven away’ implies a person, who is short-coming and who does not fulfill his duty.

اُخْرِجْ مِنْهَا مَذْءُومًا مَذْحُورًا

“Get out of this (state), despised, driven away...” (Surah Araaf 7:18)

That is he would be thrown into Hell.¹

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا

تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

¹ Biharul Anwar, Vol. 11, Pg. 153, Vol. 60, Pg. 243; Tafsir Burhan, Vol. 3, Pg. 139.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا
 وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ
 أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
 وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

19- And (We said): O Adam, dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

20- But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree, except that you may not both become two angels or that you may (not) become of the immortals.

21- And he swore to them both: Most surely, I am a sincere adviser to you.

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
 تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

“And (We said): O Adam, dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.” (Surah Araaf 7:19)

In the same way Almighty Allah has related:

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ
 سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ
 تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا

“But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree, except that you may not both become two angels or that you may (not) become of the immortals. And he swore to them both...” (Surah Araaf 7:20-21)

That is: He swore to Adam and Hawwa that he was their well wisher.

Jibraeel’s objection against Adam (a)

Imam Ja’far Sadiq (a) says: When Adam was expelled from the Garden, Jibraeel asked: “O Adam, did Almighty Allah not create you with His powerful hands? And did He not blow His spirit into you? And did He not persuade the angels to prostrate to you? Did He not marry Hawwa, His maid to you? Did He not settle you in the Garden? Did not speak directly to you, telling you not to eat from that plant? But you ate from that tree disobeying him.

Adam (a) said: O Jibraeel, Iblis swore to me in the name of God that he was my well wisher and I did not imagine that anyone can take a false oath in the name of God.¹

فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۚ وَنَادَاهُمَا رَبُّهُمَا أَمَ أَنْهَكُمَا
عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ
﴿٢٢﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

¹ Biharul Anwar, Vol. 11, Pg. 163; Tafsir Burhan, Vol. 3, Pg. 140; Qisasul Anbiya, Jazaeri, Pg. 39.

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

22- Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?

23- They said: Our Lord, We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

24- He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

Imam Ja'far Sadiq (a) says in the exegesis of the verse:

بَدَتْ لَهُمَا سَوْآتُهُمَا

“...their evil inclinations became manifest to them...”
(Surah Araaf 7:22)

That is: Initially their genitals were concealed from each other; but when they ate of that tree they became apparent.¹

وَطَفَقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

“...and they both began to cover themselves with the leaves of the garden...” (Surah Araaf 7:22)

That is: They concealed their private parts with leaves.

¹ Biharul Anwar, Vol. 11, Pg. 160; Tafsir Ayyashi, Vol. 2, Pg. 11; Tafsir Burhan, Vol. 3, Pg. 141.

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢﴾

“...and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?” (Surah Araaf 7:22)

Adam and Hawwa said:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

“Our Lord, We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.” (Surah Araaf 7:23)

So, Almighty Allah said:

اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

“Get forth some of you, the enemies of others...” (Surah Araaf 7:24)

That is: Leave the Garden, as you, Adam and Iblis are enemies.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

“...and there is for you in the earth an abode and a provision for a time.” (Surah Araaf 7:24)

That is: Till the Judgment Day.¹

¹ Tafsir Burhan, Vol. 3, Pg. 141.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا ۖ
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ



26- O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا ۖ
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

“O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best.” (Surah Araaf 7:26)

The garment of piety is the white garment.

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

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا

“O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty...” (Surah Araaf 7:26)

‘Clothing’ implies garments that they wear and implication of: ‘beauty’ is goods and property; as for the garment of piety, it is the very same chastity and shame, because the private parts of the chaste person do not become apparent even though he might not have clothes. And ‘transgressor’ is one, whose private parts are exposed even though he might be wearing garments. He says:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

“...and clothing that guards (against evil), that is the best.” (Surah Araaf 7:26)

The garment of piety, which is chastity, is better than everything else as it is a divine sign, seeing which perhaps one is reminded of God.¹

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا ۚ إِنَّهُ يَرَakُم هُوَ وَقَبِيلُهُ
مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ ﴿٢٧﴾

27- O children of Adam, let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those, who do not believe.

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ

“O children of Adam, let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden...” (Surah Araaf 7:27)

This is from the clear verses of the holy Quran.

¹ Biharul Anwar, Vol. 68, Pg. 271.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ
إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۚ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

﴿٢٨﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾
فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمْ اتَّخَذُوا
الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٠﴾

28- And when they commit an indecency, they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

29- Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.

30- A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right way.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

**“And when they commit an indecency, they say: We found our fathers doing this, and Allah has enjoined it on us.”
(Surah Araaf 7:28)**

Almighty Allah has refuted those, who worship idols and He says: Tell them:

إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

“Surely Allah does not enjoin indecency; do you say against Allah what you do not know? Say: My Lord has enjoined justice...” (Surah Araaf 7:28-29)

‘Qist’ implies justice.

وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

“...and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.” (Surah Araaf 7:29)

That is on the Judgment Day.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

“A part has He guided aright and (as for another) part, error is justly their due...” (Surah Araaf 7:30)

That is a chastisement, which became obligatory for them.

Refutation of belief in free will (*Jabariya*) and predestination (*Qadariya*)

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

كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

“...as He brought you forth in the beginning, so shall you also return. A part has He guided aright and (as for another) part, error is justly their due...” (Surah Araaf 7:29-30)

Almighty Allah created you all at the time of the creation of the believers and disbelievers, unfortunate and fortunate; in the same way, on the Judgment Day some would be guided and some would be misguided. He said:

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٠﴾

“...surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right way.” (Surah Araaf 7:30)

“These words refer to people of the ‘Qadariya’ a group, who believe that they are fully empowered to guide themselves towards good or evil. They are like the Magis among Muslims and they deny that Allah has any power or control over men”¹

And whoever He has created as fortunate: on Judgment Day, he would be raised as fortunate.

The Holy Prophet (s) said: Unfortunate is one, whose wretchedness is known since he is in the womb and the fortunate also, is fortunate from the womb.²

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

¹ This doesn't mean that man is absolutely powerless for such a belief is held by the Jabariya, which is as bad as the Qadariya. The fact is that Allah has bestowed capacity to do certain things while in certain other things, man is powerless. Accounting is restricted to matters within our power.

² Biharul Anwar, Vol. 5, Pg. 9.

31- O children of Adam, attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

“...attend to your embellishments at every time of prayer...” (Surah Araaf 7:31)

There were people, who performed the circumambulation of the Kaaba in nude, such that men did it during the day and ladies during the night. So, Almighty Allah commanded them to dress up. They also consumed food to the minimum extent and Almighty Allah commanded them to eat and drink, but they should not be wasteful.

He also says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

“O children of Adam, attend to your embellishments at every time of prayer...” (Surah Araaf 7:31)

That is: Perform the ritual bath on Eidul Fitr, Eidul Qurban and Friday and put on clean/white garments. In the same way, it is narrated that during every prayer, the worshippers should stand shoulder to shoulder in rows.¹

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ

قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

¹ Tafsir Burhan, Vol. 3, Pg. 151; Tafsir Safi, Vol. 3, Pg. 159.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

32- Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.

33- Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ

“Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants...” (Surah Araaf 7:32)

Who has made garments unlawful for them?

وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

“...and the good provisions?” (Surah Araaf 7:32)

That is what all is lawful to eat.

قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

“Say: These are for the believers in the life of this world...” (Surah Araaf 7:32)

That is the righteous and the sinners are same in this regard.

خَالِصَةً يَوْمَ الْقِيَامَةِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ



“...purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.”
(Surah Araaf 7:32)

And they would be purified on Judgment Day. We explain our signs to those, who know.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

“Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions?” (Surah Araaf 7:32)

Say to those, who invalidate divine embellishments for His servants and who makes pure sustenance unlawful; they are for those, who embraced faith with sincerity and also tell them: Whoever accepts faith in the world on Judgment Day these pure things are reserved for him by Almighty Allah. Then He said: Tell them:

إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

“My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed...”
(Surah Araaf 7:33)

He says: ‘Batan’ implies the leaders and chiefs of the oppressors and unjust people.

وَالْأَثَمَ

“...and sin...” (Surah Araaf 7:33)

... implies liquor.

وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

“...and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.” (Surah Araaf 7:33)

This verse is the refutation of one, who expresses views about the religion of God without knowledge regarding it; and they issue judgments about it without authority. And they also are like those, who have become polytheists and who have made every kind of prohibited and wanton things lawful; and attributed thing to God, without having any knowledge.¹

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

36- And (as for) those, who reject Our communications and turn away from them haughtily— these are the inmates of the fire, they shall abide in it.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

“And (as for) those, who reject Our communications and turn away from them haughtily...” (Surah Araaf 7:36)

This is from the clear verses.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ
يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا

¹ Tafsir Burhan, Vol. 3, Pg. 158.

يَتَوَفَّوْنَهُمْ قَالُوا أَيَّنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

37- Who is then more unjust than he, who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that, which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ
أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ

“Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them...” (Surah Araaf 7:37)

That whatever is mentioned in Our book regarding divine chastisement and divine disobedience would be meted out to them.

قَالُوا أَيَّنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا

“...they shall say: Where is that, which you used to call upon besides Allah? They would say: They are gone away from us...” (Surah Araaf 7:37)

That is: They have got deviated.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا

جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا
 ضِعْفًا مِّنَ النَّارِ ۖ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَا تَعْلَمُونَ ﴿٣٨﴾
 وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا
 الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

38- He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord, these led us astray therefore give them a double chastisement of the fire. He will say: Everyone shall have double, but you do not know.

39- And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ
 فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا
 ادَّارَكُوا فِيهَا جَمِيعًا

“He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it...” (Surah Araaf 7:38)

That is you would be gathered.

Implication of ‘its sister’ is those, who after their leaders followed them in worship of idols.

قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا

“...the last of them shall say with regard to the foremost of them: Our Lord, these led us astray...” (Surah Araaf 7:38)

That is the leaders of oppression and injustice have misguided us.

فَاتَّيَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ

“...therefore give them a double chastisement of the fire.” (Surah Araaf 7:38)

So Almighty Allah said:

لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

“Everyone shall have double, but you do not know.” (Surah Araaf 7:38)

In the same way, He said:

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

“And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.” (Surah Araaf 7:39)

That is, the leaders, due to shame their followers,¹ said: You have no excellence over us. So, taste the chastisement for what you committed.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ
وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

¹ Tafsir Burhan, Vol. 3, Pg. 159.

40- Surely (as for) those, who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

“Surely (as for) those, who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle...” (Surah Araaf 7:40)

Zarees has narrated from Imam Muhammad Baqir (a) that these verses are revealed about Talha and Zubair. And Jamal is their camel.¹

Hell is on the earth and Paradise is in the sky

The following verse is the evidence that Paradise is always in the sky:

لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ

“...the doors of heaven shall not be opened for them, nor shall they enter the garden...” (Surah Araaf 7:40)

And the proof that Hell is on the earth is the verse in Surah Maryam:

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا
يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

¹ Tafsir Burhan, Vol. 3, Pg. 160; Tafsir Ayyashi, Vol. 2, Pg. 21.

فَوَرَّبُّكَ لَنُخْشِرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ
جِثِّيًّا ﴿٦٨﴾

“And says man: What, when I am dead shall I truly be brought forth alive? Does not man remember that We created him before, when he was nothing? So by your Lord, We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.” (Surah Maryam 19:66-68)

...as the meaning of ‘round hell’ is a sea, which surrounds the earth from which fire gushes out, in such a way that He says:

وَإِذَا الْبَحَارُ سُجِّرَتْ ﴿٦٩﴾

“And when the seas are set on fire,” (Surah Takwir 81:6)

Then Almighty Allah would bring the creatures around Hell and then He would place the Siraat on the earth leading to Paradise.

Implication of:

جِثِّيًّا

“...on their knees.” (Surah Maryam 19:66-68)

...is that it would be mounted.

Then He said:

وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِّيًّا ﴿٧٢﴾

“...and We will leave the unjust therein on their knees.” (Surah Maryam 19:72)

That is in the earth when fire would be surrounding them.¹

¹ Tafsir Burhan, Vol. 3, Pg. 161.

هُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

41- They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

42- And (as for) those, who believe and do good We do not impose on any soul a duty, except to the extent of its ability— they are the dwellers of the garden; in it they shall abide.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ

“They shall have a bed of hell-fire...” (Surah Araaf 7:41)

‘Mihaad’ implies position.

وَمِنْ فَوْقِهِمْ غَوَاشٍ

“...and from above them coverings (of it)...” (Surah Araaf 7:41)

That is fire; We have fanned it into a blaze for them.

لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

“We do not impose on any soul a duty, except to the extent of its ability...” (Surah Araaf 7:42)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۖ
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا

اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ
أُورِثُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

43- And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah, Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden, of which you are made heirs for what you did.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

“And We will remove whatever of ill-feeling is in their breasts...” (Surah Araaf 7:43)

He says: Enmity would be removed from them. That is from the believers in Paradise when they enter Paradise there would be no more malice in their hearts and they would say:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا
اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ
الْجَنَّةُ أُورِثُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

“All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden, of which you are made heirs for what you did.” (Surah Araaf 7:43)¹

¹ Tafsir Burhan, Vol. 3, Pg. 163.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۖ فَأَذَّنَ
مُؤَذِّنٌ بَيْنَهُمْ أَنَّ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

44- And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۖ
فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنَّ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

“And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.”
(Surah Araaf 7:44)

Muhammad bin Fuzail has narrated from Imam Abu Hasan (a) that he said: The caller is Amirul Momineen (a), who would call out in such a way that all the people hear him.¹

Its evidence is the statement of Almighty Allah that He said in Surah Taubah:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ

“And an announcement from Allah and His Apostle...”
(Surah Taubah 9:3)

¹ Biharul Anwar, Vol. 36, Pg. 64.

Amirul Momineen (a) said: I am the caller among the people.¹

وَيَبْنِيهِمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَاهُمْ ۖ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۖ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا
أَعْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا
خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ
أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

﴿٥٠﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ هَوًى وَلَعِبًا وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ
نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

﴿٥١﴾

46- And between the two there shall be a veil, and on the most elevated places there shall be men, who know all by their marks, and they shall call out to the dwellers of

¹ Mustadrakul Wasail, Vol. 4, Pg. 74; Tawilul Ayaatuz Zaahira, Pg. 181; Ilalush Sharai, Vol. 5, Pg. 442; Maaniul Akhbaar, Pg. 296; Tafsir Burhan, Vol. 3, Pg. 164; Tafsir Ayyashi, Vol. 2, Pg. 21.

the garden: Peace be on you; they shall not have yet entered it, though they hope.

47- And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord, place us not with the unjust people.

48- And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:

49- Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

50- And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that, which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.

51- Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَاهُمْ

“And between the two there shall be a veil, and on the most elevated places there shall be men, who know all by their marks...” (Surah Araaf 7:46)

Imam Ja'far Sadiq (a) said: ‘Araaf’ is a level between Paradise and Hell.

‘Rijaal’ implies the Holy Imams (a), who would stand with their Shia on that level and take the believers to Paradise without accounting. So the Holy Imam (a) would tell their sinner Shias:

Look at your brothers in Paradise, who have entered it without accounting and that is the statement of God:

سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

“Peace be on you; they shall not have yet entered it, though they hope.” (Surah Araaf 7:46)

Then they would tell them: Look at your enemies in the Fire of Hell. It is the statement of God that:

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رَجُلًا لَا يَعْرِفُونَهُمْ بِسِيمَاهُمْ

“And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord, place us not with the unjust people. The dwellers of the most elevated places shall call out to men whom they will recognize by their marks...” (Surah Araaf 7:47-48)

That is in the fire of Hell. Thus:

قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ

“...saying: Of no avail were to you your amassing...” (Surah Araaf 7:48)

That is in the world.

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

“...and your behaving haughtily:” (Surah Araaf 7:48)

The men at the *Araaf* [the Masoomeen and their Shias] will turn to the people whom they will recognize by the marks on their forehead and who will be in Hell, and ask them: “Today,

neither your hoards nor your arrogance has come to your rescue.”

They will then point out towards the Shias, who had erred and who will be in the Penitentiary, and ask: “Are these the people upon whom you swore that Allah will not shower His Mercy.” They will turn to the Shias in the Penitentiary and say: “Enter you all into Paradise. You shall neither fear nor grieve.”¹

Question of Umar’s freed slave to Imam Muhammad Baqir (a)

Abu Hamza Thumali has narrated that I performed Hajj with Imam Muhammad Baqir (a) in the year that Hisham bin Abdul Malik came for Hajj with Nafe, freed slave of Umar bin Khattab. Nafe noticed that people had gathered around Imam Muhammad Baqir (a) in the Kaaba between the Rukn and Maqam and he asked Hisham: O Chief, who is this man surrounded by so many 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.

¹ *Biharul Anwar*, Vol. 8, Pg. 335; Vol. 24, Pg. 247.

He asked: What was the time gap 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:

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ
الرَّحْمَنِ إِلَهًا 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 congregational prayer. After the prayer, the verse:

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ
الرَّحْمَنِ إِلَهًا 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 all the prophets present behind you, whom they worship and on what do they testify? All of them 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 Abu Ja’far. Now tell me what is the implication of the verse:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ

“On the day, when the earth shall be changed into a different earth, and the heavens (as well)...” (Surah Ibrahim 14:48)

And when would the Almighty Allah change the earth?

Imam Muhammad Baqir (a) replied: It is a white bread, from which people would eat till the Almighty Allah completes the accounting of the deeds of the creatures.

Nafe asked: Would all the people remain engrossed in eating?

He replied: Either people would remain engrossed in eating or would be put into the fire of Hell.

Nafe asked: What is their condition in Hell?

Imam (a) replied: The Almighty Allah says:

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ
الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ

“And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that, which Allah has given you.” (Surah Araaf 7:50)

Nafe said: You are right. O son of Messenger of Allah. Then he said: I have another query.

Imam (a) said: Ask.

He said: Tell me, so that I may know where God is?

He (a) replied: Woe be on you; tell me where He is *not*, so that I may inform you where He is. I praise that God, who is not prone to decline and there is no division and offspring for Him. After that he said: O Nafe, give me the reply to what I ask.

Nafe said: Please ask.

He said: What do you say regarding the people of Naharwan? If you say that it was right for Amirul Momineen (a) to kill them, you would indeed, have turned away from a denial that you have to Islam; and if you say that he killed them without reason, you have become a disbeliever.

Nafe did not reply and said: By God, from the aspect of truth and reality, you are the wisest of all and he returned to Hisham, who asked: What happened?

He replied: Give up your efforts to humiliate him. By God, he is the wisest person. He is really the son of the Messenger of

Allah (s) and it is right for his companions to regard him as their prophet.¹

After that the Almighty Allah said:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا ۚ
فَالْيَوْمَ نَنْسَاهُمْ

*“Who take their religion for an idle sport and a play and this life’s world deceives them; so today We forsake them...”
(Surah Araaf 7:51)*

That is: We would abandon them and forgetting by Allah, the Mighty and Sublime is the very same abandoning.²

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ
قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا
أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

53- Do they wait for aught but its final sequel? On the day when its final sequel comes about, those, who neglected it before will say: Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those, which we did? Indeed they have lost their souls and that, which they forged has gone away from them.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ

¹ Biharul Anwar, Vol. 33, Pg. 425; Ihtijaaj, Vol. 2, Pg. 325; Al-Kafi, Vol. 8, Pg. 120; Tafsir Burhan, Vol. 3, Pg. 174.

² Tafsir Burhan, Vol. 3, Pg. 178.

“Do they wait for aught but its final sequel? On the day when its final sequel comes about...” (Surah Araaf 7:53)

This is from the verses, whose interpretation is after their revelation. He says: This verse is regarding His Eminence, Qaim (a) and the Judgment Day.

يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ

“...those, who neglected it before will say...” (Surah Araaf 7:53)

That is they would abandon it.

قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا

“Indeed, the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf?” (Surah Araaf 7:53)

He says: On the Judgment Day.

أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ

“Or could we be sent back so that we should do (deeds) other than those, which we did? Indeed they have lost their souls and that, which they forged has gone away from them.” (Surah Araaf 7:53)

That is they became invalid and they lost sight of it.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

54- Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

55- Call on your Lord humbly and secretly; surely He does not love those, who exceed the limits.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

“Surely your Lord is Allah, Who created the heavens and the earth in six periods of time...” (Surah Araaf 7:54)

He says: That is in six periods of time.

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

“...and He is firm in Arsh...” (Surah Araaf 7:54)

That is: He is firm in the Throne.

يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِثًا

“He throws the veil of night over the day, which it pursues incessantly...” (Surah Araaf 7:54)

‘Hasisa’ implies swiftly.¹

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

“Call on your Lord humbly and secretly...” (Surah Araaf 7:55)

That is apparently and in private.

¹ Tafsir Burhan, Vol. 3, Pg. 179.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ
 إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

56- And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those, who do good (to others).

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
 وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those, who do good (to others).”
(Surah Araaf 7:56)

He says: Almighty Allah reformed the earth through the Messenger of Allah (s) and Amirul Momineen Ali (a); but later on, people deserted Amirul Momineen Ali (a) and his progeny and created mischief in the earth.¹

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ
 سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ
 كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

57- And He it is, Who sends forth the winds bearing good news before His mercy, until when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

¹ Tafsir Burhan, Vol. 3, Pg. 180.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ

“And He it is, Who sends forth the winds bearing good news before His mercy, until when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead...” (Surah Araaf 7:57)

This verse is the proof of resurrection and rising up after death and it refutes the view of the atheists.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۚ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

58- And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that, which is inferior (its herbage) comes forth, but scantily; thus do We repeat the communications for a people who give thanks.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ

“And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord...” (Surah Araaf 7:58)

This is an allegory to the Holy Imams (a), whose knowledge increases day by day by the permission of Almighty Allah.

وَالَّذِي خَبُثَ

“...and (as for) that, which is inferior...” (Surah Araaf 7:58)

Like their enemies.

لَا يَخْرُجُ إِلَّا نَكِدًا

“...(its herbage) comes forth but scantily...” (Surah Araaf 7:58)

Their knowledge does come out.

لَا نَكِدًا

“...but scantily...” (Surah Araaf 7:58)

That is falsehood and invalid statements.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

59- Certainly We sent Nuh to his people, so he said: O my people, serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

“Certainly We sent Nuh to his people...” (Surah Araaf 7:59)

We would present the story of the report of Nuh, Hud, Salih and Shuaib in Surah Hud.¹

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ
﴿٩٩﴾

¹ Tafsir Burhan, Vol. 3, Pg. 181.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ
أَصْبَنَاهُمْ بِدُنُوهُمْ ۖ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

﴿١٠٠﴾

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۖ كَذَلِكَ يَطْبَعُ

اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

﴿١٠٢﴾

99- What, do they then feel secure from Allah's plan?
But none feels secure from Allah's plan, except the
people who shall perish.

100- Is it not clear to those, who inherit the earth after
its (former) residents that if We please We would afflict
them on account of their faults and set a seal on their
hearts so they would not hear.

101- These towns— We relate to you some of their
stories, and certainly their apostles came to them with
clear arguments, but they would not believe in what they
rejected at first; thus does Allah set a seal over the
hearts of the unbelievers.

102- And We did not find in most of them any
(faithfulness to) covenant, and We found most of them to
be certainly transgressors.

أَفَأَمِنُوا مَكْرَ اللَّهِ

“What, do they then feel secure from Allah's plan?”
(Surah Araf 7:99)

He says: ‘Plan’ from the side of Almighty Allah is His very same chastisement.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ

“Is it not clear to those, who inherit the earth...” (Surah Araaf 7:100)

‘Is it not clear’ implies: ‘Did the verse not become clear?’

مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ

“...after its (former) residents that if We please We would afflict them on account of their faults...” (Surah Araaf 7:100)

Then he said:

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ

“These towns - We relate to you some of their stories...” (Surah Araaf 7:101)

That is: O Muhammad.

مِنْ أَنْبَاءِهَا

“...some of their stories...” (Surah Araaf 7:101)

That is their reports and biographies.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ

“...but they would not believe in what they rejected at first...” (Surah Araaf 7:101)

That is those, who did not accept faith in the particle stage; they wouldn’t accept faith in the world as well. This verse is refutation of those, who become denier in the covenant in the particle stage. Then He said:

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ

“And We did not find in most of them any (faithfulness to) covenant...” (Surah Araaf 7:102)

That is the covenant: they did not act upon the covenant We took from them in the particle stage.¹

وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

“...and We found most of them to be certainly transgressors.” (Surah Araaf 7:102)

We found them more transgressing and sinful.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ الْأَهْلَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقُهُمْ قَاهِرُونَ ﴿١٢٧﴾

127- And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ الْأَهْلَكَ

“And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods?” (Surah Araaf 7:127)

He says: Firon worshipped idols and after that claimed divinity. So, he said:

¹ Tafsir Burhan, Vol. 3, Pg. 190.

سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

﴿١٢٧﴾

“We will slay their sons and spare their women, and surely we are masters over them.” (Surah Araaf 7:127)

We would soon eliminate their sons, spare their women and enslave them so that they may serve us as we have overpowered them.¹

قَالُوا أُودِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۖ قَالَ عَسَىٰ
رُبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ

تَعْمَلُونَ ﴿١٢٩﴾

129- They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.

قَالُوا أُودِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا

“They said: We have been persecuted before you came to us and since you have come to us.” (Surah Araaf 7:129)

He says: Those, who had embraced faith, said: O Musa, before your advent, they tortured us by killing our sons; and after you arrived, why Firon due to our having embraced faith through Musa is imprisoning us?

Musa said:

¹ Tafsir Burhan, Vol. 3, Pg. 194.

عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عُدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

“It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.”
(Surah Araaf 7:129)

And the meaning of ‘He will see’ is that He sees what you do; and here the word of ‘nazar’ is equivalent to seeing.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَذَكَّرُونَ ﴿١٣٠﴾

130- And certainly We overtook Firon’s people with droughts and diminution of fruits that they may be mindful.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ

“And certainly We overtook Firon’s people with droughts and diminution of fruits...” (Surah Araaf 7:130)

‘Droughts’ imply famines; when the Almighty Allah sent down chastisement of storms, locust, frogs and blood upon them and they became involved in famines.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا
بِمُوسَىٰ وَمَنْ مَعَهُ ۖ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿١٣١﴾

131- But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah, but most of them do not know.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ

“But when good befell them, they said: This is due to us...” (Surah Araaf 7:131)

He says: ‘good’ here implies health and security and peace and ample sustenance.

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ

“...and when evil afflicted them...” (Surah Araaf 7:131)

He says: ‘Evil’ here implies hunger, fear and death.

يَطِيرُوا بِمُوسَىٰ وَمَنْ مَعَهُ

“...they attributed it to the ill-luck of Musa and those with him...” (Surah Araaf 7:131)

That is they condemned Musa and his followers.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

﴿١٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ

مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ

عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي

إِسْرَائِيلَ ﴿١٣٤﴾

132- And they said: Whatever sign you may bring to us to charm us with it— we will not believe in you.

133- Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood,

clear signs; but they behaved haughtily and they were a guilty people.

134- And when the plague fell upon them, they said: O Musa, pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

Nine signs for Musa (a)

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿١٣٣﴾

“And they said: Whatever sign you may bring to us to charm us with it - we will not believe in you. Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.” (Surah Araaf 7:132-133)

When the sorcerers prostrated to God and people embraced faith, Haman said to Firon: As we see, people are embracing faith in Musa, one after another. We should be concerned about this. I am of the view that the best option for us is to issue orders for imprisoning anyone, who has embraced the religion of Musa.

So, Firon got arrested anyone that embraced the religion of Musa. Musa (a) went to Firon and said: Leave the Bani Israel alone, but Firon paid no heed. So that same year the Almighty Allah sent down the chastisement of the storm on them, which destroyed the homes of all those people. The followers of Firon were compelled to flee to the wilderness and pitch tents over

there. Firon said to Musa: Ask your God to remove this tumultuous rain from us. If you do that we would release Bani Israel from the prison and send them with you.

Musa (a) supplicated to God and the Almighty Allah also stopped the storm from them. Haman said to Firon: If you release Bani Israel, Musa would overpower you and your kingdom would be destroyed. Firon accepted the suggestion of Haman and desisted from releasing Bani Israel.

The following year the Almighty Allah sent down locust upon vegetation and plants, in such a way that they did not leave anything and even devoured hair from their heads and also their beards; their garments and carpets; they ate up everything they possessed. People began to cry out in desperation and Firon came running to Musa (a) and said: O Musa, invoke your Lord to remove the chastisement of the locust from us and we would release Bani Israel and your companions. Musa (a) prayed and the Almighty Allah removed the chastisement of locust from them.

Again Haman did not allow Firon to fulfill his promise and release Bani Israel people. Therefore, the Almighty Allah, the following year imposed lice upon them, in such a way that they devoured the surviving branches and roots.

Firon said to Musa: If you remove the chastisement of lice from us, I would free the Bani Israel.

Musa (a) prayed to the Almighty Allah and the chastisement was removed from them. The Almighty Allah created lice for first the time. But this time as well Firon did not release the Bani Israel prisoners.

After that the Almighty Allah sent down the chastisement of frogs on them. They descended on their rations and water and it is said that they came out from their backs, ears and navels. People wailed in desperation. So they came to Musa (a) and said: Supplicate the Almighty Allah to remove the chastisement of the frogs and we would embrace faith in you and free Bani

Israel for you. Musa (a) supplicated the Almighty Allah and God removed the chastisement. When they refrained from releasing Bani Israel, the Almighty Allah transformed the water of the Nile into blood; such that the Copts saw it as blood and the Bani Israel saw it as water. When Bani Israel drank from it, it was water and when the Copts drank, it became blood. Copts said to Bani Israel: Take water in mouths and drop it in our mouth. When the Bani Israel did this, it became blood again. This made the Copts scream in desperation and they said to Musa (a): If the Almighty Allah removes this chastisement of blood from us, we would emancipate Bani Israel. When the Almighty Allah removed the chastisement of the blood, they again made excuses and did not free Bani Israel. Almighty Allah then sent the chastisement of ice on them, in such a way that before that time they hadn't even seen what ice was. Some died of that chastisement and the survivors wailed in this mayhem. And they said to Musa (a):

ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرَّجْزَ
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

“(O Musa) Pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.” (Surah Araaf 7:134)

So, Musa (a) supplicated his Lord to remove the chastisement of ice from them. This time they freed the Bani Israel. When they were released, they gathered with Musa (a) and together they came out of Egypt. Someone informed Firon that Musa and his people were escaping from their kingdom and Haman said: Did I not tell you not to release Bani Israel lest they unite with Musa? Firon expressed impatience and sent someone to the towns and himself came out in pursuit of Musa to stop

them from leaving as this would entail loss of slaves to serve them.¹

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا
الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَآئِيلَ
بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ ﴿١٣٧﴾

137- And We made the people, who were deemed weak to inherit the eastern lands and the western ones, which We had blessed; and the good word of your Lord was fulfilled in the children of Israel, because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ
وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا

“And We made the people, who were deemed weak to inherit the eastern lands and the western ones, which We had blessed...” (Surah Araaf 7:137)

That is when the Almighty Allah destroyed Firon, Bani Israel became the owners of the east and the west of the land, as Firon had no power over them anymore.

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَآئِيلَ بِمَا صَبَرُوا

“...and the good word of your Lord was fulfilled in the children of Israel, because they bore up (sufferings) patiently...” (Surah Araaf 7:137)

That is the mercy of God was complete on Bani Israel.

¹ *Tafsir Burhan*, Vol. 3, Pg. 196; *Tafsir Safi*, Vol. 3, Pg. 231.

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

﴿١٣٧﴾

“...and We utterly destroyed what Firon and his people had wrought and what they built.” (Surah Araaf 7:137)

That is: We destroyed their workshops, homes and castles.¹

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ
لَهُمْ ۖ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ
قَوْمٌ بَٰتِلُونَ ﴿١٣٨﴾

إِنَّ هَٰؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾
قَالَ أَغَيَّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

﴿١٤٠﴾

وَإِذْ أَجَبْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يُقْتُلُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

﴿١٤١﴾

138- And We made the children of Israel to pass the sea; then they came upon a people, who kept to the worship of their idols. They said: O Musa, make for us a god as they have (their) gods. He said: Surely you are a people acting ignorantly:

139- (As to) these, surely that about which they are shall be brought to naught and that, which they do is vain.

¹ Biharul Anwar, Vol. 13, Pg. 110.

140- He said: What, shall I seek for you a god other than Allah while He has made you excel (all) created things?

141- And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى
أَصْنَامٍ لَهُمْ

“And We made the children of Israel to pass the sea; then they came upon a people, who kept to the worship of their idols.” (Surah Araaf 7:138)

When the Almighty Allah drowned Firon and his men, Musa (a) and his companions crossed the river. Companions of Musa encountered some people, who had gathered around their idols and were worshipping them. They said to Musa:

يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

“O Musa, make for us a god as they have (their) gods.” (Surah Araaf 7:138)

Musa (a) said:

إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ
وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا
وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَاءَكُمْ

وَيَسْتَحْيُونَ نِسَاءَكُمْ ۖ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

﴿١٤١﴾

“Surely you are a people acting ignorantly: (As to) these, surely that about which they are shall be brought to naught and that, which they do is vain. He said: What, shall I seek for you a god other than Allah while He has made you excel (all) created things? And when We delivered you from Firon’s people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.” (Surah Araaf 7:138-141)

The above are from the clear verses of the holy Quran.¹

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ مِّمَّا قَدْ رُبِّهِ

أَزْنَعِينَ لَيْلَةً ۖ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي

وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ

إِلَيْكَ ۖ قَالَ لَنْ نَّرَايَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ

فَسَوْفَ نَرَايَ ۖ فَلَمَّا بَلَغَ رُؤُوسَ الْجَبَلِ جَعَلَهُ دُكًا وَخَرَّ مُوسَىٰ

صَعِقًا ۖ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ

الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي

فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

142- And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed

¹ Tafsir Burhan, Vol. 3, Pg. 204.

time of his Lord was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers.

143- And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me, but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain, He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

144- He said: O Musa, surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

Revelation of Taurat

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً

“And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights...” (Surah Araaf 7:142)

Allah, blessed and High, revealed to Musa (a): I will reveal Taurat containing the laws during a period of 40 days: The whole month of Zilqad and first ten days of Zilhajj. Musa (a) said to his people: God has promised me that he would reveal the Taurat on me in 30 days; and on the basis of the divine command his people should not despair; he did not say that the matter would stretch to 40 days. He appointed his brother, Harun, as his successor and went for the rendezvous. When 30

days passed and Musa (a) did not return, the Bani Israel became angry and they decided to eliminate Harun. They said: Musa (a) lied to us and escaped from our clutches. They also constructed image of calf and started worshipping it. On the 10th of Zilhajj, the Almighty Allah revealed tablets of Taurat upon Musa (a), on which were etched the rules of religion, reports, stories, recommended acts and everything they could need. When the Almighty Allah revealed Taurat upon Musa (a) and conversed with him, Musa (a) said:

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

“...he said: My Lord, show me (Thyself), so that I may look upon Thee.” (Surah Araaf 7:143)

The Almighty Allah revealed:

لَنْ تَرَانِي

“You cannot (bear to) see Me...” (Surah Araaf 7:143)

وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

“...but look at the mountain, if it remains firm in its place, then will you see Me...” (Surah Araaf 7:143)

He said: Thus, the Almighty Allah removed the veils and manifested Himself on the mountain. When Musa (a) glanced at the mountain that it was pulverized and fell into the sea, Musa (a) fell down unconscious. Angels descended and the doors of the heavens opened. The Almighty Allah revealed upon His angels to assist Musa (a), lest he should perish. Angels came down and surrounded Musa (a) and said: O son of Imran, seek repentance as you had asked for the divine command. When Musa (a) again looked at the mountain and saw that the angels had descended, he again swooned and fell face down. His soul separated from his body due to fear of God, and he died. So, the Almighty Allah restored his soul to him. He regained senses, raised his head and said:

سُبْحَانَكَ تَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

“Glory be to Thee, I turn to Thee, and I am the first of the believers.” (Surah Araaf 7:143)

That is: I am the first to testify that You cannot be seen.

So, the Almighty Allah said:

يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ
مَا آتَيْنَاكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٤٤﴾

“O Musa, surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.” (Surah Araaf 7:144)

So, Jibraeel called out to him, saying: O Musa, I am Jibraeel, your brother.¹

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ
فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ۖ سَأُرِيكُمْ دَارَ
الْقَاسِيَيْنِ ﴿١٤٥﴾

145- And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا

“And We ordained for him in the tablets admonition of every kind and clear explanation of all things...” (Surah Araaf 7:145)

¹ Tafsir Burhan, Vol. 3, Pg. 211.

That is everything that is created.

فَخُذْهَا بِقُوَّةٍ

“...so take hold of them with firmness...” (Surah Araaf 7:145)

That is: Take them with the strength of the heart.

وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

“...and enjoin your people to take hold of what is best thereof...” (Surah Araaf 7:145)

That is they should follow the goodly commands that are contained in it.

سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

“I will show you the abode of the transgressors.” (Surah Araaf 7:145)

That is some sinful people would come to you having temporal power.¹

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

146- I will turn away from My communications those, who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is

¹ Tafsir Burhan, Vol. 3, Pg. 215.

because they rejected Our communications and were heedless of them.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

“I will turn away from My communications those, who are unjustly proud in the earth...” (Surah Araaf 7:146)

That is: I would distance the Quran from those, who are arrogant in the land, without any justification.

وَأَنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

“...and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way...” (Surah Araaf 7:146)

He says: When they saw faith, truth, loyalty and righteousness they did not put it into practice, and when they saw polytheism, fornication and disobedience, they adopted it and acted according to it.¹

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

147- And (as to) those, who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded, except for what they have done?

The following is from the clear verses:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

¹ Tafsir Burhan, Vol. 3, Pg. 216.

“And (as to) those, who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded, except for what they have done?” (Surah Araaf 7:147)

هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

“This is your god and the god of Musa, but he forgot.” (Surah Taha 20:88)

That is they neglected it.

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا

“What, could they not see that it did not return to them a reply...” (Surah Taha 20:89)

That is a metal calf does not make sounds.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا

رَبُّنَا وَيَغْفِرَ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي

مِنْ بَعْدِي ۖ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَالْقَىٰ الْأَلْوَابَ وَأَخَذَ بِرَأْسِ

أَخِيهِ يَجْرُهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمِّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا

يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ

الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ

الدُّنْيَا ۚ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

149- And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.

150- And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

151- He said: My Lord, forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.

152- (As for) those, who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

153- And (as to) those, who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ

“And when they repented and saw that they had gone astray...” (Surah Araaf 7:149)

That is when Musa (a) returned to them and threw the calf into the fire, they said:

لَنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾ وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأُلُوحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

“If our Lord show not mercy to us and forgive us we shall certainly be of the losers. And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people. He said: My Lord, forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones. (As for) those, who took the calf (for a god), surely wrath from their Lord and disgrace in this world’s life shall overtake

them, and thus do We recompense the devisers of lies. And (as to) those, who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.”
(Surah Araf 7:149-153)

The above are from the clear verses.

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا
بِمَا فَعَلْنَا السُّفْهَاءَ مِنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ
وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ
الْغَافِرِينَ ﴿١٥٥﴾

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ ۖ
قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ
فَسَاكِنُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ
﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ
﴿١٥٧﴾

155- And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord, if Thou hadst pleased, Thou

hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.

156- And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those, who guard (against evil) and pay the poor-rate, and those, who believe in Our communications.

157- Those, who follow the Apostle-Prophet, the unlettered, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles, which were upon them; so (as for) those, who believe in him and honor him and help him, and follow the light, which has been sent down with him, these it is that are the successful.

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ

“And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord, if Thou hadst pleased, Thou hadst destroyed them before and myself (too)...” (Surah Araaf 7:155)

When Musa (a) said to Bani Israel that the Almighty Allah has conversed with him in confidential conversation, but they did not believe him, he said: Select some from persons from

among you that they come with me to listen to the divine discourse.

Bani Israel selected seventy persons from among themselves and they departed with Musa (a) to the meeting place. Musa (a) came and spoke and supplicated his Lord. Then he said to his companions: Now, go and testify to Bani Israel what you heard. They said to Musa (a): We have definitely not believed and we will not testify in your favor, except that we should see God directly. So ask God to become visible to us. The Almighty Allah sent down a bolt of lightning on them and all of them were scorched to death. It is the statement of the Almighty Allah when He says:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً
فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ
بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

“And when you said: O Musa, we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your death that you may give thanks.” (Surah Baqarah 2:55-56)

These verses of Surah Baqarah are same as the above verses of Surah Araaf: half the verse is in Surah Baqarah and half is in Surah Araaf.

When Musa (a) saw that all his companions were dead, he was highly distraught. He said:

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ
السُّفَهَاءُ مِنَّا

“My Lord, if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done?” (Surah Araaf 7:155)

Musa (a) thought that they had died because of the sins of Bani Israel, so he said:

إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ۖ
 أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ
 ﴿١٥٥﴾ وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا
 هُنَا إِلَيْكَ

“It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers. And ordain for us good in this world’s life and in the hereafter, for surely we turn to Thee.” (Surah Araaf 7:155-156)

So Allah, blessed and High said:

عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ
 فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا
 يُؤْمِنُونَ ﴿١٥٦﴾

“(As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those, who guard (against evil) and pay the poor-rate, and those, who believe in Our communications.” (Surah Araaf 7:156)¹

Then the Almighty Allah has mentioned the excellence of the Holy Prophet (s) and his followers:

¹ Biharul Anwar, Vol. 13, Pg. 213; Tafsir Burhan, Vol. 3, Pg. 220.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ
عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

“Those, who follow the Apostle-Prophet, the unlettered, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles, which were upon them...” (Surah Araaf 7:157)

That is the tough laws imposed on Bani Israel comprised of the rules that they should compulsorily always remain with ritual bath and ablution, Tayammum was not allowed. They were also required to pray only in their worship houses. Anyone, who committed a sin, exuded a stench from his person and it was exposed that he had committed a sin. If he came in contact with urine, he was required to cut off the contaminated place. Mutton (flesh of sheep) was not lawful for them. All these strict laws were lifted from this nation due to the blessing of the existence of the Holy Prophet (s). Then He said:

فَالَّذِينَ آمَنُوا بِهِ

“...so (as for) those, who believe in him...” (Surah Araaf 7:157)

وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

“...and honor him and help him, and follow the light, which has been sent down with him...” (Surah Araaf 7:157)

That is Amirul Momineen (a).

“...these it is that are the successful.” (Surah Araaf 7:157)

So, the Almighty Allah took covenant from prophets for the Messenger of Allah (s) that they would inform their nations about his advent and support him. So the prophets assisted His Eminence through their preaching and their nations acted upon their directions. Therefore when the Messenger of Allah (s) returns in Rajat they would also be returned and assist him in the world.¹

Confidential conversation of the Almighty Allah with Musa (a)

Hafas bin Ghiyas has narrated from Imam Ja'far Sadiq (a) that he said: When Musa (a) was engrossed in his confidential conversation with the Almighty Allah, Shaitan came to him. An angel said to him: Woe be on you; how hopeful are you that Musa (a) would be neglectful during his confidential conversation with the Almighty Allah?

Shaitan replied: Just as I had reposed hope in his ancestor, Adam in Paradise; in the same way I am hopeful about Musa (a). And the statements that the Almighty Allah said to Musa (a) were as follows:

O Musa, I accept the prayer of the one, who adopts lowliness and humility for honoring My greatness and who fills his heart with My fear and spends his day in My remembrance and who passes his night confessing to his sins and recognizes the rights of My confidants and friends.

Musa (a) asked: By your confidants and friends do you mean Ibrahim, Ismail, and Yaqub (a)? He replied, “O Musa, Of

¹ *Tafsir Burhan*, Vol. 3, Pg. 223.

course they are such and are My friends, but now what I mean is not they, what I mean is the one, for whose sake I created Adam and Hawwa (a) and created Paradise and Hell.”

Musa asked: My Lord, Who is he? He replied, “Muhammad (s) and his name is Ahmad. I gave him this name that is derived from My name, because one of My names is Mahmud.”

Musa said, My Lord, Appoint me in his Ummah (followers). The Lord replied, “O Musa, when you recognize and understand him and his progeny’s status, in My sight, you will be in his Ummah. Surely the example of him and his progeny among my entire creation is like the Garden of Firdos among all gardens. Its leaves never dry up, its taste never changes. So whosoever will appreciate his and his progeny’s rights I will bring for him wisdom near ignorance and light near darkness. I will accept his prayer before he prays and give him before he asks. O Musa, when you see trouble coming towards you, welcome it saying: Bravo, I am glad to greet the condition of the good, and when you notice wealth turning towards you say that its cause is some sin, the punishment for which has been hastened for me, because this world is a field of punishment. When Adam erred, I sent him in the world as punishment of his deed. And I have cursed the world and everything in it, except the thing, which is for Me and which involves My pleasure. O Musa, verily, My good slaves have kept themselves away from the world in proportion to their knowledge about Me and many in My creation have loved the world, because of their ignorance and because they did not know Me and the eyes of the one, who loved the world and considered it great were never brightened nor did they get any benefit from the world and the one, who looked down at the world benefited from it.”

Imam Ja’far Sadiq (a) said: How nice it is that you have not accorded any value to the world and you don’t consider it important. Don’t worry if you are condemned for this; and since he does not praise you, you must not be aggrieved; a person should earn the approval in the court of God.

Amirul Momineen (a) said: “There is no good in this world, except for two people: those, who add to their good deeds every day, and those, who compensate for their sins by repenting, but how do they know that their repentance is accepted? I swear by God that even if he prostrates so much that his neck breaks, God will not accept his repentance, except through devotion to us, the holy household (of the Prophet). Know that others, who benefit from this world, are those, who respect our rights and hope to receive rewards through us, and are content with their food, clothing and head covering. In this affair they are fearful.”¹

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۖ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160- And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outflowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

“And We divided them into twelve tribes, as nations...”
(Surah Araaf 7:160)

¹ Mishkatul Anwar, Pg. 270; Biharul Anwar, Vol. 13, Pg. 338.

That is divided them through the twelve springs.

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي
السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا
يَسْتُونَ ۚ لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ
﴿١٦٣﴾

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ
مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۚ ط قَالُوا مَعَذَرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ
﴿١٦٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَجْنَحْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

163- And ask them about the town, which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

164- And when a party of them said: Why do you admonish a people whom Allah would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).

165- So when they neglected what they had been reminded of, We delivered those, who forbade evil and We overtook those, who were unjust with an evil chastisement, because they transgressed.

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي
السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا
يَسْبِتُونَ ۖ لَا تَأْتِيهِمْ

“And ask them about the town, which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them...” (Surah Araaf 7:163)

‘Town’ implies that Bani Israel lived in a village by the sea, where due to the tides, the sea water entered their streams and the village was irrigated and live fish of the sea also upon the effect of flowing water entered the towns and reached to the last part of the agricultural land of the town. Since the Almighty Allah prohibited Bani Israel to catch fish on Saturday, they devised a plan to circumvent this restriction by making openings and placed them before the streams and they caught the fishes that had entered the stream on Saturday. The fishes only came out of the sea on Saturday and not on other days. The wise of the community restrained people from catching those fishes. When they did not accept, the Almighty Allah transformed them into monkeys and pigs. The reason hunting was prohibited on Saturday was that weekly holiday of all the Muslims and other communities was Friday; the Jews opposed it by deeming Saturday as the weekly holiday. And the Almighty Allah also prohibited them from hunting on Saturday. And when they rebelled and disobeyed they were transmogrified into monkeys and pigs.¹

¹ *Tafsir Burhan*, Vol. 3, Pg. 226.

People of Thamud

Abu Ubaidah has narrated from Imam Muhammad Baqir (a) that he said: “We found it written in the Book of Ali (s) that there was a community of the people of Thamud that lived in Aeka, which was being tested about their steadfastness towards the Sabbath by sending shoals of fish, which used to swim on the surface of the canals that passed before their houses and market places. Unable to resist the temptation, for decades the people used to catch fish on Sabbath. Their priests and scholars also did not prevent or prohibit them from doing so. Satan took advantage and whispered in their ears that the prohibition was not against catching fish on Sabbath, but eating it on that day. So, a group among them caught fish on Sabbath and ate it the next day and thus transgressed and broke the Sabbath.

However, another group warned the transgressors about the punishment for disobedience.

A third group remained silent. And told the warners: ‘Why do you warn a people whom Allah is sure to destroy and punish severely?’

The warners replied: ‘We are warning them in the hope that they may desist from the transgression’ [7:164]. When the transgressors forsook Allah’s command and refused to listen to good advice, the Warners said: ‘We do not wish to tarry with you in this town, lest we too become victims of Allah’s scourge,’ they left the town and spent the night in the forest. At dawn they wanted to see what happened to the transgressors. They found the city gates closed. Even after repeated knocking, the gate was not opened. Then they set a ladder for a man to climb the city wall and he peeped inside, he saw that all the transgressors had turned into monkeys. They then broke the city gate. The monkeys recognized them, but they were unable to identify, which monkey belonged to which tribe. They then said ‘Did we not warn you well in advance that you will be punished for transgression?’

Then Ali (a) added: By the God, who split the grain below the earth, and created the creation, I know the descendants of those monkeys in this community. They were people, who did not forbid evil and did not feel ashamed of those acts; on the contrary, they also abandoned the good deeds that were commanded and as a result they became divided. The Almighty Allah also said regarding them:

﴿٤١﴾ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ

“...so away with the unjust people.” (Surah Mominoon 23:41)

In the same way, the Almighty Allah said regarding Bani Israel:

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ
بِئْسَ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

“We delivered those, who forbade evil and We overtook those, who were unjust with an evil chastisement, because they transgressed.” (Surah Araaf 7:165)¹

وَإِذْ تَأَذَّنَ رَبُّكَ لَيُعَذِّبَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ ۖ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
﴿١٦٧﴾

167- And when your Lord announced that He would certainly send against them to the day of resurrection those, who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.

¹ Biharul Anwar, Vol. 14, Pg. 52; Tafsir Safi, Vol. 3, Pg. 261; Tafsir Burhan, Vol. 3, Pg. 227; Tafsir Ayyashi, Vol. 2, Pg. 36.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ

“And when your Lord announced that He would certainly send against them...” (Surah Araaf 7:167)

That is your Lord knows.

إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۖ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

“...to the day of resurrection those, who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.” (Surah Araaf 7:167)

This verse was revealed regarding Jews that they would never gain power.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ
سُوءَ الْعَذَابِ

“And when your Lord announced that He would certainly send against them to the day of resurrection those, who would subject them to severe torment...” (Surah Araaf 7:167)

This verse is revealed for the Ummah of Prophet Muhammad (s) that the People of the Book imposed on them severe punishment, now they must take Jizya from the People of the Book till the end.¹

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمْ الصَّاحِبُونَ وَمِنْهُمْ دُونَ
ذَلِكَ ۖ وَبَلَّوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ
﴿١٦٨﴾

¹ Biharul Anwar, Vol. 23, Pg. 205.

168- And We cut them up on the earth into parties,
(some) of them being righteous and (others) of them
falling short of that, and We tried them with blessings
and misfortunes that they might turn.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ

“And We cut them up on the earth...” (Surah Araaf 7:168)

That is: We have differentiated them on the earth and they would be recognized.

أَمَّا ۖ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَوْنَاهُمْ

“...into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them...” (Surah Araaf 7:168)

That is: We put them to trial.

بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

“...with blessings and misfortunes...” (Surah Araaf 7:168)

That is through widening sustenance and granting peace;
and tested them through poverty, hardship, difficulty and trials.

لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

“...that they might turn.” (Surah Araaf 7:168)

That is perhaps they might revert.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا
الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ ۚ أَلَمْ
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

وَدَرَسُوا مَا فِيهِ ۖ وَالْدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۚ أَفَلَا

تَعْقِلُونَ ﴿١٦٩﴾

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ

الْمُصْلِحِينَ ﴿١٧٠﴾

169- Then there came after them an evil posterity, who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like-good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah, but the truth, and they have read what is in it; and the abode of the hereafter is better for those, who guard (against evil). Do you not then understand?

170- And (as for) those, who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا
الْأَذْنَى

“Then there came after them an evil posterity, who inherited the Book, taking only the frail good of this low life...” (Surah Araaf 7:169)

That is none of them distanced from the world.

وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ ۚ أَلَمْ
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
وَدَرَسُوا مَا فِيهِ

“...saying: It will be forgiven us. And if the like-good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah, but the truth, and they have read what is in it...” (Surah Araaf 7:169)

That is they wasted it.

Then He said:

وَالَّذَارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾
وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ
الْمُصْلِحِينَ ﴿١٧٠﴾

“...and the abode of the hereafter is better for those, who guard (against evil). Do you not then understand? And (as for) those, who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.” (Surah Araaf 7:169-170)

Abu Jarud has narrated that Imam Muhammad Baqir (a) said: The verse of:

الَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ

“...those, who hold fast by the Book...” (Surah Araaf 7:170)

...is revealed about the Aale Muhammad (a) and their followers.¹

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا
آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

¹ Biharul Anwar, Vol. 24, Pg. 21; Tafsir Burhan, Vol. 3, Pg. 233.

171- And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ

“And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them...” (Surah Araaf 7:171)

Imam Ja'far Sadiq (a) says: “When Allah revealed the Torah, the Bani Israel refused to accept it. Allah lifted up Mount Sinai over their heads and Musa (a) said: “If you don't accept the Torah as Divine revelation, this mountain will fall on you crushing you to death.” It was then that the Bani Israel acknowledged the Torah as Divine Message.¹

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
 أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا
 يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

172- And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes, we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

¹ Biharul Anwar, Vol. 13, Pg. 244; Nurul Thaqlayn, Vol. 2, Pg. 91; Tafsir Burhan, Vol. 3, Pg. 234.

Covenant from the prophets in the particle world

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ

“And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes!” (Surah Araaf 7:172)

Ibne Sinan has narrated from Imam Ja'far Sadiq (a) that he said: The first to take precedence over the prophets and volunteer was the Messenger of Allah (s), because His Eminence was the most proximate of the creatures to the Almighty Allah. That same place where Jibraeel on the night of ascension said to His Eminence: Please go ahead, O Muhammad, no one from the angel or messenger prophets have stepped ahead of this. If the greatness of soul and self of the Prophet hadn't been there, he wouldn't have been able gain that rank. Thus the Almighty Allah says:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

“So, he was the measure of two bows or closer still.” (Surah Najm 53:9)

Hence, when the divine command was issued, the first rank was deemed for the Holy Prophet (s).

Imam Ja'far Sadiq (a) said: “Allah drew forth the entire future progeny, which were in their atomic form, from the loins of Adam. Allah then made them realize Him and showed them His Creation. Were this not done, none would have acknowledged Allah.”

“When Allah desired to manifest creation, He spread it before Him and asked: ‘Who is your Lord?’ The Prophet (s) was the first to answer followed by Imam Ali (a) and then by the Imams from the Ahle Bayt (a), all of whom said: ‘You are our Lord.’ Allah then entrusted the religion to them. He then told the angels: ‘These are the custodians of My religion and they are the Trustees among mankind and they are the ones to be sought after to gain knowledge of anything whatsoever?’ Then Allah commanded the children of Adam to acknowledge Him as the Lord and the Masoomeen as their guardians to be implicitly obeyed. The entire mankind acknowledged and took the pledge. Allah then asked the angels to bear witness, lest they should say: ‘Of this we were not aware...’ [7:172]

The first from the prophets to make that covenant was the Messenger of Allah (s). So He says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ

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

First, He has mentioned all the prophets and after that clarified the most important of them; and gave precedence to the Messenger of Allah (s) over all the prophets, since there was no prophet greater than His Eminence, He took pledge regarding the Holy Prophet (s); in the same way about assisting Amirul Momineen (a), his successor. Thus He says:

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

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an

apostle comes to you verifying that, which is with you...
(Surah Aale Imran 3:81)

That is: Have faith in the Messenger of Allah (s), who is our Prophet and follow Amirul Momineen (a).

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ

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

And inform your nations about the seal of the prophets that they should bring faith in him; and that they should help him and the infallible Imams.¹

Abdullah bin Muskan has narrated from Imam Ja'far Sadiq (a) and Abu Basir has narrated from Imam Muhammad Baqir (a) that the Holy Imams (a) said regarding the exegesis of the statement of the Almighty Allah:

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ

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

The Almighty Allah has not sent any prophet from the time of Adam (a) till the period of the Messenger of Allah (s), except that all of them would return to the earth and perform Jihad in the company of the Holy Prophet (s) and assist him and Amirul Momineen (a).

So he took the pledge from all the prophets regarding His Eminence, and said: O Muhammad, say:

آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ

¹ Biharul Anwar, Vol. 5, Pg. 236; Tafsir Burhan, Vol. 3, Pg. 238.

وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ



“We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.” (Surah Aale Imran 3:84)¹

Ibne Muskan has narrated from Imam Ja'far Sadiq (a) that he said: I asked His Eminence: The testimony mentioned in the verse:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ

“And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes!” (Surah Araaf 7:172)

...is it by way of test?

He replied: Yes,

A thing that is present, people forgot the specialties of that position and they did not only lose recognition and soon they would recall those characteristics; and even if recognition is lost, no one would understand, who his creator and sustainer is; and individuals, who have become deniers in this origin are those, who have not believed in that origin and their confession was verbal, and they are like those, about whom the Almighty Allah said:

¹ Biharul Anwar, Vol. 5, Pg. 236.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ

“...but they would not believe in what they rejected at first...” (Surah Araaf 7:101)¹

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ

الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ ﴿١٧٥﴾

وَأَنزَلْنَا لِرَفْعَانِهِمَا وَلِكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ

ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ

يَتَفَكَّرُونَ ﴿١٧٦﴾

175- And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those, who go astray.

176- And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people, who reject Our communications; therefore relate the narrative that they may reflect.

¹ Biharul Anwar, Vol. 5, Pg. 237; Tafsir Burhan, Vol. 3, Pg. 239.

Story of Balam Baoor

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ
الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

“And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those, who go astray.” (Surah Araaf 7:175)

This verse was revealed about Balam Baoor, who lived during the time Bani Israel.

Imam Reza (s) is quoted as saying: “*Balam Ibne Baoor* was taught the Sacred Name [*Ism-e-Aazam*]. When he prayed invoking the Sacred Name, his prayers were granted. He became inclined towards Firon. When Firon went in pursuit of Musa (a) and his companions, he asked Balam to invoke the Sacred Name and pray that Musa (a) and his men are caught and imprisoned.

They mounted their steeds and wanted to go in search of Musa (a). But their mules refused to move. They started beating the mules. Allah gave speech to the mule, which said: “Why do you torture me? Do you wish that I should carry you so that you may invoke curse upon a prophet and his companions?” Balam continued to hit the mule, which did not move but gave up its life.”

The Almighty Allah removed the great name from him and no matter how much he tried, he could not invoke it. The following verse was revealed about this:

فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾
وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ

“...but he withdraws himself from them, so the Shaitan overtakes him, so he is of those, who go astray. And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue...”
(Surah Araaf 7:175-176)

These verses are examples that were quoted for Balam.

Imam Ali Reza (a) said: Animals would not enter Paradise, except for three; one of them being the donkey of Balam Baoor, dog of the people of the cave and the wolf that restrained the king's officer from torturing and killing believers by devouring his child. The Almighty Allah would make that wolf enter Paradise.¹

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ هُمْ قُلُوبٌ لَا
يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ
بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ
﴿١٧٩﴾

179- And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes, with which they do not see, and they have ears, with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ

“And certainly We have created for hell many of the jinn and the men...” (Surah Araaf 7:179)

¹ Biharul Anwar, Vol. 13, Pg. 377; Qisasul Anbiya, Jazaeri, 331; Tafsir Burhan, Vol. 3, Pg. 246.

‘Zarana’ implies ‘We have created’.

Abul Jarud has narrated from Imam Muhammad Baqir (a) regarding the exegesis of this verse:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

“...they have hearts with which they do not understand...” (Surah Araaf 7:179)

That is their hearts are sealed; such that they cannot perceive.

وَلَهُمْ أَعْيُنٌ

“...and they have eyes...” (Surah Araaf 7:179)

There is a veil on their eyes, which prevents them from being guided.

لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

“...with which they do not see, and they have ears with which they do not hear...” (Surah Araaf 7:179)

That is cotton wool is placed in their ears; so they would never hear guiding statements.¹

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

180- And Allah's are the best names, therefore call on Him thereby, and leave alone those, who violate the sanctity of His names; they shall be recompensed for what they did.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

¹ Biharul Anwar, Vol. 5, Pg. 197; Tafsir Burhan, Vol. 3, Pg. 248.

“And Allah’s are the best names; therefore call on Him thereby...” (Surah Araaf 7:180)

He says: The beautiful names are ‘the beneficent’ and ‘the merciful’.¹

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

181- And of those, whom We have created are a people, who guide with the truth and thereby they do justice.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

“And of those, whom We have created are a people, who guide with the truth and thereby they do justice.” (Surah Araaf 7:181)

This verse is regarding Aale Muhammad (a) and their followers.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

﴿١٨٢﴾

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

أَوْ لَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ

﴿١٨٤﴾

182- And (as to) those, who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.

183- And I grant them respite; surely My scheme is effective.

184- Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.

¹ Tafsir Burhan, Vol. 3, Pg. 248.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

﴿١٨٢﴾

“And (as to) those, who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.” (Surah Araaf 7:182)

He says: When a person commits a sin, the bounty that he is having is taken away from him.

وَأْمَلِي لَهُمْ

“And I grant them respite...” (Surah Araaf 7:183)

That is: We are patient upon his deed for some days.

إِنْ كَيْدِي مَتِينٌ ﴿١٨٣﴾

“...surely My scheme is effective.” (Surah Araaf 7:183)

That is: My chastisement is severe.

Then He said:

أَوَلَمْ يَتَفَكَّرُوا

“Do they not reflect...” (Surah Araaf 7:184)

That is: Do the Quraish not consider?

مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ

“...that their companion has not unsoundness in mind...” (Surah Araaf 7:184)

That is the Messenger of Allah (s) is not insane as the Quraish think. On the contrary, he is an open warner.¹

¹ Tafsir Burhan, Vol. 3, Pg. 253.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

185- Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?

186- Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

فَبِأَيِّ حَدِيثٍ بَعْدَهُ

“...what announcement...after this?” (Surah Araaf 7:185)

That is after the holy Quran.

يُؤْمِنُونَ ﴿١٨٥﴾

“...would they then believe...” (Surah Araaf 7:185)

That is would they then testify?

عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ﴿١٨٥﴾

“...and that may be their doom shall have drawn nigh...” (Surah Araaf 7:185)

That is their destruction draws near.

مَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ ۖ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

﴿١٨٦﴾

“Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.” (Surah Araaf 7:186)

He says: They would be left to their own devices.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۖ ثَقُلَتْ فِي السَّمَاءِ
وَالْأَرْضِ ۖ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۖ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿١٨٧﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۖ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبِ لَا سْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۖ إِنْ أَنَا
إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

187- They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.

188- Say: I do not control any benefit or harm for my own soul, except as Allah please; and had I known the unseen, I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

“They ask you about the hour, when will be its taking place?” (Surah Araaf 7:187)

It is narrated that the cause of revelation of this verse was that the disbelievers of Quraish sent Aas bin Wael Sahmi, Nazar bin Harith bin Kalda, Uqbah Abi bin Muit to Najran to learn about some issues from Jew scholars in order to confront the Prophet (s). Among the matters, which the Jewish scholars taught was to ask the Prophet (s) as to when the Judgment Day will arrive, and if he says that he knows it, than call him a liar, because Allah has not revealed the secret to any angel or prophet. When they came and asked the Prophet (s), this was revealed in reply...

إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

“Its knowledge is only with Allah, but most people do not know.” (Surah Araaf 7:187)

يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا

“They ask you about the hour, when will be its taking place?” (Surah Araaf 7:187)

They are ignorant of that. O Muhammad, tell them:

إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

“Its knowledge is only with Allah, but most people do not know.” (Surah Araaf 7:187)¹

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ
السُّوءُ

¹ Tafsir Safi, Vol. 3, Pg. 277; Tafsir Burhan, Vol. 3, Pg. 254.

“...and had I known the unseen, I would have had much of good and no evil would have touched me...” (Surah Araaf 7:188)

That is: I would have gained controlled over my health and security.¹

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا
أَنقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ
﴿١٨٩﴾

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۖ فَتَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

أُفْشِرْكَوْنَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١٩١﴾
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ ۖ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ
أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ۖ فَادْعُوهُمْ
فَلَيْسَتْ جَبُورًا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾
أَهُمْ أَرْجُلٌ يَمْشُونَ ۖ هَٰذَا ۖ أَمْ هُمْ أَعْيُنٌ
يُبْصِرُونَ ۖ هَٰذَا ۖ أَمْ هُمْ آذَانٌ يَسْمَعُونَ ۖ هَٰذَا ۖ قُلْ ادْعُوا شُرَكَاءَكُمْ
تَمَّ كَيْدُونَ فَلَا تَنْظُرُونَ ﴿١٩٥﴾

¹ Tafsir Safi, Vol. 3, Pg. 279; Tafsir Burhan, Vol. 3, Pg. 255.

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَلَ الْكِتَابُ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

﴿١٩٦﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ

يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ

وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَقْمَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ

مُبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُفْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بَايَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ

إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ

﴿٢٠٣﴾

189- He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her, she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.

190- But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

191- What! They associate (with Him) that, which does not create anything, while they are themselves created!

192- And they have no power to give them help, nor can they help themselves.

193- And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

194- Surely those, whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.

195- Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

196- Surely my guardian is Allah, Who revealed the Book, and He befriends the good.

197- And those, whom you call upon besides Him are not able to help you, nor can they help themselves.

198- And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

199- Take to forgiveness and enjoin good and turn aside from the ignorant.

200- And if a false imputation from the Shaitan afflict you, seek refuge in Allah; surely He is Hearing, Knowing.

201- Surely those, who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo, they see.

202- And their brethren increase them in error, then they cease not.

203- And when you bring them not a revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ
بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ
مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ
فِيمَا آتَاهُمَا

“He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones. But when He gives them a good one, they set up with Him associates in what He has given them...” (Surah Araaf 7:189-190)

Buraid Ajali has narrated from Imam Muhammad Baqir (a) that he said: When Hawwa became pregnant from Adam and the child moved in her womb, she said: “There is something inside me, which is moving.”

Adam said: “The Almighty Allah would create someone from my seed, which was placed in your womb in order to test us.”

Shaitan came to Hawwa and asked how she felt. Hawwa said, “I have a child of Adam in my womb, who moves.” The accursed said, “If you make an intention to name it Abdul Harith, it would be a male and would be born alive. And if you don’t, it will die within six days.” Hawwa was disturbed at the words of Shaitan and informed Adam (a). Adam said, “The wretched Shaitan came to deceive you. Do not believe him. I am hopeful of the Grace of Allah that our child shall live against the prediction of Shaitan.” But even Adam harbored a little doubt, which was inculcated by Shaitan. So, a son was born, but he died after six days.

Hawwa said to Adam that whatever Shaitan had said was correct and both of them fell into doubts. After sometime, Hawwa conceived another child. Shaitan came and asked her condition. Hawwa told him that previously a child was born who died in six days. Shaitan said, “If you had made an intention to name him Abdul Harith, he wouldn’t have died. Now, you shall beget an animal like camel, cow, sheep or goat.” Hawwa decided to believe him and she mentioned it to Adam (a). Adam (a) also thought the same thing.

The Almighty Allah says:

فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ مِنْ
الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا

“...but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones. But when He gives them a good one...”
(Surah Araaf 7:189-190)

When Hawwa was in labor, they prayed to Allah that if He grants them a good son, they shall be thankful to Him. Allah bestowed them a courteous son, not an animal. Shaitan came to

Hawwa before the delivery and asked about her condition. Hawwa said, “I am about to deliver the child.” Shaitan said, “You shall be terrified when you see an animal come out from your womb. Adam will hate you and your child.” At last, he convinced Hawwa and said, “If you decide to name him Abdul Harith and dedicate him to me, he would be normal and will remain alive.” Hawwa said, “I have made an intention that a part of him shall be yours.” Shaitan insisted that Adam should also say so. So Hawwa narrated the conversation to Adam. He was also frightened and somewhat inclined towards it. Hawwa said, “If you don’t name him Abdul Harith or make an intention to dedicate a part of him to Shaitan, I won’t allow you to come near me, nor would I fulfill your desire. Our relationship would be over.”

Adam said, “First of all you caused me to be expelled from heaven. Again you have been deceived by Shaitan. All the same I agree to name the child Abdul Harith.” At last a child was born safe and sound. Adam (a) was happy and less fearful. He thought that the child would survive. So he named him Abdul Harith on the 7th day. That is why the Almighty Allah said:

جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا

“...they set up with Him associates in what He has given them...” (Surah Araaf 7:190)

It refers to Adam and Hawwa. Their polytheism (*Shirk*) was of obedience when they obeyed Shaitan. They dedicated to Shaitan some part of the creature of Allah and named it Abdul Harith. They did not commit *Shirk* in the worship of Allah nor had they worship some other God.¹

It could also mean that Allah bestowed to Adam and Hawwa a healthy child and later some of his descendants committed *Shirk*. This explanation is more plausible as

¹ *Biharul Anwar*, Vol. 11, Pg. 249; *Nurus Thaqlayn*, Vol. 2, Pg. 108.

mentioned in *Biharul Anwaar* and also supported by reliable traditions.

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

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا

“But when He gives them a good one, they set up with Him associates in what He has given them...” (Surah Araaf 7:190)

He said: The pronoun implies Adam and Hawwa; and indeed they made partners in obedience. It was polytheism in worship. So the Almighty Allah revealed this verse on His Messenger:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۖ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

“He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones. But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).” (Surah Araaf 7:189-190)

He says: They deemed a share for Harith in the creation of God. Partnership of Iblis with those two was not in worship of God.¹

Then He said:

﴿١٩١﴾ أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ

“What! They associate (with Him) that, which does not create anything, while they are themselves created!” (Surah Araaf 7:191)

Then He has argued against the apostates and said:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتِطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ ﴿١٩٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

“And those, whom you call upon besides Him are not able to help you, nor can they help themselves. And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.” (Surah Araaf 7:197-198)

Then the Almighty Allah has advised His Messenger and said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

“Take to forgiveness and enjoin good and turn aside from the ignorant.” (Surah Araaf 7:199)

Then He said:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

¹ Biharul Anwar, Vol. 11, Pg. 251; Tafsir Safi, Vol. 3, Pg. 280.

“And if a false imputation from the Shaitan afflict you...”
(Surah Araaf 7:200)

He says: If instigation is created in you from Shaitan, seek refuge in God, as He is the Hearing and the Knowing.¹

Then He said:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

“Surely those, who guard (against evil), when a visitation from the Shaitan afflicts them, they become mindful, then lo, they see.” (Surah Araaf 7:201)

He says: When Shaitan reminds them of sins, and drags them to disobedience, they remember God at that time, so that they may detect the deception of Shaitan.

Implication of:

فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

“...then lo, they see.” (Surah Araaf 7:201)

When Shaitan instigates them to sin, they become perceptive and do not fall into his trap.

وَإِخْوَانُهُمْ

“And their brethren...” (Surah Araaf 7:202)

‘Their brethren’ implies Jinns.

يَمْدُونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

“...increase them in error, then they cease not.” (Surah Araaf 7:202)

¹ Tafsir Burhan, Vol. 3, Pg. 258.

That is they left no stone unturned in misguiding them.

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا

“And when you bring them not a revelation, they say...”
(Surah Araaf 7:203)

That is the Quraish said:

لَوْلَا اجْتَبَيْتَهَا

“Why do you not forge it?” (Surah Araaf 7:203)

The reply of this in the following verse of Surah Anam:

لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

“If that, which you desire to hasten were with me...”
(Surah Anaam 6:58)

That is the signs and miracles.

لَقَضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ

“...the matter would have certainly been decided between you and me...” (Surah Anaam 6:58)

The matter between you and me would end.

And the divine command in Surah Isra is:

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

“...and We do not send signs, but to make (men) fear.”
(Surah Isra 17:59)

To make them fear God, and that they are guided.¹

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

¹ Tafsir Burhan, Vol. 3, Pg. 259.

204- And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

﴿٢٠٤﴾

“And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.” (Surah Araaf 7:204)

That is: Remain silent and pay attention in prayer when the recitation of the prayer leader (*imam*) is heard.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

بِالْعُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

205- And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً

“And remember your Lord within yourself humbly and fearing and in a voice not loud...” (Surah Araaf 7:205)

He says: Recite the prayer softly in Zuhr and Asr prayer.

وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْآصَالِ

“...not loud in the morning and the evening...” (Surah Araaf 7:205)

That is: Recite the prayer aloud in Maghrib, Isha and Morning and be not from the neglectful ones.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾

206- Surely those, who are with your Lord, are not too proud to serve Him, and they declare His glory and throw themselves down in humility before Him.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ

“Surely those, who are with your Lord...” (Surah Araaf 7:206)

That is the prophets, messengers and Imams (a), who were not proud during prayers, and they recited divine praise and they prostrated for Him.

Exegesis of Surah Anfaal

8- Surah Anfaal (The Spoils of War) was revealed in Medina and it comprises of 75 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا
اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۚ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١﴾

1- They ask you about the windfalls. Say: The windfalls are for Allah and the Apostle. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers.

What is Anfaal?

Ishaq bin Ammar says: I asked Imam Ja'far Sadiq (a): What is *Anfaal*?

He replied: There are towns and villages, which were destroyed and their inhabitants left them and abandoned those places. Those places were special to God and His Messenger and whatever is having any connection with the rulers and kings is restricted for the Imam. In the same way, lands that are seized from the People of the Book without hostilities and land without owners or whose owners are not known, and also the minerals under the earth, exclusively belong to the Imam. And if a person died without leaving an heir, his inheritance is *Anfaal* and it is only for the Imam.

And he said: This verse was revealed during the Battle of Badr. In the Prophet's camp, there were three categories of people: [1] Those, who were with the Prophet (s) [2] those, who plundered the goods of the enemy and [3] those, who went in pursuit of the fleeing enemy, imprisoned them and collected spoils of war. When all the prisoners and spoils of war were

assembled in one place, Muslims started disputing about the prisoners. Allah revealed:

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ يُفْخِرَ فِي الْأَرْضِ ۚ
تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ
﴿٦٧﴾

“It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land...” (Surah Anfal 8:67)

When Allah made the prisoners and spoils of war legitimate for the Muslims, Saad bin Maaz said: “O Messenger of Allah (s). We remained with you in the tent fearing that if we leave you alone in pursuit of the enemy to collect spoils of war, the enemy might attack you seeing that you are not guarded. The claimants are many and the spoils of war are few. If those, who plundered and those, who took prisoners are given the spoils of war nothing will be left for us, though we were the ones, who guarded you from the enemy attack.” Thus, a dispute arose between the Muslims regarding spoils of war. It is then that this verse 8:1 was revealed explaining about the spoils of war. Then it was revealed:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer...” (Surah Anfal 8:41)

The Prophet (s) then distributed the spoils of war equally among all Muslims.

Saad bin Abu Waqqas said: “O Messenger of Allah (s), how can you distribute equally between those, who fought and risked their lives and those, who sat back in the tent with you?”

The Prophet (s) replied: “May your mother mourn you. What you are getting is only due to the prayers of these people that helped you to win the war.”

Imam Sadiq (s) said that the Prophet (s) did not take his one-fifth share in the spoils of war at Badr...It was only after the battle of Badr that the Prophet’s share was taken by him.

And the Almighty Allah revealed:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ

“They ask you about the windfalls.” (Surah Anfal 8:1)¹

It was obligatory at the beginning of the Surah and it became obligatory after the Messenger of Allah (s) departed for the battle.²

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾

2- Those only are believers, whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them, they increase them in faith and in their Lord do they trust.

¹ Biharul Anwar, Vol. 19, Pg. 269, Vol. 93, Pg. 213.

² Tafsir Burhan, Vol. 3, Pg. 269.

3- Those, who keep up prayer and spend (benevolently) out of what We have given them.

4- These are the believers in truth; they shall have from their Lord, exalted grades and forgiveness and an honorable sustenance.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ



“Those only are believers, whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them, they increase them in faith, and in their Lord do they trust. Those, who keep up prayer and spend (benevolently) out of what We have given them. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.” (Surah Anfal 8:2-4)

These verses were revealed about Amirul Momineen (a), Abu Zar, Salman and Miqdad. After that it mentions the matter of windfalls, division of booties and departure of the Messenger of Allah (s) to the battle.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٥﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ
ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾
إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ
الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا
مِنَ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذْ يُعَشِّيكُمُ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّثُوا الَّذِينَ آمَنُوا ۚ
سَأَلْتُ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ
وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

5- Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;

6- They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).

7- And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the

truth of what was true by His words and to cut off the root of the unbelievers.

8- That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.

9- When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

10- And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.

11- When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.

12- When your Lord revealed to the angels: I am with you, therefore make firm those, who believe. I will cast terror into the hearts of those, who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

Battle of Badr

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ
لَكَارِهُِونَ ﴿٥﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا
يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

“Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse; they disputed with you about the truth after it

had become clear, (and they went forth) as if they were being driven to death while they saw (it).” (Surah Anfal 8:5-6)

The reason for the revelation of these verses was that a caravan of Quraish, with a lot of trading goods was headed for Mecca. The Holy Prophet (s) commanded his companions to pursue the caravan and seize it. He told them that the Almighty Allah has promised help; or that: You would overpower this caravan; or that you would win against the Quraish. His Eminence, himself, along with 313 men, came out of Medina and reached near Badr.

Abu Sufyan’s spies informed him of the attack planned by the Muslims. Abu Sufyan hurried towards Syria and when he reached the place called Nuqrah, he called Zamzam Ibne Urwah Khuzai and gave him ten gold coins and a young camel with instructions to pierce the nose of the camel, cut off its ears and sit facing its tail and in that condition go to the Quraish wailing to proclaim that Muhammad (s) has attacked the caravan of Abu Sufyan and that they should hurry to help him defend their goods.

Three days before Zamzam reached Mecca, Atika binte Abdul Muttalib, saw in her dream a rider on a horse proclaiming: “O, Children of Uzra, on the third day from today, all of you will reach the place of your slaughter.” The rider took a stone and hit Mount Abu Qubais making pieces of the stone reach every house in Mecca and the valley of Mecca was filled with blood. Terrified, Atika narrated her dream to her brother, Abbas Ibne Abdul Muttalib. When Abbas narrated it to Utbah bin Rabi, he said that the dream portends a great catastrophe and informed everyone accordingly. When Abu Jahl heard the news, he swore by the idols Lat and Uzza and said: “Atika did not dream anything. She is lying. She only wishes to become another prophet from the children of Abdul Muttalib. Let us write down a covenant that if what Atika has forecasted does not happen, at the end of three days, we shall declare that the entire Bani Hashim liars.” When the first day passed Abu Jahl said: “Look. Atika is a liar.” At the end of the second day, Abu Jahl

did the same. Nearing the end of the third day, Zamzam appeared in the valley of Mecca shouting: “O, children of Ghalib, O members of the caravan Yateema, in which your precious goods are loaded by forty of the Quraish. Muhammad (s) and his army of young men are bent upon looting your merchandise. Will you not hasten to protect your men and your property?” People gathered in great numbers under the leadership of Suhail Ibne Amr, Safwan Ibne Umayyah, Abul Bakhtari Ibne Hisham, Naufal Ibne Khuwailid, Munayya and Bunayya: two sons of Hajjajaa to fight the Prophet (s). They said: “Nothing is more disastrous and insulting than your goods being looted and the men in the caravan to be killed by Muhammad (s) and his army of young men.” Safwan and Suhail contributed five hundred gold coins each and everyone contributed according to his mite to procure men and horses and camels to embark on the war, as Allah mentions in verse 47 of Surah Anfal. Abbas Ibne Abdul Muttalib, Aqeel Ibne Abi Talib and Naufal Ibne Harith, too joined them. They proceeded to beat the drum accompanied by singing girls and consuming intoxicants.

When the Prophet (s) reached a place at a distance of a night's journey from Badr, he sent Bashr bin Abi Raghba and Muhammad Ibne Amr as advance reeve to find out the position and strength of the enemy...When they reached a well, they alighted from their horses, drank from the well and fed their horses. They found two women quarrelling. One of them was demanding the repayment of the mount lent by her. The other woman replied: “Tomorrow, a caravan, which is now at such and such a place, will arrive here tomorrow. I shall find some errand, serve them and earn my Dirham from which I would certainly repay you.” The two women went away. Bashr and Muhammad returned and informed the Prophet (s) all that they saw and heard.

When the caravan neared Badr, Abu Sufyan stopped it at some distance and went ahead to the well, where he met Kasab of the Juhniya clan. Abu Sufyan asked him if he has any

information about Muhammad (s). Kasab denied any knowledge. Abu Sufyan said: “If you are lying, you will find the entire community of Quraish bitter enemies forever, because there is none among them, who hasn’t invested at least twenty Dirham in this caravan.” Kasab replied: “I have no idea about Muhammad (s) and his men, but I saw two strangers, who halted at the well, drank the water and fed their horses and then went away. I had never seen them before.” Abu Sufyan picked up the camel droppings and when he broke it he found date seeds. Abu Sufyan said: “Dates are the staple food of the camels of Yathrib [Medina].” Abu Sufyan rushed back and directed the caravan to take the seashore route instead of the normal one.

Jibraeel informed the Prophet (s) that the caravan has been diverted to another route and that the infidels of Quraish had gathered at Badr. The Prophet (s) was assured that Allah will help him win if he fought the Quraish. At that time the Prophet (s) had camped at a place called Sufra. He wanted to test his companions, many of whom had assured him of their help at all cost. The Prophet (s) told his companions: “The caravan has taken a different route and instead the infidels of Mecca have gathered a large army, which Allah has commanded me to fight. Now what do you suggest?”

Abu Bakr stood up and said: “The Quraish are a proud people. They would never accept Islam nor will they give up fighting. They are so brave that they have never lost a battle.” The Prophet (s) asked him to sit down. Umar got up and spoke on lines similar to what Abu Bakr had said. Then Miqdad got up and said: “What if the Quraish are a proud and brave lot? We have sworn allegiance to you. We have affirmed our faith in you and your words as the Truth from Allah. Command us to jump into fire, we shall certainly obey you. If you command us to enter thorny bushes, we shall do so unhesitatingly. Like Bani Israel, we will not say:

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

“...go therefore you and your Lord, then fight you both, surely we will here sit down.” (Surah Maidah 5:24)

Instead we say: ‘Go you and your Lord to fight, we too shall fight alongside with you.’ The Prophet (s) praised this stance and prayed for Miqdad.

Saad bin Maaz now got up and said: “May I and my parents be sacrificed for you, O Messenger of Allah (s). Do you wish to know the opinion of the Ansar? It appears that when people began this journey they thought of one thing and now they are faced with something different. We believed you attested that what is revealed to you is the Word of Allah. We shall abide by your command. Take what you wish and leave what you wish. For me, what you take will give more pleasure than what you leave for me. By God, if you command us to jump into the sea, we shall unhesitatingly do so for your sake. I have never traversed this land nor do I know anything about it. We have left behind in Medina valiant men, who would have joined us if they knew about the impending fight. We shall fight the enemy till the end without losing heart. We will rejoice to see your word come true and we gain victory. But God forbid, if things do not work out in our favor, you take your camel and go back to Medina.”

The Prophet (s) said: “Allah has promised me victory. I can see that Abu Jahl will be killed at that place, Utbah bin Rabi, here, Shaiba bin Rabi yonder, Muniya and Buniya the sons of Hajjaj will be killed over there. Allah has promised that I shall defeat one of the two parties.” At that moment, Jibraeel revealed the verse:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ

لَكَارِهُونَ ﴿٥﴾

“Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;” (Surah Anfal 8:5)

The Prophet (s) commanded them to march forward and during the night, they reached and set camp at the station of the Syrians. Soon the Quraish too arrived and set camp at the Station of the Yemenis. They sent their slaves to bring water. The Prophet's companions detained and questioned them as to where the trading caravan had gone. The Prophet (s) was praying at that time. He quickly finished his prayer and said: "Will you beat these men for telling the truth, and will you reward them if they tell lies. Bring those slaves here." When they were brought, the Prophet (s) asked how many Quraish had set camp there. The slaves replied that they were not aware of the numbers. The Prophet (s) asked: "How many camels do they slaughter for food?" The slaves said: "About nine or ten camels each day." The Prophet (s): "There are at least nine hundred and not exceeding a thousand men in the army of the Quraish. Who all from among the Quraish had come?" The slaves said: "Abbas Ibne Abdul Muttalib, Naufal Ibne Harith and Aqeel Ibne Abdul Muttalib." The Prophet (s) ordered that the slaves be detained.

When Utbah bin Rabi met Abul Bakhtari, he said: "We never imagined this will happen when we accompanied our camels in the trading caravan. When the caravan has changed its route, it is unreasonable that we should be confronted. I can only say that aggressors never prosper. I wish that the goods of Abde Manaf had been looted and we are spared the fight." Abul Bakhtari said: "Look, you are one of the leaders of Quraish. Why don't you go around instilling confidence in your men and take the responsibility for the loss caused by Muhammad (s) and his men at Nakhla and for the blood money for killing Ibne Hadhrami?" Utbah said: "Alright, go and tell that I shall compensate the loss of goods and pay the blood money for Ibne Hadhrami."

Abul Bakhtari went to Abu Jahl and said: "Abu Walid has sent me to you as his messenger." Abu Jahl angrily asked: "Couldn't Utbah get any person other than you to act as his messenger?" Abul Bakhtari replied: "I would not have agreed to be a messenger for anyone other than Abul Walid, who is the

head of his tribe.” Abu Jahl flew into rage and shouted: “Do you consider him the leader of his clan?” Abu Bakhtari replied: “Why me alone? The entire community of Quraish says so. That is why, as the leader, Abu Walid has offered to compensate the loss on behalf of his tribe and to pay the blood money for Ibne Hadhrami.” Abu Jahl said: “Obviously Utbah wants to show off by making tall promises. Of course, he is a good orator and belongs to the family of Abde Manaf and therefore he is supporting Muhammad (s). I shall never let this happen. By Laat and Uzza, we will imprison them and take them all as prisoners to Mecca. Let the Arabs know that none should dare to come between us and our trade routes and our commerce.”

Some of the companion became scared and started crying and pleading that conflict with such a large enemy may be averted. About which it was revealed:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ
الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

“When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.” (Surah Anfal 8:9)

During the night when the companions slept, it rained heavily thus making the sand dunes hard enough to let them walk without their feet sinking in the otherwise dry sand. About this the Quran narrates:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً
لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He

might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.” (Surah Anfal 8:11)

In the Prophet’s camp there were only two horses – one belonging to Zubair bin Awwam and the other to Miqdad. There were seventy camels. The Prophet (s), Imam Ali (a) and Mirsad Ibne Abi Mirsad Ghanavi shared the same camel, which belonged to Mirsad. In the camp of the Quraish, there were four hundred horses. When the Prophet (s) had arranged the ranks he said: “Do not initiate the fight. Close your eyes and do not talk to anyone.”

When he saw the small number of persons on the Prophet’s side, Abu Jahl said: “This is nothing, but a single morsel. Even our slaves are enough to catch each of them by hand and drag them as our prisoners.” Utbah bin Rabi said: “Are you sure that there are no more forces lurking behind to attack us or some reserve battalion waiting to come to their rescue?” Amr Ibne Wahab Hadhrami was sent to reconnoiter. He went around the Prophet’s army and climbing a hillock, looked all around. He returned and said: “There is neither any lurking army nor a reserve battalion. However, these youth from Yathrib are a determined lot, who are tight lipped, uttering no sound. They will not turn their back, except when they are killed and they will not be killed unless they kill an equal number of your men. So think well before you attack them.” Abu Jahl said: “You are a liar and a coward; you have lost courage seeing the men from Yathrib.”

When the small number of the Prophet’s companions were terrified to see the huge army of the Quraish it was revealed:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ

السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

“And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.” (Surah Anfal 8:61)

Though Allah knew that the Quraish will not agree for a compromise, this verse was intended to pacify and comfort the Prophet’s companions. The Prophet (s) sent a messenger, who told the Quraish: “O people of Quraish; it is most disturbing that my first fight should be with you, my kinsmen. Desist from initiating the fight. May be because of my truthfulness, a day will come when you will find glory. Or if I am uttering falsehood, the Arabs are enough to kill me. If you return without fighting me, you will be saving your own reputation and dignity.”

Utbah said: “Now, if anyone does not heed these wise words, he will indeed be the greatest fool.” He then mounted his red camel and went around among the Quraish trying to dissuade them from fighting. The Prophet (s) said: “If there is anything good left, it is with that man going around on his red camel, and those, who heed his words, would stand to gain.”

Utbah assembled all the Quraish and addressed them: “Heed my words today and from tomorrow do not hearken to me. Turn back to Mecca this very moment; enjoy your wine and women. It may be true that you have a claim over Muhammad (s), but is he not your paternal cousin? Do not ignore my words. You claim compensation for what you were deprived of at Nakhla and for the blood money in lieu of Hadhrami. Hadhrami was my man and if at all anyone, it is I who should claim blood money.”

Abu Jahl was enraged to hear Utah’s wise counsel, and said: “Utbah indulges in vain talk. If we return as desired by him, he will dominate over us forever. Utbah is scared of the swords of Abdul Muttalib’s children and his limbs have become paralyzed. That is why he is advising us to return to Mecca.”

An angry Utbah dismounted his camel and caught Abu Jahl by his hair and dragged him down from his horse, saying: “How

dare you accuse me of cowardice? Soon people will know who is the most vile, stingy coward?" People gathered and asked Utbah to be restrained and not create any division among the ranks. Utbah told his son Walid and brother Shaiba: "Get up and get ready to face the enemy." He called for his sword and his armor. However, his head was so large that a helmet of its size could not be found. Utbah tied two turbans on his head, went out into the battlefield and called out: "O Muhammad (s) send someone befitting our stature to fight us."

From the Prophet's side Aufa, Maufa and Aun, sons of Ofra, came out to meet the challenge. Utbah wanted them to tell about their genealogy. They said: "We are the sons of Ofra and we are from the Ansars." When he heard their genealogy, Utbah said: "We don't want to fight you, because we have no quarrel with the Ansars. Send someone from Quraish." The Prophet (s) sent his emissary and called back his men to the camp, saying that he does not wish the Ansars to face the first challenge. Then he asked Imam Ali Ibne Abi Talib (s), who was the youngest, Ubaidah Ibne Harith Ibne Abdul Muttalib, who was over seventy years old and Hamza Ibne Abdul Muttalib to face the enemy and meet the challenge. The Prophet (s) said: "You three go, fight the enemy and collect your reward, which Allah has reserved for you. The Quraish wish to extinguish the Light of Allah, whereas Allah has promised to establish His light of guidance. Ubaidah, you contest with Utbah, Hamza you fight Shaiba and O, Ali you fight Walid."

When the three stood before the enemy, Utbah asked them to disclose their identity. Ubaidah said: "I am Ubaidah son of Harith son of Abdul Muttalib." Utbah said: "You are indeed a fitting match for me. Who are these two?" Ubaidah said: "Hamza Ibne Abdul Muttalib and Ali Ibne Abi Talib (s)." Utbah said: "They too are fitting match for us. May Allah curse the one [Abu Jahl], who has created the mischief and made us confront each other."

Ubaidah struck the head of Utbah and Utbah severed the leg of Ubaidah and both fell down. Hamza and Shaiba were equally

matched. Imam Ali (a) gave one blow on Walid's shoulder, which severed the arm. Walid took the severed arm and hit Imam Ali (a) with it. Ali (s) then turned towards Shaiba, who was shorter than Hamza. Ali (s) asked Hamza to duck his head and when he did so, Ali (s) struck Shaiba on the head and killed him.

Ubaidah was carried by Hamza and Ali (s) and brought to the Prophet's presence. Ubaidah asked: "O Prophet, will I not join the ranks of martyrs?" The Prophet (s) said: "O Ubaidah, you are the first martyr among my family members." Ubaidah said: "How I wish my paternal uncle Abi Talib was alive to witness that I have fulfilled his desire by laying down my life for you."

In Abu Jahl's camp there were some among the Quraish, who had strategically become Muslims. When they saw the smallness of number of the Prophet's supporters, they became doubtful about the genuineness and veracity of the Messenger (s) as well as his message. Among such were Qays Ibne Walid Ibne Mughira, Abu Qays Ibne Harith bin Rabiya, Ali Ibne Umayyah Ibne Khalaf, Aas bin Muniyya etc. They were certain that soon the Prophet (s) and his men will be killed and Islam erased from the face of the earth.

The Quran records these incidents by revealing: "Lo, the hypocrites and those, whose are sick say: 'these people – their religion has misled them.'"

Standard of the polytheists in the hand of Iblis

Satan appeared in the form of Suraakha Ibne Malik and told the Quraish: "I am one among you. Give the banner to me." The Quraish handed over their standard to Satan, who called his minions, who created fear and doubt in the mind of a few companions of the Prophet (s).

The Quraish began the assault led by Satan with their banner in his hands. When the Prophet (s) saw Satan, he asked

his companions to close their eyes and not to draw their swords until the Prophet (s) ordered. The Prophet (s) lifted his hands skyward and prayed: "Oh Allah. If this small group is defeated there will be none on earth to worship You." Then the Prophet (s) said: "Jibraeel has arrived with a thousand angels to fight the enemy alongside you." At that moment dark clouds appeared with lightening criss-crossing them. People heard the jingling of armor and a voice proclaimed: "Attack now with vigor and rout the enemy." When Satan saw Jibraeel, he threw down the Standard of Quraish and started running away. Muniya Ibne Hajjaj picked up the flag and shouted: "Curse upon you Surakha, you have created a tumult among the Quraish and you are now running away?" Satan said: "I am not one of you. I see that, which you do not see and fear the chastisement of my Lord." This situation is detailed in verse 48 and 50 of Surah 8.

When Jibraeel tried to engage him in combat, Satan ran away saying: "Has there been any change in what has already been decided. Has Allah withdrawn the permission that I shall live till Doomsday to create disorder among men?"

Imam Sadiq (s) was asked: "Did Satan fear that Jibraeel would kill him?" The Imam (a) replied: "Satan did not fear death, but he was scared Jibraeel might inflict wounds, which would deform Satan for the rest of his life." It is then that this verse 12 of Surah 8 was revealed.

The Quraish were arrogant and were determined to blow out the light of Allah. Abu Jahl came and stood between the two armies and said: "O Lord, Muhammad (s) has acted mercilessly and made us confront men whom we do not even know. O Lord, Help us defeat him." It was then that verse 19 of Surah 8 was revealed saying:

إِنَّ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ۖ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ
 لَكُمْ ۖ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ
 كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

“If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.” (Surah Anfal 8:19)

The Prophet (s) then threw a fistful of dust towards the Quraish and said: “May these faces [of the enemy] be deformed. O, Allah let not the Pharaoh of the disbelievers [Abu Jahl] escape alive.” A strong wind struck the Quraish with great force, which led to their defeat. In the skirmish that ensued, only seventy were killed and another seventy imprisoned...

In the combat between Abu Jahl and Amr bin Jamuh, Abu Jahl was struck in the thigh and Amr was struck on his hand, which was dangling attached to a piece of skin. Amr held the dangling hand between his feet and pulled with such force that it severed from his body. He threw it in the battlefield.

Abdullah Ibne Masud narrates: “I saw Abu Jahl rolling in his own blood. I thanked Allah for bringing Abu Jahl to this state. Abu Jahl lifted his head and said: ‘Whose is the victory today?’ I said victory belongs to Allah and His Messenger (s) and I was about to kill him. Abu Jahl said: ‘O, you shepherd, you have risen to great heights. Nothing pains me more, than to be killed by a person like you, instead of the children of Abdul Muttalib or someone equal to me in rank.’ I severed his head and presented it to the Prophet (s), who fell in thankful adoration of Allah.”

Abul Yusr bin Kaab bin Amr Ansari caught and imprisoned Abbas son of Abdul Muttalib and Aqeel, son of Abu Talib. The Prophet (s) said: “Did anyone help you in apprehending these two.” Abu Yusr replied: “Yes, a gentleman in white clothes helped me.” The Prophet (s) said: “It was an angel, who helped you.” The Prophet (s) then asked Abbas to pay the ransom and get himself released. Abbas said: “O Messenger of Allah (s). I have already embraced Islam. The Quraish forcibly dragged me here to support them,” The Prophet (s) said: “Allah only knows the truth of what you say. If what you say is true Allah will reward you for your faith. But to all outward appearance, you stood against us in the enemy’s ranks to fight with us. You did indeed fight with us, but you were defeated. Therefore pay the ransom for yourself as well as your brother’s son [Aqeel].”

Abbas had some gold with him, which was already confiscated at the time of his being taken a prisoner. Abbas asked the Prophet (s) to treat that gold as the ransom. The Prophet (s) said: “No. That gold has become the Spoils of War. When you left Mecca you left certain amount with Ummul Fazl saying that your children should share it in the event of your death,” Abbas said: “Would you make me a pauper to beg in the streets of Mecca?” At this juncture verse 70 and 71 of Surah 8 was revealed saying:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ
فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا
اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

“O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful. And if they intend to act unfaithfully towards you, so indeed

they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.” (Surah Anfal 8:70-71)

The Prophet (s) told Aqeel: “O, Abu Yazid. Abu Jahl Ibne Hisham, Utbah bin Rabiya, Shaiba bin Rabiya, Muniya and Buniya, who were sons of Hajjaj, and Naufal Ibne Khuwailid were all killed. Suhail Ibne Amr, Nazr bin Harith bin Kandah, Uqbah bin Abi Mueet and others are imprisoned,” Aqeel said: “Very well. Now there is none to challenge you in Tahama. Now that you are victorious you wish to subjugate and boss over us?”

The number of those, who were killed at Badr, was seventy and the number of prisoners taken was also seventy. Imam Ali (a) single handedly killed twenty-seven, but he did not take any prisoner. Only nine persons, including Saad Ibne Khasma, from the Prophet’s companions, were killed.

The Prophet (s) and his army moved and by the evening reached and halted at a place called Ateel, about six miles from Badr. The Prophet (s) saw that Nazr Ibne Harith and Uqbah bin Abi Mueet were tied together with one rope. Nazr said: “O Uqbah. We are finished. I saw the Prophet (s) staring at us as if he wished to have us killed.” Uqbah said: “Is it possible when I belong to his clan of Quraish?”

The Prophet (s) ordered that the two be brought to him. Nazr said: “O Muhammad (s). For the sake of my relationship with you, treat me in the same manner as you would treat any man from Quraish.” The Prophet (s) replied: “There is no affinity between us. Through Islam, Allah has put an end to all other relationship.” Uqbah said: “O Muhammad, you had assured that Quraish will not be killed.” The Prophet (s) said: “Since when have you become a Quraish? You are the product of Rome and Abyssinia and you are doubly an infidel. You make a bigger claim than the one, whom you assume to be your father.” Finally both Nazr and Uqbah were killed.

When the Ansar saw this, they feared that the Prophet (s) may be planning to kill all the prisoners. They said: “O

Messenger of Allah, we have killed seventy and taken another seventy as prisoners. They are all your people and they belong to you. Instead of killing them, grant them to us so that we may either retain them as our slaves or collect ransom from them and free them.” At that moment verses 67 to 69 of Surah 8 were revealed in effect permitting them to retain the prisoners as slaves or take ransom and release them. It was, however, foretold that in the following year, the same number as retained or released by taking ransom will be killed...

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ

“And when Allah promised you one of the two parties that it shall be yours...” (Surah Anfal 8:7)

He says: He promises victory to the caravan of Shaam or Quraish.

وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ

“...and you loved that the one not armed should be yours...” (Surah Anfal 8:7)

He says: The owner of the arms implies that you want that should be owners of the caravan and not fighters in the battle.

وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ

“...Allah desired to manifest the truth of what was true by His...” (Surah Anfal 8:7)

That is the words of the Holy Imam (a).¹

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ﴿١٣﴾

13- This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and

¹ Tafsir Burhan, Vol. 3, Pg. 287.

His Apostle— then surely Allah is severe in requiting (evil).

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ

“This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle...” (Surah Anfal 8:13)

That is they are inimical to God and His Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ

الْأَدْبَارَ ﴿١٥﴾

وَمَنْ يُوَلَّهُمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ

بَاءَ بِعُضْبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

15- O you who believe, when you meet those, who disbelieve marching for war, then turn not your backs to them.

16- And whoever shall turn his back to them on that day— unless he turn aside for the sake of fighting or withdraws to a company— then he, indeed, becomes deserving of Allah’s wrath, and his abode is hell; and an evil destination shall it be.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا

“O you who believe, when you meet those, who disbelieve marching for war...” (Surah Anfal 8:15)

That is some of you would become close to some others.¹

¹ Tafsir Burhan, Vol. 3, Pg. 290.

فَلَا تُؤَلُّوهُمْ الْآذُبَارَ ﴿١٥﴾ وَمَنْ يُؤَلِّهِمْ يَوْمِئِذٍ دُبْرُهُ إِلَّا
مُتَحَرِّفًا لِقِتَالٍ

“...then turn not your backs to them. And whoever shall turn his back to them on that day - unless he turn aside for the sake of fighting...” (Surah Anfal 8:15-16)

That is he returns.

أَوْ مُتَحِيِّرًا إِلَىٰ فِتَّةٍ

“...or withdraws to a company...” (Surah Anfal 8:16)

That is he returned to his master, who is the Messenger and the Imam, indeed he has become disbeliever and he has earned the anger of God, and his abode is the Hell, which is the worst of the abodes.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ
اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿١٧﴾

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدَ الْكَافِرِينَ ﴿١٨﴾

17- So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

18- This, and that Allah is the weakener of the struggle of the unbelievers.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

“So you did not slay them, but it was Allah Who slew them...” (Surah Anfal 8:17)

That is the Almighty Allah sent down the angels and they slew them. Then He said:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

“...and you did not smite when you smote (the enemy), but it was Allah Who smote...” (Surah Anfal 8:17)

That is: The sand/pebbles that the Holy Prophet (s) threw towards the polytheists saying: The faces are tarnished.¹

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

“This, and that Allah is the weakener of the struggle of the unbelievers.” (Surah Anfal 8:18)

That is their deceit has become weak.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

24- O you who believe, answer (the call of) Allah and His Apostle when he calls you to that, which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe, answer (the call of) Allah and His Apostle when he calls you to that, which gives you life...” (Surah Anfal 8:24)

He says: Life implies the life of Paradise.

¹ Tafsir Burhan, Vol. 3, Pg. 291.

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

“...and know that Allah intervenes between man and his heart...” (Surah Anfal 8:24)

That is it comes between what the Almighty Allah intends and what they intend.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe, answer (the call of) Allah and His Apostle when he calls you to that, which gives you life...” (Surah Anfal 8:24)

“This verse is about the Wilayat of Imam Ali (a). One, who abides by it and adheres to it, will have a peaceful and just life culminating in the eternal life in Paradise.”

Imam Sadiq (s) said that ‘life’ means eternal life in Paradise...

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

“...and know that Allah intervenes between man and his heart...” (Surah Anfal 8:24)

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وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

“...and know that Allah intervenes between man and his heart...” (Surah Anfal 8:24)

...that “Allah intervenes between a believer and his sins, preventing the sins from leading the believer to Hell. Similarly,

Allah intervenes between a disbeliever and his good deeds rendering his good deeds ineffective.¹ Remember that the quality of deeds is assessed by their effect.”²

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ

يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ

لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

25- And fear an affliction, which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).

26- And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

“And fear an affliction, which may not smite those of you in particular who are unjust...” (Surah Anfal 8:25)

This verse is revealed about companions of the Holy Prophet (s). Zubair says: On the day the people of the Battle of Jamal were defeated, I recited the following verse and I did not think that I am a part of the same verse. Till the day when I realized that I am part of it.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

¹ Biharul Anwar, Vol. 9, Pg. 210.

² Tafsir Burhan, Vol. 3, Pg. 293.

“And fear an affliction, which may not smite those of you in particular who are unjust...” (Surah Anfal 8:25)

Imam (a) says: This verse was revealed about Talha and Zubair, who initiated the Battle of Jamal and who fought against Imam Ali (a) and committed tyranny against him.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

“And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.” (Surah Anfal 8:26)

This verse was specifically revealed with regard to Quraish.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

27- O you who believe, be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

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

This verse was revealed regarding Abu Lubaba bin Abdul Manzar. The words of the verse are general, but its meaning is specific. This verse was revealed during the Battle of Bani Quraiza, during the fifth year of Hijra. In this Surah is mentioned

the Battle of Badr, which occurred during the sixteenth month after migration of the Messenger of Allah (s) from Medina; and along with it, is revealed the following verse of Surah Taubah, which is also regarding Abu Lubaba:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا

“And others have confessed their faults, they have mingled a good deed and an evil one...” (Surah Taubah 9:102)

And it is the proof that it is opposed to what they write it is revealed about His Messenger.¹

It is narrated from Imam Muhammad Baqir (a) that he said: “Committing breach of Allah’s trust or the trust of the Prophet (s) amounts to disobedience. Man is entrusted with the obligation to perform all that, which he is commanded to perform and non-performance amounts to breach of trust.”²

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ

سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29- O you who believe, if you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

“O you who believe, if you are careful of (your duty to) Allah, He will grant you a distinction...” (Surah Anfal 8:29)

That is knowledge, which distinguishes truth from falsehood, which conceals your sins, and procures forgiveness for you and the Almighty Allah is having great grace and mercy.

¹ Biharul Anwar, Vol. 22 Pg. 67; Tafsir Safi, Vol. 3, Pg. 325.

² Biharul Anwar, Vol. 22, Pg. 67; Nurul Thaqalayn, Vol. 2, Pg. 144.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۖ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٣٠﴾

30- And when those, who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.

The Quraish hold a meeting at Darun Nadwa

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ
يُخْرِجُوكَ ۖ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ
﴿٣٠﴾

“And when those, who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.” (Surah Anfal 8:30)

It is mentioned that the Prophet (s) had started to openly preach Islam to the Meccans. The tribes of Bani Aws and Bani Khazraj were impressed by the preaching. The Prophet (s) told them that if they gave him asylum in Medina, he will recite to them Allah’s Book and in return, Allah will reward them with a place in Paradise. The Prophet (s) asked them to assemble at the house of Abu Talib on the eleventh day of Zilhajj. After performing the pilgrimage, seventy men from Bani Aws and Bani Khazraj quietly assembled in the house of Abu Talib. The Prophet (s) told them: “If you give me asylum and support me, I shall recite to you Allah’s Book and Allah will reward you with Paradise.” Saad bin Zurarah, Baraa bin Maaroor, and Abdullah Ibne Hizaam said: “We agree to give you asylum, help you and abide by whatever condition you and your Allah may impose

upon us.” The Prophet (s) replied: “From Allah the condition is that you worship Him alone to the exclusion of all others, never to have an equal for him. On my behalf I demand that you should help me and my family in the same manner as you do for yourselves and your family members.” They asked: “What reward will we get for doing this?” The Prophet (s) said: “Paradise is the reward in afterlife and here on earth you shall subdue the Ajam (non-Arabs) and become rulers upon the earth.” They unanimously agreed.

The Prophet (s) asked the Medinites to choose twelve men as their official Proclaimers, just as Musa (a) had chosen twelve men from Bani Israel as his witnesses. They chose the following nine persons from Bani Khazraj: [1] Saad bin Zurarah [2] Bara bin Maaroor [3] Abdullah Ibne Hazaam (father of Jabir Ibne Abdullah Ansari) [4] Rafe Ibne Malik [5] Saad bin Ubadah [6] Manzar bin Amr [7] Abdullah Ibne Rawaha [8] Saad Ibne Rabii [9] Ubadah Ibne Saamit.

From the Bani Aws the following three persons were selected: [1] Abul Haisam Ibne Taihaan, who was from Yemen [2] Hasad Ibne Haseen and [3] Saad bin Khathma

When all these people assembled and started pledging allegiance to the Prophet (s), Satan shrieked: “Look out! You Quraish and Arabs! Muhammad (s) and the people from Yathrib have assembled at Abu Talib’s house and are taking the pledge to fight against you.” When Satan’s voice was heard by the Quraish and Arab assembled at Mina, a great commotion took place and with drawn swords they proceeded towards Abu Talib’s house. The Prophet (s) asked the Ansar to depart quietly, but the Ansar said: “If you permit us we shall defend by fighting them with our swords.” The Prophet (s) informed them that he has not yet received from Allah, the command to draw the sword or to fight these people. The Ansars said: “Then you should leave this place and accompany us to Medina.” The Prophet (s) said that he was awaiting Allah’s command even for migrating from Mecca.

Early in the morning the Quraish went with drawn swords and wished to search Abu Talib's house. But Hamza and Imam Ali (a) stood at the door with drawn swords. To the query of the Quraish they said that none had assembled in the house and that they will fight and kill anyone, who dared to enter Abu Talib's house for searching.

Though the Quraish returned to Mecca, they were apprehensive that their youth and nobles may embrace the religion of Muhammad (s). So they proceeded to Darul Nadwa to discuss about how to deal with Muhammad (s). None below forty years of age was permitted to enter Darul Nadwa. Satan assumed the garb of a very old man and told the Quraish: "I came to know that you have assembled here to discuss about Muhammad (s). I wished to offer my advice based on my vast experience." The Quraish took Satan inside Darul Nadwa.

Abu Jahl addressed the gathering: "We are the most respected people among the Arabs as we are the custodians of Kaaba. Twice every year, people pay their obeisance to us. We lived with honor and dignity. When Muhammad (s) was born and grew up among us, we appreciated his truthfulness, honesty and trustworthiness. We gave him the title of *Sādiqul Ameen*. He claimed to be Allah's Messenger. He claims that things [angels] descend from the skies for him. He is questioning our wisdom and abusing the idols, which we worship from time immemorial. He is misleading and enticing our youth and has caused division among our ranks. He alleges that our ancestors, who worshipped the idols, are lodged in Hell. Therefore, he needs to be tackled. In my opinion, we should send an assassin to kill Muhammad (s). When his family members demand blood money we shall pool our funds and pay ten times more than what they demand." Satan said: "The idea is ridiculous. The Bani Hashim will not agree to take blood money in lieu of Muhammad's life. They will insist on life for life and whoever kills Muhammad (s), will also be killed. Moreover, who among you is bold enough to undertake the task with certain death looming over his head? This will only lead to internal strife and destruction."

Another man said: “I have an alternative plan; we shall imprison Muhammad till he dies, like Zophair, Nabigha and Imrul Qays.” Satan said: “The idea is much more ridiculous than the previous one. When the season comes and the Arabs assemble during pilgrimage, they will present the case of Muhammad’s imprisonment. They will unite and get him released.”

A third man said: “Alright, let us banish him from Mecca. We could then worship our idols in peace,” Satan said: “This idea is absolutely foolish. You wish to let loose into the Arab world, a person, who is most handsome, most eloquent and full of wisdom? Through his ingenuity, he will convert everyone to his side and within a short time, he will gather such a force around him to challenge you and win the battle that will ensue.”

The Quraish requested Satan to give his opinion. Satan said: “You have only one way. One person from every branch of Quraish, including Bani Hashim, should bring his own sword, enter together and everyone should give one blow with his sword and thus jointly kill Muhammad (s), so that every branch of the Quraish and Hashemite becomes responsible for Muhammad’s murder. Thus, no one person could be held responsible and no claim of “life for life” could be made; and if at all, you would be required to pay three times the blood money.” The Quraish were overjoyed to hear the suggestion and said that they were ready to pay ten times. Satan’s suggestion was unanimously accepted. Abu Lahab, the Prophet’s paternal uncle, offered to participate as the representative of Bani Hashim. Jibraeel informed the Prophet (s) the details of all that took place at the Darul Nadwa. It is at this juncture that this verse 30 of Surah 8 was revealed.

The Quraish planned to attack the Prophet (s) during the night. They joyfully dispersed and proceeded towards the Kaaba clapping and whistling in joy. It is about this that verse 35 of Surah 8 was revealed:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

“And their prayer before the House is nothing, but whistling and clapping of hands...” (Surah Anfal 8:35)

Imam Ali (a) sleeps in the bed of the Holy Prophet (s)

When night fell, the Quraish assembled near the Prophet's house and planned to enter suddenly and kill him. Abu Lahab intervened and said: “There are ladies and children in that house. In the darkness, perchance you may strike one of them. It is not proper that we enter the house during night. Let us wait till dawn and then enter the house to kill Muhammad.” As that was the proper Arab etiquette, the Quraish hung around in a sort of siege around the Prophet's house.

In the house, the Prophet (s) asked for his bed to be prepared. He then called Imam Ali (a) and asked: “Are you willing to sacrifice your life for my sake?” Imam Ali (a) gleefully said: “Certainly, with great pleasure.” The Prophet (s) said: “Then, instead of me, you sleep on my bed.” Imam Ali (a) recited the verse: “We have put a bar in front and a bar behind them and We have covered them up so that they cannot see.” [36:9]; then he covered himself with the Prophet's blanket and slept soundly.

Jibraeel conveyed the message that the Prophet (s) should now proceed towards the cave known as Thawr, a hillock shaped like the hump of a bull.

At dawn, the Quraish entered the house and were about to strike with their swords, when suddenly Imam Ali (a) removed the blanket, stood up and said: “How dare you enter the house stealthily with raised swords?” The Quraish asked: “Where is Muhammad?” Imam Ali (a) retorted: “Did you appoint me as his guard. You used to tell him that you are planning to banish him from Mecca. He has himself left for Mecca now.” When they tried to assault him, Ali (s) unsheathed his sword and the terrified Quraish ran away.

The Quraish went into the hillocks searching for the Prophet (s). One of them named Abu Karz from the Khuzai clan was an expert tracker. The Quraish asked him to demonstrate his expertise. Abu Karz started at the door of the Prophet (s) and proceeded in a direction to some distance pointing out the footprints of the Prophet (s). Then he identified another set of footprints alongside the Prophet's footprints. Abu Karz said that the second set of foot prints belonged either to Abu Qahafa or his son. He proceeded till the mouth of the cave of Thawr, which was completely covered by a spider's web. Abu Karz stopped and said: "The Prophet (s) did not go beyond this point. The spider's web would not have remained intact, if he had entered the cave. Either the earth has swallowed them or they have ascended to the skies." When they saw that the mouth of the cave was completely covered by the spider's web, the Quraish were confused and went their ways.

It is in this context that verse 207 of Surah Baqarah was revealed eulogizing Imam Ali (a), who risked his life for the sake of the Prophet.¹

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا
حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾
وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَعْفِفُونَ ﴿٣٣﴾
وَمَا هُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا
كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَفَنُّونَ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٤﴾

¹ *Biharul Anwar*, Vol. 19, Pg. 47; *Tafsir Safi*, Vol. 3, Pg. 327; *Tafsir Burhan*, Vol. 3, Pg. 298.

32- And when they said: O Allah, if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.

33- But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.

34- And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those, who guard (against evil), but most of them do not know.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا
حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

“And when they said: O Allah, if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.” (Surah Anfal 8:32)

This verse was revealed when the Messenger of Allah (s) said to Quraish: “Allah has commanded me to present His religion and to kill even a king if he refuses to accept it and distribute his kingdom among you. Accept and attest to that towards which I call you, so that you may become rulers not only of Arabia, but also of Persia and that you may attain Paradise.”

Upon this Abu Jahl prayed:

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا
حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

“And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.” (Surah Anfal 8:32)

He said further: “We and the Bani Hashim were like two race horses. When both of us were equal in every respect, how could we believe or accept that among them is a Prophet while there is no Prophet among the Bani Makhzum?” Abu Jahl then said: “Forgive me, my Lord”. At this juncture Allah revealed verse 33 of Surah 8 saying that as long as the Prophet was among them or if they seek His forgiveness Allah will not chastise them. But when the Quraish plotted to banish the Prophet (s) from Mecca or to kill him, Allah revealed verse 34 of Surah 8 saying:

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ
وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٤﴾

“And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.” (Surah Anfal 8:34)

It is on this basis that Abu Jahl and other leaders of the Quraish were killed or imprisoned at Badr.¹

Imam Muhammad Baqir (a) said: The Messenger of Allah (s) said: I am a blessing among you; that is why the Almighty Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

“But Allah was not going to chastise them while you were among them...” (Surah Anfal 8:33)

And after my death also, I am a blessing for you.

¹ Biharul Anwar, Vol. 9, Pg. 10, Vol. 18, Pg. 243; Tafsir Burhan, Vol. 3, Pg. 315.

They asked: O Messenger of Allah (s), we understand that you are a blessing among us, how you would be a blessing for us after your passing away?

The Holy Prophet (s) said: I would be a blessing for you after my passing away as well, because your deeds would be presented to me every Monday and Thursday. Thus, if your deeds are good, I would praise and extol the Almighty Allah and if your deeds are bad, I would pray for your forgiveness from Allah.¹

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۖ
فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۖ وَالَّذِينَ كَفَرُوا
إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36- Surely those, who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those, who disbelieve shall be driven together to hell.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۖ
فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۖ وَالَّذِينَ
كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

“Surely those, who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those, who disbelieve shall be driven together to hell.”
(Surah Anfal 8:36)

This verse was revealed about Quraish. When Quraish were informed that the Messenger of Allah (s) has gone to intercept

¹ Biharul Anwar, Vol. 17, Pg. 149, Tafsir Burhan, Vol. 3, Pg. 312.

their caravan from Shaam, they mobilized donations and raised an army and came to Badr to fight against the Prophet. They were defeated and killed and thus, they departed to Hell. The money that they had spent on gathering the forces came to naught and they gained nothing from it, except despair.¹

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنْ
 أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

39- And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

“And fight with them until there is no more persecution...” (Surah Anfal 8:39)

That is till no more disbelief remains.

This verse abrogates the verses:

كُفُّوا أَيْدِيَكُمْ

“Withhold your hands.” (Surah Nisa 4:77)

And:

وَدَعْ أَذَاهُمْ

“...and leave unregarded their annoying talk...” (Surah Ahzab 33:48)²

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا

¹ Tafsir Burhan, Vol. 3, Pg. 317.

² And don't pay attention to their harassment.

أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانِ ۖ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

41- And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that, which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin...” (Surah Anfal 8:41)

‘Near of kin’ implies the Imam.

وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

“...and the orphans and the needy and the wayfarer...” (Surah Anfal 8:41)

This is particularly regarding the orphans of Aale Muhammad (a), the needy and the wayfarer; that it should be given to them.

It is stated that Khums is levied on spoils of war as well as profit from earnings. Khums should be divided into six portions – the portion, which belongs to Allah, the portion that belongs to the Prophet (s) and the portion, which belongs to the Zil Qurba, i.e. the Prophet’s progeny. The Imam (a) is the inheritor of all these parts, the remaining three parts belong to the Imam (a), because after the Prophet (s) it is the Imam (a), who is responsible as the guardian to look after the welfare of the orphans, the destitute, and the wayfarer. This is because:

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)

As the father figure, the welfare of the believers is the responsibility of the Prophet (s). The Prophet (s) said: “The estate that you leave behind is the inheritance of your heirs and the liabilities that you leave is my responsibility. The estate of one, who has no heirs, belongs to me.” The Imam (a) is in the same category as the Prophet (s). Therefore, three parts of Khums is reserved for the Imam (a).¹

إِذْ أَنتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ
 مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَا خِلْفَ لَكُمْ فِي الْمِيعَادِ ۖ وَلَكِنْ لِيَقْضِيَ
 اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ
 عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾
 إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ
 وَتَنَّازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
 ﴿٤٣﴾

42- When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but—in order that Allah might bring about a matter, which was to be done, that he who would perish might perish by clear proof, and he who

¹ Tafsir Safi, Vol. 3, Pg. 342.

would live might live by clear proof; and most surely Allah is Hearing, Knowing.

43- When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ

“When you were on the nearer side (of the valley) and they were on the farthest side...” (Surah Anfal 8:42)

That is when the Quraish pitched tents towards the Yemeni side and the Messenger of Allah (s) towards Shaam, and was in a place lower than Quraish; and if he had promised to fight and had made it coherent, it would have created difference among the people, but the Almighty Allah placed two armies face to face without coordination.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

“...that he who would perish might perish by clear proof, and he who would live might live by clear proof...” (Surah Anfal 8:42)

He says: So that the survivors may know that the Almighty Allah has helped His Messenger (s).

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ
وَلَتَنَّارَعْتُمْ فِي الْأَمْرِ

“When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter...” (Surah Anfal 8:43)

This verse is addressed to the Messenger of Allah (s), but it is aimed at the companions. The Almighty Allah showed to the Quraish in dream though you are more in number, inspite of that you are less, therefore they were terrified.¹

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا
يَتَّقُونَ ﴿٥٦﴾

55- Surely the vilest of animals in Allah's sight are those, who disbelieve, then they would not believe.

56- Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

Abu Hamza has narrated that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

“Surely the vilest of animals in Allah's sight are those, who disbelieve, then they would not believe.” (Surah Anfal 8:55)

...that this verse is revealed in connection with Bani Umayyah, who are the worst creation of God. They were such that they denied the esoteric aspect of the holy Quran and did not believe in it.²

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ

¹ Biharul Anwar, Vol. 19, Pg. 243.

² Biharul Anwar, Vol. 31, Pg. 512; Tafsir Burhan, Vol. 3, Pg. 339.

“Those with whom you make an agreement, then they break their agreement every time...” (Surah Anfal 8:56)

They were persons from among the companions of the Prophet, who had fled during the Battle of Uhad.

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

58- And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

“And if you fear treachery on the part of a people, then throw back to them on terms of equality...” (Surah Anfal 8:58)

This verse is revealed about Muawiyah since he had committed treason against Amirul Momineen (a).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ
وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

وَأِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

60- And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.

61- And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

“And prepare against them what force you can...” (Surah Anfal 8:60)

That is: Procure weapons.

وَأِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

“And if they incline to peace, then incline to it...” (Surah Anfal 8:61)

The above verse is abrogated by the verse:

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ

“And be not slack so as to cry for peace and you have the upper hand, and Allah is with you...” (Surah Muhammad 47:35)

The verse:

وَأِنْ جَنَحُوا لِلسَّلْمِ

“And if they incline to peace...” (Surah Anfal 8:61)

...was revealed before the verse:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ

“They ask you about the windfalls.” (Surah Anfal 8:1)

...and before the battle; and it is written at the end of the Surah after the reports of the Battle of Badr.

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۖ هُوَ الَّذِي آتَاكَ

بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

62- And if they intend to deceive you— then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers

63- And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ
مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ
بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

“And if they intend to deceive you - then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers. And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.” (Surah Anfal 8:62-63)

The above verses are revealed about Aws and Khazraj.

Abu Jarud narrates that Imam Muhammad Baqir (a) said: “This verse relates to the Ansar, who during the pre Islamic days, were divided into two clans Aws and Khazraj, who were eternally at war with each other. After the advent of the Prophet (s), their hearts mellowed down and the two clans became close friends forsaking past enmity, and unitedly they assisted the Prophet (s).”

So the Almighty Allah said:

فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ
﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

“...He it is Who strengthened you with His help and with the believers. And united their hearts...” (Surah Anfal 8:62-63)

It implies the Ansar. In enmity during the period of Jahiliyya there was severe battle between Aws and Khazraj, after that the Almighty Allah created amity between them; and through that assisted His Prophet.¹

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾
الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا
أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

65- O Prophet, urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those, who disbelieve, because they are a people, who do not understand.

66- For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.

¹ Tafsir Burhan, Vol. 3, Pg. 343.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۖ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۖ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
أَلْفًا

“O Prophet, urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand...”
(Surah Anfal 8:65)

Divine command at the beginning of the Prophet’s mission was that one person from among them was able to confront ten disbelievers; and if he fled, he would have fled from Jihad; and according to this calculation hundred persons from them were able to confront a thousand. Later the Almighty Allah sent this verse since they could not act on the previous command.

الْآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۖ فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ

“For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred...” (Surah Anfal 8:66)

And He made it obligatory on them that the weakest of them could confront two disbelievers and if he fled, he would be committing the sin of taking to flight from Jihad. And if there are three disbelievers and one Muslim and if he flees from before, he would not be a sinner.¹

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَالَّذِينَ

¹ Tafsir Burhan, Vol. 3, Pg. 343.

آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ
 يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ
 قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾
 وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي
 الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾
 وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
 وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
 ﴿٧٤﴾
 وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ
 مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

72- Surely those, who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those, who gave shelter and helped—these are guardians of each other; and (as for) those, who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.

73- And (as for) those, who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

74- And (as for) those, who believed and fled and struggled hard in Allah's way, and those, who gave

shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.

75- And (as for) those, who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“Surely those, who believed and fled (their homes) and struggled hard in Allah’s way with their property and their souls, and those, who gave shelter and helped - these are guardians of each other...” (Surah Anfal 8:72)

In the beginning of prophethood after a person’s death the brothers of the deceived inherited and not the children. When the Messenger of Allah (s) migrated to Medina, he established brotherhood between Muhajireen and Ansar; and whenever one of them died, he was inherited by his brother-in-faith. After the Battle of Badr, the Almighty Allah revealed the following verse:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۖ فَلِأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا

“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...” (Surah Ahzab 33:6)

The verse of brotherhood was abrogated by the verse of:

﴿٧٥﴾ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

“...and the possessors of relationships are nearer to each other...” (Surah Anfal 8:75)

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ
يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا
عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

“Surely those, who believed and fled (their homes) and struggled hard in Allah’s way with their property and their souls, and those, who gave shelter and helped - these are guardians of each other; and (as for) those, who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty...” (Surah Anfal 8:72)

This verse is revealed about Bedouins and its reason was that the Messenger of Allah (s) made a pact with some of them that they would remain in Mecca and not move to Medina, and whenever the Prophet attacks the polytheists they would come to his help, but nothing would be given to them from the booty. On the other hand, the Prophet also promised that if an enemy attacked them, His Eminence would assist them, except those between whom and the Prophet there was a peace treaty.¹

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلَىٰءُ بِبَعْضٍ

“And (as for) those, who disbelieve, some of them are the guardians of others...” (Surah Anfal 8:73)

That is those, some of whom help others. Then He said:

¹ Biharul Anwar, Vol. 97, Pg. 33; Nurul Thaqalayn, Vol. 2, Pg. 170.

إِلَّا تَفْعَلُوهُ

“...if you will not do it...” (Surah Anfal 8:73)

That is if they don't, a great mischief would appear on the earth.

The following verse:

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ
مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

“And (as for) those, who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah...” (Surah Anfal 8:75)

...is abrogated by the verse:

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيحَهُمْ

“...and as to those with whom your rights hands have ratified agreements, give them their portion...” (Surah Nisa 4:33)¹

¹ Biharul Anwar, Vol. 19, Pg. 37; Tafsir Burhan, Vol. 3, Pg. 355.

Exegesis of Surah Taubah

9- Surah Taubah (Repentance) was revealed in Medina and it comprises of 129 verses.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾
 فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي
 اللَّهِ ۖ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

1- (This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.

2- So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
 ﴿١﴾

“(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.” (Surah Taubah 9:1)

Abu Sabah Kanani has narrated from Imam Ja’far Sadiq (a) that he said: This verse was revealed after the return of the Messenger of Allah (s) from the Battle of Tabuk, which occurred in 7th A.H.

Then he said: The Messenger of Allah (s), after he conquered Mecca that year he did not forbid the polytheists from visiting the Kaaba, and among the practices of the visit was that if they performed the circumambulation of the holy Kaaba in a garment they never used those clothes and they were bound to give it away in alms. In order to avoid losing their garments they used to borrow or take on rent from others; and after the circumambulation returned it. But if someone was unable to obtain garments in this way and possessed only one set of garments, lest he/she lose it, they used to take them off and perform the circumambulation naked.

A beautiful woman came for Hajj and wanted to borrow or take on rent a garment, but she did not get it. She wanted to perform the circumambulation dressed; they said: In that case you must give your dress in alms after the circumambulation. She said: I have nothing other than his dress. Therefore, she removed the clothes and started circumambulating. People converged to watch the scene. She was compelled to place one hand before and the other behind her and completed circumambulation, while saying:

Today, a part of my nakedness was exposed before all.

I will not make lawful for anyone whatever was exposed.

After the circumambulation, some persons proposed to marry her. She said that she was already married.

On the other hand the practice of the Messenger of Allah (s) before the revelation of this Surah was that he never fought anyone unless they initiated hostilities. And this was due to the following verse:

فَإِنْ اعْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ
اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

“...therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.” (Surah Nisa 4:90)

...till Surah Baraat was revealed and the Prophet was commanded to slay the polytheists, whether they confronted him or not, except those, who, at the time of the conquest of Mecca, had made a pact with him; like Safwan bin Umayyah and Suhail bin Amr, who under the command of the verse:

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
﴿١﴾ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

“(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement. So go about in the land for four months...” (Surah Taubah 9:1-2)

...got respite for four months: that is 20 days of Zilhajj, the whole of the month of Mohurrum, Safar and Rabiul Awwal and 10 days of Rabiul Thani. Such that if after this period they remained on their polytheism, they would also be condemned to death.

It is mentioned that when the first part of this Surah was revealed the Prophet (s) gave it to Abu Bakr and asked him to recite the verses before the huge gathering of Hajj pilgrims on the Day of Sacrifice. After Abu Bakr left, Jibraeel descended and said: “O, Prophet. It is part of the Messenger’s responsibility to recite the verses before the pilgrims. Either you should have gone to Mecca or sent someone, who is one like you.” The Prophet (s) sent Imam Ali (a), who took the verses from Abu Bakr, who had halted at a place called Roha. Ali (a) took the verses from Abu Bakr, went to Mecca and recited the verses before the Hajj pilgrims as dictated by Allah. Abu Bakr returned to Medina and asked: “O Messenger of Allah (s), has something special been revealed about me?” The Prophet (s): “I was commanded either to go myself or send someone, who is part of me to recite the verses before the Hajj pilgrims.”¹

Muhammad bin Fuzail has narrated from Imam Ali Reza (a) that Amirul Momineen Ali (a) said: The Messenger of Allah (s) asked me to convey the message to the polytheists that they should no more circle the Kaaba naked; and after this year, the idolaters should not go near the Sacred Masjid and also to recite these verses to them:

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
﴿١﴾ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

¹ Biharul Anwar, Vol. 35, Pg. 291; Tafsir Burhan, Vol. 3, Pg. 360.

“(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement. So go about in the land for four months...” (Surah Taubah 9:1-2)

That year the Almighty Allah allowed four months to the idolaters to the Hajj and then return to their hometowns. After that, if they are ever found in Mecca, they would be slain.¹

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ
مِّنَ الْمُشْرِكِينَ ۚ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِنْ
تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَبَشِّرِ الَّذِينَ كَفَرُوا

بِعَذَابٍ أَلِيمٍ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَنَمْ
يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ عَهْدُهُمْ إِلَىٰ مَدَّتِهِمْ ۚ إِنَّ اللَّهَ

يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

﴿٥﴾

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

3- And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the

¹ Biharul Anwar, Vol. 35, Pg. 292; Tafsir Burhan, Vol. 3, Pg. 360.

idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those, who disbelieve.

4- Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up anyone against you, so fulfill their agreement to the end of their term; surely Allah loves those, who are careful (of their duty).

5- So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

6- And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

Hakim bin Jubair has narrated that Ali bin Husain (a) said in the exegesis of the verse:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ

“And an announcement from Allah and His Apostle...”
(Surah Taubah 9:3)

...that the announcer during the Hajj was Amirul Momineen Ali (a).

It is mentioned in another tradition that Amirul Momineen (a) said: “I was the ‘announcement’ proclaimed among men.”¹

¹ Biharul Anwar, Vol. 35, Pg. 292; Ilalush Sharai, Vol. 2, Pg. 442; Tawilul Ayaatuz Zaahira, Pg. 180; Mustadrakul Wasail, Vol. 4, Pg. 74; Tafsir Burhan, Vol. 3, Pg. 365.

يَوْمَ الْحَجِّ الْأَكْبَرِ

“...on the day of the greater pilgrimage...” (Surah Taubah 9:3)

He says: That is the day of sacrifice. After that Allah, the Mighty and Sublime made an exception and said:

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

“Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up anyone against you, so fulfill their agreement to the end of their term; surely Allah loves those, who are careful (of their duty). So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.” (Surah Taubah 9:4-5)

Then He said:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

“And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety...” (Surah Taubah 9:6)

Recite the Quran for him and make him familiar with religion; and do not confront him anymore, till he returns of his own accord.¹

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا
أَئِمَّةَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

12- And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief— surely their oaths are nothing— so that they may desist.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ
﴿١٢﴾

“And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief - surely their oaths are nothing - so that they may desist.” (Surah Taubah 9:12)

This verse is revealed about those, who fought Imam Ali (a) in the Battle of Jamal.

Amirul Momineen (a) said in the Battle of Jamal: By God, I am not fighting these oath-breakers, except according to the following verse of Quran:

¹ Tafsir Burhan, Vol. 3, Pg. 374.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَلِئِمَّةَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ



“And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief - surely their oaths are nothing - so that they may desist.” (Surah Taubah 9:12)

Imam Ali (a) said to Lady Fatima Zahra (s): “By God, the Holy Prophet (s) not once, not twice, not thrice, not four times, on the contrary, he took pledge from me numerous times and said: O Ali, very soon, after me, you would fight against: the oath breakers (*Nakiseen*), the unjust (*Qasiteen*) and apostates (*Mariqeen*). Should I violate the pledge that I have given to the Messenger of Allah (s); and should I disbelieve after having faith?”¹

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ
يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

16- What! Do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken anyone as an adherent besides Allah and His Apostle and the believers; and Allah is aware of what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

¹ *Biharul Anwar*, Vol. 29, Pg. 429.

“What! Do you think that you will be left alone while Allah has not yet known those of you who have struggled hard...” (Surah Taubah 9:16)

That is when He sees; here knowledge has come in the meaning of seeing. Therefore He knows before they know.¹

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

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةً

“...and have not taken anyone as an adherent besides Allah and His Apostle and the believers...” (Surah Taubah 9:16)

‘Believers’ imply those, who have faith in Aale Muhammad (a); and the negation in the verse shows that they only have faith in the Holy Prophet (s) and the Holy Imams (a).²

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى
 أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ
 خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ
 وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ
 الْمُهْتَدِينَ ﴿١٨﴾

17- The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

¹ Tafsir Burhan, Vol. 3, Pg. 380.

² Biharul Anwar, Vol. 24, Pg. 247; Tafsir Burhan, Vol. 3, Pg. 380.

18- Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى
 أَنْفُسِهِم بِالْكَفْرِ

“The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves...”
 (Surah Taubah 9:17)

He says: That is they should not frequent the Masjid and should not stay in them. The Messenger of Allah (s) expelled them from the Masjids. Then the Almighty Allah said:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“Only he shall visit the mosques of Allah who believes in Allah and the latter day...” (Surah Taubah 9:18)

This is from the clear verses.¹

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۚ
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُشْرِكُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ

﴿٢١﴾

¹ Tafsir Burhan, Vol. 3, Pg. 381.

خَالِدِينَ فِيهَا أَبَدًا ۖ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

19- What! Do you make (one, who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

20- Those, who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

21- Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

22- Abiding therein forever; surely Allah has a Mighty reward with Him.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

“What! Do you make (one, who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah...” (Surah Taubah 9:19)

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said: This verse was revealed about Imam Ali (a), Abbas Ibne Abdul Muttalib and Shaiba Abbas, who boasted that he had the honor of supplying water from the well of Zam Zam. Shaiba said that he was honored to stand guard over the Kaaba. Imam Ali (a) said: “I was the first among all to testify to Islam. I migrated and I fought in the way of Allah”. In order to find who

the best of them is, all three agreed to abide by the Prophet's verdict. At that time these verses were revealed.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ
اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا
وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ
دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ
﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ
﴿٢٢﴾

“What! Do you make (one, who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him, who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah; and Allah does not guide the unjust people. Those, who believed and fled (their homes), and strove hard in Allah’s way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects). Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs; abiding therein forever; surely Allah has a Mighty reward with Him.” (Surah Taubah 9:19-22)¹

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said: These verses:

¹ Biharul Anwar, Vol. 22, Pg. 288; Vol. 36, Pg. 34.

كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

“...like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah; and Allah does not guide the unjust people.” (Surah Taubah 9:19)

...is revealed about Ali Ibne Abi Talib (a); after that He describes Imam Ali (a) with this verse:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

“Those, who believed and fled (their homes), and strove hard in Allah’s way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).” (Surah Taubah 9:20)

Then He describes the position of Imam Ali (a) with the Almighty Allah and then says:

خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

“...Abiding therein forever; surely Allah has a Mighty reward with Him.” (Surah Taubah 9:22)

Their Lord has mentioned to them His mercy and gave glad tidings of the position of His pleasure and gardens of Paradise where there are everlasting bounties. They would dwell in that Paradise forever as there is a great reward with God.¹

¹ Biharul Anwar, Vol. 36, Pg. 35; Tafsir Burhan, Vol. 3, Pg. 382.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

24- Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property, which you have acquired, and the slackness of trade, which you fear and dwellings, which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property, which you have acquired...” (Surah Taubah 9:24)

It implies earning it.

Ali Ibne Ibrahim says: “When Imam Ali (a) proclaimed that from the next year onwards, no polytheist shall enter the Holy Mosque, the Quraish lamented and wailed saying that their business is ruined and their homes and children are ruined. At that juncture this verse was revealed:

إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ

فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

“If your fathers and your sons and your brethren and your mates and your kinsfolk and property, which you have acquired, and the slackness of trade, which you fear and dwellings, which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.” (Surah Taubah 9:24)

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ
تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۖ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

25- Certainly Allah helped you in many battlefields and on the day of (battle of) Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

26- Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts, which you did not see, and chastised those, who disbelieved, and that is the reward of the unbelievers.

What is excess of wealth?

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

“Certainly Allah helped you in many battlefields...”
(Surah Taubah 9:25)

Muhammad bin Umair says: After Mutawakkil was poisoned and he was severely ill, he made a vow that he would give a lot of wealth as Sadaqah. And when he was cured, he asked the Islamic jurists what is ‘excess of wealth’? They differed among themselves regarding what its quantum should be. One of them said: Among the Arabs, a hundred thousand is known as excess of money. Another said it was ten thousand. Similarly, other scholars mentioned different figures and the matter was doubtful for Mutawakkil.

Ubadah suggested that Mutawakkil may find out the real answer from Imam Ali Naqi (a). When asked, the Imam (a) said: “Donate eighty dirhams”. People were surprised at the verdict and asked the Imam (a) the basis on which he gave the verdict. The Imam (a) replied: “My verdict is based on the Quran:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

“Certainly Allah helped you in many battlefields...”
(Surah Taubah 9:25)

...that He helped the Prophet (s) in wars on numerous occasions. The number of such wars is eighty. Thus numerous may be construed to mean, eighty.¹

Battle of Hunain

وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مَّدْيَنَ ﴿٢٥﴾

¹ Biharul Anwar, Vol. 19, Pg. 165, Vol. 101, Pg. 217; Tahzeebul Akhaam, Vol. 8, Pg. 309; Awalilul Layali, Vol. 2, Pg. 314; Al-Kafi, Vol. 7, Pg. 463; Tafsis Burhan, Vol. 3, Pg. 386.

“...and on the day of (battle of) Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.” (Surah Taubah 9:25)

The cause of the Battle of Hunain was that when the Messenger of Allah (s) went out for the conquest of Mecca, it became clear that His Eminence also had the intention of fighting against the Hawazin tribe. When Hawazin received reports they came out fully armed arrayed in rows. Their men gathered in the house of Malik bin Auf Nazari and chose him as their leader and camped at a place called Awtas.

Among the people of Hawazin was Durayd bin Samma of the Jashmi tribe. He was very old and had lost his eyesight. He asked where they had come to. He was told that they were camping at valley of Awtas.

Durayd took a fistful of mud and said. This soil in this place is neither hard nor too soft. It is ideal for the cavalry. But how come, I hear sounds of camels, cattle, women and children. He was informed that their leader had ordered the tribe to take their women, children and possession so that each man will fight vigorously to defend his own family and possessions.

On hearing this Durayd said: “O, Malik. You have proved that you are a thief of cattle. You have no idea how to fight a war. There is no point in facing the cavalry of a noble soul. You still have the chance. Submit and save your women, children and possessions. If you wish to fight, send your women, children and possessions to a safe place. Let your men mount on horses to fight the enemy. If you gain victory; well and good! If you are defeated, at least you will not be blamed for foolishly exposing your women and children.” Malik refused to take Durayd’s advice, saying that Durayd had become old and senile.

After gaining victory over Mecca, the Prophet (s) went to Hawazin accompanied by twelve thousand men. The Prophet (s) gave the Standard to Imam Ali (a) and said that those, who held command of each regiment in Mecca, shall continue to hold the

command. The entire army reached Awtaas a few hours before dawn.

Malik called his men and said: “O men, draw out your swords and break your scabbards. Everyone should take his family and possessions and hide behind the trees. Soon after dawn, you should suddenly attack Muhammad’s army taking them by surprise. Muhammad would not have seen a viler commander than me.”

The valley had several hills and dales. At dawn, the Prophet (s) prayed. Before him was the tribe of Bani Saleem. Suddenly the tribe of Hawazin began the assault, taking the Prophet’s men by surprise. Many from the tribe of Bani Saleem were killed, and the rest started running helter skelter. At that crucial moment everyone else also deserted the Prophet (s) and ran away, except Imam Ali (a) and a few sincere men. Umar Ibne Khattab was in the forefront of the deserters. Naseeba binte Kaab Mazzini threw dust on the face of the running deserters, saying: “If you desert Allah and his Prophet (s), whose protection do you hope to find?” When some of the deserters sprinted past, the Prophet (s) called out: “Come hither, come hither to Allah’s Messenger.” Umar replied: “This [desertion] is what Allah has willed.” The rest turned a deaf ear and ran away. Then the Prophet (s) prayed: “O Allah. All praise belongs to you. To You is my complaint and from you alone I do seek help.” Allah sent Jibraeel, who said: “O Muhammad (s), you have prayed in the manner of Musa (a) for whom Allah had opened twelve paths in the river Nile.” The Prophet (s) collected a fistful of dust and lifting his head skyward, prayed: “O Allah, if my community is now destroyed, there will be left none to worship You, would You then wish that there should be none to worship you?” The Prophet (s) then threw the dust into the air. Allah sent His angels to assist the Prophet (s) and the tribe of Hawazin was defeated. Single handedly, Imam Ali (a) slew forty men. Seeing the defeat of the tribe of Hawazin and the Prophet’s victory, the deserters slyly returned. Being ashamed of their ignoble desertion, they assembled under the Flag. The Prophet (s) said: “Who are these

men?” Abbas Ibne Abdul Muttalib said: “They are our supporters, who had deserted and ran away from us.”

Abu Jarud narrates that Imam Baqir (a) said: “Among the prisoners taken at Hunain was a man named Shajara Ibne Rabia, who asked: ‘Who were the white clad men, riding horses, who defeated us?’ The believers replied: ‘They were angels whom Allah sent to help the Prophet (s).’”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ
مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

28- *O you who believe, the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing, Wise.*

The verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ
اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

“O you who believe, the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty, then Allah will enrich you out of His grace if He pleases; surely Allah is Knowing, Wise.” (Surah Taubah 9:28)

...is conjunction of the verse:

قُلْ إِنْ كَانَ آبَاؤُكُمْ

¹ Biharul Anwar, Vol. 21, Pg. 147; Tafsir Burhan, Vol. 3, Pg. 390.

“Say: If your fathers...” (Surah Taubah 9:24)

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

29- Fight those, who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle 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.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

“Fight those, who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle 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.” (Surah Taubah 9:29)

Zurarah says that he inquired from Imam Ja'far Sadiq (a) about the quantum of Jizya to be collected from the People of the Book. Is there something for them in it worthy of description, which should not be worthy of being lawful for others?

Imam (a) said: Jizya is upon the Imam that he can recover from them in accordance to their wealth, if they are people, who must be exiled or eliminated. Thus, Jizya is collected from them that they might embrace Islam, because the Almighty Allah says:

حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

“...until they pay the tax in acknowledgment of superiority and they are in a state of subjection.” (Surah Taubah 9:29)

I asked: How they would be degraded while the monies collected from them would not be more?

Imam (a) replied: It is not that it implies taking monies from them; it implies that at the time of taking Jizya they regard themselves as degraded and at last embrace Islam.¹

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ ﴿٣١﴾

31- They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Maryam and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

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

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ

“They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Maryam...” (Surah Taubah 9:31)

¹ *Man La Yahzarahul Faqih*, Vol. 2, Pg. 50; Vol. 4, Pg. 117; *Istibsar*, Vol. 2, Pg. 53; *Tafsir Ayyashi*, Vol. 2, Pg. 85; *Al-Kafi*, Vol. 3, Pg. 566; *Tafsir Burhan*, Vol. 3, Pg. 395.

...that it has exalted the respect of Christ and honored him so much that they imagine that he is God and son of God. Some others from them said: He is the third of the three gods. Another group said: He is God Himself and the Jews and Christians paid attention to the talks of their monks and rabbis and obeyed them blindly and considered their statements divine revelation and a matter of religion. And whatever was not in their memory and the commands of God and His heavenly scriptures and prophets; all of it they threw behind their backs. So, in fact, instead of regarding God as their Lord they considered the rabbis and monks as their masters. So, Bani Israel distorted the divine commands; as the Almighty Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ ﴿٣١﴾

“...and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).” (Surah Taubah 9:31)¹

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

33- He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all

¹ Biharul Anwar, Vol. 9, Pg. 217; Tafsir Burhan, Vol. 3, Pg. 406.

religions, though the polytheists may be averse.” (Surah Taubah 9:33)

This verse is regarding Hazrat Qaim from Aale Muhammad (a) and it is that whose interpretation came after its revelation.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۖ وَالَّذِينَ يَكْنِزُونَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
﴿٣٤﴾

34- O you who believe, most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those, who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.

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

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

“...and (as for) those, who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.” (Surah Taubah 9:34)

Indeed, the Almighty Allah has prohibited the hoarding of gold and silver and has commanded to spend it in the way of God.²

¹ Tafsir Burhan, Vol. 3, Pg. 408.

² Biharul Anwar, Vol.70, Pg. 138.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وظُهُورُهُمْ ۖ هَٰذَا مَا كُنْتُمْ لَٰنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

﴿٣٥﴾

35- On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كُنْتُمْ لَٰنْفُسِكُمْ فَذُوقُوا مَا

كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

“On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.” (Surah Taubah 9:35)

He says: In Damascus, every morning Abu Zar (r) used to loudly proclaim that the hoarders of gold and silver will have their foreheads, back and sides branded with red hot steel rods. So much so the heat will penetrate inside their bodies.¹

¹ *Tafsir Burhan*, Vol. 3, Pg. 409.

Uthman asked Kaab al Ahbaar: “When it became due, a man paid the Zakat. O, Abu Ishaq, is there anything more due from him?” Kaab replied: “Nothing will be due even if he hoards bricks of gold and silver.” Abu Zar, who heard this, struck Kaab on his head and said: “O Jew of unknown birth, how dare you to issue verdict about Islamic issues. You are not aware that Allah has promised severe punishment for hoarders.” Abu Zar then recited this verse.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۚ ذَٰلِكَ الدِّينُ
الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً
كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

36- Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those, who guard (against evil).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۚ ذَٰلِكَ الدِّينُ
الْقَيِّمُ

“Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning...” (Surah Taubah 9:36)

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

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً

“...and fight the polytheists all together...” (Surah Taubah 9:36)

That is: You should fight all the polytheists just as they fight against you all together.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا
وَيُحَرِّمُونَهُ عَامًا لِيُؤْطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ ۗ
رُبِّنْ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

37- *Postponing (of the sacred month) is only an addition in unbelief, wherewith those, who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.*

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

“Postponing (of the sacred month) is only an addition in unbelief...” (Surah Taubah 9:37)

The context of revelation of this verse was that a man from the tribe of Bani Kanana stood up during the Hajj season and proclaimed that God has declared that it was lawful to fight in the month of Muharram and that it was unlawful to fight in the month of Safar. The following year he again stood up during Hajj season and declared the opposite, that is: it was unlawful to fight in Zilhajj and lawful to fight during Safar. It is then that this verse was revealed:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ
عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا
حَرَّمَ اللَّهُ ۗ رُبِّنْ لَهُمْ سُوءُ أَعْمَالِهِمْ

“Postponing (of the sacred month) is only an addition in unbelief, wherewith those, who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them...” (Surah Taubah 9:37)

Distortion and changing the prohibited with other months is increase in disbelief, through which the disbelievers drag people to deviation. They changed into lawful what the Almighty Allah has prohibited and vice versa. Their evil deeds are made fair-seeming to them.¹

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

40- If you will not aid him, Allah certainly aided him when those, who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts, which you did not see, and made lowest the word of those, who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

¹ Biharul Anwar, Vol. 9, Pg. 211; Tafsir Burhan, Vol. 3, Pg. 415.

The Prophet and Abu Bakr in the cave

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“If you will not aid him, Allah certainly aided him when those, who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us...” (Surah Taubah 9:40)

Imam Ja'far Sadiq (a) says: When the Messenger of Allah (s) was in the cave with Abu Bakr, he said: As if I have just seen Ja'far with his companions in the ship, and their ship has stopped in the sea; and I see the Ansar, who have risked their lives for defense of their religion.

Abu Bakr asked: O Messenger of Allah (s), do you really see them?

Yes, replied the Prophet.

He asked: Show them to me as well. So His Eminence swiped his hand on the eyes of Abu Bakr and he also saw him; but he said to himself: Now, I testify that you are a sorcerer!

The Messenger of Allah (s) said: You are the testifier (*Siddiq*); that is you will testify that I am a sorcerer.

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

“...and made lowest the word of those, who disbelieved; and the word of Allah, that is the highest...” (Surah Taubah 9:40)

That is the statements of the Messenger of Allah (s).

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

“...and Allah is Mighty, Wise.” (Surah Taubah 9:40)

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
 اللَّهِ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾
 لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ
 الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
 أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

41- Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

42- Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely liars.

انْفِرُوا خِفَافًا وَثِقَالًا

“Go forth light and heavy...” (Surah Taubah 9:41)

He says: The elderly and the young set out for the Battle of Tabuk.

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

لَوْ كَانَ عَرَضًا قَرِيبًا

“Had it been a near advantage and a short journey...” (Surah Taubah 9:42)

That it implies that if the booty was near, they would follow you.¹

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ

“...but the tedious journey was too long for them...”
(*Surah Taubah 9:42*)

That is their journey to Tabuk was long and its reason was that the Messenger of Allah (s) had never before travelled with them so far and in such a difficult journey.

Its reason was that a tribe named Siyafa had a travel caravan between Medina and Shaam. During one of their journeys, they announced in Medina that the Romans have prepared an army, and they were about to attack with a huge army; and their ruler Harqil was also accompanying the army. In their army, there were the tribes of Gassan (and Jazam), Bahra (Fahra) and Amila. They were presently in the area of Balqa and were camping at Homs. The Messenger of Allah (s) said to his men: ‘Get ready to march to Tabuk,’ as it was in Balqa. The Prophet sent messengers to the surrounding tribes, which had embraced Islam; among them being Khaza-a, Mazina and Jahina, to get ready for Jihad.

The Messenger of Allah (s) ordered his army to be fully prepared and said to the wealthy that if they cannot serve physically they should contribute to the campaign monetarily.

Sermon of the Prophet at Tabuk

Well, verily the most veracious discourse is the book of Allah. The trustworthiest handhold is the word of piety. The best of religion is the religion of Ibrahim. The best of the precedents is the precedent of Muhammad. The noblest speech is the invocation of Allah. The finest of the narrative is this Quran. The best of the affair is that, which is firmly resolved upon. The

¹ *Tafsir Burhan*, Vol. 3, Pg. 425.

worst in the religion are those things, which are created without sanction. The best of the ways is the one trodden by the prophets. The noblest death is the death of martyr. The worst blindness is waywardness after guidance. The best guidance is that, which is put into practice. The worst blindness is the blindness of the heart.

The upper hand is better than the lower hand (the hands, which gives charity is better than the one, which receives it). The little that suffices is better than what is abundant and alluring. The worst apology is that, which is tendered when death stares one in the face. The worst remorse is that, which is felt on the day of resurrection.

Some men do not come for Friday prayer, but with hesitation and delay. And some of them do not remember Allah, but with reluctance. The tongue that is addicted to false expression is bubbling spring of sins.

The most valuable possession is the contentment of the heart. The best provision is that of piety. The highest wisdom is fear of Allah, the Mighty and the Great. The best thing to be cherished in the heart is faith and conviction; doubt is infidelity.

Impatient wailing and fulsome laudation of the dead is an act of ignorance. Betrayal leads to fire of hell. Drinking leads to burning. Obscene poetry is the work of the devil. Wine is the mother of all-evil. The worst thing eaten is one, which belongs to an orphan. Blessed is one, who receives admonition from others.

Each one of you must resort to a place of four cubits (grave). Your affairs would be decided ultimately in the next life. The worst dream is the false dream. Whatever is in store is near.

To abuse a believer is transgression; raising arms against him is infidelity; to backbite about him is disobedience to Allah. Inviolability (and sacredness) of his property is like that of his blood.

He, who swears by Allah (falsely), in fact falsifies him. He, who pardons others, is himself granted pardon. He, who forgives others, is forgiven by Allah for his sins.

He, who represses anger, Allah rewards him. He, who faces misfortunes with perseverance, Allah compensates him. He, who acts only for fame and reputation, Allah disgraces him. He, who shows patience and forbearance, Allah gives him double rewards. He, who disobeys Allah, Allah chastises him.

I seek forgiveness of Allah for myself and for you.

After listening to the sermon of the Messenger of Allah (s) the people became ready for Jihad and most Arab tribes came for the campaign of Tabuk. Some of the hypocrites refrained from participating in the battle.

When the Prophet proposed Jadd bin Qays, who was an influential man to join the army against Romans, he said: "I have a fanatical attachment with women. I am, therefore, afraid that I may chance to see Roman women and may not be able to control myself."

Jaadaa then incited his community saying: "It is very hot summer. Do not join the legion of Muhammad." Jaadaa's son said: "You are a wretched man inciting people to disobey the Prophet (s)."

On his childish excuse the Prophet decided to leave him alone and to contact others. Jadd was condemned by Allah in this verse:

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ اَلَا فِي الْفِتْنَةِ
سَقَطُوا ۚ وَاِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

"And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers." (Surah Taubah 9:49)

Jadd bin Qays said: Muhammad thinks that fighting the Romans is like fighting ordinary people, he would never return alive from this battle.¹

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَاذِبِينَ ﴿٤٣﴾

43- Allah pardon you, why did you give them leave until those, who spoke the truth had become manifest to you and you had known the liars?

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said regarding the verse:

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

“Allah pardon you, Why did you give them leave until those, who spoke the truth had become manifest to you and you had known the liars?” (Surah Taubah 9:432)

That is you should recognize the deceitful people, who refrain from fighting without any valid excuse.²

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾
إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ
قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّهْمُ وَقِيلَ اأَعِدُّوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

¹ Tafsir Burhan, Vol. 3, Pg. 425.

² Tafsir Burhan, Vol. 3, Pg. 428.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ
يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

﴿٤٧﴾

44- They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those, who guard (against evil).

45- They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

46- And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those, who hold back.

47- Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those, who hearken for their sake; and Allah knows the unjust.

Story of Abu Khathima

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا
بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا
يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ
قُلُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

لَا عُدُوًّا لَهُ غُدَّةٌ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا
مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا

“They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver. And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those, who hold back. Had they gone forth with you, they would not have added to you aught save corruption...” (Surah Taubah 9:44-47)

‘Khabala’ implies mischief.

وَلَا وُضِعُوا خِلَالَكُمْ

“...and they would certainly have hurried about among you...” (Surah Taubah 9:47)

That is they would flee from among you.

Some persons were having a sincere intention and insight in religion and doubt had not interfered in their faith. They had initially kept away from the Messenger of Allah (s), but told themselves: We would follow the Messenger of Allah (s) after he has marched.

Abu Khatima was one of them. He had two wives and owned two grape orchards, in which he had constructed thatches. His women performed the function of irrigating the garden. He provided his wives in the best way. He said that it was not just for the Holy Prophet (s), whose past and future sins are forgiven to be exposed to sun and go for Jihad while people like me should enjoy life. He loaded his she-camel and joined the Prophet. When people saw him approach the Prophet said that it was Abu Khathima.

Abu Khathima met the Prophet and narrated his story to him. His Eminence sought a goodly reward for him and invoked well for him.

Story of Abu Zar

Abu Zar lagged behind for three days as he had a very thin camel, which refused to move. Abu Zar left it to walk on foot.

When the sun rose high, Muslims saw a person approach. The Holy Prophet (s) said: "It is Abu Zar. Give him water, he is very thirsty."

He drank the water although he was already having a pot of water with him. The Holy Prophet (s) asked why he was thirsty when he had water, he said: "O Messenger of Allah (s), I found some rain water collected in a depression in a rock, but when I tasted it, I found that it was extremely sweet and cool. So I vowed that I will not taste it till I have given it to my beloved, the Messenger of Allah (s)."

The Holy Prophet (s) said: "O Abu Zar, may the Almighty Allah have mercy on you. You will live alone, die alone, will be raised alone on Judgment Day and enter Paradise alone. Some people from Iraq will perform your last rites."

Abu Zar had a son named Zar. He died in Rabadha. When Abu Zar had buried him, he stood besides his grave and placing his hand on his grave said:

O Zar, may Allah have mercy on you; you were a dutiful son of your parents and when you passed away from the world, I was satisfied with you. Your separation has not put me to any loss and except for the Merciful Lord, I don't have any need from anyone nor do I seek any benefit from anyone that I should be perturbed with any loss. If after death, there had been no hardship and fear, I would have liked to be in your place. I am aggrieved not because of you and I don't weep for your separation, but I weep upon you. If only I had known what

questions were posed to you and what replies you offered! O Allah, You had made some duties obligatory on him and also made him responsible for some of my rights. O my Lord, I have forgiven him my rights, You also forgive Your rights to him and forgive me, because you are more deserving of generosity and mercy.

Abu Zar owned some sheep, through which he subsisted along with his family. But once they all were destroyed in some epidemic. His wife also expired in Rabadha. So he lived alone with his daughter.

She says that three days passed, but they did not get a grain to eat. When hunger overpowered us, my father said: Come dear, let us go to wilderness, perhaps we would find some grass there, which we can consume.¹ So I took my father and went into the desert, but we could not find anything. So my father gathered some sand and placed his head on it. When I glanced at him, I saw that he was near to his death.

I began to weep and I asked: Father dear, what will I do in this lonely desert? He said: Don't worry, after I die, a group of Iraqis will arrive and they will perform my last rites,² because my beloved, the Messenger of Allah (s) had informed me about it during the Battle of Tabuk. Daughter dear, when I have departed for the heavenly abode, cover me with a sheet and sit on the road to Iraq. When the caravan arrives, you must say: Abu Zar, companion of the Prophet has died in this wilderness.

Abu Zar's daughter narrates that a group of the people of Rabadha came to visit my father and asked: O Abu Zar, what are you suffering from, what is your complaint?

Abu Zar replied: I am suffering from my sins.

¹ It's Arabic is 'Alqat' and *Majmaul Bayan* says in its definition: It is a grain that grows in the wild and the Arabs forage for it in the deserts during droughts and prepare food from it with milk and dates.

² *Biharul Anwar*, Vol. 21, Pg. 210.

They asked: What do you want? He replied: I want the mercy of my Lord.

People said: If you like, we can get you a doctor. He said: It is the doctor, who has made me sick. The Almighty Allah is the physician and all the pain is due to Him only.

Then his daughter narrates that when my father saw the Angel of Death, he said: Welcome to a friend, who has arrived when he was most needed. Deliverance may not be for one, who regrets meeting you. May the Almighty Allah convey me next to His mercy through you. By your right, you know that I had always been eager to meet you and I have never despised death. His daughter says that when he passed away, she covered him with a sheet and waited on the road.

Some people arrived and she said: O Muslims, Abu Zar, companion of the Prophet has passed away. They alighted from their mounts and wept in his grief. Then they performed his last rites and buried him after prayers. Malik Ashtar was also among them. It is narrated from Malik that: I shrouded him in a cloth I used to carry around and it was worth 4000 dirhams. His daughter says: I remained at his grave in such a way that whenever he used to pray during his lifetime, I also prayed in the same way and fasted as he had fasted in his lifetime.

One night I saw him after the Midnight Prayer; he was reciting the Quran like he recited during his lifetime. I asked: Father dear, how did the Almighty Allah deal with you? He replied: I was presented to my Merciful Lord and He was happy with me and I was satisfied with Him. He granted me many blessings and honored me. But my daughter, you must perform good deeds, but never feel proud. Often history has mentioned wife of Abu Zar instead of his daughter.¹

The Prophet now ordered his army to be numbered, and it was found to be twenty-five thousand strong, besides slaves and servants. He then commanded the believers to be counted, and

¹ *Biharul Anwar*, Vol. 22, Pg. 430.

there were twenty-five persons, who had not opposed him in that expedition.

Some believers and some hypocrites had not accompanied in the expedition. Believers were those, who had wisdom in religion and sign of hypocrisy had not been seen in them. They were: Kaab bin Malik, Marara bin Rabi and Hilal bin Umayyah. Kaab says: "I was never as healthy and powerful as I was at the time of the Battle of Tabuk and I never was given two quadrupeds to ride. I thought that if I departed in a day or two I would be able to join the Prophet; but I continued to lie in laziness for many days. Meanwhile I went to the market but I could not achieve anything. I saw Hilal bin Umayyah and Marara bin Rabi that they had also remained behind. We conferred among ourselves that the following day we will go to the market, complete our business and then leave for the battle. But the following day also, we could not achieve anything. This went on till we learnt that the Prophet was returning from Tabuk and we were much ashamed. When the Holy Prophet (s) reached near Medina, we went out to congratulate him on his safe return. When we saluted, the Prophet did not respond. He turned away from us. We saluted the believers, but they also did not respond. Our family members learnt about this and they also stopped talking to us. When we came to the Masjid, no one greeted or spoke to us. Finally our wives went to the Holy Prophet (s) and said: "We know that you are infuriated with our husbands. If you want, we will separate from them." The Holy Prophet (s) said, "No, but do not go near them." When Kaab bin Malik and his companions saw this, they said: "Why should we remain in Medina, when neither the Prophet speaks to us nor our friends or family members? Let us go to a mountain and stay there till the Almighty Allah accepts our repentance, or we will die there only. Thus they climbed the Zubab Mountain; they fasted during days and their family members brought them food, which they placed in a corner without speaking to them. They continued to cry and seek forgiveness for a long time.

After many days passed in this condition, Kaab said: “All are angry with us and no one is willing to talk to us; so let us separate from each other also?” So they took a vow that they will not speak to each other till death or that their repentance is accepted. Three days passed when they did not even look at each other. On the third day when the Messenger of Allah (s) was at Umme Salma’s place, the Almighty Allah accepted their repentance and revealed the following verse:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ
فِي سَاعَةِ الْعُسْرَةِ

“Certainly Allah has turned (mercifully) to the Prophet and those, who fled (their homes) and the helpers who followed him in the hour of straitness...”¹

Imam Ja’far Sadiq (a) said: The verse is revealed like this and not like how the people recite:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ

“Certainly Allah has turned (mercifully) to the Prophet and those, who fled (their homes)...”²

One, whose repentance was accepted was Abu Zar, Abu Khathima, Amr bin Wahab, who lagged behind and then finally joined the Prophet. But the Almighty Allah revealed the following verse about Kaab and his two companions:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا

“And to the three who were left behind...”³

Imam (a) said that the verse was revealed like this:

¹ Surah Taubah 9:117

² Surah Taubah 9:117

³ Surah Taubah 9:118

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا

“And to the three who were left behind...”¹

That is the Almighty Allah accepted the repentance of the three, who disobeyed the Prophet and did not go out to fight.

حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

“...until the earth became strait to them notwithstanding its spaciousness...”²

Imam (a) said: It implies that the Prophet, their brothers in faith and their family members had boycotted them so it became difficult for them to live in Medina and hence they retired to the hills.

وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ

“...and their souls were also straitened to them...”³

Imam (a) said: “It implies that they stopped interaction between themselves and separated from each other.” At last the Almighty Allah accepted their repentance as He was aware of their true intentions.⁴

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ

أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

¹ Surah Taubah 9:118

² Surah Taubah 9:118

³ Surah Taubah 9:118

⁴ *Biharul Anwar*, Vol. 21, Pg. 218; *Tafsir Burhan*, Vol. 3, Pg. 428.

50- If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.

51- Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

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

﴿إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ ۚ﴾

“If good befalls you, it grieves them, and if hardship afflicts you...” (Surah Taubah 9:50)

‘Good’ implies booty and prosperity and ‘hardship’ implies calamity and tragedy.

﴿يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُونَ ۚ﴾
﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“...they say: Indeed we had taken care of our affair before; and they turn back and are glad. Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.” (Surah Taubah 9:50-51)

﴿قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرْتَضُ بِكُمْ ۚ﴾
﴿أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ﴾

52- Say: Do you await for us but one of two most excellent things? And we await for you that Allah will

afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ

“Say: Do you await for us but one of two most excellent things?” (Surah Taubah 9:52)

He says: ‘One of two most excellent things’ implies war booty and Paradise.

إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

“...we too will wait with you.” (Surah Taubah 9:52)

In the same way, this verse is revealed about Jadd bin Qays; that Ali bin Ibrahim narrates that when Jadd bin Qays said to his people: Do not go for the battle in this hot climate.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۚ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا

تَقُمْ عَلَى قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ
فَاسِقُونَ ﴿٨٤﴾

“Those, who were left behind were glad on account of their sitting behind Allah’s Apostle and they were averse from striving in Allah’s way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it). Therefore they shall laugh little and weep much as a recompense for what they earned.” Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those, who remain behind. And never offer prayer for anyone of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression.” (Surah Taubah 9:81-84)

...that the Almighty Allah exposed Jadd bin Qays and his companions.

Hadith Manzila

When the Holy Prophet (s) set out for the battle of Tabuk after appointing Ali (a) as his deputy in Medina, the hypocrites began to say many things about it. They said: Muhammad has had a tiff with Ali and he is displeased with his company. That is why he did not take him along on this expedition. Ali (a) became very sad on hearing this, so he set out after His Eminence (s) and met him on the outskirts of Medina. His Eminence (s) asked: Why did you leave your place? Ali (a) said: “Allah’s Messenger (s), I heard such remarks from the people and I could not bear them.”

His Eminence (s) said: “O Ali, are you not pleased that you are to me as Harun was to Musa (a), except that there will be no prophethood after me?” So Ali (a) returned to Medina.

The Holy Prophet (s) set out from there and Ali was left in command at Medina, which arrangement was so scandalized by the hypocrites that at last Amirul Momineen (a) took his arms and overtook the Prophet at Jarf. The Prophet asked him why he had come. Ali replied that the hypocrites declared that he had been left, lest he should bring misfortune on the expedition. “That is false,” said the Prophet, “and are you not satisfied with being my brother, and holding in respect to me the rank of Harun to Musa, and to be Caliph among my people, as there will never be a Prophet after me?” Thus consoled, Ali returned to Medina. Then Amr bin Auf tribe and Salam bin Umair, who were present in Badr, came to the Prophet wailing and Bani Waqif Muddai bin Umair and Bani Haritha, Aliya bin Zaid and one, who had revealed his hidden wealth to the Prophet and it was because one day the Prophet asked them to donate something to charity and people brought their contributions. Aliya swore that he had nothing, which he can give and he gave all his hidden wealth to the Prophet, who said that Allah has accepted his contribution. So Abdur Rahman bin Kaab, alias Abu Laila from Bani Mazin and from Bani Salma came Aman bin Ghalma and Bani Zariq bin Zajar, Bani Arna bin Saria came to the Prophet wailing and said that they were financially incapable to accompany him. The Almighty Allah revealed the following verse about them:

لَيْسَ عَلَى الضَّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا
يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى
الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ

“It shall be no crime in the weak, nor in the sick, nor in those, who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is

no way (to blame) against the doers of good; and Allah is Forgiving, Merciful.”¹

Ali bin Ibrahim has narrated that these people only wanted a pair of slippers, which they can wear and march forward. So the Almighty Allah said:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنَاءُ رَضُوا بِأَن
يَكُونُوا مَعَ الْخَوَالِفِ

“The way (to blame) is only against those, who ask permission of you though they are rich; they have chosen to be with those, who remained behind...”²

It is narrated that eighty people remained behind from various tribes, who were physically fit, but wanted to remain at home.³

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا

فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ
وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ

كَارِهُونَ ﴿٥٤﴾

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا

فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

﴿٥٦﴾

¹ Surah Taubah 9:91

² Surah Taubah 9:93

³ Tafsir Safi, Vol. 3, Pg. 451.

لَوْ يَجِدُونَ مَلَجًا أَوْ مَعَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ



53- Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

54- And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

55- Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.

56- And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

57- If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

The Almighty Allah says regarding the hypocrites: O Muhammad, tell them:

أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعُهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾ فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَلَا

أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

“Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.” And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling. Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world’s life and (that) their souls may depart while they are unbelievers.” (Surah Taubah 9:53-55)

Spend in charity whether willingly or unwillingly; it would definitely not be accepted from you, as you were transgressing people. And nothing has not been an obstacle for acceptance of charity, except that they disbelieved in Allah and His Messenger and did not pray, except in a condition of sloth; and they do not spend in charity, except unwillingly. Their wealth and their children astonish you. Indeed, the Almighty Allah wanted to punish them through this (wealth and children) and when death approaches them, they die as disbelievers.

The hypocrites swore to the Messenger of Allah (s) that they are believers; the Almighty Allah then revealed the following verse:

وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ
يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ

“And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you). If they could find a refuge or cave or a place to enter into...” (Surah Taubah 9:56-57)

لَوْلَوْآ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

“If they could find a refuge or cave or a place to enter into...” (Surah Taubah 9:57)

That is they would become distanced from you.¹

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ

يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا

اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ

قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ

فَرِيضَةٌ مِّنَ اللَّهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

58- And of them there are those, who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! They are full of rage.

59- And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition.

60- Alms are only for the poor and the needy, and the officials (appointed) over them, and those, whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.

¹ Tafsir Burhan, Vol. 3, Pg. 435.

Alms

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

“And of them there are those, who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! They are full of rage.” (Surah Taubah 9:58)

When this verse was revealed, they brought the alms to the Prophet so that he may distribute them. Some wealthy people were also present there and they were waiting that they would also receive a share, but as opposed to their expectations, His Eminence distributed the money only among the poor. They were enraged at this. They began to find faults with the Prophet and said: We provided strength to the Prophet through our wealth and assisted him in the battles, but he shares the income with only those, who are weak and who cannot do anything. Therefore this verse:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

“And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition.” (Surah Taubah 9:59)

...was revealed in their condemnation.¹

At that point Allah, blessed and High Himself explained the distribution of booties and those eligible for it and He said:

¹ Biharul Anwar, Vol. 22, Pg. 68.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ
 قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
 السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those, whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.” (Surah Taubah 9:60)

The above verse mentions eight classes of people, who are eligible to receive funds.

Imam Ja'far Sadiq (a) explains each of the eight classes and says: ‘Poor’ implies those, who do not beg door to door, and who have dependants. The proof that they should not beg is the verse:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
 الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
 بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا

“(Alms are) for the poor, who are confined in the way of Allah - they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately...” (Surah Baqarah 2:273)

Alms are only for the needy, who remain believers and who are impoverished, and have no strength to perform any job; and due to their modesty people, who are unaware of their true conditions, think that they are needless and they do not

recognize their status by looking at them. They never ask anyone for anything.

‘Miskeenana’ implies disabled persons, like the blind and physically handicapped like the lepers; and every sick man, woman and child.

‘Amileen alaiha’ implies the officers responsible for collecting the taxes and who assure that it is delivered to its proper place, so that it may be distributed.

‘Maulifa quloobihim’ implies people, who believe in one God, but have not recognition of true faith; and they have not accept Prophet Muhammad (s) as the Messenger of Allah; therefore the Holy Prophet (s) made them inclined to him and taught them, so that perhaps they would recognize his prophethood; and also appointed a share in the alms, so that they may be inclined to Islam.¹

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said: ‘Maulifa quloobihim’ were Abu Sufyan bin Harb bin Umayyah and Suhail bin Amr, who was from Bani Amir bin Loih, Haman bin Amr and his brother, Safwan bin Umayyah bin Khalaf Qarshi, Jathmi Jamhi, Aqra bin Habis Tamimi, a member of Bani Hazim tribe, Uyyana bin Hasan Fuzari, Malik bin Auf, Alqama bin Alatha, and I heard that the Messenger of Allah (s) gave a hundred camels with their drivers to each of them; and sometimes it was less or more.²

‘Wa fir raqaab’: ‘Raqaab’ are believers, who become liable due to unintentional killing, or like hunting in the precincts of Kaaba, or penalty (*Kaffara*) of Zihar and such issues, to pay the blood money or other fines, but who due to financial constraints were unable to pay. The Almighty Allah has appointed a share for such types of people, so that they might pay the penalty.

‘Wal gharimeen’: they imply people, who had taken loans for lawful issues and spent the money, but now they are

¹ *Biharul Anwar*, Vol. 93, Pg. 61.

² *Biharul Anwar*, Vol. 22, Pg. 94, Vol. 93, Pg. 62.

incapable of repaying their debts. It is obligatory on the Imam to liquidate the debts of these respectable persons through alms.

‘Wa fee sabeelilaah’ are those, who went for Jihad and spent their funds; to those, who were capable and Hajj had been obligatory on them and they did not perform it due to negligence; now they are impoverished, or they paid their medical expenses from these monies, or some obstacle appeared, which prevented them from it.

‘Wabnas sabeel’ are those, who were on a lawful journey and due to some accident lost their money and now they were impoverished; it is obligatory on the Imam to give them alms to the extent, which would enable them to reach their homeland.¹

Alms are of eight kinds and it is paid to each of these eight classes in accordance to their need, and the Imam can pay in the way he deems appropriate.²

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ ۚ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

61- And there are some of them who molest the Prophet and say: He is one, who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those, who molest the Apostle of Allah, they shall have a painful punishment.

The hypocrite who spread gossip

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ

¹ Tahzeebul Ahkaam, Vol.4, Pg. 29; Wasailush Shia, Vol. 9, Pg. 212.

² Tafsir Burhan, Vol. 3, Pg. 436.

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

The context of revelation of this verse and the next verse is as follows: Abdullah Ibne Nufail was a hypocrite. He used to sit and listen to the Prophet (s) and mockingly convey it to the other hypocrites. Jibraeel came to the Prophet (s) and said that one of the hypocrites, who is of dark complexion, long and dense hair, large eyes and a tongue of Satan, sits in your company, listens to what you say and convey the same to other hypocrites mockingly, The Prophet (s) called Abdullah bin Nufail and questioned him. Abdullah swore falsely that he did not indulge in such activity. The Prophet (s) said that for the present, he will accept his statement on oath, provided he does not indulge in such activity.

As soon as he returned, Abdullah told his friends that the Prophet (s) is easily influenced, for, when Allah informed him that I carry tales, he believed it and questioned me, and when I said that I did not do so, he believed that too. It is then that this verse and the next were revealed:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

“And there are some of them who molest the Prophet and say: He is one, who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful...” (Surah Taubah 9:61)

The hypocrites used to swear that they were believers, in order to convince that they are among the friends of the believers.¹

¹ Biharul Anwar, Vol. 22, Pg. 95; Tafsir Burhan, Vol. 3, Pg. 448.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنَّ
كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

62- They swear to you by Allah that they might please you and, Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

“They swear to you by Allah that they might please you...” (Surah Taubah 9:62)

This verse was revealed regarding the hypocrites, who swore to the believers that they were also (believers) like them, so that the believers approve them; and the Almighty Allah said:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنَّ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

“...and Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.” (Surah Taubah 9:62)

...whereas it is expected that they should gain the approval of the Almighty Allah and His Messenger if they are really faithful.

يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ

قُلِ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَخْذَرُونَ ﴿٦٤﴾

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَلَيْسَ بِهِ

وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ

تُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

64- *The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.*

65- *And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked?*

66- *Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.*

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾

“The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.” (Surah Taubah 9:64)

A group of hypocrites set out for the Battle of Tabuk with the Prophet and on the way conferred among themselves that Muhammad thinks that the Battle of Rome is like the other battles that he has fought. None of them will return alive. Some of them sarcastically said: “How learned is that God, Who informs Muhammad about that, which we talk among ourselves and that, which passes through our minds and He reveals verses about them, so that people may continue to read them forever. The Holy Prophet (s) told Ammar Yasir to join their group, because he was so bold in words that he would irritate them. Ammar came to them and said: “What nonsense have you spoken that the Almighty Allah has informed your Prophet?” They said: “We have not said any untoward thing and it was all by way of jest.” At that juncture, the Almighty Allah revealed the following verses:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ
وَأَيَّاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ
بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

“And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked? Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.” (Surah Taubah 9:65-66)¹

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

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“Do not make excuses; you have denied indeed after you had believed...”²

They were people, who had initially embraced faith, but after that they became hypocrites; they were four persons:

إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ ﴿٦٦﴾

“...if We pardon a party of you...” (Surah Taubah 9:66)

One of those four was Mukhtabar bin Humair, who confessed to his acts and repented, and he said; O Messenger of Allah (s), my sin has destroyed me. So the Holy Prophet (s) renamed him as Abdullah bin Abdur Rahman and he said: O

¹ Biharul Anwar, Vol. 21, Pg. 221; Tafsir Burhan, Vol. 3, Pg. 450.

² Surah Taubah 9:66

Lord, grant me martyrdom, such that no one should know who I am. So he was martyred in the Battle of Yamamah and no one came to know where he was martyred; this is the evidence that the Almighty Allah forgave him.¹

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنْكَرِ
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ
فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعْنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ
﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثَرُوا أَمْوَالًا وَأَوْلَادًا
فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ
قَبْلِكُمْ بِخَلْقِهِمْ وَخُصُّتُمْ كَالَّذِي خَاضُوا ۚ أُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ
فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

¹ Biharul Anwar, Vol. 21, Pg. 221.

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسَاكِينَ طَبِيعَةً فِي جَنَّاتٍ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ
اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

67- The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

68- Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.

69- Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses, in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

70- Has not the news of those before them come to them; of the people of Nuh and Ad and Thamud, and the people of Ibrahim and the dwellers of Madayan and the overthrown cities; their apostles came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.

71- And (as for) the believing men and the believing women, they are guardians of each other; they enjoin

good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

72- Allah has promised to the believing men and the believing women gardens, beneath, which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure— that is the grand achievement.

Ali bin Ibrahim says: The Almighty Allah has mentioned the hypocrites and He says:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنْكَرِ
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ
فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ الْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ
حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللَّهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾
كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا
فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۚ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ
وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ

أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

“The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors. Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment. Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses, in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers. Has not the news of those before them come to them; of the people of Nuh and Ad and Thamud, and the people of Ibrahim and the dwellers of Madayan and the overthrown cities; their apostles came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.” (Surah Taubah 9:67-70)

The above are from the clear verses of Quran.

Then the Almighty Allah has mentioned the believers and He says:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“Allah has promised to the believing men and the believing women gardens, beneath, which rivers flow...” (Surah Taubah 9:72)

...that this is also a clear verse.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ
وَمَا لَهُمْ بِهِمْ جَهَنَّمَ ۖ وَبُئْسَ الْمَصِيرُ ﴿٧٣﴾

73- O Prophet, strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

“O Prophet, strive hard against the unbelievers and the hypocrites and be unyielding to them...” (Surah Taubah 9:73)

He says: This verse was revealed as follows:

“O Prophet, strive hard against the unbelievers with the hypocrites (that is while keeping the hypocrites on his side).”

Abu Basir narrates that Imam Muhammad Baqir (a) said in the exegesis of the verse:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

“O Prophet, strive hard against the unbelievers and the hypocrites...” (Surah Taubah 9:73)

...and made him duty bound to fulfill the obligatory duties.¹

يَخْلُقُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ
إِسْلَامِهِمْ وَهُمْ مِمَّا لَمْ يَنَالُوا ۚ وَمَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ
وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا

¹ Biharul Anwar, Vol. 29, Pg. 427; Tafsir Safi, Vol. 3, Pg. 437; Tafsir Burhan, Vol. 3, Pg. 461.

يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا هُمْ فِي

الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ

الصَّالِحِينَ ﴿٧٥﴾

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٧٦﴾

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا

وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

﴿٧٨﴾

74- They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Apostle enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

75- And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

76- But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

77- So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him

because they failed to perform towards Allah what they had promised with Him and because they told lies.

78- *Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?*

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ

إِسْلَامِهِمْ

“They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam...” (Surah Taubah 9:74)

This verse was revealed about the conspirators, who assembled at the Kaaba and entered into a pact that they will not allow Vicegerency of Prophet [Khilafat] to pass into the hands of Bani Hashim; and again they assembled in the mountain pass intending to stalk and kill the Prophet (s). When Allah informed the Prophet (s) about the conspiracy, the Prophet (s) questioned them. They solemnly swore falsehood and denied that they intended any harm to the Prophet (s). At that moment was this verse revealed...¹

Imam Sadiq (s) stated that on the Day of Ghadeer, the Prophet (s) wanted to proclaim Imam Ali (a) as his successor and heir. Seven of the hypocrites, namely, Abu Bakr, Umar, Abdul Rahman bin Auf, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Saalim, the slave of Huzaifah and Mughira Ibne Shoba assembled in one place. Umar pointed towards the Prophet (s) and addressed his cohorts as follows: “Just watch how his eyes gleam like those of a mad man. He is about to stand up and declare: ‘Allah told me this....Allah told me that....’ At that moment the Prophet (s) stood up and asked: ‘Who is the master over you?’ The congregation replied: ‘It is Allah and His Messenger (s)’. The Prophet (s) said: ‘O Allah, bear witness.’

¹ *Tafsir Safi*, Vol. 3, Pg. 437; *Tafsir Burhan*, Vol. 3, Pg. 465.

Then the Prophet proclaimed: “Of whomsoever I am the master, this Ali (s) is also the master...O believers, henceforth greet Ali as Amirul Momineen (s) and submit to him whole heartedly.” Jibraeel descended and informed the Prophet (s) about what Umar had told his cohorts. The Prophet (s) called them and asked whether they had mocked at him. They solemnly swore to falsehood, denying to have said anything about him. Then the Prophet (s) recited this verse.¹

And in the verse after that the Almighty Allah has mentioned the condition of misers and called them hypocrites and liars.

He says:

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
 مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ
 وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى
 يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

﴿٧٧﴾

“And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.” (Surah Taubah 9:75-77)

¹ Biharul Anwar, Vol. 37, Pg. 119.

Abu Jarud narrates that Imam Muhammad Baqir (a) said in the exegesis of the captioned verses that these verses are revealed about Thalaba Ibne Hatib Ibne Amr Ibne Auf. He was an indigent person. He took a vow that if Allah gives him plenty, he will spend it on charities. However, after he became rich, he broke the promise and became a miser.¹

Then He has mentioned the hypocrites and He says:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ
الْغُيُوبِ ﴿٧٨﴾

“Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?” (Surah Taubah 9:78)

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٩﴾

79- They, who taunt those of the faithful, who give their alms freely, and those, who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

“They, who taunt those of the faithful, who give their alms freely, and those, who give to the extent of their earnings and scoff at them...” (Surah Taubah 9:79)

¹ Biharul Anwar, Vol. 22, Pg. 96.

Saalim bin Umair Ansari came with three kilos of dates and said: “O Messenger of Allah (s). I worked the whole night and earned two measures (Saa) of dates. One measure (Saa) I have retained for myself and the other I wish to loan it to Allah.”

The Prophet (s) said: “All right, deposit the dates in the donations [sadaqaat].” The hypocrites saw this and secretly mocked at the Prophet (s) saying: “How nice it would be if Allah could be enriched with a measure of dates. What will Allah do with a measure of dates?” But Abu Aqil, through this act, wanted to publicize it and say: I am also a Sadaqah payer. It was then that this verse was revealed:

سَخَرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

“Allah will pay them back their scoffing, and they shall have a painful chastisement.” (Surah Taubah 9:79)¹

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

80- Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

“Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them...” (Surah Taubah 9:80)

¹ Tafsir Burhan, Vol. 3, Pg. 467.

This verse was revealed after the return of the Messenger of Allah (s) to Medina. Imam Baqir (a) narrates that this verse was revealed when the Prophet (s) returned to Medina and the notorious hypocrite, Abdullah bin Ubayy was in his death throes. Abdullah's son was a believer. He went and requested the Prophet (s) to visit his dying father, as otherwise his clan will make allegation. A large gathering of hypocrites had assembled when the Prophet (s) went to Abdullah's house. Abdullah's son requested the Prophet pray for divine mercy on his father and the Prophet obliged.

Umar, who was in that gathering, said: "Don't you know that Allah has forbidden you to seek forgiveness or pray over a hypocrite?" The Prophet (s) turned away from him. Umar repeated his words a second time. The Prophet (s) said: "It is not a prohibition, but only a recommendation to be followed according to one's discretion. I exercised my discretion now. Did you forget that Allah has revealed?

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

"Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them..." (Surah Taubah 9:80)

When Abdullah died the Prophet (s) attended his funeral on the request of his son. Umar once again raised his objection. The Prophet (s): "You saw me praying, but do you know what I prayed. I prayed to Allah to give what Abdullah deserved. I neither sought forgiveness for Abdullah nor did I intercede for him. His son is a believer and is entitled to our sympathy and support. It is therefore that I came to his house and for his father's burial." On account of Umar's stubbornness the Prophet (s) was constrained to reveal what he did not prefer to.

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُغَرِّضُوا عَنْهُمْ ۖ^ط
فَأَغَرِّضُوا عَنْهُمْ ۖ^ط إِنَّهُمْ رِجْسٌ ۖ^ط وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٥﴾

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ^ط فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا
يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ
عَلَىٰ رَسُولِهِ ۖ^ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمْ
الدَّوَائِرَ ۖ^ط عَلَيْهِمْ ذَاتُ السُّوءِ ۖ^ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ
قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۖ^ط أَلَا إِنَّهَا قُرْبَةٌ هُمْ ۖ^ط
سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۖ^ط إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ^ط ذَلِكَ الْفَوْزُ الْعَظِيمُ

﴿١٠٠﴾

95- They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

96- They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

97- The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise.

98- And of the dwellers of the desert are those, who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

99- And of the dwellers of the desert are those, who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

100- And (as for) the foremost, the first of the migrants (from Mecca) and the helpers (among the people of Medina), and those, who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath, which rivers flow, to abide in them forever; that is the mighty achievement.

When the Prophet (s) returned along with the believers after the skirmish at Tabuk, the Muslims teased the hypocrites for pretending and staying back. The hypocrites swore that they were true believers and that their excuses were genuine and not pretenses... So the Almighty Allah revealed the following verse:

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُغَرِّبُوا عَنْهُمْ ۖ
فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا

كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

“They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned. They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.” (Surah Taubah 9:95-96)

Then He has described the Bedouins and says:

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمِ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise. And of the dwellers of the desert are those, who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing. And of the dwellers of the desert are those, who believe in Allah and the latter day...” (Surah Taubah 9:99)¹

Then He has described the ‘foremost’ and He says:

¹ Biharul Anwar, Vol. 22, Pg. 96; Tafsir Burhan, Vol. 3, Pg. 476.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

102- And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

103- Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

104- Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

Abu Lubaba's repentance

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا
عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾

“And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.” (Surah Taubah 9:102)

When the Messenger of Allah (s) laid siege to Bani Quraiza and they told him to send Abu Lubaba bin Abdul Mundhir to them so that they might consult with him, the Holy Prophet (s) told him to go to his representatives and friends. When he went to them, men came running to him and women and children surrounded him and all began to weep. He was aggrieved because of them. They said: “O Abu Lubaba, what do you advise? Shall we come out?” He gestured to his neck that they

would be killed. Then he regretted this act of his that he had been dishonest to Allah and His Prophet. On his return from the fort he did not go to the Prophet. On the contrary, he went to the Prophet's mosque and tied himself to a pillar, which is known as the pillar of repentance. He vowed that he would not untie himself till he dies or the Almighty Allah accepts his repentance. When the Prophet was informed, he said, "If he had come to me, I would have invoked for his forgiveness. Now that he has gone to the divine court, the Almighty Allah more deserves to decide about him." Abu Lubaba fasted the days and broke his fast with a grain of food. His daughter came every evening to allow him to relieve himself. When the Holy Prophet (s) returned and was in Umme Salma's apartment, the Almighty Allah accepted the repentance of Abu Lubaba and informed the Prophet. He said: "O Umme Salma, the Almighty Allah has accepted the repentance of Abu Lubaba." "O Messenger of Allah (s) Do you allow me to go and inform him about it?" "Yes," said the Prophet. Lady Umme Salma put out her head and said: "Congratulations Abu Lubaba, the Almighty Allah has accepted your repentance." "Praise be to Allah," said Abu Lubaba. Muslims ran to untie him. He said: "By Allah, I will not allow anyone to untie me, except the Holy Prophet (s)." the Prophet came and said: "O Abu Lubaba, the Almighty Allah has accepted your repentance in such a way as if you have just been born." Abu Lubaba asked: "O Messenger of Allah (s), shall I give all my property to charity?" "No," said the Prophet. "Then two-thirds?" "No." "Half?" "No." "One-third?" "Yes," said the Prophet. At that juncture, the following verse was revealed:

وَأَخْرُونا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا
عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ خُذْ مِنْ
أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ

التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ

“And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?”¹

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ
إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

105- And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

Imam Ja'far Sadiq (a) says in the exegesis of the verse:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers...” (Surah Taubah 9:105)

‘The believers’ imply the Holy Imams (a).²

Muhammad bin Saffar has narrated from Imam Ja'far Sadiq (a) that he said: “Every morning the deeds [good or bad] are presented before the Prophet (s). So beware of what you do.”

¹ Surah Taubah 9:102-104; *Biharul Anwar*, Vol. 22, Pg. 93; *Tafsir Burhan*, Vol. 3, Pg. 484.

² *Biharul Anwar*, Vol. 23, Pg. 339; *Tafsir Burhan*, Vol. 3, Pg. 492.

Imam Ja'far Sadiq (a) said: "Every believer and disbeliever, who dies and is buried, his deeds are presented to the Messenger of Allah (s) and Amirul Momineen (a).

And this presentation of deeds continues till the last of the Imams, whose obedience the Almighty Allah has made obligatory; it is for this that the Almighty Allah says:

قُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

"Say: Work; so Allah will see your work and (so will) His Apostle and the believers..." (Surah Taubah 9:105)¹

وَاٰخَرُونَ مُّرْجُونَ لِأَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۖ

وَاللّٰهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

106- And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.

وَاٰخَرُونَ مُّرْجُونَ لِأَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

"And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully)..." (Surah Taubah 9:106)

Imam Sadiq (s) is reported as saying:

مُرْجُونَ لِأَمْرِ اللّٰهِ

"...made to await Allah's command..." (Surah Taubah 9:106)

...refers to those infidels of Mecca, who were instrumental in killing the likes of Amir Hamza and Ja'far al Tayyar, but later they embraced Islam and abandoned polytheism and idolatry. However, they did not cognize the faith fully to be classified as

¹ Biharul Anwar, Vol. 17, Pg. 149; Vol. 23, Pg. 340; Tafsir Safi, Vol. 3, Pg. 461.

believers to be sent to Paradise, nor did they practice polytheism and idolatry to be termed as disbelievers to be cast into Hell. For such people, the door of repentance was open and it depended on whether they repented and to what extent they repented before their death. Therefore Allah reveals that their case is kept in abeyance.¹

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَارْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا
إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾
لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ ﴿١٠٨﴾

107- And those, who built a masjid to cause harm and for unbelief and to cause disunity among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

108- Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those, who purify themselves.

¹ Biharul Anwar, Vol. 22, Pg. 97; Vol. 69, Pg. 157; Tafsir Burhan, Vol. 3, Pg. 495.

Masjid Zirar

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا

“...those, who built a Masjid to cause harm and for unbelief...” (Surah Taubah 9:107)

A group of hypocrites approached the Prophet (s) and sought permission to construct a mosque in the locality of Bani Saalim, so that their old, sick and disabled persons may go to the mosque to pray. They further said that the mosque will be convenient for them during the rainy season. They also requested the Prophet (s) to come and lead the prayers in the mosque after it is completed. The Prophet (s) was then busy organizing an army to meet the challenge of the enemy at Tabuk. He told them that after his return from Tabuk he will visit them. During the Prophet's return from Tabuk, this verse [9:107] was revealed denouncing the monk, Abu Aamir as well as the mosque constructed by Amr Ibne Auf and other hypocrites, though the hypocrites swore that their intention was good...

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ

“...those, who built a masjid to cause harm and for unbelief and to cause disunity among the believers and an ambush to him who made war against Allah and His Apostle before...” (Surah Taubah 9:107)

That is Abu Aamir Rahib came to you and reminded the Messenger of Allah (s) his companions:

وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ

“...and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars. Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it...” (Surah Taubah 9:107-108)

That is Masjid Quba.

أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

“...is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those, who purify themselves.” (Surah Taubah 9:108)

He says: They purify through water and perform the ablution.¹

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

109- Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays

¹ Biharul Anwar, Vol. 21, Pg. 25; Tafsir Burhan, Vol. 3, Pg. 497.

his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

110- The building, which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ
 أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۚ
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

“Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.” (Surah Taubah 9:109)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said: Masjid Zirar stood at the side of an abandoned path, which the Almighty Allah would cast into the fire of Hell.

Ali Ibne Ibrahim says in the exegesis of the verse:

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

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

He says: Till their hearts believe that Almighty Allah is wise.

So, the Messenger of Allah (s) sent Malik Ibne Wahsham Khuzai and Aamir Ibne Adi, brother of the hypocrite, Amr bin

Auf, to demolish and erase the mosque built by the hypocrite. When the mosque was demolished, Amr brought wood to torch the remains. Later, after everyone had left, Zaid bin Haritha sat alone for some time and then demolished the outer wall surrounding the mosque.¹

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۖ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۗ
فَاسْتَبَشِّرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
﴿١١١﴾

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ
اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

111- Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise, which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made; and that is the mighty achievement.

112- They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.

¹ Tafsir Safi, Vol. 3, Pg. 469; Tafsir Burhan, Vol. 3, Pg. 500.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ
الْجَنَّةَ

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden...” (Surah Taubah 9:111)

He says: This verse is revealed about the Holy Imams (a) and its evidence is that the Almighty Allah praises them with a quality that is not allowed for others.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ
اللَّهِ

“They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah...” (Surah Taubah 9:112)

‘Who enjoin what is good’ implies those, who recognize all good, including small and big.

‘Forbid what is evil’ implies those, who recognize all evil, including small and big.

‘Who keep the limits of Allah’ implies those, who recognize all the limits of Allah, including small and big; and other than the Holy Imams (a) does not have this attribute.

The narrator says: Zuhri met Imam Ali Ibne Husain (a) on way to the Hajj and remarked: O Ali Ibne Husain, you omitted Jihad due to its hardship and you are going for Hajj due to its ease whereas the Almighty Allah says:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
الْجَنَّةَ ۖ يَفْعَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا
عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ
مِنَ اللَّهِ ۖ فَاسْتَبَشِّرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah’s way, so they slay and are slain; a promise, which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made; and that is the mighty achievement.” (Surah Taubah 9:111)

Imam Sajjad (a) told him: This verse is revealed about us, the Holy Imams (a).

Zuhri asked: Then what is the implication of the following verse:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ
اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

“They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.” (Surah Taubah 9:112)

His Eminence replied: When we saw that people are having this attribute, thus Jihad against them was better than Hajj.¹

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾
وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ
﴿١١٤﴾

113- It is not (fit) for the Prophet and those, who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

114- And Ibrahim asking forgiveness for his sire was only owing to a promise, which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted, forbearing.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ

“It is not (fit) for the Prophet and those, who believe that they should ask forgiveness for the polytheists, even though they should be near relatives...” (Surah Taubah 9:113)

That if they are his close kin.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ

¹ Tawilul Ayaat, Pg. 216; Al-Kafi, Vol. 5, Pg. 22; Wasailush Shia, Vol. 15, Pg. 46; Biharul Anwar, Vol. 46, Pg. 116.

“And Ibrahim asking forgiveness for his sire was only owing to a promise, which he had made to him...” (Surah Taubah 9:114)

Ibrahim said to his father: If you don't worship the idols, I would seek divine forgiveness for you. So when he did not desist, Ibrahim declared immunity from him as he was tolerant, pious and one, who supplicated.

Abul Jarud narrates that Imam Muhammad Baqir (a) said:

‘Awwahu’ implies one, who in private and seclusion, and in his prayers and supplications are sincere and humble before the Almighty Allah.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

119- O you who believe, be careful of (your duty to) Allah and be with the true ones.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

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

He says: Be with Ali Ibne Abi Talib (a) and Aale Muhammad (a). The evidence on this divine command is the verse:

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

﴿٢٣﴾

“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...” (Surah Ahzab 33:23)

¹ Mustadrakul Wasail, Vol. 5, Pg. 163; Tafsir Burhan, Vol. 3, Pg. 511.

It implies His Eminence Hamza (r).

وَمِنْهُمْ مَنْ يَنْتَظِرُ

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

That it implies Ali Ibne Abi Talib (a). The Almighty Allah says:

وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

“...and they have not changed in the least;” (Surah Ahzab 33:23)

Allah, blessed and High says:

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

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

‘True ones’ implies Aale Muhammad (a).

Ali Ibne Ibrahim says in the exegesis of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

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

‘True ones’ implies the Holy Imams (a) and that verse is the conjunction of the verse:

وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

“...and give good news to the believers.” (Surah Taubah 9:112)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا

يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ
مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ
عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120- It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path, which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا
عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَلِكَ بِأَنَّهُمْ
لَا يُصِيبُهُمْ ظَمَأٌ

“It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst...” (Surah Taubah 9:120)

‘Zamaa’ implies thirst.

‘Wa laa nasaba’ implies hardship.

وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ

“...or hunger in Allah's way...” (Surah Taubah 9:120)

وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ

“...nor do they tread a path, which enrages the unbelievers...” (Surah Taubah 9:120)

That is they don't enter the towns of the infidels.

وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيًّا

“...nor do they attain from the enemy what they attain...” (Surah Taubah 9:120)

That is they shall not be killed at the hands of the infidels and they do not become prisoners.

إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

الْمُحْسِنِينَ ﴿١٢٠﴾

“...but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;” (Surah Taubah 9:120)

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ

لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

121- Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ

لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

“Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.” (Surah Taubah 9:121)

He says: Every act they perform is from the Almighty Allah; and the Almighty Allah has accorded permission to them to perform that act.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ
طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

122- And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ

“And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them...”
(Surah Taubah 9:122)

That is when the news of the passing away of the Imam reaches other towns, it is obligatory that from every town and city, a group of people should go out to recognize the living Imam, and it is not necessary that all the people leave the town; and the Almighty Allah has also not made it obligatory for all the people to go out for recognizing the Imam. Only a group should go out and after recognizing the Imam, inform the people of the town who is the Imam is. Perhaps they might reach certainty.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا
فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

123- *O you who believe, fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those, who guard (against evil).*

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا
فِيكُمْ غِلْظَةً

“O you who believe, fight those of the unbelievers who are near to you and let them find in you hardness...” (Surah Taubah 9:123)

He says: The Almighty Allah has made it obligatory on the Muslims to fight the disbelievers that reside near them and to be harsh upon them, so that they are overawed by and afraid of the Muslims.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيمَانًا ۚ
فَأَمَّا الَّذِينَ آمَنُوا فَرَّادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَّادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿١٢٥﴾

124- *And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those, who believe, it strengthens them in faith and they rejoice.*

125- *And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.*

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
 إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ
 ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى
 رِجْسِهِمْ

“And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those, who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness...” (Surah Taubah 9:125)

That is a doubt is added to their doubts; and this verse is a refutation to those, who imagine that ranks of faith are neither reduced nor added. Similar verse is present in Surah Anfal:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
 عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

“Those only are believers, whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.” (Surah Anfal 8:2)

...is like the increase that the Almighty Allah has mentioned about faith.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
 وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ
ثُمَّ انْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

126- Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.

127- And whenever a chapter is revealed, they cast glances at one another: Does anyone see you? Then they turn away: Allah has turned away their hearts, because they are a people who do not understand.

128- Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.

129- But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ

“Do they not see that they are tried once or twice in every year...” (Surah Taubah 9:126)

That is they would fall sick.

ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

“...yet they do not turn (to Allah) nor do they mind.”
(Surah Taubah 9:126)

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

“And whenever a chapter is revealed, they cast glances at one another...” (Surah Taubah 9:127)

That is the hypocrites would look at each other. Then they would become dispersed; and the Almighty Allah would turn their heart from truth to falsehood. Then Allah, the Mighty and Sublime addressed the people and argued regarding His Messenger:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

“Certainly an Apostle has come to you from among yourselves...” (Surah Taubah 9:128)

That is a prophet like you in creation, who has arrived for your guidance.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

“...grievous to him is your falling into distress...” (Surah Taubah 9:128)

That is you have falsified and denied him.

حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

“...excessively solicitous respecting you; to the believers (he is) compassionate, merciful.” (Surah Taubah 9:128)

Then He refers to the address to the Prophet and says:

فَإِنْ تَوَلَّوْا

“But if they turn back...” (Surah Taubah 9:129)

O Muhammad, tell those, whom you are calling:

فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

“...say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.” (Surah Taubah 9:129)¹

¹ *Tafsir Burhan*, Vol. 3, Pg. 528.

Exegesis of Surah Yunus

10- Surah Yunus was revealed in Mecca and it comprises of 110 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾
أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۖ قَالَ
الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ ﴿٢﴾

1- Alif Lam Ra. These are the verses of the wise Book.

2- What! Is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those, who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

*“Alif Lam Ra. These are the verses of the wise Book.”
(Surah Yunus 10:1)*

He says: ‘Alif Lam Ra’ is one of the letters of the great names of God, which is split in Quran; such that if the Prophet or Imam calls God with one of those, their supplication would be answered. Then he said:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ

“What, is it a wonder to the people that We revealed to a man from among themselves...” (Surah Yunus 10:2)

That is the Messenger of Allah (s).

أَنْ أُنْذِرَ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

“...saying: Warn the people and give good news to those, who believe that theirs is a footing of firmness with their Lord.” (Surah Yunus 10:2)

It is that he warns the people and give glad tidings to the believers that there is a good position for them near their Lord.

Ibrahim bin Umar Yamani narrates that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

“...that theirs is a footing of firmness with their Lord.” (Surah Yunus 10:2)

...that it implies the Messenger of Allah (s).¹

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾
إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

¹ Biharul Anwar, Vol. 9, Pg. 212; Tafsir Ayyashi, Vol. 2, Pg. 120; Al-Kafi, Vol. 8, Pg. 364.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا
عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۗ
يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾
إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

3- Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor, except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?

4- To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those, who believe and do good; and (as for) those, who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

5- He it is, Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who know.

6- Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ

بَعْدَ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾
 إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
 يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ
 وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
 يَكْفُرُونَ ﴿٤﴾ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا
 وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ
 ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي
 اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ
 لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

“Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind? To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those, who believe and do good; and (as for) those, who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved. He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who know. Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).” (Surah Yunus 10:3-6)

These are among the clear verses.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَأُوا بِهَا
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

7- Surely those, who do not hope in Our meeting and are pleased with this world's life and are content with it, and those, who are heedless of Our communications.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا

“Surely those, who do not hope in Our meeting...” (Surah Yunus 10:7)

That is they will not believe in it.

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَأُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا
غَافِلُونَ ﴿٧﴾

“...and are pleased with this world's life and are content with it, and those, who are heedless of Our communications:” (Surah Yunus 10:7)

He says: ‘Communications’ implies Amirul Momineen (a) and the Holy Imams (a) and its proof is the statement of Amirul Momineen (a) that: “There is no greater sign with Allah than I.”¹

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾
دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ
دَعَوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

¹ Manaqib Ibne Shahr Ashob, Vol. 3, Pg. 98; Biharul Anwar, Vol. 9, Pg. 140; Tafsir Burhan, Vol. 4, Pg. 10.

9- Surely (as for) those, who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

10- Their cry in it shall be: Glory to Thee, O Allah! And their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوَاهُمْ
فِيهَا

“Surely (as for) those, who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss. Their cry in it shall be...” (Surah Yunus 10:9-10)

That is their glorification in Paradise.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

“Their cry in it shall be: Glory to Thee, O Allah! And their greeting in it shall be: Peace...” (Surah Yunus 10:10)

He says: They wish/greet each other.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
أَجْلُهُمْ ۖ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ
﴿١١﴾

11- And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone, who hope not for Our meeting in their inordinacy, blindly wandering on.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ

“And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them...” (Surah Yunus 10:11)

He says: If the Almighty Allah deems evil for them, He also has deemed good for them, only after that their death would approach.¹

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

12- And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that, which they do is made fair-seeming to the extravagant.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ

“And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him...” (Surah Yunus 10:12)

‘He calls on Us, whether lying on his side’ implies an ailing person not capable of sitting.

¹ Tafsir Burhan, Vol. 4, Pg. 14.

‘Or sitting’ implies someone, who is unable to stand.

‘Or standing’ implies someone, who is healthy and fit.

‘But when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him...’ That is he abandons us and reverts to his previous acts; and he forgets, as if he has not called Us at all during hard times.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ
﴿١٣﴾

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
تَعْمَلُونَ ﴿١٤﴾

13- And certainly We did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

14- Then We made you successors in the land after them so that We may see how you act.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ

“And certainly We did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments...” (Surah Yunus 10:13)

That is the people of Aad and Thamud, and those, whom the Almighty Allah destroyed.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

“Then We made you successors in the land after them so that We may see how you act.” (Surah Yunus 10:14)

So that We may see your position. ‘See’ implies the position of seeing.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
 أَنْتَ بِنُقْرَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ
 تِلْقَاءِ نَفْسِي ۚ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ
 عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
 قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ
 فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

15- And when Our clear communications are recited to them, those, who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught, but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.

16- Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
 أَنْتَ بَقْرَانٌ غَيْرٌ هَذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ
 تِلْقَاءِ نَفْسِي ۚ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

“And when Our clear communications are recited to them, those, who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me...” (Surah Yunus 10:15)

It is narrated that the Quraish said to the Messenger of Allah (s): O Messenger of Allah (s), bring us another Quran as you have learnt this Quran from the Jews and Christians. In reply to them this instruction was received that he should tell them:

لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ
 فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

“If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?” (Surah Yunus 10:16)

If God did not want to send this Quran, I would not have recited it for you, and I did not know about it more than you. Since before revelation of Quran, I lived among you for forty years and throughout that period, did not mention a single word of Quran till Quran was revealed on me.

أَوْ بَدِّلْهُ

“...or change it...” (Surah Yunus 10:15)

Abul Safatij narrates that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ

“Bring a Quran other than this or change it.” (Surah Yunus 10:15)

...that is Amirul Momineen Ali Ibne Abi Talib (a).

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

“Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me...” (Surah Yunus 10:15)

That is Caliphate of Ali Ibne Abi Talib Amirul Momineen (a) is not from my side that I can change it.¹

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۖ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

18- And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

¹ Biharul Anwar, Vol. 9, Pg. 213, Vol. 36, Pg. 79; Tafsir Ayyashi, Vol. 2, Pg. 120; Tafsir Burhan, Vol. 4, Pg. 15.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ
هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

“And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah...” (Surah Yunus 10:18)

He says: The idolaters among the Quraish used to say: “We worship the idols only because the idols could take us to the proximity of Allah and intercede for them, for we are incapable of doing justice to the worship of Allah.” This verse refutes such a concept. The Prophet (s) is asked to say:

أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ

“Do you (presume to) inform Allah of what He knows not...” (Surah Yunus 10:18)

That is you have deemed them to be your intercessors, whereas the Almighty Allah has no partner, who should be worshipped.¹

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

19- And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning, which they disagree.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

“And people are naught but a single nation, so they disagree...” (Surah Yunus 10:19)

¹ Biharul Anwar, Vol. 9, Pg. 213.

That is the people followed a single religion and after that they became disunited.

﴿١٩﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ

“...and had not a word already gone forth from your Lord, the matter would have certainly been decided between them...” (Surah Yunus 10:19)

That is it is in the knowledge of God that people would become disunited in their religion and beliefs; and the Almighty Allah sent prophets among them and after the prophets, sent the Imams; such that if the Almighty Allah had not sent the prophets and Imams, people would have been destroyed due to their controversies.¹

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ
زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا
أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبِ بِالْأَمْسِ ۚ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٥﴾

24- The likeness of this world's life is only as water, which We send down from the cloud, then the herbage of the earth, of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed— produce, as

¹ Tafsir Burhan, Vol. 4, Pg. 16.

though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

25- And Allah invites to the abode of peace and guides whom He pleases into the right path.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ
الْأَرْضُ زُخْرُفَهَا وَازَيَّنَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ

“The likeness of this world’s life is only as water, which We send down from the cloud, then the herbage of the earth, of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed - produce, as though it had not been in existence yesterday...” (Surah Yunus 10:24)

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ
الْأَرْضُ زُخْرُفَهَا وَازَيَّنَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ

“The likeness of this world’s life is only as water, which We send down from the cloud, then the herbage of the earth, of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our

command comes to it, by night or by day, so We render it as reaped seed - produce, as though it had not been in existence yesterday...” (Surah Yunus 10:24)

Fuzail bin Yasir says that he asked Imam Ja’far Sadiq (a); May I be sacrificed on you, I have been informed that there is a standard for the progeny of Ja’far and there are two standards for the progeny of Abbas as well; is this report correct?

Imam (a) replied: Regarding the progeny of Ja’far this report is not having any implication; and they will not go towards any path, but there is a long rule for the progeny of Abbas and there is no prosperity and happiness for the people during the rulership of Bani Abbas and their kingdom is a source of poverty and hardship for people. They would show as near what is far off and make out far what is near. There is no crime that they would not commit, except what is beyond their power. The implication of the Almighty Allah from the statement:

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

“...until when the earth puts on its golden raiment...”
(Surah Yunus 10:24)

...is this only.

I asked: May I be sacrificed on you, when would all this happen?

He replied: No time is specified for it, although it would definitely come to pass. You should say Allah and the Prophet has said the truth. And if you don’t understand our statement even then you should refute it and you should say Allah and Prophet say the truth so that you get two rewards. But if you see the severity of need and helplessness of people and that they have falsified each other and in times of need they do not show a

good conduct and issue statements that they should not, they should await the reappearance and final salvation.¹

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٢٥﴾

“And Allah invites to the abode of peace and guides whom He pleases into the right path.” (Surah Yunus 10:25)

‘Abode of peace’ implies Paradise.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

26- For those, who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those, who do good is good (reward) and more (than this)...” (Surah Yunus 10:26)

He says: It implies looking at the effulgence of the face of God.

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

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those, who do good is good (reward) and more (than this)...” (Surah Yunus 10:26)

¹ Biharul Anwar, Vol. 4 Pg. 99, Vol. 52, Pg. 184; Tafsir Burhan, Vol. 4, Pg. 16.

...good (reward) implies Paradise. And ‘more’ implies the world. That is the Almighty Allah will not make them account for in hereafter about what He bestows to them in the world. The reward of the world and the hereafter will be gathered for them. They would be rewarded for their good deeds in the world. And the Almighty Allah says:

وَلَا يَرَهُقُ وُجُوهُهُمْ قَتَرٌ وَلَا ذَلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

“...and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.” (Surah Yunus 10:26)¹

Ali bin Ibrahim says in the exegesis of the verse:

وَلَا يَرَهُقُ وُجُوهُهُمْ قَتَرٌ وَلَا ذَلَّةٌ

“...and blackness or ignominy shall not cover their faces...” (Surah Yunus 10:26)

‘Blackness’ implies poverty and hunger; and ‘ignominy’ implies fear.²

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرَهُمُ ذَلَّةٌ ۚ مَا هُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

27- And (as for) those, who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them— they shall have none to protect them from Allah— as if their faces had been covered

¹ Biharul Anwar, Vol. 7 Pg. 260; Vol. 67, Pg. 66.

² Tafsir Burhan, Vol. 4, Pg. 21.

with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

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

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ

“And (as for) those, who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them - they shall have none to protect them from Allah...” (Surah Yunus 10:27)

The words refer to those, who introduce innovations, create doubts in religion and succumb to their carnal desires. Their faces will turn black as the darkest night when they will appear before the Lord. Theirs will be a shameful lot.¹

The Almighty Allah says:

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا

“...as if their faces had been covered with slices of the dense darkness of night...” (Surah Yunus 10:27)

On Judgment Day, the Almighty Allah would make their faces black and He would degrade and humiliate them, so that they remain in the fire of Hell forever.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٨﴾

¹ Wasailush Shia, Vol. 27, Pg. 172; Biharul Anwar, Vol. 2, Pg. 298.

28- And on the day when We will gather them all together, then We will say to those, who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

Ali Ibne Ibrahim says in the exegesis of the verse:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَائُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ

“And on the day when We will gather them all together, then We will say to those, who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them...” (Surah Yunus 10:28)

The Almighty Allah has deemed the fire of Hell to be a line of separation between the believers and disbelievers.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ
الْحَقُّ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

30- There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

“There shall every soul become acquainted with what it sent before...” (Surah Yunus 10:30)

That is he would follow the deeds he sent before.

وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

﴿٣٠﴾

“...and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.” (Surah Yunus 10:30)

That is what they have wrongly taken as deity would be rendered invalid for them.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى
تُصْرَفُونَ ﴿٣٢﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ
﴿٣٣﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي
لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا
أَنْ يُهْدَى ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
﴿٣٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

31- Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

32- This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?

33- Thus does the word of your Lord prove true against those, who transgress that they do not believe.

34- Say: Is there anyone among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?

35- Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

36- And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

37- And this Quran is not such as could be forged by those besides Allah, but it is a verification of that, which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

38- Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ قُلْ أَفَلَا تَتَّقُونَ
﴿٣١﴾ فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا
الضَّلَالُ ۖ فَأَنَّى تُصْرِفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ
شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ۖ فَأَنَّى تُؤْفِكُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ
يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۖ أَفَمَنْ يَهْدِي
إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا
لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ
﴿٣٦﴾ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

“Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)? This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?” Thus does the word of your Lord prove true against those, who transgress that they do not believe. Say: Is there anyone among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away? Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do. And this Quran is not such as could be forged by those besides Allah, but it is a verification of that, which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds. Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.” (Surah Yunus 10:31-38)

The above are from the clear verses.

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

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ
يُهْدَى ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

*“Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”
(Surah Yunus 10:35)*

“The one, who guides to the truth, is Muhammad (s) and after him, it is the progeny of Muhammad (s).”

‘Or he who himself does not go aright unless he is guided’ implies those, who are in need of guidance are the Quraish and others who opposed and refused to adhere to the Ahle Bayt of the Prophet (s).¹

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۖ كَذَلِكَ كَذَّبَ

الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ

بِالْمُفْسِدِينَ ﴿٤٠﴾

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۚ أَنْتُمْ بَرِيئُونَ مِمَّا

أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تَسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا

يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا

يُبْصِرُونَ ﴿٤٣﴾

¹ Biharul Anwar, Vol., 9 Pg. 213; Vol. 24, Pg. 145; Tafsir Burhan, Vol. 4, Pg. 27.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ



وَيَوْمَ يُخْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ



39- *Nay, they reject that, of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.*

40- *And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.*

41- *And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.*

42- *And there are those of them who hear you, but can you make the deaf to hear though they will not understand?*

43- *And there are those of them who look at you, but can you show the way to the blind though they will not see?*

44- *Surely Allah does not do any injustice to men, but men are unjust to themselves.*

45- *And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.*

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

“Nay, they reject that, of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them...” (Surah Yunus 10:39)

That is the interpretation of that knowledge is not given to them.

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

“...even thus did those before them reject (the truth)...” (Surah Yunus 10:39)

He says: This is revealed about Rajat. And they rejected it and said that it would not occur. Then he said:

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ ﴿٤٠﴾

“And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.” (Surah Yunus 10:40)

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

وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ

“...and of them is he who does not believe in it...” (Surah Yunus 10:40)

...imply the enemies of Muhammad and Aale Muhammad (a).

وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

“...and your Lord best knows the mischief-makers.” (Surah Yunus 10:40)

‘Mischief’ implies disobedience of God and the Messenger of Allah (s).¹

Ali Ibne Ibrahim says in the exegesis of the verses:

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنْتُمْ بَرِيئُونَ مِمَّا
أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُونَ
إِلَيْكَ ۖ أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾
وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا
يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَخْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا
سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۖ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

“And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do. And there are those of them who hear you, but can you make the deaf to hear though they will not understand? And there are those of them who look at you, but can you show the way to the blind though they will not see? Surely Allah does not do any injustice to men, but men are unjust to themselves. And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.” (Surah Yunus 10:41-45)

...that these are from the clear verses.

¹ Biharul Anwar, Vol. 27, Pg. 222; Tafsir Burhan, Vol. 4, Pg. 27.

وَأَمَّا نُزِيتُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

46- And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.

‘And if We show you’ O Muhammad, ‘something of what We threaten them with’ that is Rajat and reappearance of Hazrat Qaim (a.t.f.s.).

‘Or cause you to die’ before that ‘yet to Us is their return, and Allah is the bearer of witness to what they do’ implies that Almighty Allah is the witness of what they did.¹

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ ﴿٥٠﴾

50- Say: Tell me if His punishment overtakes you by night or by day! What then is there of it that the guilty would hasten on?

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

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا

“Say: Tell me if His punishment overtakes you by night...” (Surah Yunus 10:50)

أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

“...or by day! What then is there of it that the guilty would hasten on?” (Surah Yunus 10:50)

¹ Tafsir Burhan, Vol. 4, Pg. 29.

This is the chastisement that would befall the sinners from among the Muslims, who were deniers of chastisement falling on them.¹

أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۚ آلَآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

﴿٥١﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ

تَكْسِبُونَ ﴿٥٢﴾

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ

بِمُعْجِزِينَ ﴿٥٣﴾

51- And when it comes to pass, will you believe in it? What! Now (you believe), and already you wished to have it hastened on.

52- Then it shall be said to those, who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

53- And they ask you: Is that true? Say: Aye! By my Lord! It is most surely the truth, and you will not escape.

Ali Ibne Ibrahim says in the exegesis of the verse:

أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ

“And when it comes to pass, will you believe in it?”
(Surah Yunus 10:51)

That is you believed in Rajat. So they would be told:

آلَآنَ

“What! Now (you believe)...” (Surah Yunus 10:51)

¹ Biharul Anwar, Vol. 52, Pg. 185.

That is you had faith in Amirul Momineen (a).

وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا

“...and already you wished to have it hastened on. Then it shall be said to those, who were unjust...” (Surah Yunus 10:51-52)

That is they usurped the rights of Aale Muhammad (a).

ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ

﴿٥٢﴾

“Taste abiding chastisement; you are not required except for what you earned.” (Surah Yunus 10:52)

وَيَسْتَنْبِئُونَكَ

“And they ask you...” (Surah Yunus 10:53)

...O Muhammad, people of Mecca would ask you about Ali, whether he is truly the Imam. Tell them: Yes, by God, he is the Imam.¹

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرُوا

النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُم بِالْقِسْطِ ۖ وَهُمْ لَا

يُظْلَمُونَ ﴿٥٤﴾

54- And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the

¹ In *Al-Kafi* Imam al Sadiq (s) is reported as saying: “People asked the Prophet (s) whether what he said about Imam Ali (s) is true. Allah asked the Prophet (s) to reply that by Allah what I said is true and that they have no power to subdue Allah’s Might.”

matter shall be decided between them with justice and they shall not be dealt with unjustly.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ

“And if every soul that has done injustice...” (Surah Yunus 10:54)

That is they committed injustice in the rights of Aale Muhammad (a).

فِي الْأَرْضِ لَا فُتِدَتْ بِهِ

“...had all that is in the earth, it would offer it for ransom...” (Surah Yunus 10:54)

That is during the Rajat.

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

“...and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.” (Surah Yunus 10:54)

It is narrated that Imam Ja'far Sadiq (a) was asked about the exegesis of the verse:

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ

“...and they will manifest regret when they see the chastisement...” (Surah Yunus 10:54)

...he said: it implies that they would not be pleased at the misfortune of others.¹

¹ Biharul Anwar, Vol. 7, Pg. 188, Vol. 8, Pg. 294; Tafsir Ayyashi, Vol. 2, Pg. 123; Tafsir Burhan, Vol. 4, Pg. 31.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾
 هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾
 يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
 الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾
 قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ
 ﴿٥٨﴾

55- Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

56- He gives life and causes death, and to Him you shall be brought back.

57- O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

58- Say: In the grace of Allah and in His mercy— in that they should rejoice; it is better than that, which they gather.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ
 تُرْجَعُونَ ﴿٥٦﴾

“Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know. He gives life and causes death, and to Him you shall be brought back.” (Surah Yunus 10:55-56)

These are from the clear verses of the holy Quran.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾

“O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.” (Surah Yunus 10:57)

‘There has come to you indeed an admonition’ implies the Messenger of Allah (s) and the holy Quran. Then he said: O Muhammad, tell them:

بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ
﴿٥٨﴾

“In the grace of Allah and in His mercy - in that they should rejoice; it is better than that, which they gather.” (Surah Yunus 10:58)

That ‘grace’ implies the Messenger of Allah (s) and ‘mercy’ implies Amirul Momineen Ali (a); and ‘in that they should rejoice’ implies that our Shia would be pleased as that is better than gold and silver, which is given to our enemies.¹

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا
قُلْ اللَّهُ أَدِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

59- Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

¹ Tafsir Burhan, Vol. 4, Pg. 31.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ أَلِلَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

“Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?” (Surah Yunus 10:59)

What the People of the Book had made lawful and unlawful upon themselves, regarding that the Almighty Allah says:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِدُكُورِنَا وَمُحَرَّمٌ عَلَى
أَزْوَاجِنَا

“And they say: What is in the wombs of these cattle is especially for our males, and forbidden to our wives...” (Surah Anaam 6:139)

...and said that what is in the wombs of these cattle is lawful for our men and unlawful for our women. And :

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا

“And they set apart a portion for Allah out of what He has created of tilth and cattle...” (Surah Anaam 6:136)

And they fixed a share for God and for their idols, but what was deemed to be the share of the idols never reached God. In this way they did not observe justice.

So the Almighty Allah has objected to them and said:

O Muhammad, tell them:

أَلِلَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

“Has Allah commanded you, or do you forge a lie against Allah?” (Surah Yunus 10:59)¹

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ
مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

61- And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ

“And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran...” (Surah Yunus 10:61)

It is addressed to the Messenger of Allah (s).

وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

“...nor do you do any work but We are witnesses over you...” (Surah Yunus 10:61)

He says: When the Messenger of Allah (s) recited these verses, he cried severely.

وَمَا تَكُونُ فِي شَأْنٍ

¹ Tafsir Burhan, Vol. 4, Pg. 34.

“And you are not (engaged) in any affair...” (Surah Yunus 10:61)

That is in the acts that We perform.

وَمَا يَعْزُبُ عَنْ رَبِّكَ

**“...and there does not lie concealed from your Lord...”
(Surah Yunus 10:61)**

That is it is not concealed from Him.

مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

**“...the weight of an atom in the earth or in the heaven,
nor anything less than that nor greater, but it is in a clear
book.” (Surah Yunus 10:61)¹**

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾
هُمْ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ
اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

63- Those, who believe and guarded (against evil):

64- They shall have good news in this world's life and in
the hereafter; there is no changing the words of Allah;
that is the mighty achievement.

الَّذِينَ آمَنُوا

“Those, who believe...” (Surah Yunus 10:63)

That is those, who testified.

¹ Tafsir Burhan, Vol. 4, Pg. 34.

وَكَاثِرًا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

“...and guarded (against evil): They shall have good news in this world’s life and in the hereafter; there is no changing the words of Allah...” (Surah Yunus 10:63-64)

He says: ‘Good news in this world’s life’ implies good faces that a believer sees in dream and at the time of death. It is the statement of Allah that He says:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ
ادْخُلُوا الْجَنَّةَ

“Those, whom the angels cause to die in a good state, saying: Peace be on you: enter the garden...” (Surah Nahl 16:32)

...for the good deeds that you performed.

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

“...there is no changing the words of Allah...” (Surah Yunus 10:64)

That is He would not change the Imamate and the proof that the implication of ‘words’ is Imamate is the following verse:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

“And he made it a word to continue in his posterity...” (Surah Zukhruf 43:28)

In this verse also ‘word’ implies Imamate.¹

¹ Tafsir Burhan, Vol. 4, Pg. 40.

وَلَا يَجْزِيكَ قَوْلُهُمْ ۖ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۖ هُوَ السَّمِيعُ الْعَلِيمُ

﴿٦٥﴾

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۖ وَمَا يَتَّبِعُ الَّذِينَ
يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا

يَخْرُصُونَ ﴿٦٦﴾

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۖ إِنَّ فِي

ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۖ وَلَدًا ۖ سُبْحَانَهُ ۖ هُوَ الْعَزِيزُ ۖ لَهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۖ

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا

كَانُوا يَكْفُرُونَ ﴿٧٠﴾

65- And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.

66- Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

67- He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

68- They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

69- Say: Those, who forge a lie against Allah, shall not be successful.

70- (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.

وَلَا يَخْرُجُكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٥﴾ أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنْ
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي
جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنْ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ
سُبْحَانَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۚ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنْ الَّذِينَ يُفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

“And let not their speech grieve you; surely might is wholly Allah’s; He is the Hearing, the Knowing. Now, surely,

whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie. He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear. They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know? Say: Those, who forge a lie against Allah shall not be successful. (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.”
(Surah Yunus 10:65-70)

These are from the clear verses.

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ
مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ
وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا
تُنْظِرُون ﴿٧١﴾

71- And recite to them the story of Nuh when he said to his people: O my people, if my stay and my reminding (you) by the communications of Allah is hard on you—yet on Allah do I rely— then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

وَاتْلُ عَلَيْهِمْ

“And recite to them...” (Surah Yunus 10:71)

...is an address to the Holy Prophet (s).

نَبَأُ نُوحٍ

“...the story of Nuh...” (Surah Yunus 10:71)

...that is the report of Prophet Nuh (a).

إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنَّ كَيْدَ بَنِي آدَمَ عَلَيكُمْ مَقَامِي وَتَذَكِيرِي
بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ

“...when he said to his people: O my people, if my stay and my reminding (you) by the communications of Allah is hard on you - yet on Allah do I rely - then resolve upon your affair and (gather) your associates...” (Surah Yunus 10:71)

...that is those, who worship.

ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً

“...then let not your affair remain dubious to you...” (Surah Yunus 10:71)

That is do not be aggrieved.

ثُمَّ اقْضُوا إِلَيَّ

“...then have it executed against me...” (Surah Yunus 10:71)

This is: Summon me.

وَلَا تُنْظِرُونِ ﴿٧١﴾

“...and give me no respite:” (Surah Yunus 10:71)

وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ

مُسْلِمِينَ ﴿٨٤﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ



84- And Musa said: O my people, if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

85- So they said: On Allah we rely: O our Lord, make us not subject to the persecution of the unjust people:

Firon is drowned

Abul Jarud narrates that Imam Muhammad Baqir (a) said in the exegesis to the verse:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً

لِلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

“And Musa said: O my people, if you believe in Allah, then rely on Him (alone) if you submit (to Allah). So they said: On Allah we rely: O our Lord, make us not subject to the persecution of the unjust people:” (Surah Yunus 10:84-85)

He said: When the People of Firon enslaved the people of Musa (a), they said: If Bani Israel as they say had a lofty rank and position with the Almighty Allah, the Almighty would not have given us domination over them.

Musa said to his people: O Bani Israel, if you have believed in the Almighty Allah, you rely upon Him, if you are from those, who have submitted.

Bani Israel said: We have placed our reliance on the Almighty Allah. May God not make us an instance of trail for

the oppressors and may He give us relief from these unjust people.¹

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا
بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۖ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

87- And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

It is narrated from Imam Musa Kazim (a) that he said: When Bani Israel feared the oppressors from the people of Firon, the Almighty Allah revealed to Musa and Harun: Build houses of worship in Egypt for your people, so that they may pray in their houses.²

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۖ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾
قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا
يَعْلَمُونَ ﴿٨٩﴾

88- And Musa said: Our Lord, surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord, destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

¹ Tafsir Burhan, Vol. 4, Pg. 42.

² Mustadrakul Wasail, Vol. 3, Pg. 440; Biharul Anwar, Vol. 13, Pg. 116, Vol. 80, Pg. 347; Tafsir Burhan, Vol. 4, Pg. 43.

89- He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those, who do not know.

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً

“And Musa said: Our Lord, surely Thou hast given to Firon and his chiefs finery...” (Surah Yunus 10:88)

That is kingdom and rulership.

وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ

“...and riches in this world’s life, to this end, our Lord, that they lead (people) astray from Thy way...” (Surah Yunus 10:88)

That is their wealth and gifts enchant them so that they worship them and do not worship You.

رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ

“...Our Lord, destroy their riches...” (Surah Yunus 10:88)

That is: annihilate them.

وَأَشَدُّ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ



“...and harden their hearts so that they believe not until they see the painful punishment.” (Surah Yunus 10:88)

قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا

يَعْلَمُونَ ﴿٨٩﴾

“The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those, who do not know.” (Surah Yunus 10:89)

That is: Do not follow the path of Firon and his people.¹

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي
آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾
الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

90- And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those, who submit.

91- What! Now! And indeed you disobeyed before and you were of the mischief-makers.

Bani Israel cross the river

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

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا
الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

“And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those, who submit.” (Surah Yunus 10:90)

¹ Tafsir Burhan, Vol. 4, Pg. 46.

Bani Israel said to Musa (a): O Musa, ask God to save us from this calamity.

The Almighty Allah revealed: O Musa, take them out of Egypt at night.

Musa (a) said: O Lord, there is river before them.

The Almighty Allah said: I would command the river to obey you, so that it splits for you.

Musa (a) took Bani Israel out of Egypt at night and moved towards the river. Firon also, when he was informed about the departure of Bani Israel, pursued them. When Musa reached the river bank, he said to the river: Split for us.

The river said: I will not do what you are saying.

Bani Israel said to Musa: You will drown all of us. If you leave us, we would remain in the slavery of the people of Firon and not go out of Egypt and we would not die now.

Musa (a) said: This would not happen. Indeed, my Lord is with me and He would guide us soon.

What the people of Musa said was hard on His Eminence. They said: O Musa, you told us that the river would split for you and you thought that the river would split for us, and we would go out of it, whereas Firon and his forces would reach us now and they have come near us.

Musa (a) prayed and revelation descended: Cast your staff on the river. He did that. The river split; Musa and his people entered the river. People of Firon reached them from behind. When their eyes fell on the river, they said to Firon: Are you not astonished at what you see?

Firon said: I will split the river for you. So they entered it and went after Bani Israel.

When Firon entered the river with his men, the Almighty Allah commanded the river to surround them and all of them drowned.

When Firon realized that he was drowning, he said:

قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ
الْمُسْلِمِينَ ﴿٩٠﴾

“...he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those, who submit.”
(Surah Yunus 10:90)

The Almighty Allah said: Now you have accepted faith and before that you were disobedient and created mischief on the face of the earth. So, today I would save your body from the river and throw it on the shore.

Imam (a) said: All the people of Firon entered the river and none of them was ever seen again, except that their bodies were thrown from the river towards Hell. However as for Firon, the Almighty Allah threw his body on the shore so that they might see and recognize him so that it is a sign for the later generations and no one doubts his death as they regarded him as their God. The Almighty Allah showed them his filthy body on the shore so that it might serve as a lesson for the later generations. The Almighty Allah says: “...and most surely the majority of the people are heedless to Our communications.”¹

Imam Ja'far Sadiq (a) said: Jibraeel appeared sad when he revealed verses about the drowning of Firon, but when the following verse was revealed, Jibraeel was exuberant:

آلَآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

“What! Now! And indeed you disobeyed before and you were of the mischief-makers.” (Surah Yunus 10:91)

Now you have embraced faith, whereas before this you were disobedient and transgressing?

¹ Biharul Anwar, Vol. 13, Pg. 116; Tafsir Burhan, Vol. 4, Pg. 49.

Jibraeel was smiling and pleased at the time of revelation of this verse. When the Prophet (s) asked about this, Jibraeel said:

O Muhammad, when the drowning Firon said that he believed, I was so angry that I took a fistful of clay and slammed it into his mouth. This I did of my own accord. Later, I was scared that I would surely be punished if Allah chose to pardon Firon, but when this verse was revealed, I was relieved of my fear, because Allah approved my word and deed.¹

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾
وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَآئِيلَ مَبَـٰؤًّا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

92- *But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.*

93- *And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that, in which they disagreed.*

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ

**“But We will this day deliver you with your body...”
(Surah Yunus 10:92)**

¹ Biharul Anwar, Vol. 13, Pg. 117; Tafsir Burhan, Vol. 4, Pg. 49; Qisasul Anbiya, Jazaeri, Pg. 239.

Imam Sadiq (a) said that the Bani Israel did not believe when Musa informed them that Firon had drowned. It was then that the body of the Firon was thrown on the river bank so that Bani Israel may be reassured about his death.

Then He mentions the condition of Bani Israel after the drowning of Firon:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صَدَقٍ

“And certainly We lodged the children of Israel in a goodly abode....” (Surah Yunus 10:93)

That is: We sent them towards Egypt and drowned Firon in the river.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ
مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ
﴿٩٥﴾

94- But if you are in doubt as to what We have revealed to you, ask those, who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

95- And you should not be of those, who reject the communications of Allah, (for) then you should be one of the losers.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ
الْكِتَابَ مِنْ قَبْلِكَ

“But if you are in doubt as to what We have revealed to you, ask those, who read the Book before you...” (Surah Yunus 10:94)

Ibne Muskan reported that Imam Sadiq (a) said about this verse [10:94]: “On the Night of Ascension, when the Prophet went to the Empyrean (*Arsh*), Allah revealed about the lofty eminence of Imam Ali (a). On his return at Baitul Mamoor, the Prophet (s) met all the prophets and messengers of Allah and prayed with them. When the Prophet (s) contemplated on what was revealed to him, verses 94 and 95 of Surah 10 were revealed asking him to confirm from the prophets and messengers of Allah who had gathered there, about the eminence of Imam Ali (a) revealed in past scriptures.” This was in order to let mankind know that Imam Ali’s eminence is a fact known and acknowledged from ancient times. The Prophet never doubted nor did he deny anything that was revealed to him.

Imam Sadiq (s) said: “The Prophet (s) said that he never had any doubt about what was revealed to him.”¹

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

96- Surely those against whom the word of your Lord has proved true will not believe.

97- Though every sign should come to them, until they witness the painful chastisement.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ
جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

“Surely those against whom the word of your Lord has proved true will not believe. Though every sign should come to

¹ Biharul Anwar, Vol. 36, Pg. 94; Tafsir Burhan, Vol. 4, Pg. 53.

them, until they witness the painful chastisement.” (Surah Yunus 10:96-97)

That is those, who became deniers in Amirul Momineen Ali (a).

﴿٩٦﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ

“Surely those against whom the word of your Lord has proved true will not believe,” (Surah Yunus 10:96)

He says: Wilayat of Amirul Momineen (a) was presented to them as the Almighty Allah made faith incumbent on them through it and there is no faith without Wilayat, but they did not accept belief in Wilayat.¹

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسُّوْنَ لِمَا آمَنُوا

كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ

النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

98- And wherefore was there not a town, which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.

99- And if your Lord had pleased, surely all those, who are in the earth would have believed, all of them; will you then force men till they become believers?

¹ Tafsir Burhan, Vol. 4, Pg. 56.

Withdrawing chastisement from the people of Yunus (a)

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا
آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْحَزَنِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
إِلَىٰ حِينٍ ﴿٩٨﴾

“And wherefore was there not a town, which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world’s life and We gave them provision till a time.” (Surah Yunus 10:98)

It is narrated from Jamil that he said: Imam Ja’far Sadiq (a) told me: The Almighty Allah never withdrew chastisement from any nation, except the nation of Prophet Yunus (a). Prophet Yunus (a) invited his people to the religion of Islam and Allah, but they refused to accept the faith of Yunus. During this period two persons believed in His Eminence, one was named Robel and other, Malikha.

Robel belonged to a noble clan and was full of wisdom. Malikha was pious and was always engaged in prayers and supplications. Robel had a flock of sheep, which were his source of income. Malikha was a wood-cutter by profession. Robel was close to Yunus by reason of his wisdom and friendship. Tired of preaching to a heedless community and fearing persecution, Yunus prayed that Allah may send down chastisement on his community.

Allah said: “O Yunus, in your community there are pregnant women, children, feeble, old, sick and disabled people. My Mercy supersedes my Wrath. I cannot kill children for no fault of theirs, nor could I kill feeble, disabled, old and sick people. They are My creatures and they are sustained by Me. I

shall wait for them to repent, so that I may show My Mercy towards them. I made you My Messenger that you may guide and guard your community; bear their pranks with patience, adjure them with wisdom and treat them as a physician would by administering appropriate remedy and doses. Instead you were easily angered; you did not show any patience, you treated them with contempt and prayed that I send down chastisement. Look how patiently Noah bore taunting and heckling by his community; how he forgave them easily on the least pretext. In the end, I was angered by the recalcitrant sinners, who persecuted Nuh and sent down the great deluge when he prayed to me.”

Yunus said: “My Lord, I am unable to bear their persecution. They are about to slaughter me.” Allah replied: “I accept your prayer. Chastisement will descend on your community in the middle of the month of Shawwal after sunrise on a Wednesday. Go inform your community and warn them of the impending disaster.”

Yunus was happy that his prayer was granted. He consulted his friend, Malikha who said: “Don’t tell anyone. They are renegades, who do not deserve any warning. Let the catastrophe strike them suddenly.”

Yunus consulted his trusted friend Robel, who said: “Don’t make haste. Request the Lord to withhold the chastisement. Our community or at least some of them may realize the truth and seek divine forgiveness. Or, upon seeing the approaching chastisement, they might regret and repent. The Lord in His Munificence may pardon them too. If that happens, you will become a liar. Instead of going to inform the people, approach the Lord to delay the punishment and give a chance to our community.”

Malikha said: “Allah has already informed His Messenger about the coming of catastrophe. Do you dare to disbelieve Allah and His Messenger? All your good deeds are gone to waste.”

Robel replied: “When the chastisement descends, it would wipe out your community, their cities and habitations. To whom would you preach then?”

Yunus refused Robel’s advice and went with Malikha to inform his community about the impending disaster.

When the month of Shawwal arrived, Robel climbed up a hill and in a loud voice warned everyone that the chastisement will descend in the middle of the month in the morning of a Wednesday. Many people joined Robel, fearing the chastisement. When they sought his advice, Robel said: “On the night preceding Wednesday leave the city and climb up this rock. Let the women, their children, old and sick men climb up the mountain. Others stay with me. When you see the chastisement descending, believe in Allah, weep and plead with Allah to forgive you and save you from destruction.”

On the fixed time and date, red clouds covered the sky and a severe tempest blew away their dwellings. All the people wailed and sought Allah’s forgiveness and mercy. Allah forgave them and the storm abated. Yunus had already left the community and gone away. The entire episode is narrated in the last two verses.

When Yunus angrily left his community [21:87] he reached the sea shore and found a ship about to depart. Yunus boarded the ship. When the ship was at mid-sea, a huge whale appeared before the ship. Yunus, who was sitting there, was terrified. He went to the rear, but the whale also went to the rear and opened its mouth. Passengers in the ship said: “There must be a sinful soul amongst us. They cast lots and Yunus was picked up as the delinquent [37 Saffat 141]. He was thrown out of the ship and the whale gulped him.

Regret of Qarun on the Family of Imran

It is narrated that a Jew once asked Imam Ali (a) about a prison, which carried its prisoner all over the world. Imam Ali

(a) replied that it was the whale, which gulped “Yunus and carried him in its belly all over the earth from Egypt to Tabristan, then Dajla. It entered the underground sea and reached the place where Qarun was imprisoned, guarded by an angel. Inside the whale, Yunus was repenting and begging for Allah’s Mercy and Grace. Qarun heard the voice of Yunus and requested the guardian angel to permit him to speak with him. Allah granted his wish. Qarun asked about Musa, Harun and their sister Kulthum. Yunus replied that they had all died and none was left from the progeny of Imran. Qarun expressed his sorrow when he heard this. Allah was pleased to see Qarun feel sad over the end of the family of Imran and He ordered the angel to suspend chastisement on Qarun till the end of the world. When Yunus saw this Grace of Allah, he said: ‘O Allah. I have wronged my soul. Forgive me my sin.’ Allah accepted his repentance and the whale cast him aside on the sea shore. Yunus lay under the shade of a tree. In the afternoon, the sun burnt his skin and he felt the discomfort. Allah said: ‘O Yunus, you desired a million people to be punished, while you are unable to stand the sun’s heat for a while.’ Yunus regretted and prayed for forgiveness. Allah forgave him and Yunus became healthy. He then went back to his people, who became believers in Oneness of Allah and Messengership of Yunus. The Almighty Allah says:

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا
آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ

إِلَىٰ حِينٍ ﴿٩٨﴾

“And wherefore was there not a town, which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world’s life and We gave them provision till a time.” (Surah Yunus 10:98)

It is narrated that Prophet Yunus (a) was inside the whale for seven hours.¹

At that time, the Almighty Allah tells the Holy Prophet (s):

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا ۚ أَفَأَنْتَ
تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

“And if your Lord had pleased, surely all those, who are in the earth would have believed, all of them; will you then force men till they become believers?” (Surah Yunus 10:99)²

Imam Muhammad Baqir (a) said: Yunus (a) was inside the whale for three days. In that darkness of the whale’s belly, darkness of the night and the darkness of the sea, he called the Almighty Allah as follows:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

“There is no god but Thou, glory be to Thee; surely I am of those, who make themselves to suffer loss.” (Surah Anbiya 21:87)

The Almighty Allah accepted his supplication and the whale expelled him out on the shore. Yunus was like a chick without feathers and skin. The Almighty Allah caused gourd creeper to grow over him, which shaded him. Yunus (a) recited divine glorification day and night. When he regained his strength and his conditions improved the Almighty Allah sent worms to devour the roots of that creeper and it dried up. This was hard upon Yunus (a) and he became extremely aggrieved. The Almighty Allah asked: O Yunus, why are you aggrieved?

He replied: O Lord, this was a creeper, which supplied me nourishment, You sent worms upon it and it dried up and withered.

¹ Qisasul Anbiya, Jazaeri, Pg. 431; Tafsir Burhan, Vol. 4, Pg. 57.

² Biharul Anwar, Vol. 14, Pg. 380; Tafsir Burhan, Vol. 4, Pg. 67.

The Almighty Allah said: O Yunus, are you aggrieved about a single creeper, which you neither sowed nor irrigated or cared for. It dried up when you do not need it anymore. Then why did you invoke curse on the people of Nainawa, who numbered more than a hundred thousand and you were not aggrieved. But the people of Nainawa have embraced faith and become pious. Go back to them.

Yunus felt ashamed to return to his community. He stood at the outskirts of the city and told a shepherd grazing his cattle, to inform the inhabitants of the city that Yunus had returned.

The shepherd said: “You are a liar. Yunus was drowned in the sea long time back.” Yunus said: “I am Yunus. If you don’t believe I call upon the sheep to be my witness.”

Miraculously the sheep spoke up in clear tones that he was indeed Yunus, the prophet. The shepherd was convinced and went to inform the people. When he informed the people that Yunus is alive and that he has returned to his community, they were about to beat him up. The shepherd called the sheep as his witness. When the sheep testified, people went out and brought Yunus back, testifying Allah’s oneness and messengership of Yunus. Yunus lived happily with his community for several decades.¹

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ
وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

101- Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.

Dawood bin Kathir Raqqi has narrated from Imam Ja’far Sadiq (a) regarding this verse:

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

¹ Biharul Anwar, Vol. 14, Pg. 384; Tafsir Burhan, Vol. 4, Pg. 59.

“...and signs and warners do not avail a people, who would not believe.” (Surah Yunus 10:101)

“‘Signs’ means we the Imams of the Ahle Bayt (a). ‘Nuzur’ means the prophets and messengers of Allah.”¹

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ
تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

104- Say: O people, if you are in doubt as to my religion, then (know that) I do not serve those, whom you serve besides Allah, but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

Ali Ibne Ibrahim says in the exegesis of the verse:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ
تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ

“O people, if you are in doubt as to my religion, then (know that) I do not serve those, whom you serve besides Allah, but I do serve Allah, Who will cause you to die...” (Surah Yunus 10:104)

This is from the clear verses of the holy Quran.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِنْ فَعَلْتَ
فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

106- And do not call besides Allah on that, which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

¹ Biharul Anwar, Vol. 23, Pg. 206; Tawilul Ayaatuz Zaahira, Pg. 228.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ
فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

“And do not call besides Allah on that, which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.” (Surah Yunus 10:106)

It is an address to the Prophet, but meant for the people.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنِ اهْتَدَىٰ
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا
عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُذَ اللَّهُ ۚ وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿١٠٩﴾

108- Say: O people, indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

109- And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنِ اهْتَدَىٰ
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا
أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

“Say: O people, indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he

goes astray only to the detriment of it, and I am not a custodian over you.” (Surah Yunus 10:108)

That is: I am not responsible for you; you must mind your own acts. I am only calling you to the Almighty Allah.

﴿ ١٠٩ ﴾ وَاتَّبِعْ

“And follow...” (Surah Yunus 10:109)

O Muhammad, follow...

مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۖ وَهُوَ خَيْرُ

الْحَاكِمِينَ ﴿ ١٠٩ ﴾

“...what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.” (Surah Yunus 10:109)¹

¹ *Tafsir Burhan*, Vol. 4, Pg. 71.

Exegesis of Surah Hud

11- Surah Hud was revealed in Mecca and it comprises of 122 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّ ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

﴿١﴾

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّنِي لَكُم مِّنْ نَّذِيرٍ وَبَشِيرٍ ﴿٢﴾

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ

مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ

عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

1- Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:

2- That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,

3- And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.

الرَّ ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

﴿١﴾

“Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:”
(Surah Hud 11:1)

That it is from the Almighty Allah.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ
 اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ
 مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

“That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news. And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace...” (Surah Hud 11:2-3)

These are from the clear verses of the holy Quran.

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

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ

“Alif Lam Ra (This is) a Book, whose verses are made decisive...” (Surah Hud 11:1)

That ‘Book’ implies the holy Quran.

مِنْ لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

“...from the Wise, All-aware:” (Surah Hud 11:1)

That is from the Wise and the All-aware.

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ

“And you that ask forgiveness of your Lord...” (Surah Hud 11:3)

That is if the believers seek forgiveness from their Lord and:

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

“...He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace...” (Surah Hud 11:3)

He is Ali Ibne Abi Talib (a).¹

وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

“...and if you turn back, then surely I fear for you the chastisement of a great day.” (Surah Hud 11:3)

He says: ‘Chastisement of a great day’ implies the smoke and the scream.

أَلَا إِنَّهُمْ يَشْنُونَ صُدُورَهُمْ لَيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

﴿٥﴾

5- Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.

أَلَا إِنَّهُمْ يَشْنُونَ صُدُورَهُمْ لَيَسْتَخْفُوا مِنْهُ

“Now surely they fold up their breasts that they may conceal (their enmity) from Him...” (Surah Hud 11:5)

He says: They conceal what is there in their hearts from the enmity to Ali (a).

The Messenger of Allah (s) said: Indeed, the sign of hypocrite is enmity to Ali (a).

¹ *Kanzud Daqaiq*, Vol. 4, Pg. 433; *Nurus Thaqalayn*, Vol. 2, Pg. 334; *Shawahidut Tanzeel*, Vol. 1, Pg. 355; *Tafsir Burhan*, Vol. 4, Pg. 74; *Biharul Anwar*, Vol. 9, Pg. 213.

Its evidence is that there were some people, who expressed to the Holy Prophet (s) love and devotion to Ali (a), and concealed their enmity towards him, and did not mention it. So the Almighty Allah said:

أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ

“...now surely, when they use their garments as a covering...” (Surah Hud 11:5)

When the Holy Prophet (s) spoke regarding the excellence of Ali (a) or recited a verse about his excellence to the people they wrapped their garments around themselves and arose from there and went away. The Almighty Allah says:

يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

“...He knows what they conceal and what they make public...” (Surah Hud 11:5)

When they arose:

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

“...surely He knows what is in the breasts.” (Surah Hud 11:5)

As He is aware about what is concealed in the hearts.¹

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا

وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

6- And there is no creature in the earth, but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

¹ Biharul Anwar, Vol. 9, Pg. 213; Tafsir Burhan, Vol. 4, Pg. 75.

“And there is no animal in the earth but on Allah is the sustenance of it...” (Surah Hud 11:6)

He says: It implies that the Almighty Allah has taken it upon Himself to provide sustenance.

وَيَعْلَمُ مُسْتَقَرَّهَا

“...and He knows its resting place...” (Surah Hud 11:6)

That is when night approaches.

وَمُسْتَوْدَعَهَا

“...and its depository...” (Surah Hud 11:6)

That is when it dies.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ لِيُنْذِرَكُمْ أَيْكُمْ أَحْسَنُ عَمَلًا ۖ وَلَئِنْ قُلْتُمْ
مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿٧﴾

7- And He it is, Who created the heavens and the earth in six periods— and His dominion (extends) on the water— that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those, who disbelieve would certainly say: This is nothing but clear magic.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ

“And He it is, Who created the heavens and the earth in six periods - and His dominion (extends) on the water...” (Surah Hud 11:7)

This was in the beginning of creation. Indeed, Allah, blessed and High created the atmosphere and then created the pen. Then He commanded it to run.

It asked: O God, with what should I run?

The Almighty Allah said: By that, with which I created the air, darkness, effulgence, water, throne and wind, that very same severe wind and fire. And other creations from these six were created from air. After that He imposed *Aqim* (severe wind and fire) on the water, then hit upon the water, so that waves came into being and froth and smoke was obtained from the waves. The froth froze by the command of God. The earth came into being. The waves also received the command to solidify. They also froze and mountains came into being, which are the pegs of the earth and source of its stability. After that it was commanded to the air and spirit to raise the throne on the heavens; and it was also commanded to the smoke to solidify. The heavens were made stable with it and it was commanded to the heavens and the earth to willingly or unwillingly present their selves to Him. In this sequence both of them came willingly to Him. Seven heavens and the earth were made in two days; that is the heavens and the angels and their related things were created on Thursday and the earth on Sunday. And the animals and human beings including the marine and terrestrial creatures were created on Monday. Those are the two days about which the Almighty Allah says: You have disbelieved that Almighty Allah created the earth in two days. And the trees and all vegetation were created on Tuesday and the Jinns on Saturday; and the birds on Wednesday; and His Eminence, Adam (a) in the sixth hour on Friday. In these six days the Almighty Allah created the heavens and the earth, and what is in them.¹

Ali Ibne Ibrahim says in the exegesis of the verse:

لِيَلُوْكُمْ اَيْكُمْ اَحْسَنُ عَمَلًا

¹ *Biharul Anwar*, Vol. 54, Pg. 70; *Tafsir Safi*, Vol. 4, Pg. 10.

“...that He might manifest to you, which of you is best in action...” (Surah Hud 11:7)

This verse is conjunction over the verse:

الر ٓ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ
﴿١﴾ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

“Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:...that He might manifest to you, which of you is best in action...” (Surah Hud 11:1-7)

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۚ
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٨﴾

8- And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that, which they scoffed at shall beset them.

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ

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

He says: That is if We give them respite in this world till the advent of Qaim (a) so that they benefit little from it and during the period of Qaim (a) We return them and chastise them.

لَيَقُولُنَّ مَا يَحْبِسُهُ

“...they will certainly say: What prevents it?” (Surah Hud 11:8)

That is they would say in jest that His Eminence, Qaim (a) would not reappear and he would not make an advent. So the Almighty Allah says:

أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٨﴾

“Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.” (Surah Hud 11:8)¹

Meaning of Ummah

Hisham bin Ammar has narrated from his father, who was a companion of Imam Ali (a) that His Eminence said in the exegesis of the verse:

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ

“And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it?” (Surah Hud 11:8)

He said: ‘Ummah Madooda’ implies companions and supporters of Qaim (a), who would be three hundred and thirteen in number.²

Ali Ibne Ibrahim says: ‘Ummah’ in Quran is mentioned in different aspects.

First it is in the meaning of school of thought; the Almighty Allah says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

¹ Tafsir Burhan, Vol. 4, Pg. 82.

² Biharul Anwar, Vol. 51, Pg. 44; Tafsir Burhan, Vol. 4, Pg. 80.

“(All) people are a single nation...” (Surah Baqarah 2:213)

That is they followed one religion.

Secondly, it is in the meaning of a group of people as the Almighty Allah says:

وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْكُنُونَ

“...he found on it a group of men watering...” (Surah Qasas 28:23)

That is a group of people.

Third: It is in the meaning of one as the Almighty Allah named Ibrahim as ‘Ummah’ saying:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

“Surely Ibrahim was an exemplar, obedient to Allah, upright...” (Surah Nahl 16:120)

Fourth: It is in the meaning of all the species of animals as the Almighty Allah says:

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)

Fifth: It is in the meaning of the nation of Prophet Muhammad (s) as the Almighty Allah says:

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ

“And thus We have sent you among a nation before, which other nations have passed away...” (Surah Raad 13:30)

That it implies the nation of the Holy Prophet (s).

Sixth: It is in the meaning of time as the Almighty Allah says:

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ ﴿٤٥﴾

“And of the two (prisoners) he who had found deliverance and remembered after a long time said...” (Surah Yusuf 12:45)

That is after a period of time. “Ummate Maadooda” is also in the meaning of time. That is: We give him respite till the appointed time.

Seventh: In the meaning of creation as the Almighty Allah says:

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا

“And you shall see every nation kneeling down; every nation shall be called to its book...” (Surah Jathiya 45:28)

And the verse:

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

“And on the day when We will raise up a witness out of every nation, then shall no permission be given to those, who disbelieve, nor shall they be made to solicit favor.” (Surah Nahl 16:84)

And there are many like that.¹

وَلَيْنِ أَدَفْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفِّرُ ۚ ﴿٩﴾

وَلَيْنِ أَدَفْنَاهُ نِعْمَاءً بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحَ فَخُورٌ ﴿١٠﴾

¹ Biharul Anwar, Vol. 51, Pg. 44; Tafsir Burhan, Vol. 4, Pg. 81.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ



9- And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

10- And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting.

11- Except those, who are patient and do good, they shall have forgiveness and a great reward.

وَلَٰئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنكُمْ كَفُورٌ

﴿٩﴾ وَلَٰئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَّسْتَةٍ لَّيَقُولَنَّ ذَهَبَ

السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحَ فَخُورٌ ﴿١٠﴾

“And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful. And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting.” (Surah Hud 11:9-10)

He says: When the Almighty Allah enriches a person, and after sometime make him poor, he becomes involved in despair and hopelessness, and expresses haste and restlessness; and when the Almighty Allah gives him relief from poverty, he becomes elated and says: My hardships and efforts have ended and he becomes extremely overjoyed. Then he says:

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

“Except those, who are patient and do good...” (Surah Hud 11:11)

That is: Be patient during hard times and perform good deeds during times of prosperity.¹

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا
لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

12- Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it, because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن
يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ
نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

“Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.” (Surah Hud 11:12)

Ammara bin Suwaid narrates that Imam Ja’far Sadiq (a) said: The reason of revelation of this verse was that one day the Messenger of Allah (s) said to Ali (a): O Ali, tonight I have asked the Almighty Allah to appoint you as my vizier, successor and testamentary trustee in my nation; and the Almighty Allah has also accepted this request.

A man from the hypocrites said: By God, eating a measure of dates is better for me during hard times than that, which Muhammad has asked from his Lord. As he doesn’t pray for

¹ Tafsir Burhan, Vol. 4, Pg. 82.

rulership in order to help Muslims. By God, they either call their Lord for truth or for the sake of falsehood and in either case Almighty Allah would fulfill their desire; after that Almighty Allah revealed the following to His Messenger:

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ

“Then, it may be that you will give up part of what is revealed to you...” (Surah Hud 11:12)

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا
هُوَ ۚ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

13- Or do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.

14- But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

“Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.” (Surah Hud 11:13)

That is those, who say that the Almighty Allah has not commanded the Wilayat of Ali Ibne Abi Talib (a) and Muhammad has announced it of his own accord. So Allah, the Mighty and Sublime says:

فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ

“But if they do not answer you, then know that it is revealed by Allah’s knowledge...” (Surah Hud 11:14)

That is the Wilayat of Amirul Momineen Ali (a) is from the Almighty Allah.¹

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾
 أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

15- Whoever desires this world’s life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

16- These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ

“Whoever desires this world’s life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them. These are they for whom there is nothing but fire in the hereafter...” (Surah Hud 11:15-16)

It is mentioned that this verse means that those, who do good deeds intending to earn reward will get it in this world itself and in the hereafter they shall not have anything, except Hell-fire.²

¹ Biharul Anwar, Vol. 36, Pg. 80; Tafsir Burhan, Vol. 4, Pg. 88.

² Tafsir Burhan, Vol. 4, Pg. 88.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ
 مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِّن
 الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِّن
 رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17- Is he then, who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ
 كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ
 يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ
 مِنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

﴿١٧﴾

“Is he then, who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.” (Surah Hud 11:17)

Abu Basir and Fuzail narrate that Imam Muhammad Baqir (a) said:

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

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

...was revealed as follows:

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

The phrase of: ‘and before it (is) the Book of Musa’ is placed before ‘a guide and a mercy’, whereas in accordance to sequence of revelation it comes later.

And he said: ‘Bayyina’ implies the Holy Prophet (s) and ‘shahid’ implies the holy existence of Amirul Momineen (a).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ
رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۖ أَلَا لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

18- And who is more unjust than he, who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ

“And who is more unjust than he, who forges a lie against Allah? These shall be brought before their Lord, and the

witnesses shall say: These are they who lied against their Lord.” (Surah Hud 11:18)

He says: ‘Witnesses’ are the Holy Imams (a).

﴿١٨﴾ لَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“Now surely the curse of Allah is on the unjust.” (Surah Hud 11:18)

That is curse on those, who usurped the rights of Aale Muhammad (a) unjustly.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ

كَافِرُونَ ﴿١٩﴾

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ

مِنْ أَوْلِيَاءٍ ۖ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ

السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

19- Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

20- These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا

“Who turn away from the path of Allah and desire to make it crooked...” (Surah Hud 11:19)

That is they changed Imamate from the path ordained for it.

‘Path of Allah’ implies Imamate.

‘Desire to make it crooked’ means changed the Imam and appointed someone else in his place.

﴿٢٠﴾ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

“...they could not bear to hear and they did not see.”
(Surah Hud 11:20)

He says: They cannot bear to hear the excellence of Amirul Momineen (a).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

﴿٢١﴾

21- These are they, who have lost their souls, and what they forged is gone from them.

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ

“These are they, who have lost their souls, and...is gone...” (Surah Hud 11:21)

That is: It became invalid.

عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

“...what they forged...from them.” (Surah Hud 11:21)

That is those, who called others than Amirul Momineen Ali (a), on Judgment Day they would realize that they had committed an invalid act.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ

أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ

يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

23- Surely (as to) those, who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

24- The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ

“Surely (as to) those, who believe and do good and humble themselves to their Lord...” (Surah Hud 11:23)

That is: Be humble to Allah and worship Him.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

“The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?” (Surah Hud 11:24)

That is: Are the believers and loss makers equal?

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِنَا ۚ بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾
قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

27- But the chiefs of those, who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those, who are the meanest of us at first thought and

we do not see in you any excellence over us; nay, we deem you liars.

28- He said: O my people, tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?

إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْهَا مِنْ فَضْلٍ

“...but those, who are the meanest of us at first thought and we do not see in you any excellence over us...” (Surah Hud 11:27)

That is the poor and deprived consider your rank lofty and follow you.

فَعُمِّتْ عَلَيْكُمْ

“...and it has been made obscure to you...” (Surah Hud 11:28)

That is the matter has become doubtful for you in such a way that neither you recognize nor identify anything.

وَيَا قَوْمَ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَمَا

أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۖ إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا

يَجْهَلُونَ ﴿٢٩﴾

وَيَا قَوْمَ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنِ طَرَدْتُهُمْ ۖ أَفَلَا تَذَكَّرُونَ

﴿٣٠﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي
 مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ^ط
 اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۖ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

29- And, O my people, I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those, who believe; surely they shall meet their Lord, but I consider you a people who are ignorant.

30- And, O my people, who will help me against Allah if I drive them away? Will you not then mind?

31- And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those, whom your eyes hold in mean estimation (that) Allah will never grant them (any) good— Allah knows best what is in their souls—for then most surely I should be of the unjust.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ
 وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُلَاقُو رَبِّهِمْ

“And, O my people, I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those, who believe; surely they shall meet their Lord...”
 (Surah Hud 11:29)

That is the poor, who believed in Him.

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنِ طَرَدْتُهُمْ ۖ أَفَلَا تَذَكَّرُونَ
 ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
 وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ

“And, O my people, who will help me against Allah if I drive them away? Will you not then mind? And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those, whom your eyes hold in mean estimation...” (Surah Hud 11:30-31)

That is their eyes are blind from seeing them and they regard them as base.

لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۚ إِنِّي إِذَا لِمَنِ الظَّالِمِينَ ﴿٣١﴾

“...Allah will never grant them (any) good - Allah knows best what is in their souls - for then most surely I should be of the unjust.” (Surah Hud 11:31)

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُعْرِضُونَ ﴿٣٧﴾

وَيَصْنَعِ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ
رَحِيمٌ ﴿٤١﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ
يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾
قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ
مِنْ أَمْرِ اللَّهِ ۚ لَا مَنْ رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُغْرِقِينَ ﴿٤٣﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَفْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ
الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ
﴿٤٤﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ
وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾
قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا
تَسْأَلُنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ ﴿٤٦﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا
تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾
قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِمَّنْ
مَعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا
قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

36- And it was revealed to Nuh: That none of your people will believe except those, who have already believed, therefore do not grieve at what they do.

37- And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those, who are unjust; surely they shall be drowned.

38- And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

39- So shall you know who it is on whom will come a chastisement, which will disgrace him, and on whom will lasting chastisement come down.

40- Until when Our command came and water came forth from the valley, We said: 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.

41- And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

42- And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son, embark with us and be not with the unbelievers.

43- He said: I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah's

punishment, but He Who has mercy; and a wave intervened between them, so he was of the drowned.

44- And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.

45- And Nuh cried out to his Lord and said: My Lord, surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.

46- He said: O Nuh, surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that, of which you have no knowledge; surely I admonish you lest you may be of the ignorant

47- He said: My Lord, I seek refuge in Thee from asking Thee that, of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.

48- It was said: O Nuh, descend with peace from Us and blessings on you and on the people from among those, who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

49- These are announcements relating to the unseen, which We reveal to you, you did not know them— (neither) you nor your people— before this; therefore be patient; surely the end is for those, who guard (against evil).

Story of Prophet Nuh (a)

وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

“And it was revealed to Nuh: That none of your people will believe except those, who have already believed, therefore do not grieve at what they do.” (Surah Hud 11:36)

Ibne Sinan has narrated that Imam Ja'far Sadiq (a) said that when Nuh (a) began his mission and invited people towards Allah, they rejected his invitation. This situation lasted for 300 years after which Nuh (a) decided to invoke the Divine curse. It was early dawn and a group of 2000 great angels arrived from the first heaven. Nuh (a) inquired from them who they were? They replied they were angels of the first heaven, whose width is equivalent to 500 years' journey and from the first heaven to the Earth; the distance is of 500 years' travel. “We started near dawn and have reached here now to recommend to you not to invoke curse on your people.” Nuh (a) said, “I agree. I will allow a grace period of 300 years.” Another 300 years passed, but the people did not bring faith. Once again he thought of invoking Divine curse on them. Again a 2000-strong group of angels came from the second heaven. Nuh (a) asked, “Who are you?”

They replied, “We are 2000 tribes among the tribes of angels from the second heaven. The width of the second heaven is equivalent to 500 years' journey and likewise from the second heaven to the first heaven and from the first heaven to the Earth is a distance of 500 years. We started near dawn and have arrived here. (i.e. we have undertaken a long journey). We have come to request you not to curse your people.”

Nuh (a) said that another 300 years respite was granted. And when 300 years had passed and the people still did not bring faith, he thought of cursing them. At that time Allah said:

“None of your people will believe except those, who have already believed, therefore do not grieve at what they do.”¹

Nuh (a) said:

“My Lord, Leave not upon the land any dweller from among the unbelievers:

For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children).”²

Allah ordered Nuh (a) to plant palm trees and Nuh (a) planted them. The people saw this and were amused that Nuh (a) has lived for 900 years and was now keen on planting palm trees. They ridiculed him and even began to throw stones at him. Fifty years passed in this way while the trees grew tall and strong. Then the command of Allah came to cut down the trees. Seeing this, the people again ridiculed Nuh (a) saying, “Now that the trees have grown so big, this old man is cutting them down. He has lost his wits and old age has affected his wisdom.”

As the Almighty says:

“And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

So shall you know who it is on whom will come a chastisement, which will disgrace him, and on whom will lasting chastisement come down?”³

Imam (a) said that the Almighty had ordered him to build a ship and delegated Jibraeel (a) to teach him the technique. Nuh (a) began to construct the ship. Its length was twelve hundred yards, width 800 and height 80. Nuh (a) inquired, “Who will assist me in building this ship?”

¹ Surah Hud 11:36

² Surah Nuh 72:26-27

³ Surah Hud 11:38-39

Allah revealed to him to announce among his people that whosoever would help him in making the ship and scrape a log, the shavings will turn into gold and silver. When Nuh (a) announced this, the people came along to help him in building the ship. But at the same time they mocked him saying that he was building a ship in the middle of a desert.¹

Abu Basir has narrated that Imam Ja'far Sadiq (a) said: When Allah decided to destroy the people of Nuh (a), He made their women barren 40 years prior to that. When Nuh (a) completed the construction of the ship, he called out in Syriac and the beasts rushed to him in response. He took a pair from each of the species. There were in all 80 people, who had accepted faith. Allah revealed to him:

“Until when Our command came and water came forth from the valley, We said, 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.”²

The ship was built at the Kufa Mosque. When that day arrived on which the Almighty had intended to destroy them, the wife of Nuh (a) was making bread in the famous oven of Kufa Mosque. And Nuh (a) was setting up things pertaining to the animals in their part of the ship. During all this the wife of Nuh (a) called out to him that water was gushing out from the oven. Nuh (a) came and poured some soil on the oven and sealed the openings so that water may not come out. Then he went and collected all the animals in the ship and finally broke the seal of the oven. The Sun disappeared and instead rain water came down suddenly and the springs started gushing out. As Allah says:

“So We opened the gates of the cloud with water pouring

¹ Biharul Anwar, Vol. 11, Pg. 310; Tafsir Burhan, Vol. 4, Pg. 107.

² Surah Hud 11:40

And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

And We bore him on that, which was made of planks and nails.”¹

Allah commanded Nuh (a) to pray for the safety of the ship in the name of Allah or keep reciting ‘Bismillah’ as the sailing and the halting of the ship depends on the name of Allah.

And when the ship came into motion, Nuh (a) saw his infidel son standing in the water and falling again and again. He said: “Son, get on to the ship along with us and do not be with infidels.”

“He said, I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah’s punishment, but He Who has mercy; and a wave intervened between them, so he was of the drowned.”²

“And Nuh cried out to his Lord and said: My Lord, Surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.

He said: O Nuh, Surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that, of which you have no knowledge; surely I admonish you lest you may be of the ignorant.

He said: My Lord, I seek refuge in Thee from asking Thee that, of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.”³

So Nuh (a) became silent upon the Lord’s command. During the same time, a wave came between them and the son of Nuh (a) drowned. Imam (a) says, “The ship took a turn and the

¹ Surah Qamar 54:11-13

² Surah Hud 11:43

³ Surah Hud 11:45-47

waves carried it towards Mecca. It began to circle the Holy Kaaba, because except for the holy house, everything was submerged. The Kaaba is also referred to as ‘Baitul Ateeq’, because it did not submerge.”

The rains and the gushing springs continued for forty days. The level of water arose so much that it lifted the ship towards heaven.

At this Nuh (a) raised his hands and prayed, “O my Lord, have mercy!”

“And it was said: O earth, swallow your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi.”¹

The water was absorbed into the earth and the verdict of Allah in respect of the punishment of infidels and salvation of the faithful came into effect. The ship finally berthed at Mount Judi.

Imam (a) said: “The earth only absorbed the water that had gushed from its springs. It refused to accept the water that had descended as rain, because it said that Allah has commanded it only to absorb the water that had come out of it. As a result the water from the heaven spread all over the Earth and the ship halted at Mount Judi, which is a great mountain in Mosul.”

Allah sent Jibraeel (a), who transferred that water, which was left over to the seas, which are created round the earth. Allah revealed to Nuh (a),

“O Nuh, descend with peace from Us and blessings on you and on the people from among those, who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.”²

Imam (a) said: “Then Nuh (a), with eighty believers who were with him embarked from the ship at Mosul and laid the

¹ Surah Hud 11: 44

² Surah Hud 11:48

foundation of Madinat Sam'aneen. A daughter of Nuh (a) was with him. The human generation continued from her. For this reason the Holy Prophet (s) has said that Nuh (a) is one of the two fathers of humanity. That is after Adam (a), the father of humanity is Nuh (a)."¹

At that time the Almighty Allah said to His Prophet:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ
وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ



“These are announcements relating to the unseen, which We reveal to you, you did not know them - (neither) you nor your people - before this; therefore be patient; surely the end is for those, who guard (against evil).” (Surah Hud 11:49)

It is related from Imam Sadiq (a) that the name of Nuh (a) was Abdul Ghaffar, but he was known as Nuh (a) because he used to mourn on his own self.²

Alaa bin Siyaba has narrated that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

وَنَادَى نُوحٌ ابْنَهُ

“...and Nuh called out to his son...” (Surah Hud 11:42)

That Nuh (a) called his son to board the Ark. He said: He was not the real son of Nuh (a), he was the son of his wife, as in the language of Tai the son of the wife is called as one's son.³

¹ Biharul Anwar, Vol. 11, Pg. 312; Qisasul Anbiya, Jazaeri, Pg. 73.

² Wasailush Shia, Vol. 15, Pg. 224; Biharul Anwar, Vol. 11, Pg. 286; Ilalush Sharai, Vol. 1, Pg. 28; Qisasul Anbiya, Jazaeri, Pg. 68.

³ Biharul Anwar, Vol. 11, Pg. 337; Qisasul Anbiya, Jazaeri, Pg. 80; Tafsir Burhan, Vol. 4, Pg. 108.

وَالِىَ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ
 غَيْرُهُ ۖ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾
 يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنِ أَجْرِي إِلَّا عَلَى الَّذِي
 فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
 وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
 وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا جُرْمِينَ ﴿٥٢﴾
 قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
 نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

50- And to Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god other than He; you are nothing but forgers (of lies).

51- O my people, I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?

52- And O my people, 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.

53- They said: O Hud, you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you.

Story of Hazrat Hud (a)

Ali Ibne Ibrahim says: The Almighty Allah has mentioned report of Hud (a) and explained the destruction of his nation, and He says:

وَالِى عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرُهُ ۖ إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَا قَوْمِ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا ۖ إِنِ اجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ

﴿٥١﴾

“And to Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god other than He; you are nothing but forgers (of lies). O my people, I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?” (Surah Hud 11:50-51)

He says: Aad was a tribe of the people of Hud (a) inhabiting a settlement that stretched from Shugooq to Akhzar. They had four-storeyed cities and a flourishing agriculture and numerous date palms. They had long life spans and towering builds, but they were idol worshippers. Hud (a) was sent by Allah to invite them to Islam and restrain them from idolatry. The people refused to accept this and instead began to torture Hud (a) in various ways. The Almighty prevented rain for seven years causing a terrible famine. Hud (a) himself practiced agriculture and irrigated his fields. One day a group of people came to the door of Hud (a). The door was opened by a woman, grey-haired and one-eyed. “Who are you?” She asked them.

“We have come from a certain town, and are afflicted with draught. We have come to request Hud (a) to pray for rain.”

The old woman told them that if the prayers of Hud (a) were effective for this purpose he himself would have prayed; for his own crops have withered away due to lack of rain. The people asked about the whereabouts of Hud (a) and she told them about it. The people came to him and said, “O Prophet of Allah, our towns have dried up. There is no rain. Please pray to the Almighty to send rain down for us and bestow us with excess of bounties.” Hud (a) listened to them and prepared for prayers.

After the prayers, he told the people to return and that the Almighty will send rain and bounties for them. The people said, “O Messenger of Allah, we have beheld an astonishing sight.”

“What?” asked Hud (a)

They told him of the old, grey-haired and one-eyed woman at his house, who had spoken to them. Hud (a) said, “She is my wife, and I pray to the Almighty to grant her a long life.”

When the people asked him why he prayed thus, he said, “Allah has not created any believer, but that he has an enemy as well, who continues to torture him. And my enemy is that woman. I am the master of my foe. It is better that my enemy is not *my* master.”

Thus, Hud (a) remained among the people and continued to invite them to Allah and restrained them from idol-worship. He used to exhort them to give up idolatry and worship the One and only Allah; so that Allah may bestow them with rain and increase the population of their cities.

That is the statement of God that He said:

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

“And O my people, 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)

They said:

يَا هُودُ مَا جِئْنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

“O Hud, you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you.” (Surah Hud 11:53)

Yet the people refused to believe. Consequently the Almighty sent a chilly and biting wind.

Thus He says:

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

“Ad treated (the truth) as a lie, so how (great) was My punishment and My warning! Surely We sent on them a tornado in a day of bitter ill-luck” (Surah Qamar 54:18-19)

In the same way, He says:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا

“And as to Ad, they were destroyed by a roaring, violent blast. Which He made to prevail against them for seven nights and eight days unremittingly...” (Surah Haqqah 69:6-7)¹

That is: The wind continued to batter them for seven days and eight nights.

Imam Muhammad Baqir (a) says: “Baad-e-Aqem” is the wind of punishment. There is no mercy in it. Not a blade of grass sprouts in its presence. It emanates from the seventh layer beneath the earth. This particular wind never appeared except for the people of Aad. Even at that time it was allowed only as much as the size of a finger ring, but it was so infuriated at the people of Hud (a) that it came out in great magnitude. The controllers

¹ Biharul Anwar, Vol. 11, Pg. 350; Qisasul Anbiya, Jazaeri, Pg. 84; Tafsir Burhan, Vol. 4, Pg. 116.

complained, “O Allah, This wind has leashed such a fury upon us that we fear that even the righteous ones of us will perish with the wrong-doers.”

Almighty Allah sent Jibraeel (a) to curtail the wind with his breeze and bring a part of it back, leaving only the quantity desired by Allah. Thus only part of it that Allah desired remained and rest receded, and it was enough to destroy the people of Aad and their associates.¹

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ

إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ

ثُمَّ تَوْبُوا إِلَيْهِ ۖ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ

مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً

فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن عَصَيْتُهُ ۖ فَمَا تَزِيدُونِي غَيْرَ تَخْسِيرٍ

﴿٦٣﴾

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا

تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

فَعَمَرُوهَا فَقَالَ لَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ

مَكْذُوبٍ ﴿٦٥﴾

¹ Biharul Anwar, Vol. 11, Pg. 351; Qisasul Anbiya, Jazaeri, Pg. 84; Tafsir Burhan, Vol. 4, Pg. 116.

فَلَمَّا جَاءَ أَمْرُنَا بَنَيْنَا صَلَاحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ

خِزْيِ يَوْمِئِذٍ ۖ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِينَ

﴿٦٧﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِثَمُودَ

﴿٦٨﴾

61- And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.

62- They said: O Salih, surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that, which you call us to, most surely we are in disquieting doubt.

63- He said: O my people, tell me if I have clear proof from my Lord and He has granted to me mercy from Himself— who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss.

64- And, O my people, this will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

65- But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

66- So when Our decree came to pass, We delivered Salih and those, who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.

67- And the rumbling overtook those, who were unjust, so they became motionless bodies in their abodes.

68- As though they had never dwelt in them; now surely did Thamud disbelieve in their Lord; now surely, away with Thamud.

Story of Prophet Salih (a)

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۖ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾
قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

﴿٦٢﴾

“And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering. They said: O Salih, surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that, which you call us to, most surely we are in disquieting doubt.” (Surah Hud 11:61-62)

“O Muhammad, Salih was sent to his people when he was sixteen years old. He remained among them till he was a hundred and twenty years. But they were having seventy idols, whom they worshipped. When Salih (a) saw this he said, “O people, indeed, I was sixteen years old when I was sent for your guidance; today I have reached my 120th year. I give you two alternatives: Each of us make a request to your gods and see if they respond. After that if still you do not agree I will go away, for I am very distressed and hopeless regarding you.”

“Fair enough,” said the people and promised that one they shall go to the wilderness and perform the test. On the appointed day the misguided people took their idols to a desert. They ate and drank to satiation. After this they invited Salih (a) to present his demand. Salih (a) came to largest idol and asked its name. The people told him and Salih (a) addressed the idol by its own name. It did not reply. “Why doesn’t it reply?” asked Salih (a). The people suggested that he question another idol. It also did not respond. One by one Salih (a) called each and every idol, but none of them uttered a reply. Salih (a) said, “People, you have seen that I called each of your gods, but not one of them responded. Now you present your demand and if you are not able to achieve it, I shall pray to Allah and He will surely grant it.”

The people addressed their idols and asked them why did not respond to the call of Salih (a). Still they did not get a reply. Then the people told Salih (a) to leave them alone with their idols. Salih (a) obliged them. The people threw away the carpets and utensils and began to roll in the sand and said, “If you do not reply to Salih today, we shall be insulted.”

They called back Salih (a) and told him to inquire again. Once more Salih (a) addressed each of the idols, but there was no response. Salih (a) said, “The whole day has passed in this, these idols do not respond. Now you express your demand so that I can pray to the Almighty. He will accept the prayers at this very moment.”

The people selected seventy senior leaders. They told Salih (a) that they were prepared to present their demand. Salih (a) asked the people if they agree. “Yes,” replied the people. “If this group accepts your word, we too shall follow it,” assured the people.

The group of seventy said, “O Salih, we make a request to you; if your Lord accepts it, we shall obey you and follow your commands, and the rest of the people will also follow suit.”

Salih (a) told them to ask whatever they wished. They indicated towards a nearby mountain and said, “Come, let us go to this mountain and we shall express our wish there.” When they reached the mountain they said, “O Salih, pray God that at this very moment, He may cause a red-haired she-camel ten months pregnant and three farsakhs long to appear from this mountain side.”

Salih (a) said, “You have made such a request that it is impossible for me, but it’s easy for my Lord.”

He prayed to the Almighty and at that very moment the mountainside cracked with such a loud noise that the people nearly lost their senses. The mountain felt a terrible pain like a woman during childbirth. Suddenly the head had not yet emerged when the she-camel began to speak. Then the remaining portion came out and it stood erect. When the people beheld the astonishing scene, they exclaimed, “How quickly your Lord responded to your supplication! Now pray that she delivers a young one also.”

Salih (a) prayed and the young emerged from its mother and ambled around it.

“Anything else?” asked Salih (a). “No!” admitted the people, “Let us go back and relate all this to our people that they may also believe in you.”

They turned and had not yet reached their people when sixty four of the seventy men reneged and said that Salih (a) has performed magic. However, six of them remained steadfast. The

situation turned serious and those, who belied Salih (a) deserted him. From the six steadfast people, one fell into doubt. He remained among them till the time they slew the she-camel.

The name of their habitation was Hijr. As the Almighty Allah has named it when He says:

﴿٨٠﴾ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

“...dwellers of the Rock certainly rejected the messengers;” (Surah Hijr 15:80)

Salih told his people: One day the she-camel would drink the water of the stream and the other day you may milk her, as the Almighty Allah says:

لَهَا شَرْبٌ وَلَكُمْ شَرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا
بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

“...she shall have her portion of water, and you have your portion of water on an appointed time. And do not touch her with evil, lest the punishment of a grievous day should overtake you.” (Surah Shoara 26:155-156)

Nine persons from the elders of the nation of Salih, as the Almighty Allah says:

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ ﴿٤٨﴾

“And there were in the city nine persons, who made mischief in the land and did not act aright.” (Surah Naml 27:48)

...killed the she-camel and its calf. When they killed the she-camel, they said to Salih:

﴿٧٧﴾ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

“...bring us what you threatened us with, if you are one of the apostles.” (Surah Araaf 7:77)

Bring us the chastisement that you promised in case we killed the she-camel and disobeyed the Almighty Allah.

Prophet Salih (a) said:

تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ



“Enjoy yourselves in your abode for three days; that is a promise not to be belied.” (Surah Hud 11:65)

This is the true promise; it is not a lie.

Sign of descent of the calamity is that on the first day, your complexion would turn white; on the second day it would turn red and on the third day, it would be black and you would perish.

Thus, next morning all their faces turned yellow. Some of them told others, “What Salih had predicted was true and the chastisement has come to you.” The renegades and the transgressors said, “We shall not accept the word of Salih and would not believe him even if what he says is true.”

On the second day their faces turned red. Again some of them said, “What Salih had predicted has come true. Obstinate transgressors said: “Even though we perish, we shall still not believe in Salih. We shall not forgo worshipping the deities of our forefathers.” They did not repent and neither did they stop sinning. On the third day, their faces turned black. Again some people went to them and repeated that whatever Salih (a) had predicted was true, but the arrogant said, “Indeed, whatever Salih (a) predicted has come to pass.”

At last when at midnight, Jibraeel (a) descended and raised a loud call that shattered their eardrums. Their hearts exploded and livers disintegrated. On the third day, they anointed and shrouded themselves, convinced of the imminent punishment.

The Almighty killed all of them. By the morning all of them lay dead in their houses and bedrooms.

As the Almighty Allah says:

﴿٧٨﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

“Then the earthquake overtook them, so they became motionless bodies in their abode.” (Surah Araaf 7:78)

Other than Prophet Salih and the believers, no one else was saved from that divine chastisement and that is the statement of the Almighty Allah:

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَمِنْ خِزْيٍ يَوْمَئِذٍ ۚ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٦٧﴾
كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا
لِثَمُودَ ﴿٦٨﴾

“So when Our decree came to pass, We delivered Salih and those, who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty. And the rumbling overtook those, who were unjust, so they became motionless bodies in their abodes, As though they had never dwelt in them; now surely did Thamud disbelieve in their Lord; now surely, away with Thamud.” (Surah Hud 11:66-68)

That is away from divine mercy.¹

¹ Biharul Anwar, Vol. 11, Pg. 383.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ
سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾
فَلَمَّا رَأَىٰ أَن يُدْيِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ
قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾
وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ
يَعْقُوبَ ﴿٧١﴾
قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ إِنَّ هَذَا
لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾
قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ ۖ رَحِمْتُ الْوَحْشَةَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ ۖ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾
فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ
لُوطٍ ﴿٧٤﴾
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾
يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ
أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾
وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ
 قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ
 فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾
 قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
 ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾
 قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَاسْرِ بِأَهْلِكَ
 بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ
 مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ
 بِقَرِيبٍ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ
 سِجِّيلٍ مَنْصُودٍ ﴿٨٢﴾
 مُسَوَّمَةً عِنْدَ رَبِّكَ ۚ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

69- And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

70- But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lut's people.

71- And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqub.

72- *She said: O wonder, shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing!*

73- *They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.*

74- *So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.*

75- *Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah).*

76- *O Ibrahim, leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.*

77- *And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.*

78- *And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people, these are my daughters— they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?*

79- *They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.*

80- *He said: Ah! That I had power to suppress you, rather I shall have recourse to a strong support.*

81- *They said: O Lut, we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night— and let none of you turn back— except your wife, for surely whatsoever*

befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

82- So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

83- Marked (for punishment) with your Lord and it is not far off from the unjust.

Departure of Ibrahim (a) from the land of Namrud

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ
سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾

“And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.” (Surah Hud 11:69)

When Namrud threw Ibrahim (a) in the fire, the Almighty caused the fire to become cool by His absolute power and Namrud started fearing Ibrahim (a). He told Ibrahim (a) to evict his city as it was now no more possible for him to reside in the territories of Namrud. Ibrahim (a) had already married his cousin Sarah; and Lut (a) had also accepted the faith of Ibrahim (a). Lut (a) was a young boy at the time. Ibrahim (a) owned some sheep and that was all he possessed from the economic point of view. Ibrahim (a) departed from the city of Namrud and took Sarah with him hidden in a casket as she was extremely shy and modest. When Ibrahim (a) set out from the town, agents of Namrud tried to confiscate his sheep saying he should surrender all that he had earned in their king’s territory, because he had opposed the king by declaring a new religion. Ibrahim (a) said the king’s judge shall decide the matter. This judge was named Sandoom. Ibrahim (a) and the officials went to Sandoom. The

officials told him that since Ibrahim (a) has opposed the king in the matter of religion, he should not be allowed to take away from there any property that he has accumulated in that particular place. Sandoom supported the argument and told Ibrahim (a) to surrender whatever he was carrying. Ibrahim (a) said if the judge did not deliver a just judgment, he would drop dead. Sandoom asked him what the reality was? Ibrahim (a) said the judge should also order Namrud's officials to return the years of his life that he had spent in acquiring the property and he would surrender all that he had earned. Sandoom supported the stand of Ibrahim (a) and the officials had to set him free. Namrud wrote to the neighboring kingdoms that Ibrahim (a) must not be given refuge anywhere. Ibrahim (a) passed a toll station of Namrud where an official was posted to collect tax from those, who passed that way. Sarah was hidden in a casket among the luggage of Ibrahim (a). The toll officer calculated the toll of all the goods and finally reached the casket. He ordered Ibrahim (a) to open it in order that he may calculate the tax payable on its contents. Ibrahim (a) told him to assume the contents in any way he liked for the purpose of calculating tax. However the toll officer insisted on opening the casket and did so forcibly. He saw Sarah in it and was dumbfounded by her beauty. "Who is this lady?" he asked. "She is my sister", replied Ibrahim (a) wanting to say that she was his sister in faith. [She was his cousin; hence Ibrahim (a) was not lying when he said so.] The agents carried the casket to the officer, who tried to touch Sarah. Sarah prayed for Allah's refuge and his hand was paralyzed. The man pained by this exclaimed as to what calamity had befallen him. Sarah told him it was due to his evil intention. He said now he had changed his intention therefore Sarah should pray for his hand to be restored. Sarah (a) prayed to Allah and the man's hand was cured. The officer had a slave-girl whom he gifted to Sarah. The slave-girl, named Hajra, was later to be the mother of Ismail (a). Ibrahim (a) continued his journey with Sarah and Hajra and halted at a village that fell on their way. It was situated at the junction of roads leading to Yemen. Ibrahim (a) invited to Islam all those, who passed from there.

Ibrahim (a) was already a well-known figure and the people knew that Namrud had tried to burn him and failed. So when the people visited Ibrahim (a), he entertained them at his residence. Ibrahim (a) resided at a distance of seven *farsakhs* from the populated towns. These towns had flourishing agriculture and orchards. People who passed through these towns plucked and consumed some of the fruits. The natives did not like this trend and were always thinking of a way to stop this. One day Shaitan came to them in the form of an old man and said that he can teach them an action that if they practiced it no traveler would ever dare to approach their town. "What is it?" asked the people. "Whenever a person happens to pass through your town," said Shaitan, "You should have intercourse through his anus and confiscate his belongings."

Then a young handsome man appeared in the town. People caught him and sodomized him. They enjoyed the evil act so much that they started having sexual relations amongst themselves. The men joined with men and became needless of women and the women had sexual relations amongst themselves, thus becoming needless of males. Ibrahim (a) received complaints of this evil practice and dispatched Lut (a) in order to warn the people of Divine chastisement and to stop them from indulging in such actions. When Lut (a) reached Sodom the people asked him who he was. "I am Lut," he replied, "the cousin of Ibrahim (a), who was cast into the fire by Namrud, but who did not burn. The Almighty ordered the fire to be cool and a medium of safety for Ibrahim (a). He is residing at a short distance from here. Hence fear Allah and stop this evil practice. If you do not the Almighty shall destroy you." The people were fearful and could not muster the courage to harm him, but they continued to rape travelers, who passed through their town. Lut (a) tried to save the poor victims. Lut (a) married one of their women and had daughters with her. He continued to live among them for a long time and preached and admonished them, but they were not affected by his admonishments and told him to stop it or they would stone him to death or expel him from the

town. At last Lut (a) prayed for divine chastisement on those people.

One day Ibrahim (a) was preparing to entertain guests at his residence when he had four visitors. The visitors whose faces resembled human beings saluted Ibrahim (a). Ibrahim (a) informed Sarah that they had four more visitors who did not seem to be human beings. Sarah said they had nothing, except a calf. The calf was slaughtered and brought to Ibrahim (a). The Quran mentions this in the following words:

“Has there come to you information about the honored guests of Ibrahim?” When they entered upon him, they said, “Peace, Peace”, said he, “a strange people.” Then he turned aside to his family secretly and brought a fat (roasted) calf.¹

But they refused to eat anything. Ibrahim (a) became afraid. Sarah came to them accompanied with other women and asked them why they refused the invitation of Ibrahim Khaleelullah. They told her not to fear.

They said “Surely we are sent to a guilty people that we may send down upon them stones of clay sent forth from your Lord for the extravagant.”²

The visitors said they have been sent to punish the people of Lut (a). When Sarah heard this she was shocked and began to menstruate although years had passed since her menopause.

The Quran says:

“Then we gave her the good news of Ishaq and after Ishaq of Yaqub.” She said “O wonder, Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing!” They said, “Do you wonder at Allah’s bidding? The mercy of Allah and His blessings are on you. O people of the house, surely he is Praised, Glorious.” So when fear had gone away

¹ Surah Zariyat 51:24-26

² Surah Zariyat 51:32-34

*from Ibrahim and the good news came to him he began to plead with Us for Lut's people.*¹

Ibrahim (a) asked Jibrael (a) how they could punish them while Lut also lived in the same town. Jibrael (a) said he knew better who lived there and that he would save Lut (a) and his family, except his wife, who shall remain behind to suffer chastisement. Ibrahim (a) said “Would you punish them even if there are a hundred believers among them?” “No”, replied Jibrael (a). If there are fifty?” “No” replied Jibrael (a) again. “If there is only one believer?” “No” repeated Jibrael (a). As the Almighty says, ***“But we did not find therein save a (single) house of those, who submitted (the Muslims).”***²

Ibrahim (a) persuaded Jibrael (a) to return to Allah and secure forgiveness for those people. In a split second the Almighty sent a revelation restraining Ibrahim (a) from asking pardon for Lut's people as the divine decree for chastisement has already been issued:

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ
آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

“O Ibrahim, leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.” (Surah Hud 11:76)³

Destruction of the People of Lut

The celestial visitors took leave of Ibrahim (a) and came to Lut (a) while he was irrigating his field. “Who are you?” asked Lut (a). “We are travelers,” they replied, “Please give us shelter for the night.” Lut told them that the natives of that city were

¹ Surah Hud 11:71-74

² Surah Zariyat 51:36

³ *Biharul Anwar*, Vol. 12, Pg. 153; *Qisasul Anbiya*, Jazaeri, Pg. 134.

evil, that they sodomized the travelers and looted their belongings. "It is quite late and we cannot go to some other place," they said, "let us stay tonight, at least." Lut (a) came to his wife, who was a native of that village and told her that he had some visitors, but if she refrained from leaking the information to her townsmen, he would forgive her all her past misdeeds. She agreed to this. Now Lut's (a) wife had a secret pact with her townspeople. If Lut (a) had a visitor during the day she would let out smoke from the top of the house and if someone visited him at night she would light a fire to pass on the information.

When Jibraeel (a) and the angels accompanying him reached Lut's house, his wife hurried to the roof and lit a fire. The villagers saw the fire and converged on Lut's (a) house. Upon reaching the door, they said "O Lut, have we not commanded you not to lodge any guests?" Then they tried to abduct the visitors. Lut (a) refrained them and said they could take his chaste daughters instead (in marriage). "Fear Allah!" he said "And do not humiliate me by misbehaving with my visitors. Is there not a single righteous man among you?"¹

Traditions mention that by 'his chaste daughters' Lut (a) meant the girls of the community. A Prophet is supposed to be the father of his community, therefore all the girls were his 'daughters'. Moreover a Prophet restrains the people from unlawful acts and invites them to lawful actions. Hence, he told them that their women were best for them. They said: "You know very well that we will have nothing to do with women. You also know what we desire." Lut (a) was helpless. He said "Ah! That I had the power to suppress you; rather I shall have recourse to a strong support."²

¹ *Biharul Anwar*, Vol. 12, Pg. 157; *Tafsir Burhan*, Vol. 4, Pg. 127.

² *Biharul Anwar*, Vol. 12, Pg. 157; *Qisasul Anbiya*, Jazaeri, Pg. 136; Surah Hud 11:80.

Imam Ja'far Sadiq (a) says, "The Almighty never sent a Prophet to his people, but that he dominated the people. He had his own tribe and relatives among the people."¹

Another interpretation of "a strong support" is Qaim Aale Muhammad (Imam Mahdi) and his 313 companions.²

Jibraeel (a) remarked, "Had Lut known what power was on his side." When Lut (a) heard this he asked "Who are you in reality?" "I am Jibraeel." "What is your mission here?" "To destroy these people." "Destroy them this very moment," implored Lut (a). "The time appointed for their destruction is tomorrow morning." "But morning is far!" pleaded Lut (a).

By now the people broke the door and rushed in Lut's house. Jibraeel hit them with his wings and blinded them. As Allah says, "***By your life, They were wandering blindly in their intoxication.***"³ The people realized that Divine punishment had descended. Jibraeel (a) instructed them to flee the town with his supporters after a part of the night had passed. He told him that none should look back and added that should his wife look back she would invite the same wrath as the townsmen.

There was a scholar among the people of Lut. He warned the villagers that the wrath of Allah was upon them as repeatedly forecasted by Lut (a). He exhorted the people to surround Lut (a) and not let him escape. As long as he is among the people the chastisement would not descend on them. The natives surrounded the residence of Lut (a) from all sides. Jibraeel (a) told Lut (a) to escape from amidst them. "How can I do that?" asked Lut (a) "They have besieged my house from all sides." Jibraeel (a) planted a pillar of light before him and said that they should leave by its support and must not at any cost look back. Lut (a) and his people left the town from underground. His wife looked back and Almighty dropped a stone upon her killing her instantly. When the morning Sun rose, each of the angels left the

¹ *Biharul Anwar*, Vol. 12, Pg. 157; *Qisasul Anbiya*, Jazaeri, Pg. 136.

² *Biharul Anwar*, Vol. 12, Pg. 158; *Tafsir Burhan*, Vol. 4, Pg. 127.

³ Surah Hijr 15:72 Vol. 12, Pg. 157.

city by four different directions and dug the ground around the city upto its seventh layer. The town, which was in the centre, was raised so prominently that the inhabitants of the celestial world could hear the cackling of hens and barking of the village dogs. The whole city was then turned upside down and it crashed on its inhabitants. The Almighty rained coated, multi colored dotted stones on them from the first sky or from hell.¹

According to a reliable tradition, Imam Ja'far Sadiq (a) said: "No one considers the acts of Lut's (a) people (homosexuality) lawful, but the Almighty kills him with a stone from the stones that rained on the people of Sodom, but human beings are unable to see that stone."²

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهِ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۖ إِنِّي أَرَاكُمْ بِخَيْرٍ
وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٤﴾

وَيَا قَوْمِ أَوفُوا بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
بَقِيتُ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ۖ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ

﴿٨٦﴾

قَالُوا يَا شُعَيْبُ أَصْلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ
نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾
قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيْنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا
حَسَنًا ۖ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَآكُمْ عَنْهُ ۖ إِن أُرِيدُ

¹ Biharul Anwar, Vol. 12, Pg. 158.

² Mustadrakul Wasail, Vol. 14, Pg. 343; Biharul Anwar, Vol. 12, Pg. 160; Qisasul Anbiya, Jazaeri, Pg. 137; Tafsir Safi, Vol. 4, Pg. 64.

إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ
﴿٨٩﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾
قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۖ
وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ ﴿٩١﴾
قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ
ظِهْرِيًّا ۚ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِكُمْ إِنِّي عَامِلٌ ۚ سَوْفَ تَعْلَمُونَ مَنْ
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۚ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ
﴿٩٣﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٩٤﴾
كَأَنَّ لَمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِمَدِينٍ كَمَا بَعْدَتْ ثُمُودُ ﴿٩٥﴾

84- And to Madayan (We sent) their brother Shuaib. He said: O my people, serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

85- *And O my people, give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief.*

86- *What remains with Allah is better for you if you are believers, and I am not a keeper over you.*

87- *They said: O Shuaib, does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.*

88- *He said: O my people, have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you, I should betake myself to that, which I forbid you: I desire nothing, but reform so far as I am able, and with none, but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn.*

89- *And O my people, let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you.*

90- *And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.*

91- *They said: O Shuaib, we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.*

92- *He said: O my people, is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do.*

93- *And O my people, act according to your ability, I too am acting; you will come to know soon who it is on whom will alight the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.*

94- *And when Our decree came to pass We delivered Shuaib, and those, who believed with him by mercy from Us, and the rumbling overtook those, who were unjust so they became motionless bodies in their abodes.*

95- *As though they had never dwelt in them; now surely perdition overtook Madayan as had perished Thamud.*

At that time Allah, the Mighty and Sublime has mentioned the conditions of the People of Madayan and He says:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَأَكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَا قَوْمِ أُوفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

“And to Madayan (We sent) their brother Shuaib. He said: O my people, serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day. And O my people, give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:” (Surah Hud 11:84-85)

The Almighty Allah sent to the people of Madayan, which is a town enroute to Shaam, whose people did not believe in His Eminence. Allah had narrated their statements and He says:

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ
نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَإِنَّكَ لَٱلْحَلِيمُ الرَّشِيدُ



“They said: O Shuaib, does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.” (Surah Hud 11:87)

The Almighty Allah destroyed them due to their cheating and under-weighing.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا
حَسَنًا ۖ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ
إِلَّا ٱلْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا ٱللَّهُ ۚ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ﴿٨٨﴾

“He said: O my people, have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you, I should betake myself to that, which I forbid you: I desire nothing, but reform so far as I am able, and with none, but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn.” (Surah Hud 11:88)

Then His Eminence, Shuaib warned of the chastisement that was sent upon the past nations and said:

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ؕ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ

﴿٨٩﴾

“And O my people, let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you.” (Surah Hud 11:89)

قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا

“They said: O Shuaib, we do not understand much of what you say and most surely we see you to be weak among us...” (Surah Hud 11:91)

His eyesight was weak.

وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ؕ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ
يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ
ظَهْرِيَا ؕ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَا قَوْمِ اعْمَلُوا
عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ ؕ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ؕ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

“...and were it not for your family, we would surely stone you, and you are not mighty against us. He said: O my people, is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do: And O my people, act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him

and who it is that is a liar, and watch, surely I too am watching with you.” (Surah Hud 11:91-93)

That is: You must wait and the Almighty Allah would send a scream upon them and they would perish. It is the statement that He said:

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ
﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّمَدِينٍ كَمَا بَعْدَتْ
ثَمُودُ ﴿٩٥﴾

“And when Our decree came to pass, We delivered Shuaib, and those, who believed with him by mercy from Us, and the rumbling overtook those, who were unjust, so they became motionless bodies in their abodes, as though they had never dwelt in them; now surely perdition overtook Madayan as had perished Thamud.” (Surah Hud 11:94-95)¹

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾
إِلَىٰ فِرْعَوْنَ وَمَلَأْنَاهُ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ
﴿٩٧﴾
يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ
﴿٩٨﴾
وَاتَّبِعُوا فِي هَذِهِ لَعَنَهُ وَيَوْمَ الْقِيَامَةِ ۖ بِئْسَ الرَّفْدُ الْمَرْفُودُ ﴿٩٩﴾

¹ Tafsir Burhan, Vol. 4, Pg. 136.

ذَلِكَ مِنْ أَنْبَاءِ الْفَرَى نَقُصُّهُ عَلَيْكَ ۖ مِنْهَا قَائِمٌ وَحَصِيدٌ

﴿١٠٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ
الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا
زَادَهُمْ غَيْرَ تَتَابُعٍ ﴿١٠١﴾

وكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفَرَى وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ
شَدِيدٌ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۖ ذَلِكَ يَوْمٌ مَجْمُوعٌ
لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعْدُودٍ ﴿١٠٤﴾
يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ
﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٦﴾
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ
إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ﴿١٠٧﴾

96- And certainly We sent Musa with Our communications and a clear authority.

97- To Firon and his chiefs, but they followed the bidding of Firon, and Firon's bidding was not right-directing.

98- *He shall lead his people on the resurrection day, and bring them down to the fire; and evil is the place to which they are brought.*

99- *And they are overtaken by curse in this (world), and on the resurrection day, evil is the gift, which shall be given.*

100- *This is an account of (the fate of) the towns, which We relate to you; of them are some that stand and (others) mown down.*

101- *And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.*

102- *And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.*

103- *Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.*

104- *And We do not delay it but to an appointed term.*

105- *On the day when it shall come, no soul shall speak, except with His permission, then (some) of them shall be unhappy and (others) happy.*

106- *So as to those, who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it.*

107- *Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.*

Then the Almighty Allah has mentioned the story of His Eminence, Musa (a) and says:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ
وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾
يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ
﴿٩٨﴾ وَاتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۖ بِئْسَ الرَّفْدُ
الْمَرْفُودُ ﴿٩٩﴾

“And certainly We sent Musa with Our communications and a clear authority, to Firon and his chiefs, but they followed the bidding of Firon, and Firon’s bidding was not right-directing. He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought. And they are overtaken by curse in this (world), and on the resurrection day, evil the gift, which shall be given.” (Surah Hud 11:96-99)

That is destruction and drowning.

يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

“...on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.” (Surah Hud 11:98)

That is the Almighty Allah destroyed them through chastisement. Then the Almighty Allah said to His Prophet:

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ

“This is an account of (the fate of) the towns...” (Surah Hud 11:100)

That is the reports of those places.

نَقُصُّهُ عَلَيْكَ

“... We relate to you....” (Surah Hud 11:100)

O Muhammad,

مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
أَنْفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْسِيلٍ

﴿١٠١﴾

“...of them are some that stand and (others) mown down.
And We did not do them injustice, but they were unjust to
themselves, so their gods whom they called upon besides Allah
did not avail them aught when the decree of your Lord came to
pass; and they added but to their ruin.” (Surah Hud 11:100-
101)

That is He would increase your losses.

وكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ
الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ

﴿١٠٣﴾

“And such is the punishment of your Lord when He
punishes the towns while they are unjust; surely His
punishment is painful, severe. Most surely there is a sign in
this for him, who fears the chastisement of the hereafter; this
is a day on which the people shall be gathered together and
this is a day that shall be witnessed.” (Surah Hud 11:102-103)

That is the prophets and the messengers would be witnesses
over them.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلِّمُ
نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ
شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ
فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ
رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

“And We do not delay it, but to an appointed term. On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy. So as to those, who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it: Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.” (Surah Hud 11:104-107)

And this is the fire in this world before Judgment Day as long as the heavens and the earth endure.

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١٠٨﴾

108- And as to those, who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift, which shall never be cut off.

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا

“And as to those, who are made happy, they shall be in the garden, abiding in it...” (Surah Hud 11:108)

That is in the Paradise of the world, where the souls of the believers would be transferred.

مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرُ

مَجْدُودٍ ﴿١٠٨﴾

“...as long as the heavens and the earth endure, except as your Lord please; a gift, which shall never be cut off.” (Surah Hud 11:108)

That is the bounties of the hereafter in Paradise are joined to it and they would not be discontinued. This verse is the refutation of one, who denies the chastisement of the grave, reward/ punishment in the world, and Purgatory before the Judgment Day.¹

وَإِنْ كُلًّا لَّمَّا لِيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

﴿١١١﴾

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿١١٢﴾

111- And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.

112- Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.

وَإِنْ كُلًّا لَّمَّا لِيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ

“And your Lord will most surely pay back to all their deeds in full...” (Surah Hud 11:111)

He says: On Judgment Day. Then He says:

¹ Tafsir Burhan, Vol. 4, Pg. 143.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا

“Continue then in the right way as you are commanded, as also he, who has turned (to Allah) with you, and be not inordinate (O men!)...” (Surah Hud 11:112)

That is they do not trespass the fixed limits in the world.¹

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

113- And do not incline to those, who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا

“And do not incline to those, who are unjust...” (Surah Hud 11:113)

He says: ‘Rukun’ is in the meaning of devotion, advice and following.

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

“...and you have no guardians besides Allah, then you shall not be helped.” (Surah Hud 11:113)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

114- And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; this is a reminder to the mindful.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ

¹ Tafsir Burhan, Vol. 4, Pg. 143.

**“And keep up prayer in the two parts of the day...”
(Surah Hud 11:114)**

That is the Morning and Evening Prayer.

وَزُلْفَا مِنَ اللَّيْلِ

“...and in the first hours of the night...” (Surah Hud 11:114)

That is the Night (*Isha*) Prayer.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

“...surely good deeds take away evil deeds...” (Surah Hud 11:114)

Prayer of the believers in the middle of the night wipes out the sins and disobedience of the day.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ

﴿١١٨﴾

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ

وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَامِلُونَ

﴿١٢١﴾

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ

وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

118- And if your Lord had pleased, He would certainly have made people a single nation, and they shall continue to differ.

119- Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

120- And all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.

121- And say to those, who do not believe: Act according to your state; surely we too are acting.

122- And wait; surely we are waiting also.

123- And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.

Then He said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ
مُخْتَلِفِينَ ﴿١١٨﴾

“And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.”
(Surah Hud 11:118)

That is on one religion.

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ
خَلَقَهُمْ

“...and they shall continue to differ. Except those on whom your Lord has mercy; and for this did He create them...” (Surah Hud 11:118-119)

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

لَا يَزَالُونَ مُخْتَلِفِينَ

“...they shall continue to differ...” (Surah Hud 11:118-119)

That is in religion.

إِلَّا مَنْ رَحِمَ رَبُّكَ

“Except those on whom your Lord has mercy...” (Surah Hud 11:119)

That is the Aale Muhammad (a) and their followers.

The Almighty Allah says:

وَلِذَلِكَ خَلَقَهُمْ

“...and for this did He create them...” (Surah Hud 11:119)

That is the folks of mercy, who do not create differences in religion.¹

وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

﴿ ١١٩ ﴾

“...and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.” (Surah Hud 11:119)

¹ Biharul Anwar, Vol. 24, Pg. 204; Vol. 65, Pg. 12; Tafsir Burhan, Vol. 4, Pg. 156.

They are those, whom villainy has overtaken; they are created for the fire of Hell; and they are those, who would not believe.

Ali bin Ibrahim says: Then the Almighty Allah has addressed the Prophet saying:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ

“And all we relate to you of the accounts of the apostles...” (Surah Hud 11:120)

مَا نُنَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ

“...to strengthen your heart therewith; and in this has come to you the truth...” (Surah Hud 11:120)

We related to you in Quran and in this Surah, stories of the prophets and the destruction of the past nations. Then He said:

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ

﴿١٢١﴾

“And say to those, who do not believe: Act according to your state; surely we too are acting.” (Surah Hud 11:121)

That is: We would chastise you.

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ

وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا

رُبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

“And wait; surely we are waiting also. And Allah’s is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.” (Surah Hud 11:122-123)

So worship Him and rely on Him. Your Lord is not unaware of what you do.¹

¹ *Tafsir Burhan*, Vol. 4, Pg. 157.

Exegesis of Surah Yusuf

12- Surah Yusuf was revealed in Mecca and it comprises of 111 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ
وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾
إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ
كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
وَكَذَلِكَ يَجْتَسِيكَ رُبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ
وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْسَّائِلِينَ ﴿٧﴾
إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أُمَيَّا مِمَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا
لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾
اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا
مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾
قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمُ فِي غِيَابَتِ الْجُبِّ
يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

﴿١١﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ

عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ ﴿١٤﴾

1- Alif Lam Ra. These are the verses of the Book that makes (things) manifest.

2- Surely We have revealed it— an Arabic Quran— that you may understand.

3- We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those, who did not know.

4- When Yusuf said to his father: O my father, surely I saw eleven stars and the sun and the moon— I saw them making obeisance to me.

5- He said: O my son, do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

6- And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.

7- Certainly in Yusuf and his brothers there are signs for the inquirers.

8- When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error.

9- Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

10- A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travelers may pick him up.

11- They said: O our father, what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers.

12- Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

13- He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

14- They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

“Alif Lam Ra. These are the verses of the Book that makes (things) manifest. Surely We have revealed it - an Arabic Quran - that you may understand.” (Surah Yusuf 12:1-2)

Then the Almighty Allah has addressed His Prophet saying:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا
الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

“We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those, who did not know.” (Surah Yusuf 12:3)

Then He mentions the statement of Yusuf to his father:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

“When Yusuf said to his father: O my father, surely I saw eleven stars and the sun and the moon - I saw them making obeisance to me.” (Surah Yusuf 12:4)

It is narrated through Jabir Ibne Abdullah Ansari regarding the verse:

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي
سَاجِدِينَ ﴿٤﴾

“Surely I saw eleven stars and the sun and the moon - I saw them making obeisance to me.” (Surah Yusuf 12:4)

That is: The eleven stars that prostrated to Yusuf in dream were: Tariq, Hauban, Ziyal, Zul Katfain, Wathab, Qabis, Amudan, Felaq, Misbah, Sarah and Faroh, all of which are in the sky.¹

Imam Muhammad Baqir (a) said regarding the interpretation of the dream of Yusuf (a):

“The interpretation of the dream is that when Joseph becomes the king of Egypt his parents and brothers will come to him. The term ‘Shams’ refers to Yusuf’s mother; ‘Raheel and Qamar’ refer to his father, Yaqub and ‘eleven stars’ relate to his brothers. When they saw Yusuf they fell down in prostration

¹ Biharul Anwar, Vol. 12, Pg. 217; Tafsir Ayyashi, Vol. 2, Pg. 170; Tafsir Burhan, Vol. 4, Pg. 163.

before him as thanksgiving to Allah. Their prostrating before Yusuf was in fact meant for Allah.”¹

Jabir has narrated that Imam Muhammad Baqir (a) said: Of the eleven brothers of Yusuf, Binyamin alone was his full brother [the others being step brothers born to different wives of Yaqub]; Yaqub was the son of Ishaq and he was the son of Ibrahim, Khaleelullah. Yusuf had this dream at the age of nine years and he related it to his father, Yaqub (a), who said:

يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ
إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

“O my son, do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.” (Surah Yusuf 12:5)

فَيَكِيدُوا لَكَ كَيْدًا

“...lest they devise a plan against you...” (Surah Yusuf 12:5)

Yaqub (a) said to Yusuf:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ
نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ
قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

“And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.” (Surah Yusuf 12:6)

¹ Biharul Anwar, Vol. 12, Pg. 217; Qisasul Anbiya, Jazaeri, Pg. 158; Tafsir Burhan, Vol. 4, Pg. 163.

Yusuf was a very elegant young man and His Eminence, Yaqub (a) was fonder of him than he was of his other sons, so the brothers were jealous of him and they said to each other:

إِذْ قَالُوا لْيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

“When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:” (Surah Yusuf 12:8)

So they decided to eliminate Yusuf and said: We would eliminate Yusuf so that the love of our father is focused on us.

Lawi said: We would not eliminate him, but would take him away from our father. So they asked their father:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ

“They said: O our father, what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers: Send him with us tomorrow that he may enjoy himself and sport...” (Surah Yusuf 12:11-12)

That is: He may graze sheep and also play.

وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

“...and surely we will guard him well.” (Surah Yusuf 12:12)

And the Almighty Allah spoke through the tongue of Prophet Yaqub that:

إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ
غَافِلُونَ ﴿١٣﴾

“Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.”
(Surah Yusuf 12:13)

They said:

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ ﴿١٤﴾

“They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.” (Surah Yusuf 12:14)

‘Usbata’ implies group of ten to thirteen people.¹

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۖ وَأَوْحَيْنَا

إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَقِيقُ وَتَرْكُنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ

الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

15- So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

16- And they came to their father at nightfall, weeping.

17- They said: O our father, surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

¹ Biharul Anwar, Vol. 12, Pg. 217; Tafsir Burhan, Vol. 4, Pg. 175.

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۚ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

“So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.” (Surah Yusuf 12:15)

That is what their sorrow and grief is about would be informed to them one day.

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

“You will most certainly inform them of this their affair while they do not perceive.” (Surah Yusuf 12:15)

That is he does not know that you are Yusuf and his brother; and this was reported by Jibraeel to Yusuf.¹

Ali Ibne Ibrahim says: When the brothers took away Yusuf from his father and wanted to eliminate him, Lawi said: Don't kill him; throw him in this well, so that a caravan that passes this way would rescue him out and take him along with it.

So, they brought him to the well and said: Take off your clothes.

Yusuf cried and said: O brothers, don't undress me.

One of the brothers pulled out a knife and said: If you don't remove your garments, I would kill you and they removed his clothes and threw him into the well.

In the well, Yusuf said: O Lord of Ibrahim, Ishaq and Yaqub, have mercy on my weakness, lack of options and my young age. When Yusuf mentioned this prayer, a caravan of Egyptians reached there and sent someone to fetch water from

¹ Biharul Anwar, Vol. 12, Pg. 218; Tafsir Burhan, Vol. 4, Pg. 176.

the well. When that man cast his bucket in the well, Yusuf caught the rope and that person pulled out the bucket and saw a human child in it that was most handsome in appearance. He brought him back to his caravan and said: Good news, I have brought this out from the well. I will take him and sell him in the market.

When the brothers noticed that the people of the caravan have taken out Yusuf from the well, they came and said: This is our slave; and they threatened Yusuf (a) that if he does not testify being their slave, they would eliminate him.

The leader of the caravan asked Yusuf: What do you say? Yusuf was terrified and he said: Yes, I am their slave.

The leader asked the brothers: Would you sell him to us?

Yes, they replied.

So they purchased Yusuf from the brothers and took him to Egypt.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ



“And they sold him for a small price, a few pieces of silver, and they showed no desire for him.” (Surah Yusuf 12:20)

He says: They sold Yusuf for eighteen dirhams, as the Almighty Allah says:

وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

“...and they showed no desire for him.” (Surah Yusuf 12:20)

And they were basically unwilling to sell him.¹

¹ Biharul Anwar, Vol. 12, Pg. 221; Tafsir Burhan, Vol. 4, Pg. 176.

Abu Basir narrates that Imam Ali Reza (a) said in the exegesis of the verse:

وَشَرُّهُ بِثَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ

“And they sold him for a small price, a few pieces of silver...” (Surah Yusuf 12:20)

That the price was 20 dirhams and that was a cost of a hunting dog. Whenever someone killed such a hunting dog, he was supposed to pay 20 dirhams to the owner.¹

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنْفُسُكُمْ أَمْراً ۚ فَصَبَّرْ جَمِيلاً ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ ﴿١٨﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۚ قَالَ يَا بُشْرَىٰ هَٰذَا
عُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
وَشَرُّهُ بِثَمَنِ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ
﴿٢٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾
وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾

¹ Biharul Anwar, Vol. 12, Pg. 222; Vol. 101, Pg. 430; Qisasul Anbiya, Rawandi, Pg. 128.

وَرَأَوْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ ۖ كَذَلِكَ
لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۖ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ
﴿٢٤﴾

وَأَسْتَبْقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى
الْبَابِ ۖ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ
عَذَابٌ أَلِيمٌ ﴿٢٥﴾

قَالَ هِيَ رَأَوْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ
قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾
وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ
﴿٢٧﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكِنَّ ۖ إِنَّ كَيْدَكِنَّ
عَظِيمٌ ﴿٢٨﴾

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكِ كُنْتِ مِنَ
الْخَاطِئِينَ ﴿٢٩﴾

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ
قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

18- *And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He, Whose help is sought for against what you describe.*

19- *And there came travelers and they sent their water-drawer and he let down his bucket. He said: O good news, this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.*

20- *And they sold him for a small price, a few pieces of silver, and they showed no desire for him.*

21- *And the Egyptian, who bought him, said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.*

22- *And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those, who do good.*

23- *And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.*

24- *And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.*

25- *And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him, who intends evil to your wife, except imprisonment or a painful chastisement?*

26- He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars.

27- And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

28- So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great.

29- O Yusuf, turn aside from this; and (O my wife), ask forgiveness for your fault, surely you are one of the wrong-doers.

30- And women in the city said: The chief's wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.

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

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ

***“And they brought his shirt with false blood upon it.”
(Surah Yusuf 12:18)***

That is: “The brothers of Yusuf slaughtered a lamb on the clothes taken from Yusuf. When they gave the shirt to Yaqub saying that a wolf mauled and ate Yusuf, Yaqub said: ‘How cruel was that the wolf killed my son, and how considerate was the wolf to his clothes, which he did not tear into shreds.’”¹

Ali Ibne Ibrahim says: Brothers of Yusuf said: We would smear the garments of Yusuf with sheep blood and tell our father that a wolf killed Yusuf. When they did this, Lawi said: O brothers, are we not sons of Yaqub bin Israel Allah bin Ishaq

¹ Biharul Anwar, Vol. 12, Pg. 224; Tafsir Burhan, Vol. 4, Pg. 177.

Prophet of Allah son of Ibrahim friend of Allah? Do you think that the Almighty Allah would keep this concealed from His prophet?

They replied: Then what should we do?

Lawi said: Let us go, perform the ritual bath and offer prayer in congregation; then repent and weep in the court of God to conceal this acts of ours from the Prophet as He is merciful and forgiving.

Brothers arose, performed the ritual bath, a practice of Ibrahim, Ishaq and Yaqub was that till their number did not reach eleven they did not pray in congregation, One of them led the prayer and ten followed behind him. Therefore the brothers asked: How can we pray when we don't have a prayer leader. Lawi said: Deem the Almighty Allah as your prayer leader. When they prayed, they wept and sought divine forgiveness saying: O Lord, conceal this act of ours. Then they arose and took the blood smeared garment of Yusuf and at night came to their father, Yaqub saying:

يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ

“O our father, surely we went off racing...” (Surah Yusuf 12:17)

وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۚ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ
كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً ۚ فَصَبَّرْ
جَمِيلٌ ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

“...and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful. And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good

and Allah is He, Whose help is sought for against what you describe.” (Surah Yusuf 12:17-18)

Yaqub said: “How vicious was the wolf upon Yusuf and how kind he was on his shirt. He tore apart Yusuf, but did not damage his shirt a bit.”

Then the travelers took Yusuf (a) to Egypt and sold him to the Aziz (Emperor). When the Aziz beheld the elegance and beauty of Yusuf (a), he told his wife Zulaikha to nurture the boy with love and care.

لَا مَرَأَتِهِ أَكْرَمِي مَثْوَاهُ

“Give him an honorable abode...” (Surah Yusuf 12:21)

That is: Know his true value.

عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا

“...maybe he will be useful to us, or we may adopt him as a son.” (Surah Yusuf 12:21)

So that he may prove useful for them in the future. He decided to adopt him since he had no children of his own. Both of them showered their affections on Yusuf (a) and when he reached maturity, Zulaikha fell in love with him and all the women, who saw him became infatuated with him. Even the men were attached to regard him with affection. His face shone like a full moon.

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ

لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

“And she, in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah’s refuge, surely my Lord made

good my abode: Surely the unjust do not prosper.” (Surah Yusuf 12:23)

Zulaikha tried to entice him for physical relationship and one day she bolted the door when they were apparently alone in a room. Then she urged him to fulfill her wishes as soon as possible. Yusuf (a) sought the refuge of Allah from the vile act that she was forcing him in.

“Your husband, the Aziz has reared me and regards me highly. Indeed the Almighty does not bestow salvation on the transgressors,” he reasoned.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بُرْهَانَ رَبِّهِ

“And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord...” (Surah Yusuf 12:24)

But Zulaikha clung him passionately. Yusuf (a) saw the face of Yaqub (a) in a corner. He was biting one finger with his teeth and saying, “O Yusuf, Your name is included in the list of Prophets in the heavens. Do not perform a misdeed for which your name may be written among the fornicators of the earth.”¹

In another tradition from Imam Ja'far Sadiq (a) when Zulaikha decided to have sexual relations with Yusuf (a), there was an idol in the room. When she put a curtain on it, Yusuf (a) asked the reason behind it. She said, she was ashamed of the idol.

“You are ashamed of the idol that neither sees nor hears you. Shall I not be ashamed of my Lord, who is manifest and informed about everything?” asked Yusuf (a).

Then he disengaged himself and tried to flee. Zulaikha pursued him and at that moment the Aziz appeared at the doorway.

¹ *Biharul Anwar*, Vol. 12, Pg. 224; *Tafsir Burhan*, Vol. 4, Pg. 177; *Qisasul Anbiya*, Jazaeri, Pg. 160.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى
الْبَابِ

“And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door.” (Surah Yusuf 12:25)

Zulaikha asked him what the punishment was for a person, who intended evil with his wife, except imprisonment or a painful punishment?

مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ



“What is the punishment of him, who intends evil to your wife, except imprisonment or a painful chastisement?” (Surah Yusuf 12:25)

Yusuf (a) pleaded innocence and said she herself harbored evil intentions on him. He said:

هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا

“She sought to make me yield (to her); and a witness of her own family bore witness...” (Surah Yusuf 12:26)

There was an infant in the cradle at that time. The Almighty sent a revelation on Yusuf (a) and he suggested to Aziz to ask the infant, who was a witness of all that had passed. “He will tell you that I have not betrayed trust,” said Yusuf.

Aziz asked the child and the Almighty gave it the power of speech to testify in favor of Yusuf (a).

The little child said, “If the shirt of Yusuf (a) is torn from the front, Zulaikha speaks the truth and Yusuf is lying. But if his shirt has a tear at the back, Zulaikha is a liar and Yusuf (a) is truthful.”

Aziz inspected the shirt of Yusuf (a) and found it torn from behind. He told Zulaikha that it was her evil plot. “And the guile of you women is great,” he added.

He requested Yusuf (a) to keep the incident secret and ordered Zulaikha to repent for her sin as she was a guilty one. But this incident became known and the ladies of the town castigated Zulaikha for her weakness. When Zulaikha learnt of their criticism, she invited them for a repast. She handed a knife and a tangerine to each of the women and told them to slice it.¹

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ
كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ^ط فَلَمَّا رَأَيْنَهُ
أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا
مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ^ط وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ
فَاسْتَعْصَمَ^ط وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُصْجِنَنَّ وَيَكُونَنَّ مِنْ
الصَّاغِرِينَ ﴿٣٢﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ^ط وَإِلَّا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾

31- So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

¹ Biharul Anwar, Vol. 12, Pg. 225; Tafsir Burhan, Vol. 4, Pg. 180.

32- She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those, who are in a state of ignominy.

33- He said: My Lord, the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

وَأَتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرِجْ عَلَيْنَ ۖ فَلَمَّا
رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ
هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

“...and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.” (Surah Yusuf 12:31)

The same moment she ordered Yusuf (a) to enter the gathering. When they saw the handsome Yusuf, they could not discriminate between the fruit and their hands and instead of the tangerine they slashed their fingers.

فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ

“This is he with respect to whom you blamed me...”
(Surah Yusuf 12:32)

وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ

“...and certainly I sought his yielding himself (to me)...”
(Surah Yusuf 12:32)

فَاسْتَعْصَمَ

“...but he abstained...” (Surah Yusuf 12:32)

وَلَئِنْ لَّمْ يَفْعَلْ مَا آمَرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ



“...and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those, who are in a state of ignominy.” (Surah Yusuf 12:32)

Zulaikha asked them to excuse her because they had accused her of misdemeanor whereas the unearthly elegance of Yusuf was responsible. She said, “I call him towards me and he refuses. If he does not submit to my wishes, I shall have him imprisoned.” The ladies returned home and before the night fell, each of them sent a messenger to Yusuf (a) inviting him. Yusuf (a) was troubled and pleaded to Allah that prison was better than the predicament he was in; and what the women were trying to entice him to.

رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ

“My Lord, the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them...” (Surah Yusuf 12:33)

“If You do not fail their attempt, I might fall in the trap. I will then be included in the ignorant ones,” he prayed.

The Almighty accepted his supplication and nullified the guile attempts of women. Zulaikha ordered Yusuf to be imprisoned.¹

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

¹ Biharul Anwar, Vol. 12, Pg. 225; Tafsir Burhan, Vol. 4, Pg. 180.

وَدَخَلَ مَعَهُ السَّجَنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ
خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ
الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾
قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْزِقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ
يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكُمْ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

يَا صَاحِبِي السَّجَنِ أَرَأَيْتَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ
﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا
إِيَّاهُ ۚ ذَلِكُمُ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿٤٠﴾

يَا صَاحِبِي السَّجَنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ
فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضَيَّ الْأَمْرَ الَّذِي فِيهِ
تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ

الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي

رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

قَالُوا أَضَعَتْ أَحْلَامَ ۚ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

﴿٤٤﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ

فَارْسِلُونِ ﴿٤٥﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ

عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى

النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا

قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ هُنَّ إِلَّا قَلِيلًا

مِمَّا تَحْصِنُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُعَاثُ النَّاسُ وَفِيهِ يَعْرِصُونَ

﴿٤٩﴾

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ^ط فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ^ع إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ^ع قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ^ع قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

(13) وَمَا أُبْرِي نَفْسِي ^ع إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا

رَحِمَ رَبِّي ^ع إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾
وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ^ط أَسْتَخْلِصْهُ لِنَفْسِي ^ع فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ^ط إِنِّي خَفِيفٌ عَلَيْهِمْ ﴿٥٥﴾
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ^ع
نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ^ط وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

وَجَاءَ إِخْوَهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَيْكُم ۖ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾
فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾
قَالُوا سُبْرَاوُدُ عَنْهُ آبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾
وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾
فَلَمَّا رَجَعُوا إِلَى أَيْهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَنًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾
قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ^ط
فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾
وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا^ط
أَبَانَا مَا نَبْغِي ۖ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ^ط
أَخَنًا وَنَزِدَادُ كَيْلٍ بَعِيرٍ ۖ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾
قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ^ط
يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ
﴿٦٦﴾
وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ^ط
مُتَفَرِّقَةٍ ۖ وَمَا أُعْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ^ط إِنْ الْحُكْمُ إِلَّا^ط
لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْتُوبَ قَضَاهَا ۖ وَإِنَّهُ لَذُو عِلْمٍ
لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾
وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَدِّنَ آيَتِهَا الْعِيرَ ۚ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾
قَالُوا وَأَقْبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾
قَالُوا نَقْضُ صُوعِ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ
﴿٧٢﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا
سَارِقِينَ ﴿٧٣﴾
قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾
قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۖ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٧٥﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۖ
كَذَلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا
أَنْ يَشَاءَ اللَّهُ ۖ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۖ وَفَوْقَ كُلِّ ذِي عِلْمٍ
عَلِيمٌ ﴿٧٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَاسْرَحْهَا يُوسُفُ فِي
نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۖ ^ط وَاللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ﴿٧٧﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ ^ط
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مِنْ وَجْدِنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا
لَطَلِمُونَ ﴿٧٩﴾

فَلَمَّا اسْتِأْذِنُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ ^ط قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي
يُوسُفَ ۖ ^ط فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ
لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا
بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ ^ط وَإِنَّا
لَصَادِقُونَ ﴿٨٢﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ ^ط فَصَبْرٌ جَمِيلٌ ۖ ^ط عَسَى اللَّهُ
أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَابَيْضَتْ عَيْنَاهُ مِنَ
الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ

الْهَالِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

﴿٨٦﴾

35- Then it occurred to them after they had seen the signs that they should imprison him till a time.

36- And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

37- He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people, who do not believe in Allah, and they are deniers of the hereafter.

38- And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks.

39- O my two mates of the prison, are sundry lords better or Allah the One, the Supreme?

40- You do not serve besides Him but names, which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know.

41- *O my two mates of the prison, as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning, which you inquired.*

42- *And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.*

43- *And the king said: Surely I see seven fat kine, which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs, explain to me my dream, if you can interpret the dream.*

44- *They said: Confused dreams; and we do not know the interpretation of dreams.*

45- *And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go.*

46- *Yusuf, O truthful one, explain to us seven fat kine, which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.*

47- *He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.*

48- *Then there shall come after that seven years of hardship, which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved.*

49- *Then there will come after that a year, in which people shall have rain and in which they shall press (grapes).*

50- *And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.*

51- *He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.*

52- *This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.*

53- *And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.*

54- *And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.*

55- *He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.*

56- *And thus did We give to Yusuf power in the land—he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those, who do good.*

57- *And certainly the reward of the hereafter is much better for those, who believe and guard (against evil).*

58- *And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.*

59- *And when he furnished them with their provision, he said: Bring to me a brother of yours from your father;*

do you not see that I give full measure and that I am the best of hosts?

60- But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

61- They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

62- And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

63- So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

64- He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

65- And when they opened their goods, they found their money returned to them. They said: O our father, what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.

66- He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

67- And he said: O my sons, do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those, who are reliant rely.

68- *And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqub, which he satisfied; and surely he was possessed of knowledge, because We had given him knowledge, but most people do not know.*

69- *And when they went in to Yusuf, he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.*

70- *So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan, you are most surely thieves.*

71- *They said while they were facing them: What is it that you miss?*

72- *They said: We miss the king's drinking cup, and he, who shall bring it, shall have a camel-load and I am responsible for it.*

73- *They said: By Allah, you know for certain that we have not come to make mischief in the land, and we are not thieves.*

74- *They said: But what shall be the requital of this, if you are liars?*

75- *They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.*

76- *So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above everyone possessed of knowledge is the All-knowing one.*

77- *They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.*

78- *They said: O chief, he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.*

79- *He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.*

80- *Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges.*

81- *Go back to your father and say: O our father, surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen.*

82- *And inquire in the town, in which we were and the caravan with which we proceeded, and most surely we are truthful.*

83- *He (Yaqub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.*

84- *And he turned away from them, and said: O my sorrow for Yusuf! And his eyes became white on account of the grief, and he was a repressor (of grief).*

85- They said: By Allah, you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those, who perish.

86- He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

“Then it occurred to them after they had seen the signs that they should imprison him till a time.” (Surah Yusuf 12:35)

“The sign was the testimony of a child from the cradle, the shirt of Yusuf torn from behind and Zulaikha’s husband hearing the tearing of Yusuf’s shirt.”

According to Imam Baqir (a) the verses speaks about the testimony of infant and the tearing of Yusuf’s shirt and Zulaikha’s pursuit of Yusuf (a). Thus when Yusuf (a) refused to oblige Zulaikha, she plotted against him and her husband decided to imprison Yusuf (a).

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ

“And two youths entered the prison with him.” (Surah Yusuf 12:36)

He said: They were two slaves of the king: one was a baker and the other was his cupbearer and the one, who narrated a false dream was this very same baker.¹

Ali Ibne Ibrahim Qummi continues the tradition as follows and says: The king sent two persons to guard Yusuf. When the

¹ Biharul Anwar, Vol. 12, Pg. 228; Qisasul Anbiya, Jazaeri, Pg. 162; Tafsir Burhan, Vol. 4, Pg. 183.

two of them stepped into the prison they asked Yusuf (a) what knowledge he had. He replied that he could interpret dreams. One of them said he had seen himself pressing grapes for wine. Yusuf (a) told him he would be released and go to become the royal barman and win the king's favor. The baker said he dreamt of having a bowl of bread on his head and birds were feeding on it. Actually he had not seen any such dream; he was only making it up. Yusuf (a) told him that he would be killed by the king and his corpse shall be hung at the gate where birds would feed on his brain. The man said, "I lied to you. I had no such dream."

Yusuf (a) said, "Whatever I predicted would surely come to pass."

At this point Imam Ja'far Sadiq (a) said in the exegesis of the verse:

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

"...surely we see you to be of the doers of good." (Surah Yusuf 12:36)

Yusuf (a) behaved kindly with the prison inmates. He visited the sick, helped the needy and created an amiable atmosphere for his companions. At last the king ordered the release of the man, who had seen the dream of grape juice. Yusuf (a) requested him to put a good word to the king regarding Yusuf.

اذْكُرْنِي عِنْدَ رَبِّكَ

"...Remember me with your lord..." (Surah Yusuf 12:42)

But when this man had the opportunity, the Shaitan enticed him to ignore Yusuf's request.

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ

"...but the Shaitan caused him to forget mentioning (it) to his lord..." (Surah Yusuf 12:42)

...and Yusuf (a) remained imprisoned for many years.¹

Supplication of Yusuf (a) in the prison

Shuaib Aqarkufi says that Imam Ja'far Sadiq (a) said: Jibraeel descended to Yusuf (a) when he was in the prison. He told him that the Almighty sends His salaams and says that "I have made you the best of my creations." Yusuf (a) fell down and putting his cheek on the ground said, "You Alone are my Lord."

Jibraeel (a) told him, "The Almighty says that He has made you more lovable to your father than your other brothers."

Yusuf (a) touched his cheeks to the ground and said to Allah. "You Alone are my Lord!"

Jibraeel (a) said, "The Almighty says that He brought you out of the well you had been pushed in it and were convinced that you would perish."

Again Yusuf (a) touched his cheek on the earth and said,
"You Alone are my Lord."

Jibraeel (a) said, "Indeed the Almighty had decreed this punishment for you because you sought the help of someone else. So you remain in prison for some more years." When the prescribed term was over, and he was permitted to recite the Dua-e-Faraj (Supplication of release) he kept his cheeks on the ground and said:

"O Allah if my sins have degraded my face near You, I certainly turn towards You through the faces of my ancestors, Ibrahim, Ishaq and Yaqub."

The Almighty forgave him and he was released from the prison.

¹ *Biharul Anwar*, Vol. 12, Pg. 229; *Qisasul Anbiya*, Jazaeri, Pg. 162.

Shuaib asked Imam (a) if they could also recite the same supplication. Imam (a) told him to recite as follows:

“Allahumma inkaanat dhunoobi qad Akhlaqat wajhi in’ndaka fainni atawajjahoo ilaika be nabiyyeka nabiyyar rah’ma. S’allallaaho a’laihe wa aalehi wa Aliyy-waa Faat’emah - wal h’asane-wal-h’osaine wal aaimmah a’laihimus salaam.”¹

Translation: O Allah if my sins have degraded my face near You, I certainly turn towards You through Your Prophet, the prophet of mercy. Peace be on him and on his progeny, and through Ali and Fatima and Hasan and Husain and the Imams, peace be on them.

Dream of the Aziz

Ali Ibne Ibrahim says: The king dreamt that five lean cows were eating five fat cows. And seven dried ears of corn striking to seven green ears of corn and being dominant upon them.

سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ

“...seven fat kine, which seven lean ones devoured; and seven green ears and (seven) others dry...” (Surah Yusuf 12:43)

Imam Ja’far Sadiq (a) has explained the words of:

وَسَبْعَ سُنبُلَاتٍ

“...and seven green ears...” (Surah Yusuf 12:43)

...to mean seven green stalks.

¹ *Tafsir Burhan*, Vol. 4, Pg. 183; *Biharul Anwar*, Vol. 12, Pg. 230; *Tafsir Ayyashi*, Vol. 2, Pg. 178.

He asked his ministers to interpret the dream, but they could not understand it. They said it was a nightmare and they did not know the interpretation of it.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

“And of the two (prisoners) he who had found deliverance and remembered after a long time said...” (Surah Yusuf 12:45)

The man, whose dream Yusuf (a) had interpreted, remembered Yusuf (a). When he was released Yusuf (a) had requested him to plead on his behalf to the king, but he had forgotten it. He was present in the court and seven years had passed since his release.

أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

“I will inform you of its interpretation, so let me go:” (Surah Yusuf 12:45)

He told the King that he would soon provide the interpretation of the dream if he is permitted to visit the prison. So he came to Yusuf (a) in the prison and said:

أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

“O truthful one, explain to us seven fat kine, which seven lean ones devoured...” (Surah Yusuf 12:46)

“O Yusuf, O the truthful one, what is the interpretation of seven lean cows eating seven fat ones and seven dried ears of corn on seven green ones. Tell me so that I may inform the king and his officers. They may realize your special qualities, virtues and understand the interpretation of your dreams.”

Yusuf (a) said:

تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
 قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

*“You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.”
 (Surah Yusuf 12:47)*

“You should cultivate your lands very carefully during the next seven years and store as much as you can. Do not thresh the crops to keep them safe from being spoilt with grain beetles. Consume less grain during this period, for, the next seven years there would be plentiful rains and abundance in crops and fruit cultivation.”

Imam Ja’far Sadiq (a) said: The verse:

مَا قَدَّمْتُمْ

“...that you have beforehand laid up in store...” (Surah Yusuf 12:48)

...was revealed as: ‘what you approach’. Then after those few years, a time would come when people would be helped and rains would fall in them.

In the presence of Amirul Momineen (a) a person recited the word of ‘Yasiroon’ as a proper noun and based on object. His Eminence said: Woe be on you, what did they press, grape juice to make liquor?

The man said: O Amirul Momineen (a), then how should I recite it?

He replied: The verse in the form of ‘Yasiroon’ is in the meaning of common noun and is revealed based on passive voice and its meaning is that after years of famine they would get rain that year as it is mentioned on another occasion in Quran:

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

“And We send down from the clouds water pouring forth abundantly...” (Surah Naba 78:14)¹

The king’s barman returned to the king and narrated the words of Yusuf (a). He expressed his desire to meet Yusuf (a) personally and a messenger was dispatched to summon Yusuf (a) from the prison. When the messenger came to Yusuf (a) he told him to ask the king about the women whom Zulaikha had invited for a repast, “When they saw me they cut their fingers. Indeed my Lord is aware of their guile! Ask the king to summon those women and ask them about the matter concerning me and Zulaikha. They were aware of all the cause of my imprisonment that was due to my refusal to give myself to their desires.”

Aziz summoned the women and asked them concerning Yusuf (a) and how they had tried to lure him. The women glorified Allah and said they knew Yusuf (a) was blameless. Zulaikha said the truth was manifest, “Actually I had attracted him towards myself while he spoke the truth.”

After this Yusuf (a) said: “I only intended the king to realize that I have not betrayed trust during his absence, because Allah does not guide those, who betray trust; and I do not acquit myself from evil. Indeed, the soul entices one towards evil a great deal, except when the Almighty directs His Mercy to me. Certainly, my Lord is Beneficent and Merciful.”

The Aziz said, “Bring Yusuf to me, I want to appoint him as a close aide.” Yusuf (a) came to him and when he conversed with him, the king became aware of the light of guidance, knowledge, wisdom and intellect that shone from his forehead.

“From today,” said Aziz, “You are my confidant and a trustworthy aide. You can ask for whatever you like.” Yusuf (a) told Aziz to entrust him with all wealth and agricultural products

¹ *Biharul Anwar*, Vol. 12, Pg. 232.

of Egypt. “I assure that I would manage them with absolute honesty; and I know how it should be deployed.”

The king put Yusuf (a) in charge of the revenues and national wealth. The Almighty Allah says:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ

“And thus did We give to Yusuf power in the land - he had mastery in it wherever he liked...” (Surah Yusuf 12:56)

In this way we gave power to Yusuf (a) in the land of Egypt. He lived wherever he liked.¹

Reign of Prophet Yusuf (a)

Thus, under the directions of Yusuf (a), all agricultural produce of Egypt was collected in granaries constructed with stone and mortar and citizens were rationed grain only sufficient for their needs, while the excess grains were stored without threshing in huge stacks.²

This process continued for seven years. When the seven years of draught arrived the ears of corn stored in the previous seven years were removed and sold at the rate prescribed by Yusuf (a).

At that time he was at a distance for 18 days’ travel from his father. People from adjoining areas travelled to Egypt to purchase their requirements from Yusuf (a). The respected father of Yusuf and his brothers were residents of an area that produced a large quantity of gum. The brother’s Yusuf (a) used to carry a quantity of gum and barter it with grains of Egypt. Yusuf (a) supervised these transactions in person.

¹ *Tafsir Burhan*, Vol. 4, Pg. 184.

² *Biharul Anwar*, Vol. 12, Pg. 232.

“And Yusuf’s brothers came and went into him, and he knew them, while they did not recognize him.”¹

Yusuf (a) issued food grains to his brothers and gave little more than the measure, then asked them who they were.

They said, “We are the sons of Yaqub (a) son of Ishaq (a) son of Ibrahim (a), the Khaleel of Allah; the One, whom Namrud had cast into the fire, but he did not burn. The Almighty made the fire cool and a safety for him.”

Yusuf (a) asked them the well-being of Yaqub (a) and why he did not accompany them to Egypt. The brothers said, “He is an old and weak person.”

“Do you have any other brother?” asked Yusuf (a).

“Yes,” they replied, “We have one more brother from a different mother.”

Yusuf (a) said, “Bring that brother along with you the next time you come for rations. I give a full measure and also some extra quantity. Thus if you don’t bring your step-brother, I would not give you anything and neither would I allow you to reach me.”

اَتُّونِي بِأَخٍ لَّكُمْ مِنْ آبَائِكُمْ ۖ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا
خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي
وَلَا تَقْرُبُونِ ﴿٦٠﴾ قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

﴿٦١﴾

“...Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts? But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me. They

¹ Surah Yusuf 12:58

said: We will strive to make his father yield in respect of him, and we are sure to do (it).” (Surah Yusuf 12:59-61)

The brothers decided to try their best in persuading their father. Yusuf (a) told his servants to put back the things his brothers had brought back into their luggage without their knowledge. “So that when they return home unpack their foods they realize our generosity and come back again.”

The brothers of Yusuf (a) came home and told their father the king of Egypt had ordered them to bring their brother along with them otherwise they would not be entitled to any food stock. “So let him to accompany us and we assure that we shall take care of him.”

“Shall I entrust him to you, when I had already entrusted you his brother in the past. Verily, Allah is a greater protector and the most Merciful.”

When they unpacked their goods they found the commodity they had taken for exchange and told their father, “No one can be more generous than the Aziz, who has been so generous for us. He has not even charged us the price. So if you allow, we shall take our younger brother with us and take care of him. If we take him with us, we can claim for an extra share, because whatever we have brought is not sufficient for our needs.”

Yaqub (a) said, “I will by no means send him with you until you give me a firm covenant in Allah’s name that you will most certainly bring him back to me, unless you are completely surrounded.

“And when they gave him their covenant, he said, Allah is the One in Whom trust is placed as regards what we say.”¹

When his sons prepared to leave, Yaqub (a) told them that all of them should not enter from the same gate lest they be victims of the evil eye.

¹ Surah Yusuf 12:66

“...and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah’s; on Him do I rely, and on Him let those, who are reliant rely. And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqub, which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.” (Surah Yusuf 12:67-38)¹

Brothers in the presence of Prophet Yusuf (a)

When the sons of Yaqub (a) set out for Egypt, Benjamin accompanied them, but did not join them during meals. He also did not talk to them or mix with them. When they all reached Yusuf (a) and saluted, he saw his brother and was delighted. When Benjamin was alone, Yusuf (a) asked why he was sitting separately. He said, “I had a full brother and once these people took him out and did not bring him back. It was said a wolf had devoured him. I have vowed not to participate in any of their affairs till I live.”

“Are you married?” asked Yusuf (a). “Yes.” “Do you children?” “Yes.” “How many?” “Three sons.” “What are their names?” “Wolf, garment and blood!” “Why have you given them such names?” “So that I may not forget my brother. That whenever I call one of them I am reminded of my brother.” Yusuf (a) told the brothers to wait outside and retained Benjamin. They left the room. Yusuf (a) called Benjamin near him saying: ***“I am your brother, therefore grieve not at what they do.”***² And said he wanted to keep Benjamin with him. Benjamin said the brothers will not agree, because at the time of departure they had given an oath to their father that they would bring him back. Yusuf (a) said he would find a solution, and told

¹ *Biharul Anwar*, Vol. 12, Pg. 236; *Tafsir Burhan*, Vol. 4, Pg. 195.

² Surah Yusuf 12:69

Benjamin that he should not reveal anything to the brothers regarding whatever he witnessed.

After Yusuf (a) provided the brothers with requisite food grains and added some more to it; then he asked a servant to hide the gold bowl used as a measure in the pack of Benjamin. The cup was inserted into the luggage of Benjamin without the brothers having any hint of it. When they had packed their foods for departure Yusuf (a) sent a messenger and told them to halt.

An announcer declared: “O Caravan, You are most surely thieves.”

They said while they were facing them: “What is it that you miss?”

They said, “We miss the kings cup, and he who shall bring it shall have a camel-load and I am responsible for it.”

They said, “By Allah, you know for certain that we have not come to make mischief in the land, and we are not thieves.

They said, “But what shall be the requital of this, if you are liars?”

They said, “The requital of this that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.”

So he began with their sacks before the sack of his brother, then he brought it out from his brother’s sack.”¹

Thus Yusuf (a) had Benjamin arrested.

Imam Ja’far Sadiq (a) was asked how Yusuf (a) ordered them to announce: ‘O caravan, You are most surely thieves,’ while they had not stolen anything?

Imam (a) replied, “They were not thieves and neither Yusuf (a) made a false statement. What he meant by ‘thieves’ was due to the fact that they had stolen him (Yusuf) from his father.

¹ Surah Yusuf 12:70-76

“They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.”¹

The brothers were infuriated and yellow liquid oozed from their bodies. They pleaded with Yusuf (a) to release their brother. It was a special characteristics of the sons of Yaqub (a) that whenever they were angry their hair stood on their ends and protruded from their garments and yellow blood dripped from the tips of their hair.

“They said, O chief, He has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.”²

Yusuf (a) said:

“Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.”³

When they failed to secure the release of Binyamin, they prepared to return to Yaqub (a). The eldest of them, Lawi according to one tradition and according to another tradition Yahuda or Shamoun said, “Do you not know that your father took from you a covenant in Allah’s name, and how you fell short of your duty with respect to Yusuf before? Therefore, I will by no means depart from this land until my father permits or Allah decides for me, and He is the best of the judges.”

“Go back to your father and say: O our father, Surely your son committed theft, and we do not bear witness, except to what we have known, and we could not keep watch over the unseen: And inquire in the town, in which we were and the

¹ Surah Yusuf 12:77

² Surah Yusuf 12:78

³ Surah Yusuf 12:79

caravan with which we proceeded, and most surely we are truthful.”¹

So the brothers returned while Yahuda stayed back in Egypt to lobby for Binyamin’s release. He came to Yusuf (a) and began to argue his case. Strong words were exchanged and the matter became so serious that Yahuda became very angry. Whenever he lost his temper a hair from his shoulder stood on its end and secreted blood. It continued like this until he was touched by one from the progeny of Yaqub (a). When Yusuf (a) saw blood dripping from a strand of his shoulder hair he had an idea. One of his children was playing with a golden pomegranate. Yusuf (a) took it from his hands and threw towards Yahuda. The child ran to retrieve his toy and in the process touched Yahuda. The blood immediately stopped dripping from the end of hair follicle and Yahuda’s anger cooled down and a doubt arose in his mind. The child picked up the pomegranate again. Once more the dialogue between Yusuf (a) and Yahuda became heated. Again Yahuda was enraged and again blood dripped from a hair of his shoulder. Yusuf (a) repeated his trick the second time and Yahuda’s temper returned to normal. The same process was repeated a third time. Yahuda suspected the possibility that a descendant of Yaqub (a) was in the palace of Yusuf.

When the brothers of Yusuf (a) reached home, they related the incident concerning Binyamin.

“He (Yaqub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.” (Surah Yusuf 12:83)²

Yaqub (a) blamed his sons for Binyamin’s arrest and said they must have familiarized the Aziz with the law that thieves are to be taken as slaves.

¹ Surah Yusuf 12:80-82

² *Tafsir Burhan*, Vol. 4, Pg. 209; *Biharul Anwar*, Vol. 12, Pg. 242.

“And he turned away from them, and said, O my sorrow for Yusuf! And his eyes became white on account of the grief, and he was a repressor (of grief).” (Surah Yusuf 12:84)¹

Yaqub (a) became visually impaired and was very unhappy with these sons, but he did not manifest his anger.

Traditions mention that someone asked Imam Ja’far Sadiq (a) how much the grief of Yusuf’s separation had affected Yaqub (a). Imam (a) said, “His grief equaled the combined grief of seventy women, whose sons have expired. And Yaqub (a) was not conversant with the phrase *“Inna lillaahe wa inna ilaihe raajao’on* (Indeed we belong to Allah and towards Him we shall return), therefore he used to repeat the words, *“Waa Asafaa a’laa Yusuf*’, (O the sorrow of Yusuf!).

Yusuf’s brother pointed out to Yaqub (a) that he had not despaired due to Yusuf’s sorrow till he died or reached the verge of death. Yaqub (a) said that he did not complain of his grief and the great sorrow, but he was aware of the Mercy and Grace of his Lord in a way his sons were not.

“He said, I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know. O my sons, Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people.”²

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُّوا مِنْ رَوْحِ
 اللَّهِ ۚ إِنَّهُ لَا يَيَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾
 فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَكْنَا الضُّرَّ وَجِئْنَا
 بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۚ إِنَّ اللَّهَ يَجْزِي
 الْمُتَصَدِّقِينَ ﴿٨٨﴾

¹ Qisasul Anbiya, Jazaeri, Pg. 165.

² Surah Yusuf 12:86-87.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

﴿٨٩﴾

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجَرَ

الْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾

قَالَ لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ ۖ يَعْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ

الرَّاحِمِينَ ﴿٩٢﴾

87- O my sons, go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

88- So when they came in to him, they said: O chief, distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

89- He said: Do you know how you treated Yusuf and his brother when you were ignorant?

90- They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those, who do good.

91- They said: By Allah, now has Allah certainly chosen you over us, and we were certainly sinners.

92- He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.

Conversation of Prophet Yaqub (a) with Israel (a)

Sudair says: I asked Imam Muhammad Baqir (a): “When Yaqub (a) told his sons to go and search for Yusuf and his brother, twenty years had elapsed after Yusuf’s disappearance, And his eyes turned white due to excessive weeping rendering him blind. So, was Yaqub (a) knowing that Yusuf (a) was alive?”

Imam (a) replied, “Yes, he knew that Yusuf (a) was alive, because Yaqub (a) had invoked the Almighty at dawn to send the Angel of death. The Angel of death appeared in a beautiful form. “Who are you?” he asked. “I am the Angel of death; you had requested the Lord to send me to you. What can I do for you?” said the Angel. “Tell me how you capture the souls? Do you employ assistants for it, or use different means?” “I use different methods.” Yaqub (a) said, “I request you in the Name of the God of Ibrahim (a), Ishaq (a) and Yaqub (a), tell me has the soul of Yusuf reached you yet?” “No,” replied the Angel of death.

From that moment Yaqub (a) became sure that Yusuf (a) was alive and he told his sons to go and search for him and his brother and not to despair of Divine Mercy, because no one despairs of Divine mercy, except the unbelievers.”

Letter of the Aziz of Egypt to Prophet Yaqub (a)

“I am having your son, Yusuf as a slave, whom I had purchased at a little price. As for your other son, Binyamin, a missing object was found in his bag and as a result I enslaved him too.”

Yaqub (a) was appalled at this message and told the messenger to wait while he composed a reply. He wrote:

“In the Name of Allah, the Beneficent, the Merciful. This is a letter from Yaqub the Israel of Allah, the son of Ishaq the slaughtered one of Allah, the son of Ibrahim the Khaleel of Allah. I am in receipt of your message that you have enslaved my sons. Indeed, the accursed Namrud who was a worldly king had cast my grandfather, Ibrahim (a) into the fire, but he did not burn, the Lord Almighty commanded the fire to cool down and be comfort and safety for Ibrahim. Regarding my own father, Ishaq¹ (a), the Lord Commanded my grandfather, Ibrahim (a) to slaughter him with his own hands. When he complied with Divine Orders the Almighty appointed a large ram as the requital

¹ Sayyid Tayyib Jazaeri (r), editor of *Tafsir Qummi*, says regarding this: My grandfather, Sayyid Nimatullah Jazaeri (r) writes in *Qisasul Anbiya*: Muslim scholars have differed in specifying whether it was Ismail (a) or Ishaq (a), who was offered for the slaughter. Shia and some scholars, on the basis of authentic reports, believe that it was Ismail (a), whereas some Ahle Sunnat scholars are of the view that it was Ishaq (a). Regarding this point there are also some reports from Imams (a), which must be considered to be based on dissimulation (*Taqayyah*); or they should be interpreted as Shaykh Saduq has suggested: that they should be interpreted in the metaphorical meaning: that is: Ishaq should be conspicuous by the evidence of intention and wish.

And as for interpreting what Saduq (r) said that Ishaq became the slaughtered one on the basis of wish and desire, it is mentioned in *Uyun Akhbar Reza (a)*: Different traditional reports are recorded regarding the slaughtered one (*Zabih*). It is concluded from some reports that the slaughtered one was Ishaq bin Ibrahim and it is concluded from some reports that it was Ismail bin Ibrahim. But since the traditions are authentic and that Ishaq (a) was born after the incident of Ismail (a), and he had a sincere desire to be the slaughtered one by his father, and to have remained patient on the divine test, the Almighty Allah bestowed him the very same reward and named him the slaughtered one among the angels due to this desire.

After that he interprets the statement of the Holy Prophet (s) that: I am the son of two slaughterings, upon that view.

I say: Some authentic traditional reports refute this view of metaphorical slaughter and hence these must be based on *Taqayyah* as is held by our ancestor.

of Ishaq (a). Indeed, I had a son whom I loved more than I loved anyone. He was the brightness of my eyes and a fruit of my heart. His brothers took him one day and when they returned, they said that a wolf had devoured him. The grief broke my back and due to excessive weeping my eyes became sightless. Yusuf had a brother from his own mother, whom I liked too. He came to you with his step-brothers in order to purchase grains. The elder sons returned and said he had stolen the king's cup and that you have arrested and enslaved him. We are not from a family that indulges in thievery and greater sins. I request you in the Name of the God of Ibrahim, Ishaq and Yaqub to release my son and achieve Allah's pleasure."

When Yusuf (a) read the letter, he kissed it, touched it to his eyes, and wept profusely. In another tradition, it is mentioned that when Yusuf (a) opened the letter, he could not control the flood of tears. He stood up, went home, read the letter and wept much. Then he washed his face and returned to the court; but again grief overpowered him and he could not control his tears. Again he receded into his private quarters and gave a free rein to his tears. When the tears receded, he washed the face and emerged from his chamber.

He came out addressed his brothers, "Do you know how you treated Yusuf and his brother when you were ignorant?"

They said, "Are you indeed Yusuf? He said, I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those, who do good.

They said, By Allah, now has Allah certainly chosen you over us, and we were certainly sinners.

He said, (There shall be) no reproof against you this day, Allah may forgive you, and He is the most Merciful of the merciful.

Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.

And when the caravan had (hardly) departed (for Yaqub's home) (that) their father (Yaqub) said: Most surely I perceive the odor of Yusuf, unless you pronounce me to be weak in judgment.”¹

All those, who were present, said that Yaqub's old age has affected him, but shortly later the brothers arrived from Egypt and cast Yusuf's shirt on his face.

“...so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know? They said, O our father, ask forgiveness of our faults for us, surely we were sinners. He said, I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.”²

Ali Ibne Ibrahim narrates that when the messenger of Aziz departed with the reply of Yaqub (a), he (Yaqub) raised his hands in prayers and said:

“O, the most best of the companions, O the most noble of the helpers, O the best of all, bestow me with the spirit from You and give me relief from you.”

Jibraeel (a) descended and said, “O Yaqub do you want me to teach a supplication that Allah may open your eyes and return your son to you?”

Then Jibraeel said: “Recite:

“O one, about whom no one knows how He is, except that He is. O one, who has stopped the heavens through air and made the earth stable on water and chose for His own self the best of the names; grant to me from Your spirit and give me relief.”

¹ Surah Yusuf: 12:89-94

² Surah Yusuf 12: 96-98

It was not yet dawn of the next day when the shirt was brought and cast upon the face of Yaqub (a). He regained sight and was united with his son.

According to another tradition when Yusuf (a) was imprisoned by the order of Aziz, the Almighty revealed to him the interpretation of dreams. When the two convicts related their dreams, he gave his interpretation and to the one, whose release he predicted he said, "Put in a good word regarding me to the king." At this moment his attention was not confined to the Almighty, Whose sole refuge he should have sought. As the result the Almighty asked him, "Who has shown you the dream (of stars prostrating)?" "You, my Lord," said he. "Who has made you the beloved of your father?" "You, my Lord." "Who taught you the method of interpreting dreams?" "You, my Lord." "Then how could you seek the help of someone other than Me? Why did you not call Me for help? Why did you express a wish to one of My creatures? That he put in your word to another of My creatures. One, who himself is subservient to My Power? Now, as a requital of this misdemeanor you shall remain in prison for an additional period."

Yusuf (a) entreated Allah by the rights of his forefathers to forgive and save him. The Almighty said that Yusuf's ancestors do not command any right upon Him, Allah said: "If you mean Adam, know that, I created him with My power and made dwell in the Garden. I allowed him to partake all the fruits, except that of the forbidden tree, but he disobeyed Me. Later, when he begged for forgiveness, I accepted his request. As far as Nuh is concerned, I raised his status among My creatures. They disobeyed him and he prayed for their destruction. I accepted his prayers and drowned his people. I saved him and those, who believed in him through the Ark. Regarding Ibrahim, I made him My Khaleel and saved him from the fire; and made the fire of Namrud cool and safety for him. If you intend to beseech in the name of Yaqub, I gave him twelve sons and when I took one away, he wept so much that he lost his vision. He sat on the

streets and complained about his grief to My creatures. So what rights do your ancestor have upon Me?"

At this moment Jibraeel (a) revealed to him to recite the following supplication: "*As-aloka be minkal a'z'eem wa ah'saane kal qadeem.*" (Translation: "I beseech You in the name of Your Great Bounties and Your past Favors.")

When Yusuf (a) recited this supplication, the Aziz saw a dream that finally facilitated Yusuf's release from prison.

A reliable tradition from Imam Reza (a) says that the jailer told Yusuf (a) that he was much devoted towards him. Yusuf (a) said, "No misfortune befell me, but that it was due to people's devotion towards me. My paternal aunt (father's sister) adored me therefore accused me of stealing. My father loved me and this caused my brothers' jealousy and put me in trouble. Zulaikha was infatuated with me and due to her misadventure, I lie in prison."

Imam says, "Yusuf (a) complained to the Almighty for his misfortune and asked Him for what error did he become liable for this punishment?"

The Almighty revealed to him that he had himself chosen imprisonment, when he said, "O Allah I prefer imprisonment to what these women invited me." Why did he not say, "O Allah I prefer Your safety to what these women invite me?"

According to reliable chain of narrators, Imam Ja'far Sadiq (a) says, "When the brothers of Yusuf (a) threw him into the well, Jibraeel descended and asked, "Young man, who has thrown you into the well?"

"My brothers," replied Yusuf (a), "because I was the favorite of my father, so my brothers were jealous and they pushed me in the well."

"Would you like me to take you out?"

"If the Lord of Ibrahim, Ishaq and Yaqub wishes," replied Yusuf (a).

Jibraeel said the Lord instructed him to recite the following supplication:

Lord of Ibrahim, Ishaq and Yaqub commands you to recite:

“O Allah, indeed I ask You. For You is all the praise; there is no god, except You, the most kind, the most generous; the originator of the heavens and the earth the owner of majesty and nobility. Bless Muhammad and the progeny of Muhammad and give me relief from my predicament and sustain me from where I except and from where I do not expect.”

When Yusuf (a) implored the Lord through the above supplication, He saved him from the well and again from the machinations of Zulaikha and made him the Emperor of Egypt. He had never imagined he would be bestowed all this.¹

اَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي

بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۚ لَوْلَا أَن

تُفَنِّدُونِ ﴿٩٤﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

93- Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.

94- And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.

95- They said: By Allah, you are most surely in your old error.

¹ Biharul Anwar, Vol. 12, Pg. 247, Vol. 92, Pg. 186; Qisasul Anbiya, Jazaeri, Pg. 169; Tafsir Burhan, Vol. 4, Pg. 222.

Shirt of Prophet Yusuf (a)

اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

“Take this my shirt and cast it on my father’s face, he will (again) be able to see, and come to me with all your families.” (Surah Yusuf 12:93)

Mufaddal narrates that Imam Ja’far Sadiq (a) asked me: Do you know which that shirt of Yusuf was, which Yaqub (a) put on his eyes and regained sight?

I said: I don’t know.

His Eminence said: When Ibrahim (a) was to be thrown into the fire, Jibraeel descended with a garment of Paradise and made him wear it. It was insulated against heat and cold. When the time of his death approached, Ibrahim (a) tied his armband to Ishaq (a). And Ishaq (a) tied it to Yaqub (a). When Yusuf (a) was born, Yaqub (a) had put this band around his neck. It remained around his neck during all the calamities that befell him. When Yusuf (a) removed the garment from his amulet in Egypt, Yaqub (a) felt its scent in far off Syrian Palestine and said, “I smell the odor of Yusuf.”

As the Almighty Allah says:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَن تَفْنَدُونِ ﴿٩٤﴾

“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.” (Surah Yusuf 12:94)

It was that same garment of Paradise.

The narrator asked Imam (a) I asked: May I be sacrificed on you, to whom was the garment passed on after Yusuf (a). Imam (a) said it was inherited by his family and added, “All the knowledge and the personal relics of the Prophets were inherited

by the Messenger of Allah (s) and his vicegerents. Yaqub (a) was in Palestine when the Caravan (of his sons) departed from Egypt and he immediately perceived its scent. The fragrance was brought from Paradise. And it is bestowed to us in inheritance. It is with us.”¹

Ismail bin Hamam has quoted Imam Reza (a) as saying, “The law prevailed among the progeny of Yaqub (a) that whenever a person was convicted of theft he was enslaved. When Yusuf (a) was a child he lived with his aunt (father’s sister). She adored him much. Ishaq (a) had a waistband that he had given to Yaqub (a). This waistband was in the possession of Yaqub’s sister. When Yaqub (a) requested her to send back Yusuf (a) to him she was aggrieved and said, “Let it be. I’ll send him later.” Then she tied the waistband under his clothes and sent him back to his father. When Yusuf (a) came home the aunt also accompanied him and told Yaqub (a) that her waistband has been stolen. She began to search for it. After rummaging here and there she lifted the garment of Yusuf (a) and exclaimed, “Here it is! Yusuf had stolen it. I shall take him as a slave.” Therefore on this pretext she secured the custody of young Yusuf (a). This was alluded to by the brothers of Yusuf (a) when they mentioned he had also committed a theft in the past.”

“They said: If he steal, a brother of his did indeed steal before.” (Surah Yusuf 12:77)²

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أُمّ

أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٩٨﴾

¹ Biharul Anwar, Vol. 12, Pg. 248; Tafsir Burhan, Vol. 4, Pg. 224.

² Biharul Anwar, Vol. 12, Pg. 249; Tafsir Ayyashi, Vol. 2, Pg. 186; Italush Sharai, Vol. 2, Pg. 50; Uyun Akhbare Reza (s), Vol. 2, Pg. 77; Tafsir Burhan, Vol. 4, Pg. 226.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنِ
شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا
تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ
أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ
هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ
فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۚ تَوَفَّنِي
مُسْلِمًا وَأَلْحِنِي بِالصَّالِحِينَ ﴿١٠١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

96- So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

97- They said: O our father, ask forgiveness of our faults for us, surely we were sinners.

98- He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

99- Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

100- And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father, this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

101- My Lord, Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a Muslim and join me with the good.

102- This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

103- And most men will not believe though you desire it eagerly.

Father and son meet after years of separation

Ali Ibne Ibrahim relates that when Yusuf's brothers brought his shirt and spread it on the face of Yaqub (a), he regained his vision and said: "Did I not tell you that I know from Allah what you do not know?"

"They said, O our father, Ask forgiveness of our faults for us, surely we were sinners.

He said, I will ask for your forgiveness from my Lord; surely He is the Forgiving, the Merciful."¹

¹ Surah Yusuf 12:96-98

In an authentic tradition Imam Ja'far Sadiq (a) says that Yaqub (a) delayed the supplication of his sons' forgiveness till dawn as it was a meritorious time for fulfillment of supplication. According to other traditions he delayed the supplication till Friday eve.

Traditional reports mention that when Yaqub (a) and his family entered Egypt, Yaqub (a) and the brothers of Yusuf (a) fell down in prostration. Yusuf (a) said:

“Father, this is the significance of my vision (dream) of old; my Lord has indeed made it to be true; and He was indeed Kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.”¹

Reliable traditions mention that some people asked Imam Ali Naqi (a) how Yaqub (a) and his sons prostrated before Yusuf (a), whereas they were prophets? Imam (a) replied, “They did not prostrate for Yusuf (a). They did so as a gesture of thankfulness of Allah and as a mark of respect for Yusuf (a). Angels had similarly prostrated before Adam (a) by the command of Allah.

Then Yaqub (a), along with his other sons and Yusuf (a) performed the prostration of thankfulness (*Sajdah-e-Shukr*) in response to the fact that Allah had united them. “Did you not note how Yusuf (a) remarked in thankfulness:

“My Lord, Thou hast given me of the kingdom and taught me of the interpretation of sayings (and dreams): Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a Muslim and join me with the good.”²

Ali Ibne Ibrahim narrates that Jibraeel (a) told Yusuf (a) to extend his hand. When he did so, a light escaped from between

¹ Surah Yusuf 12:100

² Surah Yusuf 12:101

his fingers. Yusuf (a) asked what that was. Jibraeel said it was the light of Prophethood. "The Almighty has removed prophethood from your loins, because you did not arise from your seat to respect your father (when he entered)." Allah removed prophethood from Yusuf (a) so that none of his descendants may be conferred Messengership. Prophethood was transferred to the loins of Lawi, the elder brother of Yusuf (a). He became eligible for it because when the brothers plotted to kill Yusuf (a) he suggested pushing him into the well instead of murdering him.

As Lawi had prevented the murder of Yusuf (a), the Almighty placed prophethood in his loins. Secondly when Binyamin was arrested and despite their efforts the brothers failed to secure his release and prepared to return to Yaqub (a). Lawi said he would not leave Egypt till his father permitted or till Almighty, *"decides for me, and He is the best of the judges."*

Allah liked this gesture and prophethood was transferred to his progeny. Consequently the series of Bani Israel prophets were descendants of Lawi. Musa (a) was also from his progeny. He was the son of Imran, son of Basir, son of Fahith son of Lawi.

Later, Yaqub (a) asked Yusuf (a) what happened to him when his brothers took him from home. Yusuf (a) requested his father to excuse him, but Yaqub (a) insisted for at least some information. Yusuf (a) said, "The brothers brought me near the well, and ordered to remove my clothes. I told them to fear Allah and not force me to strip, but they flashed a knife and threatened me. I was compelled to undress and they pushed me in the well naked."

When Yaqub (a) heard this, he exclaimed and fell down unconscious. After regaining consciousness he asked Yusuf (a) for more details. Yusuf (a) requested him in the name of Lord of Ibrahim (a), Ishaq (a) and Yaqub (a) and excused himself from

narrating any of the accidents that befell him. Yaqub (a) did not press further.¹

Zulaikha regains her youth

When the Aziz of Egypt died during the famine years, his wife Zulaikha was reduced to penury and was so impoverished that she took to begging. Yusuf (a) became the Emperor and people addressed him as ‘Aziz of Egypt’. One day people told Zulaikha to sit in the path of Yusuf (a) that he might have mercy on her. She replied that she was ashamed of him. But when people insisted she squatted in the path of Yusuf (a). When Yusuf (a) passed by in company of his entourage she rose up and said: “Pure is the Almighty One, Who turns disobedient kings into slaves and transforms slaves into kings due to their obedience.”

Yusuf (a) recognized her and ordered her to be escorted to his residence. Zulaikha had become a wizened old woman. Yusuf (a) reminded her of her machinations against him. She begged him not to taunt her of her past misdeeds. She further added that she was attracted towards evil due to three factors that afflicted her: (1) She was madly in love with Yusuf (a) who had no equal in elegance. (2) She was endowed with a beauty that had no equal in her nation and she was also the wealthiest woman. (3) Lastly, her husband was impotent.

Yusuf (a) asked her what she desired. She said, “I desire you pray to Allah to make me youthful once again.”

Yusuf (a) prayed and she became young. Yusuf (a) married her and found her a virgin.²

Abul Jarud narrates from Imam Muhammad Baqir (a) in the exegesis of the words:

¹ *Tafsir Burhan*, Vol. 4, Pg. 226.

² *Biharul Anwar*, Vol. 12, Pg. 251; *Tafsir Burhan*, Vol. 4, Pg. 227.

قَدْ شَغَفَهَا حُبًّا

*“...surely he has affected her deeply with (his) love...”
(Surah Yusuf 12:30)*

That love for Yusuf had made Zulaikha so concealed that she understood nothing other than Yusuf and ‘Hijab’ is in the meaning of ‘Shighaf’ and ‘Shighaf’ is in the meaning of the covering of the heart.¹

Ali Ibne Ibrahim says: At that time, the Almighty Allah said to His Prophet:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

*“This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.”
(Surah Yusuf 12:102)*

It is news of unseen, which I reveal on you; and you did not see them when they decided and devised plans...²

Then he said:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

“And most men will not believe though you desire it eagerly.” (Surah Yusuf 12:103)

This is polytheism in obedience.

وَكَايْنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا
مُعْرِضُونَ ﴿١٠٥﴾

¹ Biharul Anwar, Vol. 12, Pg. 253.

² Tafsir Burhan, Vol. 4, Pg. 233.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

105- And how many a sign in the heavens and the earth, which they pass by, yet they turn aside from it.

106- And most of them do not believe in Allah without associating others (with Him).

وَكَايْنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

“And how many a sign in the heavens and the earth, which they pass by, yet they turn aside from it.” (Surah Yusuf 12:105)

He says: ‘Signs’ imply eclipse, earthquake and scream.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

“And most of them do not believe in Allah without associating others (with Him).” (Surah Yusuf 12:106)

‘Shirk’ implies polytheism in obedience.

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

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

“And most of them do not believe in Allah without associating others (with Him).” (Surah Yusuf 12:106)

‘Shirk’ implies polytheism in obedience and not polytheism in worship; and the disobediences that they committed was this very same polytheism in obedience. Since through committing sins the sinner obeys the Shaitan and deems a partner to God in obedience, and making partner is not in worship.¹

¹ Tafsir Ayyashi, Vol. 2, Pg. 200; Tafsir Burhan, Vol. 4, Pg. 233.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

108- Say: This is my way: I call to Allah, I and those, who follow me being certain, and glory be to Allah, and I am not one of the polytheists.

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

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my way: I call to Allah, I and those, who follow me being certain...” (Surah Yusuf 12:108)

‘I’ implies the holy self the Holy Prophet (s) and ‘who follow me’ implies Ali Ibne Abi Talib and Aale Muhammad (a).¹

Ali bin Asbat says: I asked Imam Jawad (a): Master, people deny your Imamate due to your young age.

His Eminence replied: They don’t pay attention to the verse that the Almighty Allah said to His Messenger:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my way: I call to Allah, I and those, who follow me being certain...” (Surah Yusuf 12:108)

That other than Ali (a), no one followed the Prophet, whereas he was nine years old; and I am also nine years old.²

¹ Biharul Anwar, Vol. 9, Pg. 215, Vol. 36, Pg. 51; Tafsir Burhan, Vol. 4, Pg. 236.

² Biharul Anwar, Vol. 36, Pg. 51; Tafsir Burhan, Vol. 4, Pg. 236.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا
فَنُنَجِّي مِنَ النَّسَاءِ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

﴿١١٠﴾

110- Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

“Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them...”
(Surah Yusuf 12:110)

Abu Basir said: Imam Ja'far Sadiq (a) said: The Almighty Allah leaves them to their devices and they think that the Satans descend upon them in form of angels.¹

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَكِنْ تَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

111- In their histories there is certainly a lesson for men of understanding. It is not a narrative, which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

“In their histories there is certainly a lesson for men of understanding...” (Surah Yusuf 12:111)

¹ Biharul Anwar, Vol. 11, Pg. 86; Tafsir Burhan, Vol. 4, Pg. 239.

That is people having sense and intelligence.

مَا كَانَ حَدِيثًا يُفْتَرَىٰ

“It is not a narrative, which could be forged...” (Surah Yusuf 12:111)

That is the holy Quran.

وَلَكِنْ تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ

“...but a verification of what is before it...” (Surah Yusuf 12:111)

That is the books of the prophets.

وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“...and a distinct explanation of all things and a guide and a mercy to a people, who believe.” (Surah Yusuf 12:111)¹

¹ Tafsir Burhan, Vol. 4, Pg. 240.

Exegesis of Surah Raad

13- Surah Raad (The Thunder) was revealed in Mecca and it comprises of 43 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

المرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

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

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ
الْجِبَالِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّعَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

1- Alif Lam Mim Ra. These are the verses of the Book; and that, which is revealed to you from your Lord is the truth, but most people do not believe.

2- Allah is He, Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.

3- And He it is, Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

المرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ
السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“Alif Lam Mim Ra. These are the verses of the Book; and that, which is revealed to you from your Lord is the truth, but most people do not believe. Allah is He, Who raised the heavens without any pillars that you see...” (Surah Raad 13:1-2)

That is they see it without any pillars.¹

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ
تُوقِنُونَ ﴿٢﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ
يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

“Allah is He, Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord. And He it is, Who spread the earth and made in it firm mountains and

¹ Tafsir Burhan, Vol. 4, Pg. 242.

rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.” (Surah Raad 13:2-3)

The above two are from the clear verses of Quran.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ
صِنُوفٌ غَيْرٌ صِنُوفٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضِلُ بَعْضَهَا عَلَى
بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾
وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ
جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَعْلَالُ فِي
أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَلَاتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ ۖ وَإِنَّ
رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

4- And in the earth, there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots— they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.

5- And if you would wonder, then wondrous is their saying: What! When we are dust, shall we then certainly be in a new creation? These are they, who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.

6- And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is

the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ

“And in the earth there are tracts side by side...” (Surah Raad 13:4)

That is they are joined to each other.

وَجَنَّاتٍ مِنْ أَعْنَابٍ

“...and gardens of grapes...” (Surah Raad 13:4)

It denotes gardens and orchards.

وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ

“...and corn and palm trees having one root and (others) having distinct roots...” (Surah Raad 13:4)

It implies two dates that grow from the same branch.

وَعَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضَلُ بَعْضُهَا عَلَى بَعْضٍ
فِي الْأُكُلِ

“...and (others) having distinct roots - they are watered with one water, and We make some of them excel others in fruit...” (Surah Raad 13:4)

Some of the fruits are sweet and some are sour and some are bitter, whereas all of them are fed with the same water.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾

“...most surely there are signs in this for a people who understand.” (Surah Raad 13:4)

At this point, Allah the Mighty and Sublime quotes the statement of the atheists from the Quraish and says:

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ

“And if you would wonder, then wondrous is their saying: What! When we are dust, shall we then certainly be in a new creation?” (Surah Raad 13:5)

Then He says:

أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ
وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

“These are they, who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.” (Surah Raad 13:5)

Then He says:

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَلَاتُ

“And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them...” (Surah Raad 13:6)

‘Muslaat’ implies divine chastisement.¹

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ
مُنْذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

7- And those, who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

¹ Tafsir Burhan, Vol. 4, Pg. 244.

Abu Basir narrates that Imam Ja'far Sadiq (a) said: 'Mundhir' is the Messenger of Allah (s) and 'Hadi' is Amirul Momineen (a). And after these two are the Holy Imams (a) and that is the statement of God:

وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

“...and (there is) a guide for every people.” (Surah Raad 13:7)

That is there is a guiding Imam in every period of time.¹

This is the refutation of those, who deny the existence of an Imam in every period of time, and that the earth is never devoid of divine proof. Amirul Momineen (a) says: The earth is never devoid of an Imam; either apparent, whom people can see, or unseen by people. If the earth is devoid of an Imam, divine proof would be invalid on the creatures.²

The 'guide' in Quran has an aspect that it can be applied to all the Holy Imams (a) as the Almighty Allah says:

وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

“...and (there is) a guide for every people.” (Surah Raad 13:7)

That is the Imam, who is manifest. Another aspect that is mentioned since the Almighty Allah says:

أَوَلَمْ يَهْدِ

“Does it not point out to them the right way...” (Surah Sajdah 32:26)

That is the sign is not related to them? And He says:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ

¹ Tawilul Ayaatuz Zaahira, Pg. 236.

² Biharul Anwar, Vol. 23, Pg. 21.

“And as to Thamud, We showed them the right way...”
(Surah Fussilat 41:17)

That is: We explained to them and its examples are in excess.

Another aspect is reward as the Almighty Allah says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ ﴿٦٩﴾

“And (as for) those, who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.” (Surah Ankabut 29:69)

That is: We would reward them.

Another aspect is salvation, as the Almighty Allah says:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

“...surely my Lord is with me: He will show me a way out.” (Surah Shoara 26:62)

That is: I would soon give relief.

Another aspect is the reasoning and guidance, as the Almighty Allah says:

وَأَهْدِيكَ إِلَىٰ رَبِّكَ

“And I will guide you to your Lord...” (Surah Naziyat 79:19)¹

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ
وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

¹ Tafsir Burhan, Vol. 4, Pg. 249.

8- Allah knows what every female bears, and that of which the wombs fall short of completion and that, in which they increase; and there is a measure with Him of everything.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ
وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

“Allah knows what every female bears, and that of which the wombs fall short of completion and that, in which they increase; and there is a measure with Him of everything.” (Surah Raad 13:8)

‘That, which the wombs fall short of’ implies what is aborted before completion of the duration.

‘And that, in which they increase’ implies that the period of pregnancy is nine months, and every woman, who during the period of her pregnancy has menses, it would be added to the period of her pregnancy and would cross nine months.¹

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ
بِاللَّيْلِ وَسَارِبٍ بِالنَّهَارِ ﴿١٠﴾

10- Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.

Abul Jarud narrates that Imam Muhammad Baqir (a) said in the exegesis of the verse...

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

“Alike (to Him) among you is he who conceals (his) words and he who speaks them openly...” (Surah Raad 13:10)

¹ Tafsir Burhan, Vol. 4, Pg. 253.

...that: the concealed and the apparent are same before the Almighty Allah.

مُسْتَخْفٍ بِاللَّيْلِ

“...and he who hides himself by night...” (Surah Raad 13:10)

It implies midnight.

Ali Ibne Ibrahim says in the exegesis of the verse:

وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

“...and (who) goes forth by day.” (Surah Raad 13:10)

That is underground and over ground is the same for the Almighty Allah. He is cognizant of everyone.¹

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

11- For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

It is said that when this verse was recited, Imam Sadiq (s) said:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

¹ Biharul Anwar, Vol. 4, Pg. 254; Vol. 4, Pg. 82.

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

“Are you not an Arab ? ‘muaqqibatun’ means the one, who comes behind. How could he become ‘bayni yadayhi’ –one, who is in front.

And then ‘yahfathoonahu min amri Allaahi” will mean that they will guard against chastisement that descends by the Command of Allah. Such an assumption is absurd.

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

Imam Sadiq (s) replied: “The verse was revealed as follows: ‘Lahu muaqqibatun min khalfihi wa raqeebun min bayni yadayhi yahfathoonahu min amri Allaahi [For each (such) person there are guardians behind and guardians in front, who protect him in accordance with the command of Allah]’”¹

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

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

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

They protect man by the command of God, whether he falls into a well, or a wall crashes on him, or some other accident befalls him, till the certain death; at this time they move away and surrender him to the accidents. They are two angels, who protect man during the night; and they are two angels, who perform this duty during the day.²

¹ Biharul Anwar, Vol. 56, Pg. 179.

² Biharul Anwar, Vol. 56, Pg. 179; Vol. 67, Pg. 154; Tafsir Burhan, Vol. 4, Pg. 255.

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
وَالٍ ﴿١١﴾

“...and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.” (Surah Raad 13:11)

That is: He sends down chastisement upon them.¹

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ
﴿١٢﴾

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ حِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ
﴿١٣﴾

12- He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.

13- And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا

“He it is, Who shows you the lightning causing fear and hope...” (Surah Raad 13:12)

That is: We terrify some people and give hope to others.

وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

¹ Tafsir Burhan, Vol. 4, Pg. 256.

“...and (Who) brings up the heavy cloud.” (Surah Raad 13:12)

That is: It is raised from the earth.

وَيُسَبِّحُ الرَّعْدُ

“And the thunder declares His glory...” (Surah Raad 13:13)

An angel, who take clouds from one place to another.

وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ
وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

“...and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.” (Surah Raad 13:13)

‘Mighty in prowess’ implies that His anger and fury is severe.¹

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ
بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِّهِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ
وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

14- To Him is due the true prayer; and those, whom they pray to besides Allah give them no answer, but (they are) like one, who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.

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

¹ Tafsir Burhan, Vol. 4, Pg. 260.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ
كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ

“...and those, whom they pray to besides Allah give them no answer, but (they are) like one, who stretches forth his two hands towards water that it may reach his mouth...” (Surah Raad 13:14)

He said: This is an example that the Almighty Allah has mentioned for those, who worship idols, and they worship others than God, and these gods neither fulfill their needs nor have any benefit to their condition, like someone, who stretches out his hands to water and expects it to reach his mouth, but it does not.¹

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

“...and the prayer of the unbelievers is only in error.” (Surah Raad 13:14)

‘In error’ implies ‘void’.

Qabeel is punished above the well of Ahqaf

Jabir has narrated from Imam Muhammad Baqir (a) that a person came to the Holy Prophet (s) and said: “Messenger of Allah (s), I have seen an amazing thing.” When the Prophet (s) asked, he said: “One of my relative was sick and people advised for him water of Ahqaf well that is situated Wadiul Barhoot. I took a bucket and water bag and reached the place. When I tried to draw water, I saw a chain like thing coming from sky with a man tied to it. He was saying give me water, I am dying of thirst. I raised the bowl towards him, but the chain around his neck tightened and took him upto the sun. Again I drew out some water and the same scene was enacted. This happened thrice.

¹ Biharul Anwar, Vol. 9, Pg. 215; Vol. 68, Pg. 115.

Finally, I tied up the water bag and did not try to give him any water again.”

The Holy Prophet (s) said, “He was Qabeel, son of Adam (a), who had killed his brother, Habeel; and he is being chastised for that. No matter how much he supplicates, his supplication is not acceptable, and except for loss would not get anything. Then he quoted the following verse to support his contention:

“...and those, whom they pray to besides Allah give them no answer, but (they are) like one, who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.”
(Surah Raad 13: 14)¹

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ
بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

15- And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ
بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

“And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.” (Surah Raad 13:15)

‘Obeisance’ implies prostration at the time of Isha. And he said: Shadow of the believer prostates willingly and the shadow of the disbeliever unwillingly; and that is at the time of maturity and standing up; and moving, and increase and decrease.²

¹ Biharul Anwar, Vol. 6, Pg. 291; Vol. 11, Pg. 232; Tafsir Burhan, Vol. 4, Pg. 261.

² Biharul Anwar, Vol. 9, Pg. 215; Vol. 82, Pg. 124; Tafsir Burhan, Vol. 4, Pg. 261.

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

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

“And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly...” (Surah Raad 13:15)

“In the heavens it is the angels, who prostrate gladly and willingly. Upon earth those born on the nature of Islam prostrate willingly and they prostrate due to inclination for Allah. Who prostrate unwillingly are ones who became Muslims unwillingly. As to those, who do not prostrate, their shadows pay obeisance and prostrate, day and night.”¹

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ
دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ
يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ
جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ
خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا
رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ
مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

¹ Biharul Anwar, Vol. 82, Pg. 124; Tafsir Burhan, Vol. 4, Pg. 262.

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخُسَىٰ ۖ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ
هُم مَّا فِي الْأَرْضِ جَمِيعًا مِّثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ هُم
سُوءُ الْحِسَابِ وَمَأْوَاهُم جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٨﴾
أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۖ إِنَّمَا
يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾

16- Say: Who is the Lord of the heavens and the earth?— Say: Allah. Say: Do you take then besides Him guardians, who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates, who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.

17- He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that, which profits the people, it tarries in the earth; thus does Allah set forth parables.

18- For those, who respond to their Lord is good; and (as for) those, who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.

19- Is he then, who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۖ قُلْ أَفَاتَّخَذْتُمْ مِنْ
دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ
يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

“Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you take then besides Him guardians, who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike?” (Surah Raad 13:16)

That is believer and disbeliever.

أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ

“Or can the darkness and the light be equal?” (Surah Raad 13:16)

‘Darkness’ implies disbelief and ‘light’ implies faith.¹

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

“He sends down water from the cloud, then watercourses flow (with water) according to their measure...” (Surah Raad 13:17)

He says: The aged in accordance to his age and the young in accordance to his youth:

فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ
ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ

¹ Tafsir Burhan, Vol. 4, Pg. 262.

“...and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it...” (Surah Raad 13:17)

And deluge began from every pass and valley according to its capacity containing foam and it also comes out when they heat metals in order to fashion jewellery.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً

“He sends down water from the cloud...” (Surah Raad 13:17)

He says: The truth descends from the heavens and the hearts take it in accordance to their selves. So the folks of certainty, in accordance to their certainty and the folks of doubt take advantage of it in accordance to their doubt.

Water implies truth.

‘Awdiya’ implies hearts.

‘Flood’ implies wind.

‘Scum’ implies falsehood.

‘Ornaments or apparatus’ imply truth.

The Almighty Allah said:

كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

“...thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that, which profits the people, it tarries in the earth...” (Surah Raad 13:17)

‘Scum’ implies dirt on jewellery tools, which is invalid.

‘Apparatus and ornaments’ implies truth.

It is said that Truth descends from the skies, commensurate with the purity of their hearts believers accept the Truth. Those, who vacillate in doubt, receive the Truth according to the measure of their disbelief. Those, whose souls are gripped by greed for the world, have only attachment for this world.

In this verse:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
زَبَدًا رَابِيًا

“He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam...” (Surah Raad 13:17)

‘Torrent’ implies the surface.

وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ

“...and from what they melt in the fire for the sake of making ornaments...” (Surah Raad 13:17)

That is gems don’t come out of it and this is a simile that the truth is etched on the hearts of the believers and it does get etched on the hearts of the disbelievers.

كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً

“...thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing...” (Surah Raad 13:17)

‘Worthless thing’ implies that it becomes invalid.

The similitude of water is the Truth that descends from the skies; the similitude of valleys are the hearts of men; the similitude of foam is the crust of greed covering the minds of men; ornaments and utensils refers to the eternal treasure of

faith, from which men benefit. The disbelievers will not benefit from the foam and scum of their greed for the world, in this life or in the hereafter.¹

كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ
الْحُسْنَى ۖ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ
وَمَا وَاهُمْ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

“...thus does Allah set forth parables. For those, who respond to their Lord is good; and (as for) those, who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.” (Surah Raad 13:17-18)

Whenever a believer hears a tradition, it gets etched on his heart, and he acts in accordance to that and brings faith on it; like the water that goes down into the earth and vegetation grows from it; and something from which no benefit can be realized is foam that is hit by wind and it becomes invalid.²

وَبِئْسَ الْمِهَادُ ﴿١٨﴾

“...and evil is the resting-place.” (Surah Raad 13:18)

They rest in the fire of Hell.

Then he says:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾

¹ Tafsir Burhan, Vol. 4, Pg. 263.

² Tafsir Burhan, Vol. 4, Pg. 263.

“Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind.” (Surah Raad 13:19)¹

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ ﴿٢٠﴾
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوءَ الْحِسَابِ ﴿٢١﴾

وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى
الدَّارِ ﴿٢٢﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وُذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾
سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ
سُوءُ الدَّارِ ﴿٢٥﴾

20- Those, who fulfill the promise of Allah and do not break the covenant.

21- And those, who join that, which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

22- And those, who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and

¹ Biharul Anwar, Vol. 9, Pg. 216.

repel evil with good; as for those, they shall have the (happy) issue of the abode.

23- The gardens of perpetual abode, which they will enter along with those, who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate.

24- Peace be on you because you were constant, how excellent, is then, the issue of the abode.

25- And those, who break the covenant of Allah after its confirmation and cut asunder that, which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ
يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
سُوءَ الْحِسَابِ ﴿٢١﴾

“Those, who fulfill the promise of Allah and do not break the covenant. And those, who join that, which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.” (Surah Raad 13:20-21)

Muhammad bin Fuzail narrates that Imam Ali Reza (a) said: The roots of Aale Muhammad (a) are joined to the divine Throne and he says:

O Allah, have mercy on one, who joins with me and cut off from one, who cuts off from me.

This supplication is issued regarding every origin.

And this verse is revealed regarding Aale Muhammad (a).¹ And this is the pledge that the Almighty Allah took for the Wilayat of Amirul Momineen (a) and the Holy Imams (a) after him as the Almighty Allah says:

﴿٢٠﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ

“Those, who fulfill the promise of Allah and do not break the covenant.” (Surah Raad 13:20)

Then the Almighty Allah has mentioned enemies of Aale Muhammad (a) and says:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

“And those, who break the covenant of Allah after its confirmation...” (Surah Raad 13:25)

That is the pledge for Amirul Momineen (a) that the Almighty Allah took in the particle stage and the Messenger of Allah (s) took in Ghadeer Khum from people; but they violated it. Then He says:

﴿٢٥﴾ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

“...(as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.” (Surah Raad 13:25)

﴿٢١﴾ وَيَخَافُونَ سُوءَ الْحِسَابِ

“...and fear the evil reckoning.” (Surah Raad 13:21)

A person came to Imam Ja'far Sadiq (a) and the Imam asked him: Why is so and so complaining about you?

He replied: I am extracting my right from him.

¹ Biharul Anwar, Vol. 23, Pg. 265; Vol. 71, Pg. 89; Tawilul Ayaatuz Zaahira, Pg. 238. Tafsir Ayyashi, Vol. 2, Pg. 208.

The Imam (a) said: “Do you imagine that Allah will similarly be cruel towards them? No never, for Allah is far above that. The fear is that Allah will similarly be stringent while taking their account. It is this strict accounting, which is termed as a terrible reckoning.” The Imam (a) then recited this verse:

وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

“...and fear the evil reckoning.” (Surah Raad 13:21)¹

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ

“And those, who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good...” (Surah Raad 13:22)

That is they ward off evil.

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: The Prophet told Imam Ali (a): “When you see a house full of wealth and comfort, be sure that soon arrogance will enter it and then the proud inmates will deserve to be thrown into Hell. When you see calamities, be assured that soon good days will follow to wipe out the memory of calamity.”² The Prophet (s) told this as a lesson to his community and not because Ali (s) was lacking in something.³

Imam Ja'far Sadiq (a) says: One day Abbas was sitting with the Messenger of Allah (s) when Ali bin Abi Talib entered and greeted and the Messenger of Allah (s) replied and smiled to him. Then he stood up towards him and embraced him and

¹ Mustadrakul Wasail, Vol.13, Pg. 206; Biharul Anwar, Vol. 100, Pg. 149; Tafsir Safi, Vol. 4, Pg. 201.

² Biharul Anwar, Vol.68, Pg. 242; Vol. 74, Pg. 118.

³ Biharul Anwar, Vol.74, Pg. 118; Tafsir Burhan, Vol. 4, Pg. 271.

kissed him on the forehead and made him sit on his right. Abbas also greeted Ali (a), but he replied with a slight delay. Abbas was irritated by this and he said: O Messenger of Allah (s), Ali is proud and arrogant. The Prophet (s) said: O Abbas, don't say that about Ali (a). I just meet Jibraeel, who told me: I met two angels appointed on Ali (a) who said: Since the day Ali is born, we have not recorded any sin in his scroll of deeds.¹

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَوُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾
سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

“The gardens of perpetual abode, which they will enter along with those, who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: Peace be on you because you were constant, how excellent, is then, the issue of the abode.”
(Surah Raad 13:23-24)

He says: This verse relates to the Imams (s), the Infallibles (s) and their Shias, who bore the torture by their enemies patiently.

Imam Sadiq (s) said: “It is true that we are very patient against torture, but our Shias are more patient than us because, we had foreknowledge of the torture, but our Shias were suddenly assailed by calamities and torture, of which they had no prior knowledge.”²

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ﴿٢٨﴾
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

¹ Biharul Anwar, Vol. 38, Pg. 65; Tafsir Burhan, Vol. 4, Pg. 271.

² Biharul Anwar, Vol. 68, Pg. 84; Tafsir Burhan, Vol. 4, Pg. 271.

28- *Those, who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.*

29- *(As for) those, who believe and do good, a good final state shall be theirs and a goodly return.*

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

“Those, who believe and whose hearts are set at rest by the remembrance of Allah...” (Surah Raad 13:28)

He says: ‘Those, who believe’ implies the Shia.

And ‘remembrance of Allah’ implies Amirul Momineen (a) and the Holy Imams (a). Then he says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

“...now surely by Allah's remembrance are the hearts set at rest. (As for) those, who believe and do good, a good final state shall be theirs and a goodly return.” (Surah Raad 13:28-29)¹

Creation of Lady Fatima Zahra (s) from the Tree of Tooba

Imam Ja'far Sadiq (a) said: Tooba is a tree in Paradise in the house of Amirul Momineen (a), whose branches reach to the house of every Shia, under the shade of which some Shia live.²

It is narrated from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) kissed Lady Fatima Zahra (s) frequently, which was not liked by Ayesha. The Messenger of Allah (s)

¹ *Tafsir Burhan*, Vol. 4, Pg. 274.

² *Biharul Anwar*, Vol. 8, Pg. 120.

said: Ayesha, when I was taken up to the heavens during ascension and I entered Paradise, Jibraeel took me to the tree of Tooba and gave its fruit and I consumed it. The Almighty Allah converted that into seed in my loins. When I returned to the earth and became intimate with Khadija (s), she became pregnant with Fatima. At no time do I kiss her, but that I smell the fragrance of Tooba from her.¹

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ
 الْمَوْتَى ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۖ أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَن لَّوْ
 يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ
 بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ ۚ
 إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

31- And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay, the commandment is wholly Allah's. Have not yet those, who believe known that if Allah please, He would certainly guide all the people? And (as for) those, who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ
 بِهِ الْمَوْتَى ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

“And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled

¹ Tafsir Ayyashi, Vol. 2, Pg. 212; Biharul Anwar, Vol. 18, Pg. 364, Vol. 43, Pg. 6; Tawilul Ayaatuz Zaahira, Pg. 240. Tafsir Burhan, Vol. 4, Pg. 275.

over with it, or the dead were made to speak thereby; nay, the commandment is wholly Allah's.” (Surah Raad 13:31)

He says: If there was something in Quran like this it would have been as such.

أَفَلَمْ يَنَاسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا

“Have not yet those, who believe known that if Allah please He would certainly guide all the people?” (Surah Raad 13:31)

That is: The Almighty Allah regarded them believers.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ

“And (as for) those, who disbelieve, there will not cease to afflict them because of what they do a repelling calamity...” (Surah Raad 13:31)

‘Calamity’ implies chastisement.

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ

“And (as for) those, who disbelieve, there will not cease to afflict them because of what they do a repelling calamity...” (Surah Raad 13:31)

‘Qariya’ is in the meaning of punishment.

أَوْ تَحُلُّ قَرِيًّا مِنْ دَارِهِمْ

“...or it will alight close by their abodes...” (Surah Raad 13:31)

...implies that chastisement befell another nation, but they were punished by seeing and hearing it; and those afflicted with the chastisement were also sinners and disbelievers like them. Instead of gaining lesson from them and refraining from sin and

disbelief and they continued in their disbelief till the promise that God has made with the believers helped and the disbelievers are destroyed.¹

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ
أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

32- And apostles before you were certainly mocked at, but I gave respite to those, who disbelieved, then I destroyed them; how then was My requital (of evil)?

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ
أَخَذْتُهُمْ

“And apostles before you were certainly mocked at, but I gave respite to those, who disbelieved, then I destroyed them...” (Surah Raad 13:32)

That is their hopes would prolong and then they would be destroyed.²

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ
قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنْ
الْقَوْلِ ۚ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ
وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

33- Is He then, Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to

¹ Biharul Anwar, Vol. 6, Pg. 55; Vol. 9, Pg. 217; Tafsir Burhan, Vol. 4, Pg. 286.

² Tafsir Burhan, Vol. 4, Pg. 286.

appear fair-seeming to those, who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ
شُرَكَاءَ قُلُوبًا سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ
بِظَاهِرٍ مِنَ الْقَوْلِ

*“Is He then, Who watches every soul as to what it earns?
And yet they give associates to Allah! Say: Give them a name;
nay, do you mean to inform Him of what He does not know in
the earth, or (do you affirm this) by an outward saying?”
(Surah Raad 13:33)*

‘Outward saying’ implied sustenance and income.¹

هُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ
مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾
مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ
أُكْلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾

34- They shall have chastisement in this world’s life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.

35- A likeness of the garden, which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those, who

¹ Tafsir Burhan, Vol. 4, Pg. 286.

guarded (against evil), and the requital of the unbelievers is the fire.

Relation of fire of the world with the fire of Hell

وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

“...and they shall have no protector against Allah.”
(Surah Raad 13:34)

‘Protector’ implies one, who removes.

وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

“...and the requital of the unbelievers is the fire.” (Surah Raad 13:35)

Imam Ja’far Sadiq (a) says: This fire of the world is a part from seventy parts of the fire of Hell, which is extinguished with water seventy times, and it flared up again. If this weren’t so, man wouldn’t have been able to extinguish it. When on the Judgment Day they would throw the sinner into the fire, he would scream in such a way that even the proximate angels would bow down and be terrified of it.¹

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۖ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٌ ﴿٣٦﴾

36- And those to whom We have given the Book rejoice in that, which has been revealed to you, and of the confederates are some, who deny a part of it. Say: I am only commanded that I should serve Allah and not

¹ Biharul Anwar, Vol. 8, Pg. 288; Tafsir Burhan, Vol. 4, Pg. 286.

associate anything with Him, to Him do I invite (you)
and to Him is my return.

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ

“And those to whom We have given the Book rejoice in that, which has been revealed to you...” (Surah Raad 13:36)

They become elated when Quran is recited before them; due to grief, their eyes fill with tears and that person is Ali Ibne Abi Talib (a).

And the version of Ibne Masud is as follows:

“And those to whom We have given the Book and truth and those, who believe in it rejoice in that, which has been revealed to you...” (Surah Raad 13:36)

That is Ali Ibne Abi Talib (a) has believed in God.

وَمِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ

“...and of the confederates are some who deny a part of it.” (Surah Raad 13:36)

That is they deny the interpretation of the verses revealed on Ali (a) and Aale Muhammad (a) and they believe in some other verses that are in their favor. But the polytheists deny all the verses from the beginning till the end and deny Prophet Muhammad (s) as a prophet.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ

﴿٣٨﴾

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۚ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

38- And certainly We sent apostles before you and gave them wives and children, and it is not in (the power of) an apostle to bring a sign, except by Allah's permission; for every term there is an appointment.

39- Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

Descent of the angels during the Night of Power

لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ
وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

“...for every term there is an appointment. Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.” (Surah Raad 13:38-39)

Abdullah Ibne Muskan says: Imam Ja'far Sadiq (a) said: “On the Night of Power [Shab-e Qadr] angels descend to the first sky and write down all that would transpire in the ensuing year. The angles are asked to wipe out or add something in accordance with Allah's Command.”¹

The Prophet (s) said: When a person does a good deed, his life span is extended from the original remaining three years to thirty three years. Similarly, if a person having thirty three years remaining in his life commits a wicked and evil deed his lifespan will be reduced to three years from thirty three years.

“There are two types of knowledge – one that is exclusively with Allah, which is hidden from His creation; the second is knowledge, which Allah discloses to His Angels, Messengers etc., which shall certainly come to pass and thus will not falsify, but confirm Allah's Promise and the truthfulness of His Angels and Messengers. Out of the knowledge that is exclusively with

¹ Biharul Anwar, Vol. 4, Pg. 99; Tafsir Burhan, Vol. 4, Pg. 291.

Allah, He prepones or postpones, affirms or blots out the happening of events.”

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

41- Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom— there is no repeller of His decree, and He is swift to take account.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا

“Do they not see that We are bringing destruction upon the land by curtailing it of its sides?” (Surah Raad 13:41)

He says: Through the death of scholars.

وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ

“And Allah pronounces a doom - there is no repeller of His decree...” (Surah Raad 13:41)

That is none can prevent it.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۚ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۚ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾

42- And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا

“And those before them did indeed make plans, but all planning is Allah's...” (Surah Raad 13:42)

He says: ‘Plan’ from the side of the Almighty Allah is the same chastisement.

وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقِبِيَ الدَّارِ ﴿٤٢﴾

“...and the unbelievers shall come to know for whom is the (better) issue of the abode.” (Surah Raad 13:42)

That is on Judgment Day they would see the recompense of their deeds.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

43- And those, who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

Ali (a) has the knowledge of the book

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

﴿٤٣﴾

“Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.” (Surah Raad 13:43)

Ibne Uzniyya has narrated that Imam Ja’far Sadiq (a) said: One having the knowledge of the book is Amirul Momineen Ali (a).

It is stated that Imam Sadiq (s) was asked, which of the two – a person [Asif bin Barkhiya] mentioned in 27:40 or the person mentioned in 13:43 - who is superior. The Imam replied: Compared to the knowledge of Ali Ibne Abi Talib (s) who is meant in 13:43, the knowledge of Asif bin Barkhiya referred to in 27:40, is like a mosquito wetting its wings in an ocean.”

Imam Ali (a) said: “Mind you. All the wisdom sent down to earth and the wisdom that was given from Adam (a) till the Messenger of Allah (s) and all the other prophets, is with the Progeny of Prophet Muhammad (s).”¹

¹ *Biharul Anwar*, Vol. 26, Pg. 160; *Tafsir Burhan*, Vol. 4, Pg. 299.

Exegesis of Surah Ibrahim

14- Surah Ibrahim was revealed in Mecca and it comprises of 52 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّ ۚ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِلْكَافِرِينَ
مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

1- Alif Lam Ra. (This is) a Book, which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light— to the way of the Mighty, the Praised One,

2- (Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement.

3- (To) those, who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

4- And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.

الرَّ ۚ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ

“Alif Lam Ra. (This is) a Book, which We have revealed to you...” (Surah Ibrahim 14:1)

O Muhammad,

لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ

“...that you may bring forth men, by their Lord’s permission...” (Surah Ibrahim 14:1)

That is he brings from disbelief to faith.

إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

“...to the way of the Mighty, the Praised One,” (Surah Ibrahim 14:1)

‘Way’ implies the clear path and Imamate of the Holy Imams (a).

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ
لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ
الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عُوجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ
إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

“(Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement. (To) those, who love this world’s life more than the hereafter, and turn away from Allah’s path and desire to make it crooked; these are in a great error. And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah

makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.” (Surah Ibrahim 14:2-4)

These are from the clear verse of Quran.¹

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٥﴾

5- And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ

“And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah...” (Surah Ibrahim 14:5)

He says: ‘Days of Allah’ are three days: 1- Day of reappearance of Qaim (a); 2- Day of death; and 3- Day of Qiyamat.²

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ﴿٧﴾

7- And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

¹ Tafsir Burhan, Vol. 4, Pg. 306.

² Tafsir Burhan, Vol. 4, Pg. 309; Tafsir Safi, Vol. 4, Pg. 225.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.” (Surah Ibrahim 14:7)

It implies denial of the bounties.

Then Imam Ja'far Sadiq (a) said: Every person, whom the Almighty Allah has given a bounty and which he recognizes sincerely and thanks and praises God so that it does not end, the Almighty Allah commands it to be increased. It is the statement of the Almighty Allah that he said:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you are grateful, I would certainly give to you more...” (Surah Ibrahim 14:7)

If you are thankful, I will increase your blessings.¹

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۖ وَالَّذِينَ
مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي
شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

9- Has not the account reached you of those before you, of the people of Nuh and Ad and Thamud, and those after them? None knows them but Allah. Their apostles come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that

¹ Biharul Anwar, Vol. 68, Pg. 42; Nurul Thaqlayn, Vol. 2, Pg. 526.

with which you are sent, and most surely we are in serious doubt as to that to which you invite us.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ ۖ
وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ

“Has not the account reached you of those before you, of the people of Nuh and Ad and Thamud, and those after them? None knows them but Allah. Their apostles come to them with clear arguments, but they thrust their hands into their mouths...” (Surah Ibrahim 14:9)

That is during the call of the prophets they placed fingers in their mouths and said:

إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ



“Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.” (Surah Ibrahim 14:9)¹

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي

مِلَّتِنَا ۚ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي

وَخَافَ وَعِيدِ ﴿١٤﴾

13- And those, who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord

¹ Tafsir Burhan, Vol. 4, Pg. 312.

revealed to them: Most certainly We will destroy the unjust.

14- And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.

Causing distress to the neighbors

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

“And those, who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion.” (Surah Ibrahim 14:13)

It is narrated from the Messenger of Allah (s) that he said: If anyone persecutes his neighbor and seeks to drive him out of his house with the sole object of grabbing it, Allah will see to it that the persecuted person shall inherit that house.¹

That is the statement of the Almighty Allah that:

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۖ فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ

“And those, who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust. And most certainly

¹ Mustadrakul Wasail, Vol. 3, Pg. 468; Biharul Anwar, Vol. 71, Pg. 150.

We will settle you in the land after them...” (Surah Ibrahim 14:13-14)

Those, who disbelieved said to their messengers: We would expel you from our land or you revert to our beliefs. So their Lord revealed to them: Most certainly We will destroy the unjust. And most certainly We will settle you in the land after them.¹

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

يَنْجَرُّعُهُ وَلَا يُكَادُّ يُسِيعُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ

بِمَيْتٍ ۖ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

15- And they asked for judgment and every insolent opposer was disappointed.

16- Hell is before him and he shall be given to drink of festering water.

17- He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.

What is Hameem and Sadeed?

وَاسْتَفْتَحُوا

“And they asked for judgment...” (Surah Ibrahim 14:15)

That is they demanded.

وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

¹ Tafsir Burhan, Vol. 4, Pg. 313.

“...every insolent opposer was disappointed:” (Surah Ibrahim 14:15)

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

‘Insolent’ is in the meaning of turning away from truth.

Ali Ibne Ibrahim says regarding the exegesis of the verse:

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

“Hell is before him and he shall be given to drink of festering water:” (Surah Ibrahim 14:16)

‘Sadeed’ is water, which comes out as menstrual discharge.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

“He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die...” (Surah Ibrahim 14:17)

He says: “The obstinate transgressor will be terrified when he is brought before Hell-Fire. When he is taken closer, his skin will peel off. When he cries for water, he will be made to drink a substance like molten copper, which will shred his intestines. “

He says: They would cry so much that their faces would be engraved with tears; then tears would stop and blood would flow from their eyes and that is the statement of the Almighty Allah that he said:

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

“...and who are made to drink boiling water so it rends their bowels asunder.” (Surah Muhammad 47:15)¹

¹ Biharul Anwar, Vol. 8, Pg. 288; Tafsir Burhan, Vol. 4, Pg. 315.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

18- The parable of those, who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the great error.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

“The parable of those, who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day...” (Surah Ibrahim 14:18)

He says: Whoever does not confess to the Wilayat of Amirul Momineen (a), his or her deeds would become null, like ash, which is blown away by the wind.¹

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنَ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنْ مَحْصٍ ﴿٢١﴾

21- And they shall all come forth before Allah, then the weak shall say to those, who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it

¹ Tafsir Burhan, Vol. 4, Pg. 315.

is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

وَبَرَزُوا لِلَّهِ جَمِيعًا

“And they shall all come forth before Allah...” (Surah Ibrahim 14:21)

The meaning of ‘Barazu’ is future tense, but it is mentioned as past tense.

لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ

“If Allah had guided us, we too would have guided you...” (Surah Ibrahim 14:21)

Here ‘guidance’ implies right path.

سَوَاءٌ عَلَيْنَا أَجْرُنا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾

“...it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.” (Surah Ibrahim 14:21)

‘Mahees’ implies the path of flight.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْهُمُونِي وَلَوْمُوا أَنْفُسَكُمْ ۖ مَا أَنَا
بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ
قَبْلُ ۖ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا
 ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾
 تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
 لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾
 وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا
 مِنْ قَرَارٍ ﴿٢٦﴾

22- And the Shaitan shall say after the affair is decided:
 Surely Allah promised you the promise of truth, and I
 gave you promises, then failed to keep them to you, and I
 had no authority over you, except that I called you and
 you obeyed me, therefore do not blame me but blame
 yourselves: I cannot be your aider (now) nor can you be
 my aiders; surely I disbelieved in your associating me
 with Allah before; surely it is the unjust that shall have
 the painful punishment.

23- And those, who believe and do good, are made to
 enter gardens, beneath, which rivers flow, to abide in
 them by their Lord's permission; their greeting therein
 is, Peace.

24- Have you not considered how Allah sets forth a
 parable of a good word (being) like a good tree, whose
 root is firm and whose branches are in heaven.

25- Yielding its fruit in every season by the permission
 of its Lord? And Allah sets forth parables for men that
 they may be mindful.

26- And the parable of an evil word is as an evil tree
 pulled up from the earth's surface; it has no stability.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ

**“And the Shaitan shall say after the affair is decided...”
(Surah Ibrahim 14:22)**

That is when he is becomes free from the affair of this world.

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ

“Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders...” (Surah Ibrahim 14:22)

That is: I will not hearken to your call for help.

وَمَا أَنْتُمْ بِمُصْرِخِيٍّ

“...nor can you be my aiders.” (Surah Ibrahim 14:22)

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

“...surely I disbelieved in your associating me with Allah before...” (Surah Ibrahim 14:22)

That is in the world.¹

Then the Almighty Allah says:

¹ Tafsir Burhan, Vol. 4, Pg. 317.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا
ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ
رَبِّهَا ۖ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

“Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.” (Surah Ibrahim 14:24-25)

Salam bin Mustanir says: I asked regarding the exegesis of this verse:

مَثَلًا كَلِمَةً طَيِّبَةً

“...a parable of a good word...” (Surah Ibrahim 14:24-25)

‘Trunk’ implies Ali Ibne Abi Talib (a) and ‘branch’ implies Lady Fatima Zahra (s), and its fruits are the Holy Imams (a) from the descendants of Ali and Fatima (a), and the Shia are the leaves of the tree. Such that whenever a Shia believer passes away, a leaf from that tree falls, and whenever a believer is born, a leaf of that tree becomes green.

I asked: Then what is the meaning of the verse:

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ ﴿٢٥﴾

“Yielding its fruit in every season by the permission of its Lord?” (Surah Ibrahim 14:25)

He replied: During Hajj and Umrah, the Shia inquire about the lawful and the prohibited from the Holy Imam (a) and obtain their verdicts.¹

¹ Biharul Anwar, Vol. 24, Pg. 138; Tawilul Ayaatuz Zaahira, Pg. 246.

Then the Almighty Allah has mentioned the simile of the enemies of Muhammad (s) and says:

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

“And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability.” (Surah Ibrahim 14:26)

Abul Jarud narrates that Imam Muhammad Baqir (a) said regarding the verse: The deeds of the disbelievers do not rise up to the sky. The disbelievers and Bani Umayyah will be in the same position, because their prayers will not ascend to the heavens.¹

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

27- Allah confirms those, who believe with the sure word in this world’s life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

The last moments of man

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ

¹ Biharul Anwar, Vol. 9, Pg. 217; Tafsir Burhan, Vol. 4, Pg. 320; Nurul Thaqlayn, Vol. 2, Pg. 537.

“Allah confirms those, who believe with the sure word in this world’s life and in the hereafter, and Allah causes the unjust to go astray...” (Surah Ibrahim 14:27)

Suwaid bin Alqama (Ghafla) has narrated from Amirul Momineen (a) that he said: “On the last day of his worldly life and the first day of his entry into the world of the hereafter, man will see his wealth, children and deeds. So, he will address his wealth: ‘I put myself into great hardships for your sake and was greedy. What help can you render to me today?’ His wealth will reply: ‘Take your burial shroud from me.’ Then, he will address his children: ‘I had been fond of you and throughout my life, I took good care of you. What help can you render to me today?’ They will reply: ‘We will give you a proper burial.’ Then, he will ask his deeds: ‘I was shortcoming in observing you and you were difficult for me. What would you do for me?’

His deeds will reply: ‘We will be there with you in the grave and on the Judgment Day till you are presented before your Lord.’ Thus, if he is a friend of Allah (i.e. a believer), a fragrant, handsome and a well-dressed person will appear and say: ‘Glad tidings to you of ‘happiness and bounty’ (*Rooh wa Raihan*) and Paradise. Blessed be your arrival. You are welcome!’ The man will ask: ‘Who are you?’ He would be told: ‘I am your good deeds. I have come with you from the world and I will accompany you till Paradise.’”

The freshly dead recognizes the one, who is giving funeral bath to him and asks him to make haste and when the body is placed in the grave, two angels enter and ask him: Who is your Lord, who is your prophet, who is your Imam, what is your religion?

He replies: My Lord is One God, my prophet is Muhammad (s) and Ali and his eleven descendants are my Imams, and Islam is my religion.

They say: The Almighty Allah is satisfied about your beliefs and this is the implication of the words:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ

“Allah confirms those, who believe with the sure word...”
(Surah Ibrahim 14:27)

Then the grave is widened as far as the eyes can see and a door is opened into Paradise and it is said: Sleep like a youth in comfort. This is the statement of God that:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

“The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.” (Surah Furqan 25:24)

But if the person is an enemy of God, his deeds would be personified in an ugly form. He would ask: Who are you?

It would say: I am your deed, tidings to you for Hameem and painful chastisement of Hell. He would recognize the bath-giver and ask him to prolong the bath. When they put him in the grave, two angels, Nakir and Munkir enter the grave and ask him: Who is your lord, who is your prophet, what is your religion?

He says: I don't know.

They say: You don't know, and you will never know, and there is no salvation for you and when they hit him hard with a mace the grave is filled with terror. Then a door is opened for him towards Hell and they tell him: Sleep in discomfort and terror. His grave is squeezed like the cage of birds to the extent that his brain would ooze out from his ears and snakes and scorpions and stinging creatures would be imposed on him till Judgment Day. He would remain in chastisement and hope for the establishment of Judgment Day.¹

¹ Biharul Anwar, Vol. 6, Pg. 224; Tawilul Ayaatuz Zaahira, Pg. 247; Tafsir Ayyashi, Vol. 1, Pg. 227; Al-Kafi, Vol. 3, Pg. 231; Amali, Shaykh Tusi, Pg. 347.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ



28- Have you not seen those, who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition?

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا

“Have you not seen those, who have changed Allah's favor for ungratefulness...” (Surah Ibrahim 14:28)

He said: This verse is revealed about the transgressors from Quraish.

Uthman bin Isa say that he inquired from Imam Ja'far Sadiq (a) regarding the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا

“Have you not seen those, who have changed Allah's favor for ungratefulness...” (Surah Ibrahim 14:28)

His Eminence said: This verse is regarding the transgressors of Quraish, Bani Umayyah and Bani Mughira. The Almighty Allah broke the back of Bani Mughira in Battle of Badr and Bani Umayyah are enjoying in the world till now.¹

Then he said: By God, we are that divine bounty, which the Almighty Allah bestowed on His servants, through which they become successful. Then he said: Take advantage of the world as your soul is moving to the fire of Hell.²

¹ Tafsir Furat Kufi, Pg. 221.

² Biharul Anwar, Vol. 9, Pg. 218; Vol. 24, Pg. 51; Vol. 31, Pg. 513; Tafsir Burhan, Vol. 4, Pg. 330.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣١﴾

31- Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day, in which there shall be no bartering nor mutual befriending.

يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣١﴾

“...the day, in which there shall be no bartering nor mutual befriending.” (Surah Ibrahim 14:31)

That is there is no friendship in it.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ
وَالنَّهَارَ ﴿٣٣﴾

وَاتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا
تُحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ
نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

رَبِّ إِنَّهُمْ أَضَلَّلْنِ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِ فَإِنَّهُ مِنِّي ۖ
وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

33- And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

34- And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.

35- And when Ibrahim said: My Lord, make this city secure, and save me and my sons from worshipping idols.

36- My Lord, surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ

“And He has made subservient to you the sun and the moon pursuing their courses...” (Surah Ibrahim 14:33)

That is on the Wilayat of Amirul Momineen (a).

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

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَّلْنِ
كَثِيرًا مِنَ النَّاسِ

“...and save me and my sons from worshipping idols: My Lord, surely they have led many men astray...” (Surah Ibrahim 14:35-36)

The idols do not misguide, on the contrary, people are misguided through the idols.¹

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِتُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

37- O our Lord, surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; therefore make the hearts of some people yearn towards

¹ Tafsir Burhan, Vol. 4, Pg. 335.

them and provide them with fruits; haply they may be grateful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ

“O our Lord, surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits...” (Surah Ibrahim 14:37)

That is the fruits of the hearts.

لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

“...haply they may be grateful:” (Surah Ibrahim 14:37)

Hammad narrates that Imam Muhammad Baqir (a) said regarding the verse:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي

“O our Lord, surely I have settled a part of my offspring...” (Surah Ibrahim 14:37)

By God, we are the remnants of that purified progeny.¹

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

41- O our Lord, grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

¹ Biharul Anwar, Vol. 23, Pg. 224; Tafsir Burhan, Vol. 4, Pg. 337.

“O our Lord, grant me protection and my parents...”
(Surah Ibrahim 14:41)

He says: The verse is revealed as follows:

“...my parents, Ismail and Ishaq...”

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۗ وَأَفِئِدَتُهُمْ
هَوَاءٌ ﴿٤٣﴾

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا
إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا
أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

42- And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open.

43- Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

44- And warn people of the day when the chastisement shall come to them, then those, who were unjust, will say: O our Lord, respite us to a near term, (so) we shall respond to Thy call and follow the apostles. What! Did you not swear before (that) there will be no passing away for you!

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخَّرُهُمْ
لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

“And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open.” (Surah Ibrahim 14:42)

He says: ...and they would not be able to close the eyes.

وَأَفْنَدَتْهُمْ هَوَاءٌ ﴿٤٣﴾

“...and their hearts vacant.” (Surah Ibrahim 14:43)

He says: Their hearts would split due to terror. Then He says:

وَأَنْذِرِ النَّاسَ

“And warn people...” (Surah Ibrahim 14:44)

O Muhammad,

يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ ۖ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ

“...of the day when the chastisement shall come to them, then those, who were unjust, will say: O our Lord, respite us to a near term, (so) we shall respond to Thy call and follow the apostles. What, did you not swear...” (Surah Ibrahim 14:44)

مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

“...before (that) there will be no passing away for you!” (Surah Ibrahim 14:44)

That is you would not be destroyed.

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

45- And you dwell in the abodes of those, who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

46- And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

“And you dwell in the abodes of those, who were unjust to themselves...” (Surah Ibrahim 14:45)

That is those, who die from Bani Umayyah.

وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾
وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ

“...and it is clear to you how We dealt with them and We have made (them) examples to you. And they have indeed planned their plan, but their plan is with Allah...” (Surah Ibrahim 14:45-46)

Then he said:

وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

“...though their plan was such that the mountains should pass away thereby.” (Surah Ibrahim 14:46)

He says: Deceit of Bani so and so.¹

¹ Tafsir Burhan, Vol. 4, Pg. 342.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَتَرْزُقُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ﴿٤٨﴾

48- On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

“On the day when the earth shall be changed into a different earth...” (Surah Ibrahim 14:48)

He says: The earth would change into white bread, from which the believers would eat in the halt on Judgment Day.¹

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾

49- And you will see the guilty on that day linked together in chains.

50- Their shirts made of pitch and the fire covering their faces.

Under the statement:

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

“And you will see the guilty on that day linked together in chains.” (Surah Ibrahim 14:49)

He said: They would become close to each other.

سَرَابِيلُهُمْ مِنْ قَطِرَانٍ

“Their shirts made of pitch...” (Surah Ibrahim 14:50)

¹ Tafsir Burhan, Vol. 4, Pg. 348.

That is their garments would be as such.¹

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

سَرَايِلُهُمْ مِنْ قَطْرَانٍ

“Their shirts made of pitch...” (Surah Ibrahim 14:50)

‘Qatiran’ implies that due to heat it would melt as Allah, the Mighty and Sublime said:

وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ﴿٥٠﴾

“...and the fire covering their faces.” (Surah Ibrahim 14:50)

That is their garments would melt and the fire would cover their faces.²

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ

أُولُو الْأَلْبَابِ ﴿٥٢﴾

52- This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.

هَذَا بَلَاغٌ لِلنَّاسِ

“This is a sufficient exposition for the people...” (Surah Ibrahim 14:52)

That is Muhammad.

¹ Tafsir Burhan, Vol. 4, Pg. 348.

² Biharul Anwar, Vol. 8, Pg. 288; Tafsir Burhan, Vol. 4, Pg. 348.

وَلْيُنذِرُوا بِهِ وَلْيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَاحِدٌ وَلْيَذَكِّرُوا أُولُو الْأَلْبَابِ



“...and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.” (Surah Ibrahim 14:52)

That is the owners of intellect and reason.¹

¹ *Tafsir Burhan*, Vol. 4, Pg. 348.

Exegesis of Surah Hijr

15- Surah Hijr (The Rock) was revealed in Mecca and it comprises of 99 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾
رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

1- Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear.

2- Often will those, who disbelieve wish that they had been Muslims.

الرَّ ۖ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾ رُبَّمَا يَوَدُّ
الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

“Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear. Often will those, who disbelieve wish that they had been Muslims.” (Surah Hijr 15:1-2)

Imam Ja'far Sadiq (a) says: On Judgment Day, a caller would call out from the Almighty Allah: Except for the Muslims, no one would enter Paradise. That day disbelievers would wish that they had also been Muslims.¹

دَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

3- Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

وَيُلْهِهِمُ الْأَمَلُ

“...and (that) hope may beguile them...” (Surah Hijr 15:3)

¹ Biharul Anwar, Vol. 9, Pg. 218.

That is their aspirations have kept them engrossed.

فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

“...for they will soon know.” (Surah Hijr 15:3)

- ﴿٤﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ
﴿٥﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ
﴿٦﴾ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ
﴿٧﴾ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ
﴿٨﴾ مَا نُزِّلَ الْمَلَائِكَةُ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ
﴿٩﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ
﴿١٠﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ
﴿١١﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ
﴿١٢﴾ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ
﴿١٣﴾ لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ
﴿١٤﴾ وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ
﴿١٥﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ

4- And never did We destroy a town, but it had a term made known.

5- No people can hasten on their doom nor can they postpone (it).

6- And they say: O you to whom the Reminder has been revealed! You are most surely insane.

7- Why do you not bring to us the angels if you are of the truthful ones?

8- *We do not send the angels but with truth, and then they would not be respited.*

9- *Surely, We have revealed the Reminder and We will most surely be its guardian.*

10- *And certainly We sent (apostles) before you among the nations of yore.*

11- *And there never came an apostle to them, but they mocked him.*

12- *Thus do We make it to enter into the hearts of the guilty.*

13- *They do not believe in it, and indeed the example of the former people has already passed.*

14- *And even if We open to them a gateway of heaven, so that they ascend into it all the while.*

15- *They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.*

﴿٤﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ

“And never did We destroy a town, but it had a term made known.” (Surah Hijr 15:4)

That is the term is written and it is inevitable. Then the Almighty Allah quotes the statement of the Quraish to His Messenger:

﴿٦﴾ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

﴿٧﴾ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

“And they say: O you to whom the Reminder has been revealed! You are most surely insane: Why do you not bring to us the angels if you are of the truthful ones?” (Surah Hijr 15:6-7)

‘Reminder’ is the holy Quran.

مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

“...do you not bring to us the angels if you are of the truthful ones?” (Surah Hijr 15:7)

Then the Almighty Allah has refuted them, saying:

مَا نُنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾

“We do not send the angels, but with truth, and then they would not be respited.” (Surah Hijr 15:8)

If We send angels for them, they would not see them and they would be destroyed.¹

Then he says:

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾
لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾
وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا

“And even if We open to them a gateway of heaven, so that they ascend into it all the while, they would certainly say: Only our eyes have been covered over, rather we are an enchanted people. And certainly We have made strongholds in the heaven...” (Surah Hijr 15:14-16)

That is the Sun and Moon.

وَرَبَّيْنَاهَا لِلنَّاظِرِينَ ﴿١٦﴾

“...and We have made it fair-seeming to the beholders.” (Surah Hijr 15:16)

Through the stars and made them embellishments for those, who see them.¹

¹ Tafsir Burhan, Vol. 4, Pg. 351.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾
إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

17- And We guard it against every accursed Shaitan.

18- But he, who steals a hearing, so there follows him a visible flame.

Birth of the Holy Prophet (s)

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾
إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

***“And We guard it against every accursed Shaitan, but he who steals a hearing, so there follows him a visible flame.”
(Surah Hijr 15:17-18)***

He says: Previously Satans used fly to the heavens and spy on the angelic world, till the Holy Prophet (s) was born. After that they were prevented from going to the heavens.

Amina says: When I conceived the Holy Prophet (s), no sign of pregnancy appeared and I did not experience those conditions, which other women normally do in this period. Once I dreamt that a man came to me and said: You have been carrying the best of creation. When the time of the birth of the Holy Prophet (s) arrived, he was delivered very easily. I did not experience any pain. His Eminence put his hands on the ground and came down. He prostrated on the earth, and when he looked up at the heavens, the effulgence of his elegance illuminated the heavens. At that time arrows of comets were shot at the satans so that they don't go up to the heavens. When the people of Mecca and the Quraish saw the movement of the planets and the

¹ *Tafsir Burhan*, Vol. 4, Pg. 352.

comets, they were terrified and they thought that the Judgment Day has arrived. All of them came to Walid bin Mughira, who was an experienced old man and asked him the cause of these phenomena. He said: Look at the sky and look the stars in the dark of the night that guide you in your journeys in the land and seas. Since they are falling, the Judgment Day has arrived; but if they are steady in their places, know that an important incident has occurred.

There was a Jew named Yusuf in Mecca, who was a scholar. When he saw the extraordinary movements of the stars, he went to the houses of Quraish and asked: Is a child born among you?

They replied: No.

He said: You are lying. I have seen in Taurat that during such a night the last prophet, who is the greatest of the prophets, would be born. And he is the prophet mentioned in Taurat; and in the same way, it is written that when he would be born, the satans would be shot at with comets so that they don't enter the heavens.

Quraish went to people's houses and inquired about the birth of a child. It was learnt that the Almighty Allah has bestowed a son to Abdullah. The Jew requested them to show that child to him. The Quraish came with that Jew to the door of Amina and asked her to show her child to that Rabbi. As soon as the Jew saw the eyes of the child and removed the garment from the child and saw a black mole, on which was a line of hair, he swooned. When he regained senses the Quraish were laughing at him.

The Jew said: O Quraish, you laugh at me. This child is the prophet of the last age. He would slay through the sword, and with his birth prophethood has left Bani Israel forever.

People dispersed and the statements of that Jew spread around Mecca and it was discussed among the people.¹

When the satans were driven out from the heavens with the stones of comets, and some of them denied it; on the other hand since the satans were deprived from entering the heavens they gathered around Iblis and said: We are being prevented from going up to the heavens and we are driven away with the stones of comets.

Iblis said: Go and investigate what important phenomenon has occurred on the earth?

They said: We have no knowledge and we haven't seen any new phenomenon.

Iblis said: I will find out myself. And he flew to the corners of the world and the east and the west. When he reached Mecca, he found the sanctuary full of angels and saw Jibraeel at the gate, standing armed at the entrance. As soon as he tried to enter the sanctuary, Jibraeel drove him out saying: Go away O accursed one.

Iblis went to Mt. Hira; again they stopped him from entering. He said: O Jibraeel, I have a query.

Jibraeel asked: What is that?

He asked: What are these phenomena? And why have you all gathered in the earth?

Jibraeel said: The prophet of this Ummah is born, and he is the last, the most superior and the best of the prophets.

He asked: O Jibraeel, do I have a share in this prophet? He replied: No. He said: Do I have a share in his Ummah? He replied: Yes. Iblis said: That is enough for me.²

¹ *Kamaluddin*, Vol. 1, Pg. 196; *Al-Kharaij wal-Jaraih*, Vol. 3, Pg. 1066.

² *Biharul Anwar*, Vol. 60, Pg. 241; *Tafsir Burhan*, Vol. 4, Pg. 353.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

مُؤَزُّونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

19- And the earth— We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

20- And We have made in it means of subsistence for you and for him for whom you are not the suppliers.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

“And the earth – We have spread it forth and made in it firm mountains...” (Surah Hijr 15:19)

‘Rawasia’ is strong mountains.

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مُؤَزُّونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا

مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

“...and caused to grow in it of every suitable thing. And We have made in it means of subsistence for you and for him for whom you are not the suppliers.” (Surah Hijr 15:19-20)

That I have destined fixed sustenance for every animal.

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

“It is in hilly areas that Allah has concealed such elements as gold, silver, copper, zinc, diamonds, sulphur etc. of particular specific gravity and molecular weight.”¹

¹ Biharul Anwar, Vol. 57, Pg. 179; Tafsir Burhan, Vol. 4, Pg. 356.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

﴿٢١﴾

21- And there is not a thing, but with Us are the treasures of it, and We do not send it down but in a known measure.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

﴿٢١﴾

“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.” (Surah Hijr 15:21)

It does not mean that Allah has hoarded treasures, like we do. It really means that Allah has the Power to create anything, at any time, in such measure as is required. It is mentioned that one such treasure is water [rain] that descends from the sky, which provides the means of survival for all living things.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا

أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

22- And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.

أَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ

“... We send the winds fertilizing...” (Surah Hijr 15:22)¹

¹ Tafsir Burhan, Vol. 4, Pg. 358.

فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ



“...then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.” (Surah Hijr 15:22)

That is you are not capable to store that water.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

23- And most surely We bring to life and cause to die and We are the heirs.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

“And most surely We bring to life and cause to die and We are the heirs.” (Surah Hijr 15:23)

That is we inherit the earth and what is present in it.¹

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

26- And certainly We created man of clay that gives forth sound, of mud fashioned in shape.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ

“And certainly We created man of clay that gives forth sound...” (Surah Hijr 15:26)

He says: ‘Salsaal’ implies clay. That is We created human beings from clay.

مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

¹ Tafsir Burhan, Vol. 4, Pg. 358.

“...that gives forth sound, of mud fashioned in shape.”
(Surah Hijr 15:26)¹

That is We created you from hard, soft, saline soil and clay kneaded into a sticky mass, which was then shaped into the human form and left to dry until it became hard enough to make it stand erect and to give a sound when knocked. Then it was left lying till such time as Allah willed and then Allah infused into it the Spirit, which He had created. Allah then enabled it to see, hear, speak, understand and differentiate between good and bad, hot and cold, sweet and sour etc. Thus man is made up of several components such as soil of various hues, color, textures and materials of opposite natures such as love, compassion, enmity and hatred.²

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

27- And the jinn We created before, of intensely hot fire.

Jaan, the father of Iblis

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

“And the jinn We created before, of intensely hot fire.”
(Surah Hijr 15:27)

He says: Jaan is the father of Iblis. And he says: Jinn are the sons of Jaan, some of them are believers and some disbelievers. Different religions appear among them like Judaism and Christianity and the satans are children of Iblis. And there is no believer among them, except for one person named Haam bin Heem bin Laqis bin Iblis. Haam came in the form of a gigantic man of terrible appearance to the Prophet, who asked him who he was. He replied, “I am Haam bin Heem bin Laqis bin Iblis. I was a boy, several years old, when Qabeel slew Habeel, and I

¹ *Tafsir Burhan*, Vol. 4, Pg. 359.

² *Nahjul Balagha*.

forbade men to abandon sin and commanded them to eat unlawful things.” “You were a bad boy,” said the Prophet, “and are now a bad old man.” He replied, O Messenger of Allah (s), I repented in the presence of Nuh, was with him in the Ark, and rebuked him for cursing his people. I was with Ibrahim when they cast him into the fire, which Allah made cool and safe to him. I was with Musa when Allah drowned Firon and delivered Bani Israel. I was with Hud when he cursed his people, and I asked him, “Why did you curse them?” I was with Salih, who cursed his people, and I reproved him for it. I have read all the sacred books, each of which announces your advent, and the prophets have sent their salutations to you, declaring you the best and dearest of them all. Instruct me then in the knowledge of what God has revealed to you. The Holy Prophet (s) commanded Ali (a) to give the desired instruction, when Haam remarked, “I will obey none, but a Prophet, or a successor of a Prophet, and who is this you have assigned to teach me?” Muhammad replied, “He is my brother and successor, my vizier and heir, Ali bin Abi Talib.” “Yes,” said Awham, “I have seen his name in the sacred books, where he is called Eliya.” Ali then instructed him in the Quran and rules of faith. He was present with the Imam during the night of Harir of the Battle of Siffeen.¹

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ

مَسْنُونٍ ﴿٢٨﴾

28- And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ

¹ Biharul Anwar, Vol. 18, Pg. 83; Vol. 27, Pg. 14; Vol. 60, Pg. 83; Tafsir Burhan, Vol. 4, Pg. 386.

“And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud...” (Surah Hijr 15:28)

The story of the creation of man was mentioned under the exegesis of Surah Baqarah, verse 30.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

43- And surely Hell is the promised place of them all.

44- It has seven gates; for every gate there shall be a separate party of them.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ
بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

“And surely Hell is the promised place of them all: It has seven gates; for every gate there shall be a separate party of them.” (Surah Hijr 15:43-44)

He says: Folks of Paradise will enter Paradise from every gate and Paradise has eight gates.¹

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

إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

“...surely Hell is the promised place of them all.” (Surah Hijr 15:43)

He said: Their halts are on the Siraat.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

¹ Tafsir Burhan, Vol. 4, Pg. 396.

“It has seven gates; for every gate there shall be a separate party of them.” (Surah Hijr 15:44)

Know that by God, the Almighty Allah has seven levels for Hell; their highest level being Jaheem; when folks would be placed in it, their brains would boil like a cooking pot.

The second level is Lazza, which melts the hands and legs and the skin of the head and destroys it for whoever turns away from the command of God.

The third level is Saqar. It is a fire, which does not leave anything unscorched. It completely changes the skin of the body. Ninety angels of chastisement are appointed there.

The fourth is Hutama, which throws out sparks and is like a castle! It is like a yellow camel in speed and intensity, and it spreads everywhere, because the soul will not die and the soul of the inmates of Hell would become like a stone of kohl.

The fifth is Hawiya, in which there is an angel. The folks of Hell wail: O Malik, help us. When Malik arrives, he comes for them with a vessel of Hellfire containing fiery dirty water, which would make their skins fall off and when pick it up in order to drink filthy water from it and bring it near the mouth the flesh of their face would fall off due to the intensity of its heat as the Almighty Allah says:

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

“...and if they cry for water, they shall be given water like molten brass, which will scald their faces; evil the drink and ill the resting-place.” (Surah Kahf 18:29)

Whoever is thrown into it he remains in it for seventy years, during which his skin is burnt and a new skin grows on his body; and then it is burnt again.

The sixth level of Hell is Saeer, in which there are three hundred pavilions of fire; in each pavilion there are three hundred castles of fire. In each castle, there are three hundred houses of fire and in each house there are three hundred kinds of divine chastisement. It is about this that the Almighty Allah says:

﴿٤﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا

“Surely We have prepared for the unbelievers chains and shackles and a burning fire.” (Surah Insan 76:4)

The seventh is Jahannam, in which there is a well named Falaq. When they open its door, the fire inside it flames up. It is the most terrible chastisement of Hell. And there is a mountain called Saud in its center. As for Athaam, it is a yellow molten valley, which would flow around the mountain; it is the severest punishment of hellfire.¹

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

47- And We will root out whatever of rancor is in their breasts— (they shall be) as brethren, on raised couches, face to face.

48- Toil shall not afflict them in it, nor shall they be ever ejected from it.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

“And We will root out whatever of rancor is in their breasts...” (Surah Hijr 15:47)

He says: ‘Rancor’ is in the meaning of enmity.

¹ Biharul Anwar, Vol. 8, Pg. 289; Tafsir Burhan, Vol. 4, Pg. 396.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ

“Toil shall not afflict them in it...” (Surah Hijr 15:48)

He says: ‘Nasab’ is in the meaning of hardship toil and fatigue.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

وَبَشِّرْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

49- Inform My servants that I am the Forgiving, the Merciful,

50- And that My punishment— that is the painful punishment.

51- And inform them of the guests of Ibrahim.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

“Inform My servants...” (Surah Hijr 15:49)

عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ

الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ وَبَشِّرْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

“Inform My servants that I am the Forgiving, the Merciful, and that My punishment - that is the painful punishment. And inform them of the guests of Ibrahim.” (Surah Hijr 15:49-51)

The information of this is mentioned in this same volume under Surah Hud, verses 69-83.

وَقَصَّيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

﴿٦٦﴾

66- And We revealed to him this decree, that the roots of these shall be cut off in the morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ

“And We revealed to him this decree...” (Surah Hijr 15:66)

That is: We informed him.

أَنَّ دَابِرَ هَؤُلَاءِ

“...that the roots of these...” (Surah Hijr 15:66)

That is the nation of Lut (a).

مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

“...shall be cut off in the morning.” (Surah Hijr 15:66)

They would be destroyed by dawn.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

72- By your life, they were blindly wandering on in their intoxication.

لَعَمْرُكَ

“By your life! (Surah Hijr 15:72)

That is: O Muhammad, by your life.

إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

“...they were blindly wandering on in their intoxication.” (Surah Hijr 15:72)

This is excellence of the Messenger of Allah (s) over the prophets (a).

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

75- Surely in this are signs for those, who examine.

76- And surely it is on a road that still abides.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾

“Surely in this are signs for those, who examine.” And surely it is on a road that still abides.” (Surah Hijr 15:75-76)

Imam (a) says: We are the ‘Mutawassimeen’ and ‘Sabeel’ is among us. And ‘Sabeel’ is the very same path to Paradise.¹

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

78- And the dwellers of the thicket also were most surely unjust.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ

“And the dwellers of the thicket also were most surely unjust.” (Surah Hijr 15:78)

That is the people of Ghaiza, which is the nation of Shuaib, were oppressors.²

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

87- And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

¹ Tafsir Burhan, Vol. 4, Pg. 412.

² Tafsir Burhan, Vol. 4, Pg. 412.

“And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.” (Surah Hijr 15:87)

That is We gave opening of the Book (*Fatihatul Kitab*) to you.

Surah bin Kulaib narrates that Imam Muhammad Baqir (a) said: “The Masani, which was given to the Prophet (s) refers to us, the Imams of Ahle Bayt (a). We are the face of Allah on the earth, such that whoever recognizes us, Paradise is there for him. And whoever denied us, his abode is the fire of Hell.”¹

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

88- Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

Derive lessons from divine advice

Mufaddal bin Umair (Umar) says Imam (a) said:

“When this verse was revealed:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

“Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.” (Surah Hijr 15:88)

...the Prophet (s) said that anyone, who does not have patience during times of difficulties will die of discontentment; one, who eyes others' property will die unhappy and angry; one, who neglects to thank Allah for anything other than food and

¹ *Biharul Anwar*, Vol. 24, Pg. 114; *Tafsir Burhan*, Vol. 4, Pg. 414.

raiment will become wanting in good deeds and would become close to divine chastisement.¹

Allah will be displeased with one, who grieves for worldly matters; one, who always complains of calamities, has no faith in God; whoever mocks at the verses of the Quran will be confined to Hell; one, who pretends to be a sincere worshiper to gain the favor of a rich man, would be deprived of two thirds of his faith. Then he said: Haste, by itself would not produce any result; ask the question politely and with affection and do not be miserly to those asking for assistance, perhaps the one asking for sustenance is poor and needful. Go to the door with sincerity and ask God to grant him His bestowals as well.²

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

فَوَرَبُّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

91- Those, who made the Quran into shreds.

92- So, by your Lord, We would most certainly question them all.

93- As to what they did.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

“Those, who made the Quran into shreds.” (Surah Hijr 15:91)

He says: Those, who divide the Quran and do not gain familiarity about it. The Almighty Allah says:

لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

¹ Al-Kafi, Vol. 2, Pg. 315; Mishkatul Anwaar, Pg. 267.

² Biharul Anwar, Vol. 70, Pg. 89; Vol. 72, Pg. 106; Vol. 79, Pg. 78; Tafsir Burhan, Vol. 4, Pg. 415.

“...We would most certainly question them all, as to what they did.” (Surah Hijr 15:92-93)¹

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

94- Therefore declare openly what you are bidden and turn aside from the polytheists.

95- Surely We will suffice you against the scoffers.

Mocker of the Holy Prophet (s)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ

الْمُسْتَهْزِئِينَ ﴿٩٥﴾

“Therefore declare openly what you are bidden and turn aside from the polytheists. Surely We will suffice you against the scoffers,” (Surah Hijr 15:94-95)

This verse was revealed during the third year of proclamation of prophethood in Mecca. The Messenger of Allah (s) was appointed to the office of prophethood on Monday; and on Tuesday, Amirul Momineen (a) embraced Faith.² After that Lady Khadija, the Prophet’s wife, brought faith. His Eminence, Abu Talib came to the house of the Prophet and saw him praying and Imam Ali (a) was following him, standing to his right. Abu Talib said to His Eminence, Ja’far at-Tayyar: “Correct the arms of your cousin and stand to his left.” Ja’far stood to the right. The Prophet moved forward. Thus for a long time except for Ali,

¹ *Tafsir Burhan*, Vol. 4, Pg. 416.

² Amirul Momineen’s acceptance of Faith means that he testified to the prophethood of the Prophet; otherwise his Noor was joined to the Noor of the Prophet whose details have been mentioned in the first volume of this book.

Ja'far, Zaid bin Haritha and Khadija, no one prayed with the Prophet till the 94th verse of Surah Hjr was revealed:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

“Therefore declare openly what you are bidden and turn aside from the polytheists.”¹

And they (scoffers) were five persons: Walid bin Mughira, Aas bin Wail, Aswad bin Muttalib, Aswad bin Abde Ghus and Harith bin Talatala; and some have mentioned them to be six and included Harith bin Qays. Jibraeel arrived and stood by the Prophet. Walid passed from there and Jibraeel asked: “Is this Walid bin Mughira, one of your scoffers?” “Yes,” replied the Prophet. Jibraeel gestured to him and he went away from there and reached a blacksmith, who was sharpening an arrow. Mughira stepped on a sharp point and it pierced his foot, causing excessive bleeding; but due to pride he did not bend down to remove it. Jibraeel had also gestured about the place where the arrow was being sharpened. On returning home, Walid lied down on a sofa and his daughter was lying on the floor. His foot was bleeding so heavily that it flowed to the girl’s carpet and she awoke due to it and told the slave girl: “Perhaps you left the water skin untied and water is seeping out of it till here.” Walid said: “This is the blood of your father and not water. Call my sons and nephews, as I will not survive. Let me make out my will.” When they were summoned, he said to Abdullah bin Rabbiah: “Ammara bin Walid is in Habasha, take a letter from Muhammad and send it to Najjashi so that he may send him back to Mecca.” Then he told his youngest son, Hisham: “Son, I make five bequests to you, which you must remember. The first is that you must eliminate Abu Dhamdosi even if you have to pay three blood monies for that, and don’t leave him because he forcibly took away my wife, who was his daughter. If he had allowed her to remain with me, I would have got a son like you from her also. The next bequest is the revenge of blood that I

¹ Surah Hjr 15:94

want to take from Khaza, which you must not forget. Also take the compensation of the blood I have to take from Khuzaima bin Aamir. Fourthly, you must collect some blood monies that are payable by the Thaqif tribe. Lastly, I owe the Bishop of Najran, 200 dinars, which you must repay him.” After saying this, the man departed for Hell.

After that Aas bin Wail passed by the Prophet. Jibraeel gestured to his foot and a pointed piece of wood pierced it and came out from the back, killing him. According to another report, a thorn pierced him and he got such a terrible itch that he scratched himself to death.

When Aswad bin Muttalib passed by the Messenger, Jibraeel gestured to his eye and he became blind. He knocked his head against the wall and departed for Hell. According to another report, Jibraeel pointed to his stomach and he suffered from severe thirst and drank so much of water that his stomach burst and he died.

Aswad bin Abde Ghus had been cursed by the Prophet that he should become blind and suffer the loss of his son; Jibraeel also hit him with a green leaf and he lived to fulfill the prayer of the Prophet. At last his son was killed in Badr and he died in his grief.

Jibraeel gestured to the head of Harith bin Talatala and a fatal sore developed therein. Some say that he died of snake bite. Some also say that poisonous wind affected him, which blackened his complexion and he became so unrecognizable that when he came home, his family members didn't recognize him and beat him so severely that he died. Harith bin Qays consumed a poisonous fish and drank water in such excess that he died.

The Almighty Allah says:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

“Surely We will suffice you against the scoffers,” (Surah Hijr 15:95)¹

After the revelation of the above verse, the Prophet stood on a rock and said: O Quraish, and O Arabs, I invite you to the pure word of divine monotheism. Know that there is no god, except Allah and I am the Prophet and appointee from God, I warn you of polytheism and idol-worship and I call you and guide you to monotheism and the religion of Islam. If you accept my invitation, your hereafter would be successful in this world; you would become the rulers of Arabs and non-Arabs and in the hereafter everlasting Paradise would be your abode.

Proposal of Quraish to the Holy Prophet (s)

The people mocked and ridiculed the statements of His Eminence and said to each other: Muhammad has gone insane.

The infidels of Quraish said that Muhammad was deranged, and heaped upon him all sorts of verbal abuse, but fear of Abu Talib prevented them from physical violence.

After many had embraced faith, the Quraish infidels met Abu Talib and said, “Your nephew befools the people, reviles our gods, corrupts our youths, and causes divisions among us. If poverty compels him to take such a course, we will make a collection for him and enrich him above any of the Quraish, and give him in marriage any woman of the tribe whom he desires, and constitute him our chief, on condition that he ceases to assail our gods.” Abu Talib asked the Prophet what doctrine it was that raised such uproar among his people. He replied, “Uncle, it is a faith, which God approves, and of which He has constituted me a messenger.” Abu Talib then told him what offers his people had made. “If,” said the Prophet, “they put sun in my right hand, and moon in my left, and give me in possession the whole of the earth, I would not disobey my Lord. I want one word of them,

¹ *Biharul Anwar*, Vol. 18, Pg. 53.

which if they utter, they shall become sovereigns of the Arabs and non-Arabs, and be kings 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!” Again the Quraish visited Abu Talib, and proposed to give him Ammara bin Walid, a person of the highest rank, very handsome and accomplished, in exchange for Muhammad, that they might put him to death. “You do me great injustice,” said Abu Talib, “in making such a proposition. Shall I give my son to be slain, and bring up your son?”

Abu Talib composed and recited a long Qasida in reply to the Quraish. Translation of some of the couplets is as follows:

As if the Quraish have not smelled love and affection and have lost all the causes and means. By the Lord of the Kaaba, they are lying. By God, we would never seek immunity from Muhammad (s). We would wield the spear and the sword mounted on the horse and we would support Muhammad (s) so much that his enemies would scatter. We would defend our children.

Muslims in the Shebe Abu Talib

When the Quraish infidels and idolaters of Mecca saw that Hamza had become a Muslim, and heard that Najjashi had protected the Muslim refugees, and had himself become a believer, and when they witnessed the resolution with which Abu Talib and most of the Bani Hashim defended the Prophet, and that Islam was spreading among most Arab tribes, and the truth of the Prophet’s claims manifested to multitudes – in view of all these things, they were greatly perplexed, and the fire of hatred and idolatry blazed afresh in their bosoms. Under the influence of these feelings, they assembled in Darul Nadwa, a noted place, and carried their hostile resolutions so far that they pledged themselves to each other by oath, and signed a covenant, that they would not eat, nor speak, nor trade, nor

intermarry with the Bani Hashim, till they were forced to deliver the Prophet to them so that they can put him to death. They resolved, moreover, that Muhammad should be put to death whenever an opportunity offered. On being informed of these resolutions of Quraish, Abu Talib assembled the whole company of Bani Hashim, who were in all forty men, and swore by the Kaaba, that if, by means of an enemy, a thorn pierced the foot of the Prophet, he would kill them all. He then took the Prophet, and with the company of Bani Hashim, retired to a defile, called, in consequence, the defile of Abu Talib. He stationed guards day and night at the passes leading to his retreat, in order to protect the Prophet from all harm. Sword in hand, while the Prophet slept at night, he guarded him with the greatest vigilance, and as a moth circles a candle, so he continued to march around that lamp of prophecy. He used the additional precaution of having the Prophet sleep part of the night in one place, and part in another, and moreover caused Ali, the dearest of his sons, to sleep with the Prophet during the first part of the night, so that if an enemy at that hour had observed the Prophet, and afterwards attempted his life, the stroke might fall on Ali and the Prophet escape. In this arrangement, Amirul Momineen (a) most cordially acquiesced, cheerfully exposing his life on behalf of the Prophet. The same vigilant guard was kept up during the day, Abu Talib making his sons and nephews responsible for the Prophet's safety.

The party in the defile was at length reduced to great straits; no Arab coming to Mecca ventured to sell anything to Bani Hashim, for if he did, his property was plundered by the Quraish. Abu Jahl, Aas bin Wail, Nazar bin Harith and Uqbah bin Muiat was particularly active in intimidating caravans and preventing them from relieving the Bani Hashim. Khadija spent the greater part of her large fortune in support of her husband and his party when they were in the defile. All the Quraish chiefs had signed the agreement against the Bani Hashim, except Motam bin Adi, who declared it was a tyrannical proceeding, and he would have nothing to do with it. Forty Quraish chiefs, among whom was Abu Lahab, set their seals to the covenant,

which was wrapped and hung up in the Kaaba. At the seasons of pilgrimage, sacred from war and violence, the Prophet left the defile, and, mingling with the pilgrim Arabs, said, "I am sent as a Prophet from Allah, and call on you to embrace my faith, enter the pale of my religion, and protect me from the designs of my enemies, and I will be surety that you shall enjoy Paradise." Abu Lahab followed the Prophet, saying to the people, "Do not listen to what this fellow says; although he is my nephew, he is liar and a sorcerer."

The Prophet and his protectors remained in the defile for four years, only venturing to leave their asylum at the seasons of Hajj, of which there were annually two, one called Umrah, in the month of Rajab, and the other the great pilgrimage, in the month of Zilhajj. During these seasons, the Bani Hashim left their valley, traded and returned, and however much hunger and other necessities pressed them, through fear of the Quraish they did not venture out again till another pilgrim season. During this period, the Quraish sent a message to Abu Talib, promising to make him their king on the condition that he would deliver up to them Muhammad to be put to death. The brave chieftain answered in an extemporaneous ode, in which he extolled the Prophet in the highest degree, manifested his own faith in him, and declared he would defend him as long as he lived. This ode from Abu Talib threw the Quraish into despair.

Abu Laith bin Rabia, a son-in-law of the Prophet, brought his camels laden with wheat and dates to the entrance of the defile, and shouted after them till they had gone in, when he returned. Goods were unloaded and the camels came out again. On this generous act the Prophet said, "Abu Laith had done nobly by us, fulfilling the obligation of a son-in-law." The distress of the Bani Hashim at last reached that pitch that the cries of their children for food prevented the people of Mecca from sleeping. Most of the Quraish now began to repent of the agreement into which they had entered, but having signed the covenant they could not act contrary to it. When they met at the Kaaba in the morning, and inquired for each other's health, some

would say they could not sleep the past night on account of the crying children of the Bani Hashim from hunger. This indeed caused the most malignant to exult, but some of the Quraish were troubled by it.¹

When Quraish forced Bani Hashim to take refuge in the defile of Abu Talib, the Quraish appointed some persons to guard the entrances so that they may prevent rations from them. Companions of the Prophet were reduced to the greatest distress; they were miraculously relieved by the Prophet, Allah sending them better supplies than the manna and quails provided for the Bani Israel. And all got what they so desired. They once complained about their confinement in the defile and the Holy Prophet (s) signaled to the walls of the defile to move further and a huge field appeared in the defile. Then the Holy Prophet (s) signaled with his hands to the desert to throw up miraculous vegetation and streams of water etc. Then Bani Hashim complained to the Prophet that their clothes had become old and soiled. He commanded them to breathe on them, draw their hands over them in putting them on, and pronounce blessings on him and his sacred family, by which means their garments were rendered white, clean, and becoming, and their grief and trouble were removed, and their persons moreover were thus perfectly cleansed. They exclaimed, "How wonderful it is that by pronouncing blessings on you and your family, our garments and persons should become so pure!" He replied, "This likewise purifies your hearts from hypocrisy, enmity and everything bad, and washes out the record of your sins more entirely than the soiling of your garments."

It is related in previous reports that after Bani Hashim had lived four years, by another account three years, and by another still two years in the defile, the Almighty Allah sent termites against that cursed scroll of Quraish, which they had placed in the Kaaba, and utterly cleared the parchment of every word,

¹ The daughter of Lady Khadija's previous husband was married to him. – Tr.

except the name of Allah, which was written on it. Jibraeel revealed this to the Prophet, who reported it to Abu Talib. At these glad tidings, the chieftain dressed and started for Kaaba, where he found the Quraish chiefs assembled. On seeing Abu Talib, they said to one another, "He is now forced to surrender the Prophet to us." At his approach, they rose and treated him with the greatest deference and respect, and said, "We perceive you have come to unite your counsels with ours and deliver your nephew to us." "No, indeed!" said Abu Talib, "I come for no such purpose; but my nephew, who never lies, has assured me that the Almighty Allah has sent termites that have totally effaced your cursed agreement, and obliterated the tyrannical and unjust compact into which you entered, and that nothing remains on the parchment, but the name of Allah. Produce it now: if the Prophet's declarations herein prove true, then fear God, and turn from your oppressive and unmerciful doings: if what he has asserted is false, I will deliver him to you, and if you please, put him to death." They agreed that this was an equitable proposition, and bringing the parchment from the Kaaba, they found the seals perfect, but when they opened the instrument, it appeared in just the state the Prophet had described. The Quraish hung their heads, while Abu Talib warmly exhorted them to fear God and leave off their tyranny. Several of them like Motam bin Adi, Abul Bakhtari bin Hisham and Zubair bin Umayyah now rose and declared they were heartily sick of the embargo, and it was agreed to tear the sheet on which it had been written, notwithstanding Abu Jahl's efforts to have it re-established.

The Bani Hashim now left the defile, and returned to their houses, and two months after this event, Abu Talib fell sick. When the Prophet visited him and saw that he was soon to depart, he said, "O my uncle, you brought me up in infancy, assisted me in manhood, and supplied my wants in my orphan state. May God, on my account, grant you the best rewards. I ask one word from you that my eyes may be enlightened." The object of the Prophet in this was that it might be publicly known that Abu Talib was a Muslim, though he had not openly professed Islam, that he might more effectually serve the

Prophet. Abu Talib now repeated the creed, declared his faith in Islam, and after committing to the Prophet the relics of the prophets, and the covenant of Ibrahim, departed to the eternal God.¹ The Prophet consigned his remains to the tomb, and wept, saying, "O my uncle, your kindred kindness has been unceasing, may Allah give you a good reward!" It is well known that Abu Talib's death occurred in the tenth year of the Prophet's prophetic mission. Thirty-five days after that melancholy event, or according to some, three days afterwards, Khadija departed to the holy world. By these calamities, one speedily following the other, the Prophet was grievously afflicted. Both of these individuals had been his viziers, assistants, and helpers in promoting Islam, and were his companions in most pressing adversities.²

The Holy Prophet (s) said: On Judgment Day, I would stand at the place of intercession and intercede for my parents, uncle and brothers, who did a good turn to me during the period of Jahiliyya.³

Saif bin Umaira, Abdullah bin Sinan and Ibne Abu Hamza Thumali narrate that we heard from Imam Ja'far Sadiq (a) that he said: After the Messenger of Allah (s) performed the Farewell Hajj and halted at Abtah, they spread out a carpet for him. His Eminence sat upon it. Then he raised his hands to the heavens and wept in excess and supplicated the Almighty Allah: O Lord, promise me that You would not burn my parents and uncle in the fire of Hell."

The Almighty Allah revealed: I swear on Myself, whoever testifies that there is no god, except I and that you are My servant and messenger, I would admit him to Paradise, but you go to the defile and address the folks of the cemetery; if they reply, my mercy has fallen on them.

¹ It shows that Abu Talib was a Divine Proof and a successor of the prophets.

² *Biharul Anwar*, Vol. 18, Pg. 180.

³ *Biharul Anwar*, Vol. 15 Pg. 110; *Tafsir Burhan*, Vol. 4, Pg. 421.

The Holy Prophet (s) came to the defile and said: O father, O mother and O uncle. They emerged from the graves and were dusting off their heads and faces. The Holy Prophet (s) said: Do you see this miracle, which the Almighty Allah has given me? They said: We testify that there is no god, except One God and that you are truly the messenger of God, and whatever you say is all from the Almighty Allah and it is the truth. The Holy Prophet (s) said: Return to your graves.

The Messenger of Allah (s) entered Mecca and Ali Ibne Abi Talib (a) came to join His Eminence from Yemen. The Messenger of Allah (s) said: O Ali, shall I not give you a glad tiding? Amirul Momineen (a) said: May my parents be sacrificed on you, why not? The Holy Prophet (s) said: Do you know that the Almighty Allah made a bestowal to me during this journey and then weeping recounted the incident to Ali (a). Ali (a) said: Praise is for Allah.

Imam (a) said: The Messenger of Allah (s) made his parents and uncle partners in his sacrifice.¹

﴿٩٧﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

﴿٩٨﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

97- And surely We know that your breast straitens at what they say;

98- Therefore celebrate the praise of your Lord, and be of those, who make obeisance.

﴿٩٧﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

“And surely We know that your breast straitens at what they say.” (Surah Hijr 15:97)

That is when breast straitens due to those, who falsify you at that time remember God.

¹ Biharul Anwar, Vol. 15 Pg. 110; Tafsir Burhan, Vol. 4, Pg. 423.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾

“Therefore celebrate the praise of your Lord, and be of those, who make obeisance.” (Surah Hijr 15:98)¹

¹ *Tafsir Burhan*, Vol. 4, Pg. 424.

Exegesis of Surah Nahl

16- Surah Nahl (The Bee) was revealed in Mecca and it comprises of 128 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ



1- Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ



“Allah’s commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).” (Surah Nahl 16:1)

He says: This verse was revealed when Quraish challenged the Holy Prophet (s) to ask the Almighty Allah to chastise them. The Almighty Allah said: Allah’s commandment has come, therefore do not desire to hasten it.

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ

أَنْذَرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

2- He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ

“He sends down the angels with the inspiration by His commandment...” (Surah Nahl 16:2)

That is the Almighty Allah sends to them the angels with the power that He has given them for chastisement.

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

عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ



“...on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.” (Surah Nahl 16:2)

That is: Warn the people through the Book and prophethood.¹

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

4- He created man from a small seed and lo, he is an open contender.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

“He created man from a small seed and lo, he is an open contender.” (Surah Nahl 16:4)

He says: He created man from a drop of stinking water and now he has become an audacious claimant.

وَالْأَنْعَامَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ



5- And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

¹ Tafsir Burhan, Vol. 4, Pg. 429.

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

وَالْأَنْعَامَ خَلَقَهَا ۖ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ

“And He created the cattle for you; you have in them warm clothing and (many) advantages...” (Surah Nahl 16:5)

‘Daff’ implies camel calves and it is said that it implies taking advantage of houses and clothes.

Ali bin Ibrahim says: ‘Diff’ implies taking advantage of wool and fluff of quadrupeds.¹

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

6- And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

“And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).” (Surah Nahl 16:6)

He says: When they return from the pasture and rest, they go back to the pasture.²

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ

إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾

7- And they carry your heavy loads to regions, which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ

¹ Tafsir Burhan, Vol. 4, Pg. 429.

² Tafsir Burhan, Vol. 4, Pg. 429.

“And they carry your heavy loads to regions, which you could not reach but with distress of the souls...” (Surah Nahl 16:7)

He says: That is towards Mecca, Medina and all the places.¹

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ



8- And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا

“And (He made) horses and mules and asses that you might ride upon them...” (Surah Nahl 16:8)

Here, the Almighty Allah did not say: mount on them and consume their flesh like He said regarding the cattle (camels, cows and sheep):

وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

“...and He creates what you do not know.” (Surah Nahl 16:8)

He says: The wonders that the Almighty Allah has created in the seas and deserts.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ



9- And upon Allah it rests to show the right way, and there are some deviating (ways); and if He pleases He would certainly guide you all aright.

¹ Tafsir Burhan, Vol. 4, Pg. 430.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ

“And upon Allah it rests to show the right way, and there are some deviating (ways)...” (Surah Nahl 16:9)

That is some of the paths.

وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

“...and if He pleases He would certainly guide you all aright.” (Surah Nahl 16:9)

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ

فِيهِ تُسِيمُونَ ﴿١٠﴾

10- He it is, Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ

شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

“He it is, Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.” (Surah Nahl 16:10)

‘Tuseemoon’ implies cultivating the land.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ

الشَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

11- He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ
الشَّمَرَاتِ

“He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits...” (Surah Nahl 16:11)

That is through rain.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

“...most surely there is a sign in this for a people who reflect.” (Surah Nahl 16:11)

وَمَا ذَرَأَّا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَذْكُرُونَ ﴿١٣﴾

13- And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

وَمَا ذَرَأَّا لَكُمْ فِي الْأَرْضِ

“And what He has created in the earth...” (Surah Nahl 16:13)

That is what He creates and causes to grow.

مُخْتَلِفًا أَلْوَانُهُ ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ ﴿١٣﴾

“...of varied hues most surely there is a sign in this for a people who are mindful.” (Surah Nahl 16:13)

He has also given in your control what He created in different colors.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

14- And He it is, Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments, which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا
مِنْهُ حِلْيَةً تَلْبَسُونَهَا

“And He it is, Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments, which you wear...” (Surah Nahl 16:14)

That is different kinds of jewels that are harvested from the seas.

وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ ﴿١٤﴾

“...and you see the ships cleaving through it...” (Surah Nahl 16:14)

That is the ships.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥﴾

15- And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ

“And He has cast great mountains in the earth lest it might be convulsed with you...” (Surah Nahl 16:15)

That is the mountains.

وَأَنْهَارًا وَسُبُلًا

“...and rivers and roads...” (Surah Nahl 16:15)

That is the pathways.

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

“...that you may go aright...” (Surah Nahl 16:15)

That is perhaps you might be guided.¹

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

16- And landmarks; and by the stars they find the right way.

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

“And landmarks; and by the stars they find the right way.” (Surah Nahl 16:16)

Moalla bin Khunais has narrated from Imam Ja'far Sadiq (a) that he said: ‘Star’ implies the Messenger of Allah (s) and ‘landmarks’ implies the Holy Imams (a).²

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

﴿٢٠﴾

20- And those, whom they call on besides Allah, have not created anything while they are themselves created.

¹ Tafsir Burhan, Vol. 4, Pg. 431.

² Biharul Anwar, Vol. 16, Pg. 91; Vol. 24, Pg. 180; Tawilul Ayaatuz Zaahira, Pg. 257.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

﴿٢٠﴾

“And those, whom they call on besides Allah, have not created anything while they are themselves created.” (Surah Nahl 16:20)

This verse refutes the worship of idols.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ
وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

22- Your God is one God; so (as for) those, who do not believe in the hereafter, their hearts are ignorant and they are proud.

Abu Hamza Thumali says: I heard Imam Muhammad Baqir (a) say in the exegesis of the verse:

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

“...so (as for) those, who do not believe in the hereafter...” (Surah Nahl 16:22)

That is: They do not believe in Rajat, which is a fact.

قُلُوبُهُمْ مُنْكَرَةٌ

“...their hearts are ignorant...” (Surah Nahl 16:22)

That is they are disbelievers.

وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

“...and they are proud.” (Surah Nahl 16:22)

That is turn away from the Wilayat of Imam Ali (a).¹

¹ Tafsir Ayyashi, Vol. 2, Pg. 257; Biharul Anwar, Vol. 36, Pg. 104.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ ﴿٢٣﴾

23- Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ ﴿٢٣﴾

“Truly Allah knows what they hide and what they manifest; surely He does not love the proud.” (Surah Nahl 16:23)

Imam Baqir (a) is reported as saying: “It refers to people, who arrogantly refused to acknowledge the Wilayat of Amirul Momineen Ali Ibne Abi Talib (s) and those who arrogated themselves as equals in status.”

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ ۖ قَالُوا أُسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

24- And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients.

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ ۖ قَالُوا أُسَاطِيرُ الْأَوَّلِينَ
﴿٢٤﴾

“And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients.” (Surah Nahl 16:24)

He says: This verse was revealed as follows: And when it is said to them, what is it that your Lord has revealed regarding Ali? They say: Stories of the ancients.¹

¹ Shawahidut Tanzeel, Vol. 1, Pg. 429; Tafsir Furat Kufi, Pg. 234; Tafsir Ayyashi, Vol. 2, Pg. 257; Tafsir Burhan, Vol. 4, Pg. 435.

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ ۖ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ



“And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients.” (Surah Nahl 16:24)

‘Stories of the ancients’ imply the falsehood of the ancients and the people, who have passed before.¹

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

25- That they may bear their burdens entirely on the day of resurrection and also of the burdens of those, whom they lead astray without knowledge; now surely evil is what they bear.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

“That they may bear their burdens entirely on the day of resurrection and also of the burdens of those, whom they lead astray without knowledge...” (Surah Nahl 16:25)

He says: It implies ‘bear their sins’; that is who usurped the rights of Amirul Momineen (a) and ‘aathaam’ is all those, who followed them.

Whoever grabbed and appropriated for himself, anything that belonged to Amirul Momineen Ali Ibne Abi Talib (s), will not only be responsible for his or her sin, but will also be burdened with a portion of the punishment of those, who supported and followed the usurpers.

¹ Tafsir Burhan, Vol. 4, Pg. 435.

That is the statement of Imam Ja'far Sadiq (a) that: "By God, not a drop of blood that was unjustly shed, not a stroke with the stick will be discounted, not a single woman abducted and enjoyed will be forgotten, except that its responsibility will hang on the necks of the two men. Neither respite will be given nor will any concession be shown."

Sermon of His Eminence, Ali (a) after becoming the caliph

Jamil has narrated that Imam Ja'far Sadiq (a) said: Amirul Momineen (a), five days after the allegiance of people to him, delivered a sermon as follows: Know that every right has a claimant and every blood, retaliation. Seeker of our rights is like one, who rises up for our retaliation. Whoever is a ruler in his own right, is just and he does not deviate from the truth. He is a ruler who does not oppress; that ruler is the Almighty God. Know that for every Sunnah there is an innovation, and the evil of that innovation and those, who follow after that, is on the first innovator, without the sins of the followers being discounted. Very soon the Almighty Allah would take revenge from the oppressors. And if an eater oppresses another eater and a drinker oppresses another drinker and makes him eat a bitter morsel or syrup more bitter than black suffering. So, the oppressors would have to drink from the filthy poisonous wet liquid and to don the dress of fear and terror. And for them would be vessels of bitter poison like black suffering due to what they brought and acted upon; rather more than what they brought and acted upon.

Know that there will not remain for them, except the hardship of the cold of winter, and from summer, except sleep. woe be on them, they have not carried the provisions of the journey. They have gathered upon their backs, burden of sins and errors. O bearers of error and O those involved in sin and evils, your errors have increased upon, one, who had been unjust. Listen and think, be repentive, and cry upon yourselves, how soon would they know those, who oppressed would become

like crying children. I again swear by God, the deeds that Bani Umayyah would commit after me, the Almighty Allah those, who have oppressed and who had established the heresy would keep away from His mercy, such that the path of errors is like their heavy sins and the sins of all those, who have acted on their practice would not ease for them till Judgment Day. They carry the burden of the sins of those, who deviate others. Know that it is an evil burden that they carry on their backs.¹

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٢٦﴾

26- Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

Muhammad bin Muslim reports that Imam Muhammad Baqir (a) said in the exegesis of the verse:

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٢٦﴾

“Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.” (Surah Nahl 16:26)

¹ Biharul Anwar, Vol. 32, Pg. 41; Tafsir Burhan, Vol. 4, Pg. 437.

Their plans failed means that they died. The Almighty Allah threw them into the fire of Hell, and this is an allusion to the enemies of Aale Muhammad (a).¹

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

27- Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those, who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

28- Those, whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye, surely Allah knows what you did.

29- Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

¹ Biharul Anwar, Vol. 31, Pg. 577; Tafsir Safi, Vol. 4, Pg. 313; Tafsir Burhan, Vol. 4, Pg. 443.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تُشَاقِقُونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ
وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

“Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those, who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers.” (Surah Nahl 16:27)

Imam (a) says: ‘Those, who are given the knowledge’ implies the Holy Imams (a), who say to the enemies: Where are your partners and those, who obeyed you in their world? Then he said: The Imam said: Those, whole life the angels take while they had oppressed themselves are the same people that:

فَأَلْقُوا السَّلَمَ

“Then would they offer submission...” (Surah Nahl 16:28)

...they would surrender to the calamities that befall them:

مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ

“We used not to do any evil.” (Surah Nahl 16:28)

The Almighty Allah has also rejected their statement; He says:

بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ
جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَيْسَ مَشْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

“Aye, surely Allah knows what you did. Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.” (Surah Nahl 16:28-29)¹

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَامٌ عَلَيْكُمْ اَدْخُلُوا
الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

32- Those, whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.

The Almighty Allah says regarding the believers:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَامٌ عَلَيْكُمْ
اَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

“Those, whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.” (Surah Nahl 16:32)

Tayyabin means the Shias, who are born chaste.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۖ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

33- They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ

¹ Tafsir Burhan, Vol. 4, Pg. 443.

“They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass.” (Surah Nahl 16:33)

That is from chastisement, death and reappearance of Imam Qaim (a).

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

“Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.” (Surah Nahl 16:33)

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

34- So the evil (consequences) of what they did shall afflict them and that, which they mocked shall encompass them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

“So the evil (consequences) of what they did shall afflict them and that, which they mocked shall encompass them.” (Surah Nahl 16:34)

That is the consequences that would befall them during Rajat.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

35- And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ
نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ
الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ



“And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?” (Surah Nahl 16:35)

This is from the clear verses of the holy Quran.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٦﴾

36- And certainly We raised in every nation an apostle saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.

وَاجْتَنِبُوا الطَّاغُوتَ

“...and shun the Shaitan...” (Surah Nahl 16:36)

Taghoot means idols.

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

﴿٣٦﴾

“...therefore travel in the land, then see what was the end of the rejecters.” (Surah Nahl 16:36)

That is look at the conditions of those, who were destroyed before you and gain lesson from it.¹

إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ ۖ وَمَا لَهُمْ

مِنْ نَاصِرِينَ ﴿٣٧﴾

37- If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.

إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ

“If you desire for their guidance...” (Surah Nahl 16:37)

This is an address to the Holy Prophet (s).

فَإِنَّ اللَّهَ لَا يَهْدِي

“...yet surely Allah does not guide...” (Surah Nahl 16:37)

That is He does not reward.

مَنْ يُضِلُّ

“...who leads astray...” (Surah Nahl 16:37)

¹ Tafsir Burhan, Vol. 4, Pg. 445.

That is He punishes.¹

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ
وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾
لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَاذِبِينَ ﴿٣٩﴾

38- And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea, it is a promise binding on Him, quite true, but most people do not know.

39- So that He might make manifest to them that about which they differ, and that those, who disbelieve might know that they were liars.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ
بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

“And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea, it is a promise binding on Him, quite true, but most people do not know.” (Surah Nahl 16:38)

The narrator says: Imam Ja'far Sadiq (a) asked: What do the (Ahle Sunnat) people say regarding this verse?

It was said: They say that it is revealed about the disbelievers.

His Eminence said: The disbelievers do not swear in the name of God. This verse is revealed for a group from the Ummah of Muhammad (s), who would be asked: Would you return after your death and before Judgment Day? And they

¹ Tafsir Burhan, Vol. 4, Pg. 446.

would swear that we would not return, and the Almighty Allah has rejected this statement of theirs and He says:

لَبِيسَ لَّهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا
كَاذِبِينَ ﴿٣٩﴾

“So that He might make manifest to them that about which they differ, and that those, who disbelieve might know that they were liars.” (Surah Nahl 16:39)

That is they would be revived during Rajat and then would be killed. And the believers would be elated by this.¹

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً ۖ وَلَآ جَزَآءَ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

41- And those, who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ

“And those, who fly for Allah's sake...” (Surah Nahl 16:41)

That is they migrated for the pleasure of Allah leaving the disbelievers behind.²

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ
يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾
أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

¹ Tafsir Burhan, Vol. 4, Pg. 446; Tafsir Safi, Vol. 4, Pg. 320.

² Tafsir Burhan, Vol. 4, Pg. 449.

45- Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

46- Or that He may not seize them in the course of their journeys, then shall they not escape.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ

“Do they then who plan evil (deeds) feel secure (of this)...” (Surah Nahl 16:45)

That is ‘O Muhammad,’ and it is a question.

أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

﴿٤٦﴾

“...that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive? Or that He may not seize them in the course of their journeys, then shall they not escape.” (Surah Nahl 16:45-46)

He says: Divine chastisement would seize them all of a sudden when they are busy in making money and trading.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

47- Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ

“Or that He may not seize them by causing them to suffer gradual loss...” (Surah Nahl 16:47)

He says: Or that He would seize them in wakefulness.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ
وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

48- Do they not consider everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ
وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

“Do they not consider everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.” (Surah Nahl 16:48)

He says: Change and shifting, the Almighty Allah creates every shadow, which is prostration for the Almighty Allah. All the things, when they move their shadows also move with them and the movement of the shadow is the very same their prostrating for Him.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾
يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾
وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۖ فَإِيَّايَ
فَارْهَبُونِ ﴿٥١﴾

49- And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.

50- They fear their Lord above them and do what they are commanded.

51- And Allah has said: Take not two gods, He is only one God; so of Me alone should you be afraid.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

“And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride. They fear their Lord above them and do what they are commanded.” (Surah Nahl 16:49-50)

He says: Angels will follow the same process that the Almighty Allah has destined for them.¹

Then the Almighty Allah has argued against duality and said:

لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ۚ فَإِيَّايَ
فَارْهَبُونِ ﴿٥١﴾

“Take not two gods, He is only one God; so of Me alone should you be afraid.” (Surah Nahl 16:51)²

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ
تَتَّقُونَ ﴿٥٢﴾

¹ That is they are not free in choosing the path.

² Tafsir Burhan, Vol. 4, Pg. 457.

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ
تَجَازُونَ ﴿٥٣﴾

52- And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

53- And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا

“And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly...” (Surah Nahl 16:52)

‘Wasib’ implies obligatory. Then He has mentioned its excellence and says:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ
تَجَازُونَ ﴿٥٣﴾

“And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.” (Surah Nahl 16:53)

‘Favor’ here implies health, prosperity and wealth.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا
كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

56- And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that, which you forged.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ

“And they set apart for what they do not know a portion of what We have given them...” (Surah Nahl 16:56)

We previously mentioned that the Arabs set aside for their idols share of their agricultural produce, camels and sheep, the Almighty Allah has rejected this system and He says:

تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

“By Allah, you shall most certainly be questioned about that, which you forged.” (Surah Nahl 16:56)

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيَسْكُتُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ ۚ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

57- And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

58- And when a daughter is announced to one of them his face becomes black and he is full of wrath.

59- He hides himself from the people because of the evil of that, which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

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)

He says: The Quraish said that angels are the daughters of God and they attributed them to God while the Almighty Allah says:

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)

That is from the sons. Then He says:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ

“And when a daughter is announced to one of them his face becomes black and he is full of wrath. He hides himself from the people because of the evil of that, which is announced to him. Shall he keep it with disgrace...” (Surah Nahl 16:58-59)

They keep her with humiliation.

أَمْ يَدُسُّهُ فِي التُّرَابِ ۚ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

“...or bury it (alive) in the dust? Now surely evil is what they judge.” (Surah Nahl 16:59)¹

¹ Tafsir Burhan, Vol. 4, Pg. 458.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

61- And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ

**“And if Allah had destroyed men for their iniquity...”
(Surah Nahl 16:61)**

That is if the Almighty Allah makes them account at the time of their oppression.

مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

﴿٦١﴾

“...He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).” (Surah Nahl 16:61)¹

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ هُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ هُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

62- And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have

¹ Tafsir Burhan, Vol. 4, Pg. 459.

the good; there is no avoiding it that for them is the fire and that they shall be sent before.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

“And they ascribe to Allah what they (themselves) hate and their tongues relate the lie...” (Surah Nahl 16:62)

He says: You are liars.

أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

﴿٦٢﴾

“...that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.” (Surah Nahl 16:62)

That is they would be punished.¹

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

65- And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.

The following verse:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

“And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely

¹ Tafsir Burhan, Vol. 4, Pg. 460.

there is a sign in this for a people who would listen.” (Surah Nahl 16:65)

...is from the clear verses of the holy Quran.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ
فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

66- And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies— from betwixt the feces and the blood— pure milk, easy and agreeable to swallow for those, who drink.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ
بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

“And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies - from betwixt the feces and the blood - pure milk, easy and agreeable to swallow for those, who drink.” (Surah Nahl 16:66)

‘Al-Farath’ implies what is present in the bellies of the quadrupeds.¹

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

67- And of the fruits of the palms and the grapes— you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

¹ Tafsir Burhan, Vol. 4, Pg. 461.

“And of the fruits of the palms and the grapes - you obtain from them intoxication...” (Surah Nahl 16:67)

‘Sakar’ implies vinegar.

وَرَزَقًا حَسَنًا

“..and goodly provision...” (Surah Nahl 16:67)

...it implies raisins.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ
وَمَا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ
بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

68- And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build.

69- Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colors, in which there is healing for men; most surely there is a sign in this for a people who reflect.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

“And your Lord revealed to the bee saying...” (Surah Nahl 16:68)

He says: ‘Wahy’ implies inspiration that the honeybee takes from all the blossom and flower and then converts it into honey.¹

Imam Ja’far Sadiq (a) said in the exegesis of the statement:

¹ Nurus Thaqlayn, Vol. 3, Pg. 64.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

“And your Lord revealed to the bee saying...” (Surah Nahl 16:68)

“We, the Imams and the Masoomeen (s) are meant by the word ‘Nahl’. The term ‘Jibaal’ refers to the Arabs and the term ‘Shajra’ means the Ajam. The term ‘yaris-hoo’ refer to all those bondsmen, who love Allah, His Prophet and the Ahle Bayt (a). In the next verse [69] the term ‘Sharabun mukhta-yifun alwanah’ [16:69] [which provides cure to mankind] means the wisdom and guidance that is dispersed by the Imams (s), the term ‘men, who are cured’ refer to the Shia.”¹

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

70- And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

“And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything...” (Surah Nahl 16:70)

He says: When he grows up he doesn’t know what his knowledge was previously.

¹ Biharul Anwar, Vol. 24, Pg. 110; Tafsir Burhan, Vol. 4, Pg. 462.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا
بِرِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۖ أَفَبِعِزَّةِ
اللَّهِ يَجْحَدُونَ ﴿٧١﴾

71- And Allah has made some of you excel others in the means of subsistence, so those, who are made to excel do not give away their sustenance to those, whom their right hands possess so that they should be equal therein; is it then the favor of Allah, which they deny?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ
فُضِّلُوا بِرِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ

“And Allah has made some of you excel others in the means of subsistence, so those, who are made to excel do not give away their sustenance to those, whom their right hands possess so that they should be equal therein...” (Surah Nahl 16:71)

He says: It is not lawful for a man to keep eatables for himself and not give any share to the wife and children.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ
بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۖ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ
اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

72- And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

“And Allah has made wives for you from among yourselves...” (Surah Nahl 16:72)

That is Hawwa is created from Adam.

وَحَفَدَةً

“...and grandchildren...” (Surah Nahl 16:72)

It implies sisters.¹

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْآ
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ
لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ
كُلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَحِّضْهُ لَا يَأْتِ بِخَيْرٍ ۚ هَلْ يَسْتَوِي هُوَ
وَمَنْ يَأْمُرُ بِالْعَدْلِ ۚ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

75- Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one, whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

76- And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ

¹ Tafsir Burhan, Vol. 4, Pg. 465.

“Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything...”
(Surah Nahl 16:75)

That is they are capable of marriage and divorce. Then the Almighty Allah gave example regarding the infidels and says:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ
 وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ
 يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ



“And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?” (Surah Nahl 16:76)

It means that how they can be same? Those, who command justice are Amirul Momineen (a) and the Holy Imams (a).¹

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
 السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾
 أَلَمْ يَرْوُوا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا
 اللَّهُ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

78- And Allah has brought you forth from the wombs of your mothers— you did not know anything— and He gave you hearing and sight and hearts that you may give thanks.

¹ Tafsir Burhan, Vol. 4, Pg. 468.

79- Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

The following are clear verses:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾
أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

“And Allah has brought you forth from the wombs of your mothers - you did not know anything - and He gave you hearing and sight and hearts that you may give thanks. Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.” (Surah Nahl 16:78-79)

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨٠﴾

80- And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle, which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

“And Allah has given you a place to abide in your houses...” (Surah Nahl 16:80)

That is dwellings.

وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا

“...and He has given you tents of the skins of cattle...”
(Surah Nahl 16:80)

Tents and places of stay.

تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ

“...which you find light to carry on the day of your march...” (Surah Nahl 16:80)

That is when you travel.

وَيَوْمَ إِقَامَتِكُمْ

“...and on the day of your halting...” (Surah Nahl 16:80)

That is when you halt.

وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاا وَمَتَاعًا إِلَىٰ حِينٍ



“...and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.” (Surah Nahl 16:80)

Abul Jarud narrates that ‘Athaatha’ implies goods and ‘Mata-an’ implies profit. ‘Ilaa heen’ implies when it reaches him.¹

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ۚ

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

¹ Tafsir Burhan, Vol. 4, Pg. 469.

81- And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا

“And Allah has made for you of what He has created shelters...” (Surah Nahl 16:81)

He says: That, which gives shade.

وَجَعَلَ لَكُمْ سَرَائِلَ تَقِيكُمْ الْحَرَّ

“...and He has given you garments to preserve you from the heat...” (Surah Nahl 16:81)

That is clothes; and indeed He would deem what is fixed by Him.

وَسَرَائِلَ تَقِيكُمْ بِأَسْكُمْ

“...and coats of mail to preserve you in your fighting...” (Surah Nahl 16:81)

That is armors.¹

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

83- They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

What does ‘favor of Allah’ means?

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا

¹ Tafsir Burhan, Vol. 4, Pg. 469.

“They recognize the favor of Allah, yet they deny it...”
(Surah Nahl 16:83)

He says: ‘Favor of Allah’ implies the Holy Imam (a) and its proof that the Holy Imams (a) are divine favors is the statement of the Almighty Allah that:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا

“Have you not seen those, who have changed Allah’s favor for ungratefulness...” (Surah Ibrahim 14:28)

Imam Ja’far Sadiq (a) says: By God, we are ‘Allah’s favor’, which the Almighty Allah has bestowed on His servants, and through us the successful gain salvation.¹

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ

يُسْتَعْتَبُونَ ﴿٨٤﴾

84- And on the day when We will raise up a witness out of every nation, then shall no permission be given to those, who disbelieve, nor shall they be made to solicit favor.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا

“And on the day when We will raise up a witness out of every nation...” (Surah Nahl 16:84)

He says: There is an Imam for every time and nation and every member of the nation would be raised with his Imam.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ

بِمَا كَانُوا يَفْسِدُونَ ﴿٨٨﴾

¹ Biharul Anwar, Vol. 24, Pg. 51; Tafsir Burhan, Vol. 4, Pg. 470.

88- (As for) those, who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ

“(As for) those, who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement...” (Surah Nahl 16:88)

He says: They became deniers after the Prophet (s) and closed the path of Amirul Momineen (a) for people.

زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

“We will add chastisement to their chastisement because they made mischief.” (Surah Nahl 16:88)

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

89- And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these— and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those, who submit.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ

“And on the day when We will raise up in every people a witness against them from among themselves...” (Surah Nahl 16:89)

That is the Holy Imams (a). Then Allah says to His Prophet:

وَجِئْنَا بِكَ

“...and bring you...” (Surah Nahl 16:89)

O Muhammad...

شَهِيدًا عَلَى هَؤُلَاءِ

“...as a witness against these...” (Surah Nahl 16:89)

That is on the Holy Imams (a). Thus the Messenger of Allah (s) is the witness on the Holy Imams (a) and the Imams are witness on people.¹

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

90- Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you...” (Surah Nahl 16:90)

‘Al-Adl’ implies witnessing that there is no god, except One God and that Muhammad is the messenger of God.

‘Al-Ahsaan’ implies Amirul Momineen (a).

‘Al-fahsha wal munkar wal baghi’ implies the first, second and the third (caliph).¹

¹ Tafsir Burhan, Vol. 4, Pg. 471.

Ismail bin Muslim says: A man came to Imam Ja'far Sadiq (a) when I was also present there and asked: O son of Messenger of Allah, at one point the Almighty Allah orders justice, favor and doing a good turn to the relatives and has prohibited indecency and evil and rebellion. At another place He says:

أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“He has commanded that you shall not serve aught but Him...” (Surah Yusuf 12:40)

His Eminence said: It is correct. The Almighty Allah has not asked anything from the people, except to practice justice and favor. Thus supplication from the Almighty Allah is general and it would be particular when He says:

وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

“...and guides whom He pleases into the right path.” (Surah Yunus 10:25)²

He did not say that He only guides to the right path, those, who call Him.³

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۖ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

﴿٩١﴾

وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ
إِيمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا

¹ Tafsir Burhan, Vol. 4, Pg. 476.

² Tafsir Burhan, Vol. 4, Pg. 476.

³ Biharul Anwar, Vol. 5, Pg. 198.

يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُسَيِّرَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ



91- And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah knows what you do.

92- And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

Be steadfast on Wilayat

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

“And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you...” (Surah Nahl 16:91)

Imam Ja'far Sadiq (a) said: When the verse of Wilayat was revealed and the Messenger of Allah (s) said in Ghadeer Khum: Greet Ali (a) due to his Caliphate on the believers.

They asked: Is it from Allah and His messenger? His Eminence said:

Yes, it is really from Allah and His messenger. They said: He is the chief of believers, the Imam of the pious and the leader of the bright faced ones; on Judgment Day, the Almighty Allah

would make him stand by the Siraat Bridge. His Eminence would admit his followers to Paradise and cast his enemies into the Fire of Hell. Then He revealed the above verse. After that He quoted a simile for them saying:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ

“And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you...” (Surah Nahl 16:92)¹

Abul Jarud narrates that Imam Muhammad Baqir (a) said: A woman from the Bani Teem tribe bin Murrah, named Rabita (Rita) was the daughter of Kaab bin Saad bin Teem bin Kaab bin Loih bin Ghalib, who was mentally retarded. She used to continuously braid the hair and after that she unraveled them again and repeated this procedure again and again, in such a way that this habit of hers became a proverb for doing something inconsequential and the verse:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

“And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly...” (Surah Nahl 16:92)

...is a hint at that well known issue. And He says:

When you have made a pledge regarding Wilayat and Caliphate of Ali (a) you should honor it and you should not be like that woman, who braided the hair. You must not go back on your word.²

¹ Biharul Anwar, Vol. 36, Pg. 169; Vol. 37, 120; Tafsir Burhan, Vol. 4, Pg. 479.

² Biharul Anwar, Vol. 9, Pg. 221; Vol. 64, Pg. 183; Tafsir Burhan, Vol. 4, Pg. 480.

It was asked regarding: ‘So that you be Imams, it is purer than your imams’.

He said: Woe be on you, what is ‘Arbi’ (precedence)? And with his hand he gestured implying its invalidation.

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ

“Allah only tries you by this...” (Surah Nahl 16:92)

That is: He tests you through Ali Ibne Abi Talib (a).

وَلَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

“...and He will most certainly make clear to you on the resurrection day that about which you differed.” (Surah Nahl 16:92)

And on Judgment Day, He would make clear for you that about which you differ.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

93- And if Allah please, He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

“And if Allah please He would certainly make you a single nation...” (Surah Nahl 16:93)

He says: If Allah had wanted He would have kept you all on a single faith and religion.

وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ

“...but He causes to err whom He pleases...” (Surah Nahl 16:93)

He says: Chastisement would occur due to breaking of pledge.

وَيَهْدِي مَنْ يَشَاءُ

“...and guides whom He pleases...” (Surah Nahl 16:93)

He says: He gives the reward to whoever He likes.

وَلَنُسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

“...and most certainly you will be questioned as to what you did.” (Surah Nahl 16:93)

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا
السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ
﴿٩٤﴾

94- And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil, because you turned away from Allah's way and grievous punishment be your (lot).

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ

“And do not make your oaths a means of deceit between you...” (Surah Nahl 16:94)

He says: This simile is for Amirul Momineen Ali (a).

فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا

“...lest a foot should slip after its stability...” (Surah Nahl 16:94)

That is after listening to the command of the Holy Prophet (s) they violate them all.

وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ﴿٩٤﴾

“...and you should taste evil, because you turned away from Allah’s way...” (Surah Nahl 16:94)

That is you have turned away from the path of Ali (a).

وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

“...and grievous punishment be your (lot).” (Surah Nahl 16:94)

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾

95- And do not take a small price in exchange for Allah’s covenant; surely what is with Allah is better for you, did you but know.

This verse:

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا

“And do not take a small price in exchange for Allah’s covenant...” (Surah Nahl 16:95)

...is the conjunction to the verse of:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

“And fulfill the covenant of Allah when you have made a covenant...” (Surah Nahl 16:91)

...of the same Surah.

مَا عِنْدَكُمْ يَنْفَدُ ۚ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

96- What is with you passes away and what is with Allah is enduring; and We will most certainly give to those, who are patient their reward for the best of what they did.

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ

“What is with you passes away and what is with Allah is enduring...” (Surah Nahl 16:96)

That is: What all you possess will be gone and what you do (good or bad) will remain with the Almighty Allah.¹

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

97- Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً
طَيِّبَةً

“Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life...” (Surah Nahl 16:97)

He says: ‘Hayaat tayyaba’ implies contentment on what the Almighty Allah has bestowed.²

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

98- So when you recite the Quran, seek refuge with Allah from the accursed Shaitan.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

“So when you recite the Quran, seek refuge with Allah from the accursed Shaitan.” (Surah Nahl 16:98)

¹ Tafsir Burhan, Vol. 4, Pg. 480.

² Tafsir Burhan, Vol. 4, Pg. 482.

Imam (a) said: ‘Rajeem’ is the vilest of the satans.

The narrators said: I asked: Why is he named ‘Rajeem’?

His Eminence replied: “Because he is driven out.”¹

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ



99- Surely he has no authority over those, who believe and rely on their Lord.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ



“Surely he has no authority over those, who believe and rely on their Lord.” (Surah Nahl 16:99)

He says: There is no option for Shaitan to deviate the believers from Wilayat, but as for the sins from which the believers turn away are just as they keep away from other than sins.²

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ

مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى

وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

101- And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

¹ Tafsir Burhan, Vol. 4, Pg. 482.

² Tafsir Burhan, Vol. 4, Pg. 483.

102- Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those, who believe and as a guidance and good news for those, who submit.

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ

“And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger...” (Surah Nahl 16:101)

He says: When We abrogated a ‘communication’ (chastisement) and replaced it with another.

They said to the Messenger of Allah (s): You are always uttering falsehood. So the Almighty Allah refuted them and He says: O Muhammad, tell them:

نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ

“The Holy spirit has revealed it from your Lord with the truth...” (Surah Nahl 16:102)

‘Ruhul quds’ is Jibraeel (a).¹

Abul Jarud narrates regarding the verse: ‘Ruhul quds’ is the soul of Jibraeel (a) and *quds* is pure and chaste.

لِيُثَبِّتَ الَّذِينَ آمَنُوا

...that it may establish those who believe...” (Surah Nahl 16:102)

They are Aale Muhammad (a).

وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

¹ Tafsir Burhan, Vol. 4, Pg. 484.

“...and as a guidance and good news for those, who submit.” (Surah Nahl 16:102)

That they become guidance for Muslims.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

103- And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ

“And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous...” (Surah Nahl 16:103)

That is the language of Abi Fakiha, slave of Ibne Hadhrami, who was a Persian having that accent and he followed the Messenger of Allah (s) and brought faith in His Eminence after having been from the People of the Book. Quraish said: By God! That Persian taught Muhammad. The Almighty Allah said:

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

“...and this is clear Arabic tongue.” (Surah Nahl 16:103)¹

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

¹ Tafsir Burhan, Vol. 4, Pg. 485.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَتْهُمْ ۖ وَأَبْصَرَهُمْ ۖ

وَأُولَٰئِكَ هُمُ الْعَافِلُونَ ﴿١٠٨﴾

لَا جَزَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾

106- He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief— on these is the wrath of Allah, and they shall have a grievous chastisement.

107- This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

108- These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.

109- No doubt that in the hereafter they will be the losers.

110- Yet surely your Lord, with respect to those, who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ

بِالْإِيمَانِ

“He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith...” (Surah Nahl 16:106)

He is Ammar bin Yasir, whom the Quraish apprehended in Mecca and tortured him with fire in such a way that due to the severity of the torture, he uttered something that was against Islamic belief, while his heart was firm on faith.

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا

“...but he who opens (his) breast to disbelief...” (Surah Nahl 16:106)

He is Abdullah bin Saad bin Abi Sarah bin Harith from Bani Loih tribe.

Ibne Masud has recited the verse as follows:

ذَلِكَ بِهِ إِنْ أَلَّفَهُ خَتَمَ عَلَى سَمْعِهِمْ وَأَبْصَارِهِمْ وَ قُلُوبِهِمْ ط
وَأُولَئِكَ هُمُ الْغَافِلُونَ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمَا لَا خَسْرُونَ

And usually it is recited as:

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ

“These are they on whose hearts and their hearing and their eyes...” (Surah Nahl 16:108)

This complete verse is regarding Abdullah Ibne Saad bin Abu Sarah, who was the governor of Uthman in Egypt. In the same way, the following verse is revealed regarding him:

وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ﷻ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ
فِي غَمْرَاتِ الْمَوْتِ

“...and he who says: *I can reveal the like of what Allah has revealed? And if you had seen when the unjust shall be in the agonies of death...*” (Surah Anaam 6:93)¹

Then the following verse is revealed regarding Ammar:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

“Yet surely your Lord, with respect to those, who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.” (Surah Nahl 16:110)²

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ
كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

112- And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ
وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

“And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in

¹ Tafsir Burhan, Vol. 4, Pg. 488.

² Tafsir Burhan, Vol. 4, Pg. 489.

abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.” (Surah Nahl 16:112)

Imam (a) says: This verse refers to a town, which had a river called Thalthan (Tharthaar). The town was so rich and flourishing that people used pan-cakes as toilet paper saying that they found it very cheap and convenient. As a result of their arrogance Allah dried up the river and the town was affected by severe famine, so much so the people collected the very same pan-cakes used as toilet paper, to satiate their hunger.¹

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿١١٦﴾

116- And, for what your tongues describe, do not utter the lie (saying): This is lawful and this is unlawful, in order to forge a lie against Allah; surely those, who forge the lie against Allah shall not prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

“And, for what your tongues describe, do not utter the lie (saying): This is lawful and this is unlawful, in order to forge a lie against Allah...” (Surah Nahl 16:116)

He says: The Jews used to say: “What is in the wombs of these cattle is especially for our males and forbidden to our females.”

¹ *Mustadrakul Wasail*, Vol. 1, Pg. 281; *Biharul Anwar*, Vol. 77, Pg. 200; *Tafsir Safi*, Vol. 4, Pg. 360; *Nurus Thaqalayn*, Vol. 3, Pg. 90; *Tafsir Burhan*, Vol. 4, Pg. 489.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِأَنْعَمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾
وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

120- Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

121- Grateful for His favors; He chose him and guided him on the right path.

122- And We gave him good in this world, and in the next he will most surely be among the good.

123- Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

“Surely Ibrahim was an exemplar, obedient to Allah, upright...” (Surah Nahl 16:120)

‘Hanif’ implies chaste and pure.

اجْتَبَاهُ

“...He chose him...” (Surah Nahl 16:121)

وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

“...and guided him on the right path.” (Surah Nahl 16:121)

He says: Towards a clear path. Then Allah says to His Prophet:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

“Then We revealed to you: Follow the faith of Ibrahim, the upright one...” (Surah Nahl 16:123)

Ibrahim (a) was ‘upright’ implies the following ten things: Five are related to the body and five to the head. What concern the body are: Ghusl Janabat, purification with water, trimming of nails, shaving excess hair of the body and circumcision. As for what is related to the head they are: Trimming of hair, trimming mustache, maintaining beard, brushing of teeth and picking teeth. These practices of Ibrahim (a) would remain till Judgment Day and would not be abrogated.¹

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

124- The Sabbath was ordained only for those, who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ

لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

“The Sabbath was ordained only for those, who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.” (Surah Nahl 16:124)

¹ Tafsir Burhan, Vol. 4, Pg. 491.

He says: Musa (a) said to Bani Israel to set apart one day out of seven in a week, exclusively for remembrance of Allah. A day fixed by Allah Himself, but the community of Musa disagreed and disobeyed.¹

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ

“The Sabbath was ordained only for those, who differed about it...” (Surah Nahl 16:124)

The exegesis of this verse was mentioned under the exegesis of verse 163 of Surah Araaf.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

125- Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those, who go astray from His path, and He knows best those, who follow the right way.

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“...and have disputations with them in the best manner...” (Surah Nahl 16:125)

He says: The best disputation is Quran.

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

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

“Surely Ibrahim was an exemplar, obedient to Allah, upright...” (Surah Nahl 16:120)

¹ Tafsir Burhan, Vol. 4, Pg. 493.

Ibrahim (a) was on such a faith that no one else other than him followed it; therefore, he was a single nation. It is as He says:

﴿١٢٠﴾ قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

“...obedient to Allah, upright, and he was not of the polytheists.” (Surah Nahl 16:120)

‘Upright’ implies Muslim¹ and not being from the polytheists.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ ﴿١٢٦﴾

126- And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those, who are patient.

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾

“And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those, who are patient.” (Surah Nahl 16:126)

During the Battle of Uhad, the idolaters mutilated the bodies of the martyred companions of the Prophet, among whom was His Eminence, Hamza, uncle of the Prophet. Muslims said: But God, if we gain victory over them, we would also do the same. The Almighty Allah said:

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

¹ *Tafsir Burhan*, Vol. 4, Pg. 492.

“And if you take your turn, then retaliate with the like of that with which you were afflicted...” (Surah Nahl 16:126)

...and mutilate their bodies.

﴿١٢٦﴾ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

“...but if you are patient, it will certainly be best for those, who are patient.” (Surah Nahl 16:126)¹

End of Volume one of *Tafsir Qummi* on Thursday, 1:30 AM, 28/10/1385 corresponding to 28 Zilhajj, 1427, in the holy city of Qom.

¹ *Tafsir Burhan*, Vol. 4, Pg. 495.

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