

Tafsir Qummi

Vol. 5

Ali Ibne Ibrahim Qummi

English Translation: Sayyid Athar Husain S.H. Rizvi

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

Table of Contents

Preface	5
Exegesis of Surah Najm.....	7
Imam Ali (a) was present with the Holy Prophet (s) on seven occasions.....	16
Vicegerency of Ali (a) is written on the heavens	18
Basra City	28
Exegesis of Surah Qamar	32
Miracle of cleaving of the moon	34
Exegesis of Surah Rahman.....	48
Exegesis of Surah Waqiyah.....	69
Excellence of the Holy Prophet (s), Imam Ali (a), Hamza and Ja'far.....	73
Exegesis of Surah Hadid.....	93
Conversation between Yazid and Ali Ibne Husain (a)	105
Exegesis of Surah Mujadila.....	111
The first Zihar in Islam.....	114
Amulet against nightmares	121
A verse of Quran upon, which no one other than Ali (a) acted	126
Exegesis of Surah Hashr.....	134
Bani Nuzayr expelled from Medina	139
Exegesis of Surah Mumtahina	149
Exegesis of Surah Saff	166
Exegesis of Surah Jumua	175
Exegesis of Surah Munafiqun	184
Statement of Abdullah bin Ubayy	187
Exegesis of Surah Taghaabun	193
Exegesis of Surah Talaq	203
Rules of Divorce	206
Exegesis of Surah Tahrim	216

The Prophet confides a secret to Hafasa.....	218
Exegesis of Surah Mulk.....	228
Exegesis of Surah Qalam.....	238
What is the Pen?.....	239
Sin deprives us from sustenance	248
Exegesis of Surah Haqqah.....	261
Exegesis of Surah Maarij	277
Exegesis of Surah Nuh.....	291
Exegesis of Surah Jinn.....	300
Exegesis of Surah Muzzammil	320
Exegesis of Surah Muddaththir	330
The deniers were infuriated on hearing the verses of Quran	337
Exegesis of Surah Qiyamah.....	351
Exegesis of Surah Dahr (Insan).....	365
Exegesis of Surah Mursalaat.....	377
Exegesis of Surah Naba	388
Exegesis of Surah Naziyat	399
Exegesis of Surah Abasa.....	411
Exegesis of Surah Takwir.....	427
Mount Qaf.....	440
Exegesis of Surah Infitaar	442
Exegesis of Surah Mutaffifeen	449
Exegesis of Surah Inshiqaq	465
Exegesis of Surah Buruj	474
The killing of the people of Akhdood	477
Exegesis of Surah Tariq	483
Exegesis of Surah Alaa	492
Exegesis of Surah Ghashiya	501
Exegesis of Surah Fajr.....	512
Description of Hell and the Siraat Bridge.....	520
Exegesis of Surah Balad	526
Exegesis of Surah Shams.....	537
Exegesis of Surah Lail	545
Exegesis of Surah Zuha	555
Exegesis of Surah Inshirah.....	562
Exegesis of Surah Tin	567

Exegesis of Surah Alaq	571
Exegesis of Surah Qadr	579
Exegesis of Surah Bayyinah	583
Exegesis of Surah Zilzal	590
Exegesis of Surah Aadiyat.....	595
Battle of Zatul Salasil	597
Exegesis of Surah Qariah	605
Exegesis of Surah Takathur	610
Exegesis of Surah Asr	614
Exegesis of Surah Humazah.....	618
Exegesis of Surah Feel	623
Exegesis of Surah Quraish	627
Exegesis of Surah Maoon	631
Exegesis of Surah Kauthar.....	635
Exegesis of Surah Kafirun.....	638
Exegesis of Surah Nasr	641
Emphasis of the Prophet upon the Mastership (<i>Wilayat</i>) of Ali (a)	642
Exegesis of Surah Lahab	644
Exegesis of Surah Ikhlas.....	648
Exegesis of Surah Falaq	653
Exegesis of Surah Naas.....	656
Bibliography	662

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 exeges of *Tafsir Burhan*, *Safi*, *Nurus Thaqalayn* and many other different books: that is if we quote from all the books of exeges, 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 Najm

53- Surah Najm (The Star) was revealed in Mecca and it comprises of 62 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

1- I swear by the star when it goes down.

2- Your companion does not err, nor does he go astray.

3- Nor does he speak out of desire.

- 4- *It is naught but revelation that is revealed.*
- 5- *The Lord of Mighty Power has taught him.*
- 6- *The Lord of Strength; so he attained completion.*
- 7- *And he is in the highest part of the horizon.*
- 8- *Then he drew near, then he bowed.*
- 9- *So he was the measure of two bows or closer still.*

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

“I swear by the star when it goes down.” (Surah Najm 53:1)

‘Star’ implies the Messenger of Allah (s).

إِذَا هَوَىٰ ﴿١﴾

“...when it goes down.” (Surah Najm 53:1)

When I was taken up to the heavens and I was airborne. And this is the refutation of those, who reject ascension (*Meraaj*): and this verse is and an oath by the Messenger of Allah (s) and it is an excellence for the Messenger of Allah (s) with relation to all the prophets; and it is the incumbency of the oath of the following verses:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

﴿٢﴾

“Your companion does not err, nor does he go astray; nor does he speak out of desire.” (Surah Najm 53:2-3)

That is: He never speaks out of his personal desire.

إِنَّ هُوَ

“It is...” (Surah Najm 53:4)

That is: The holy Quran.

إِلَّا وَحْيٍ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

“...naught but revelation that is revealed, the Lord of Mighty Power has taught him.” (Surah Najm 53:4-5)

That is: Allah, the Mighty and Sublime.

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

“The Lord of Strength; so he attained completion.” (Surah Najm 53:6)

That is: The Messenger of Allah (s).

Yasir has narrated from Imam Ali Reza (a) that he said: The Almighty Allah did not send any prophet, except with power and fury without being excessive.¹

وَهُوَ بِالْأَفْقِ الْأَعْلَىٰ ﴿٧﴾

“And he is in the highest part of the horizon.” (Surah Najm 53:7)

¹ Biharul Anwar, Vol. 11, Pg. 64; Qisasul Anbiya, Jazaeri, Pg. 9; Tafsir Safi, Vol. 7, Pg. 22; Tafsir Burhan, Vol. 7, Pg. 343.

That is: the Messenger of Allah (s).

ثُمَّ دَنَا

“Then he drew near...” (Surah Najm 53:8)

That is: Then the Messenger of Allah (s) became proximate to his Lord.

فَتَدَلَّى ﴿٨﴾

“...then he bowed.” (Surah Najm 53:8)

He said: This verse was revealed as:

...then he came closer (*Thumma danaa fatadaana*)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

“So he was the measure of two bows or closer still.” (Surah Najm 53:9)

He said: From the side of the Almighty Allah; like between handle of the bow and point of curve.

أَوْ أَدْنَىٰ ﴿٩﴾

“...or closer still.” (Surah Najm 53:9)

That is: From His favor and mercy, He said: On the contrary, closer than that.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

“And He revealed to His servant what He revealed.”
(Surah Najm 53:10)

He said: The revelation was face to face.¹

Imam Muhammad Baqir (a) said regarding the meaning of the verse:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ﴿٢﴾

“Your companion does not err, nor does he go astray.”
(Surah Najm 53:2)

That is: He was not deviated regarding Ali (a) and did not commit a mistake and also did not speak by his whim and whatever he says is all through revelation.²

After that He said:

عَلَّمَهُ شَدِيدُ الْقُوَى ﴿٥﴾

“The Lord of Mighty Power has taught him.” (Surah Najm 53:5)

After that He permitted him and he went up the heavens swiftly.

He said:

ذُو مِرَّةٍ فَاسْتَوَى ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾ ثُمَّ دَنَا
فَتَدَلَّى [فتدلى] ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

¹ Nurus Thaqalayn, Vol. 5, Pg. 148.

² Nurus Thaqalayn, Vol. 5, Pg. 146; Tafsir Burhan, Vol. 7, Pg. 342.

“The Lord of Strength; so he attained completion, and he is in the highest part of the horizon. Then he drew near, then he bowed. So he was the measure of two bows or closer still [that is: he was so close].” (Surah Najm 53:6-9)

﴿١٠﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

﴿١١﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

﴿١٢﴾ أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ

﴿١٣﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

﴿١٤﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

﴿١٥﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

﴿١٦﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ

﴿١٧﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

﴿١٨﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

10- And He revealed to His servant what He revealed.

11- The heart was not untrue in (making him see) what he saw.

12- What! Do you then dispute with him as to what he saw?

13- And certainly he saw him in another descent.

14- At the farthest lote-tree.

15- Near, which is the garden, the place to be resorted to.

16- When that, which covers covered the lote-tree.

17- The eye did not turn aside, nor did it exceed the limit.

18- Certainly he saw of the greatest signs of his Lord.

The Messenger of Allah (s) was asked regarding that revelation; he said: The Almighty Allah revealed to me that Ali is the chief of the successors and believers and the leader of the pious and the Imam of the blessed group; and that he is the first Caliph whom the Prophet (s) appointed as his successor.¹ Some people arose in the middle of the Prophet's statement and asked: Is this successorship from Almighty Allah or from His Messenger? So the Almighty Allah said to His Messenger: Tell them:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

“The heart was not untrue in (making him see) what he saw.” (Surah Najm 53:11)

After that the Messenger of Allah (s) told them: I am appointed by the Almighty Allah to announce the appointment of Ali to the Caliphate and that I tell the people after me, Ali is their Wali and he is like Ark of Nuh (a) that whoever remains

¹ Biharul Anwar, Vol. 18, Pg. 404.

attached to it would be saved and whoever shuns it, would be drowned.¹

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

“And certainly he saw him in another descent,” (Surah Najm 53:13)

He said: that is Muhammad saw the revelation the second time.

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

“At the farthest lote-tree.” (Surah Najm 53:14)

It is a tree, under which the Shia would be seated conversing among themselves in Paradise.

After that the Almighty Allah said: Tell them:

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

“When that, which covers covered the lote-tree.” (Surah Najm 53:16)

When the veil was removed from between Almighty Allah and His Prophet (s), the effulgence of lote tree was concealed.

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

“The eye did not turn aside, nor did it exceed the limit.” (Surah Najm 53:17)

¹ Biharul Anwar, Vol. 36, Pg. 86.

He said: The eyes of the Holy Prophet (s) were not blinded on seeing that and did not fall elsewhere.

وَمَا طَغَى ﴿١٧﴾

“...nor did it exceed the limit.” (Surah Najm 53:17)

He said: That is he saw whatever he was supposed to see without any increase or decrease.

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

“Certainly he saw of the greatest signs of his Lord.” (Surah Najm 53:18)

He said: He heard the greatest and strongest discourse.¹

Imam Ali (a) was present with the Holy Prophet (s) on seven occasions

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

“And certainly he saw him in another descent, at the farthest lote-tree.” (Surah Najm 53:13-14)

He said: In the seventh heaven.

And as for the refutation of one, who denies that Paradise and Hell are already created is the following verse:

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

¹ Tafsir Burhan, Vol. 7, Pg. 344.

***“Near, which is the garden, the place to be resorted to.”
(Surah Najm 53:15)***

...that is near the farthest lote-tree. So the farthest lote-tree is in the seventh heaven and Jannatul Mawa is near to that.¹

Abu Buraida Aslami says that he heard the Holy Prophet (s) say to Amirul Momineen (a): O Ali, the Almighty Allah presented you for me on seven occasions so I derived your company and comfort:

(1) When I reached to the heavens Jibraeel asked: Where is your brother, Ali (a)? I said: “I left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your facsimile and then saw some angels in array. I asked: “Who are these?”

Jibraeel replied: “They are some groups through whom the Almighty Allah will be proud about you on Judgment Day.” I went and spoke with them about the past and future events till Judgment Day.

(2) When I was taken to the Arsh for the second time, Jibraeel asked: O Muhammad, where is your brother, Ali (a)?

I said: “I left him on the earth.

Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your image and all the curtains of the seven heavens were removed from my eyes. I saw the inhabitants of the celestial kingdom and saw every person who was in the sky at any place and you also saw him.

(3) When I was sent for the Jinns, Jibraeel asked: O Muhammad, where is your brother, Ali (a)? I said: “I left him in my place, but whatever I said to the Jinns and whatever they said to me was heard and memorized by you.

(4) The Almighty Allah restricted the Night of Power (*Lailatul Qadr*) to me, but you share it with me.

¹ *Tafsir Burhan*, Vol. 7, Pg. 345.

(5) When I whispered in secret to the Almighty Allah at the highest heaven, you were with me. And each time I prayed to the Almighty Allah for you and He gave everything to you, except prophethood, because there will no prophet after me.

(6) When I circled Baitul Mamoor, I saw you with me and when the prophets prayed behind me, your facsimile was also behind me.

(7) During the period of Rajat (return) when I will eliminate the groups of infidels, you will be there with me.¹

This whole traditional report is in refutation of the deniers of physical ascension.²

Vicegerency of Ali (a) is written on the heavens

In the same way, the refutation of those, who negate the creation of Paradise and Hell, is the following traditional report:

It is narrated that no one proposed for the hand of Lady Fatima Zahra (s), but that he returned disappointed from the Holy Prophet (s). When he wanted to marry her to Amirul Momineen (a), he discussed the matter with his daughter. Fatima said: O Messenger of Allah (s), you command precedence in my affairs, but the ladies of Quraish say that Ali is fat, big eyed, pot-bellied, jocund and poor.

The Messenger of Allah (s) said: O Fatima, know that the Almighty Allah chose Ali and me from among all the people of the world and appointed me as the seal of the prophets and Ali as my Caliph and successor and chose you from among the ladies of the world. The night I was taken up to the heavens I saw inscribed on the rock of Baitul Mamoor: There is no god, except Allah; Muhammad is the Messenger of Allah, I supported him through his minister and helped him through his minister. I asked: O Jibraeel, who is my minister? He replied: Ali Ibne Abi

¹ *Biharul Anwar*, Vol. 18, Pg. 405.

² *Tafsir Safi*, Vol. 7, Pg. 33; *Tafsir Burhan*, Vol. 7, Pg. 345.

Talib (a). When I passed from there and reached the farthest Lote tree, I saw that it was written upon it: Indeed, I am Allah there is no god, except Me, the One; Muhammad is my chosen one (My beloved) from My creation; I supported him through his minister and helped him through his minister. I asked: O Jibraeel, who is my minister?

He replied: Ali Ibne Abi Talib (a). When I passed from the farthest Lote tree and reached the throne of my Lord, I saw written upon its legs: I am Allah there is no god, except Me, the One, Muhammad is My beloved; I supported him through his minister and helped him through his minister. When I entered Paradise, I saw the Tooba Tree, whose root was in the house of Ali and there was no castle or house in Paradise, but that a branch of the Tooba Tree shaded it and above that branch was a casket of musk, perfumes and multi-colored ornaments, which is the dress of the folks of Paradise. The shade of that tree was equal to all the heavens and the earth and equal to distance travelled by a fast rider in a hundred years. And the implication of the verse:

وِظِلٌّ مَمْدُودٍ ﴿٣٠﴾

“And extended shade,” (Surah Waqiyah 56:30)

...is this only. Under that are various fruits and eatables spread out for the folks of Paradise and things they had neither seen nor heard of the world; and whichever fruit is plucked, another one appears in its place. Under that tree flow four streams: one of clear honey, one of milk, which never spoils, a stream of wine and a stream of clarified honey. O Fatima, the Almighty Allah has bestowed seven attributes to Ali (a) that are not given to anyone else. The first grave that would be split open on Judgment Day is that of Ali, who would emerge with me and walk on the Siraat. He would tell the fire of Hell: Take this one and leave that one. He would stand with me on the right of the

Arsh; he is the first, who would enter Paradise with me and drink from the drink of Illiyeen.

O Fatima, these are the things that the Almighty Allah would bestow Ali (a) in the hereafter, which would be prepared for him in Paradise, though he did not own anything in the world. As for the fact that Ali is stout, the stoutness of Ali is because of intelligence that the Almighty Allah has reserved for him and exalted him from all the nations. God bestowed on him the insight of Prophet Adam, the father of humanity; wideness of the eyes resembles Adam (a); length of his arms is to enable him to eliminate the enemies of God and His Messenger and to make His religion apparent even though the polytheists may be averse. The Almighty Allah would bestow victories to Islam at the hands of Ali over the infidels according to revelation of Quran and over the hypocrites, the unjust and breakers of pledge according to the interpretation of Quran. The Almighty Allah would bring out from his loins the leaders of the youths of Paradise and through them impart beauty to Arsh.

O Fatima, Allah did not send any prophet, but that He placed his progeny in his loins, but the Almighty Allah placed my progeny in the loins of Ali; if Ali was not there, I would have had no progeny.

Lady Fatima Zahra (s) said: O Messenger of Allah (s), I will not choose anyone as husband other than Ali. So the Messenger of Allah (s) married her to Ali (a). Ibne Abbas said: By God, there was none equal for Fatima, except Ali (a).¹

إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى ﴿١٦﴾

“When that, which covers covered the lote-tree.” (Surah Najm 53:16)

¹ Biharul Anwar, Vol. 43, Pg. 99; Tafsir Burhan, Vol. 7, Pg. 346.

He said: When the veils were lifted from between the Messenger of Allah (s) and his Lord the effulgence of Sidra was concealed.

﴿١٧﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

“The eye did not turn aside, nor did it exceed the limit.”
(Surah Najm 53:17)

That is: He did not become a denier.

﴿١٨﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

“Certainly he saw of the greatest signs of his Lord.”
(Surah Najm 53:18)

He said: He saw Jibrael that on his leg there was a pearl like a drop on the leaf of a tree. He had six hundred feathers that occupied the space between the earth and the sky.

﴿١٩﴾ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

﴿٢٠﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

﴿٢١﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

﴿٢٢﴾ تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ
 سُلْطَانٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ
 جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى ﴿٢٣﴾

19- Have you then considered the Lat and the Uzza.

20- And Manat, the third, the last?

21- What! For you the males and for Him the females!

22- This indeed is an unjust division!

23- They are naught but names, which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires, which (their) souls incline to; and certainly the guidance has come to them from their Lord.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

“Have you then considered the Lat and the Uzza.” (Surah Najm 53:19)

He said: Laat is male and Uzza is female.

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾

“And Manat, the third, the last?” (Surah Najm 53:20)

He said: There was an idol at a distance of six miles from the Kaaba, which was named as Manat.

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثَىٰ ﴿٢١﴾

“What! For you the males and for Him the females!”
(Surah Najm 53:21)

This verse is regarding the claim of the Quraish that angels are daughters of Beneficent God; so, the Almighty Allah has refuted them and said:

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى ﴿٢١﴾ تِلْكَ إِذَا قِسْمَةٌ ضِيزَى
﴿٢٢﴾

“What! For you the males and for Him the females! This indeed is an unjust division!” (Surah Najm 53:21-22)

That is: This distribution is invalid.

After that He said:

إِنْ هِيَ

“They are naught...” (Surah Najm 53:23)

That is: Laat, Uzza and Manat.

إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ

“...but names, which you have named, you and your fathers; Allah has not sent for them any authority...” (Surah Najm 53:23)

That is: They do not possess any proof.¹

¹ Tafsir Burhan, Vol. 7, Pg. 356.

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ
 الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ
 فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ
 ﴿٣٢﴾

32- Those, who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

“Those, who keep aloof from the great sins and the indecencies but the passing idea...” (Surah Najm 53:32)

‘Lamam’ is a lesser sin that a person commits as a result of ignorance and after that he regrets it and seeks forgiveness from the Almighty Allah and repents and the Almighty Allah also forgives him.

وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

“...and when you are embryos in the wombs of your mothers...” (Surah Najm 53:32)

That is: When you in the wombs.

﴿٣٧﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

37- And (of) Ibrahim who fulfilled (the commandments).

وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

“And (of) Ibrahim who fulfilled (the commandments).”
(Surah Najm 53:37)

He said: Ibrahim (a) fulfilled whatever the Almighty Allah had commanded or forbidden and he slaughtered his son.¹

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ﴿٤٢﴾

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

42- And that to your Lord is the goal.

43- And that He it is Who makes (men) laugh and makes (them) weep.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ﴿٤٢﴾

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

He said: When the discussion reaches to the being of the Almighty Allah, you should stop; you should only discuss about lower than the Arsh and not about higher than Arsh, because there were people, who talked of it and they lost their minds in such a way that when a person called him from the front he replied behind and when a person called him from behind, he replied in front of him and this is refutation of describing Almighty Allah.²

¹ Tafsir Burhan, Vol. 7, Pg. 362.

² Nurur Thaqalayn, Vol. 5, Pg. 170; Tafsir Burhan, Vol. 7, Pg. 363.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

“And that He it is Who makes (men) laugh and makes (them) weep.” (Surah Najm 53:43)

He said: The sky weeps through rain and the earth smiles through growth of vegetation.

The poet says:

“Every day with fresh daisies having fresh earth.

The earth smiles at the weeping of the sky.”¹

مِنْ نُطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾

46- From the small seed when it is adapted.

مِنْ نُطْفَةٍ إِذَا تُمْنَى ﴿٤٦﴾

“From the small seed when it is adapted.” (Surah Najm 53:46)

He said: The seed was initially blood; after that it became a seed and settled in the center of the jugular vein and it comes in the spinal cord so that it is settled between kidney and bladder and becomes white; as for the seed of woman, it comes out from her chest.²

¹ *Tafsir Burhan*, Vol. 7, Pg. 363; *Tafsir Safi*, Vol. 7, Pg. 41; *Nurus Thaqlayn*, Vol. 5, Pg. 171.

² *Wasailush Shia*, Vol. 17, Pg. 40; *Mustadrakul Wasail*, Vol. 13, Pg. 22; *Biharul Anwar*, Vol. 100, Pg. 6; *Maaniul Akhbaar*, Pg. 214; *Tafsir Burhan*, Vol. 7, Pg. 363; *Tafsir Safi*, Vol. 7, Pg. 41.

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٩﴾

48- And that He it is Who enriches and gives to hold.

49- And that He is the Lord of the Sirius.

Amirul Momineen (a) said regarding the meaning of the verse:

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

**“And that He it is Who enriches and gives to hold.”
(Surah Najm 53:48)**

Every person became needless through his livelihood and became content with his grief.¹

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٩﴾

“And that He is the Lord of the Sirius.” (Surah Najm 53:49)

He said: There is a star are in the sky called Sirius, which Quraish and some Arabs worshipped; it is a star that rises in the last part of the night.²

وَالْمُؤَنَّفِكَ أَهْوَىٰ ﴿٥٣﴾

¹ Tafsir Burhan, Vol. 7, Pg. 364; Tafsir Safi, Vol. 7, Pg. 42.

² Tafsir Safi, Vol. 7, Pg. 42; Nurus Thaqalayn, Vol. 5, Pg. 172; Tafsir Burhan, Vol. 7, Pg. 364.

53- And the overthrown cities did He overthrow.

Basra City

وَالْمُؤْتَفِكَةَ أَهْوَى ﴿٥٣﴾

“And the overthrown cities did He overthrow.” (Surah Najm 53:53)

He said: ‘Al-Motafika’ implies the deserted city, Basra and its evidence is the traditional report of Imam Ali (a) that he said: O people of Basra and O people of Motafika (that is: deserted cities), O army of woman (Ayesha) and the followers of the quadruped (camel), that when it bleats, you rush to it and when it is hamstrung, you flee from there. Your water is bitter and your hopes are weak, the tents of hypocrisy among you are fixed, you were cursed during the period of seventy prophets, indeed, the Messenger of Allah (s) informed me that when Jibraeel (a) folded up the earth for His Eminence, he saw Basra, which is a land closest to the waters and the furthest of them from the sky, nine-tenths of mischief and incurable diseases are present in it. Its inhabitants are sinful and those, who have come out from there are ready for divine mercy. That city has fallen into ruins along with its folks and for the third time it is upon the Almighty Allah to make it deserted, which would occur during Rajat.¹

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى ﴿٥٥﴾

هَذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَى ﴿٥٦﴾

¹ Biharul Anwar, Vol. 32, Pg. 226; Tafsir Burhan, Vol. 7, Pg. 364; Nurul Thaqalayn, Vol. 5, Pg. 172; Tafsir Safi, Vol. 7, Pg. 42.

أَزِفَتِ الْآزِفَةُ ﴿٥٧﴾

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سَامِدُونَ ﴿٦١﴾

55- Which of your Lord's benefits will you then dispute about?

56- This is a warner of the warners of old.

57- The near event draws nigh.

58- There shall be none besides Allah to remove it.

59- Do you then wonder at this announcement?

60- And will you laugh and not weep?

61- While you are indulging in varieties.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

“Which of your Lord's benefits will you then dispute about?” (Surah Najm 53:55)

That is: Which ruler are you inimical to?¹

¹ Tafsir Safi, Vol. 7, Pg. 43; Tafsir Burhan, Vol. 7, Pg. 365.

هَذَا نَذِيرٌ

“This is a warner...” (Surah Najm 53:56)

That is: This Messenger of Allah (s) is a warner.

مِنَ النَّذِرِ الْأُولَى ﴿٥٦﴾

“...of the warners of old.” (Surah Najm 53:56)

He is from the past warners.

Moammar says that he asked Imam Ja'far Sadiq (a) regarding the verse:

هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى ﴿٥٦﴾

“This is a warner of the warners of old.” (Surah Najm 53:56)

He replied: When the Almighty Allah created human beings in the first particle stage and placed them in a single row and after that sent Muhammad (s) and some believed in him and some denied; the Almighty Allah said:

هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى ﴿٥٦﴾

“This is a warner of the warners of old.” (Surah Najm 53:56)

That is: When Allah, the Mighty and Sublime summoned the people towards Muhammad in the first particle stage.¹

¹ Biharul Anwar, Vol. 5, Pg. 234; Tafsir Safi, Vol. 1, Pg. 43; Nurus Thaqlayn, Vol. 5, Pg. 173; Tafsir Burhan, Vol. 7, Pg. 365.

أَرَفَتِ الْآزِفَةَ ﴿٥٧﴾

“The near event draws nigh.” (Surah Najm 53:57)

He said: Judgment Day is near.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

“There shall be none besides Allah to remove it.” (Surah Najm 53:58)

That is: Except for the Almighty Allah, no one would make it clear.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

“Do you then wonder at this announcement?” (Surah Najm 53:59)

That is: Are you amazed at these past reports?

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنْتُمْ سَامِدُونَ ﴿٦١﴾

“And will you laugh and not weep? While you are indulging in varieties.” (Surah Najm 53:60-61)

That is: You are engrossed in your vain past times and prosperity.¹

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 173; *Tafsir Safi*, Vol. 1, Pg. 44; *Tafsir Burhan*, Vol. 7, Pg. 366.

Exegesis of Surah Qamar

54- Surah Qamar (The Moon) was revealed in Mecca and it comprises of 55 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful.

اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

- 1- The hour drew nigh and the moon did rend asunder.
- 2- And if they see a miracle they turn aside and say:
Transient magic.
- 3- And they call (it) a lie, and follow their low desires;
and every affair has its appointed term.
- 4- And certainly some narratives have come to them
wherein is prevention—

اَفْتَرَبَتِ السَّاعَةُ

“The hour drew nigh...” (Surah Qamar 54:1)

He said: The Judgment Day has become close. It is after the prophethood of the Messenger of Allah (s) and after prophethood and messengership has ended.

Miracle of cleaving of the moon

وَانشَقَّ الْقَمَرُ

“...and the moon did rend asunder...”¹

The Quraish demanded a miracle from Muhammad, who gestured to the moon, and by divine power it was cleft into two pieces and then the pieces rejoined to form a whole. The Quraish said: This is perfect magic.²

In the same way, it is narrated from that Imam (a) said in the exegesis of the verse:

اَقْتَرَبَتِ السَّاعَةُ

“The hour drew nigh...” (Surah Qamar 54:1)

That the reappearance of Imam Mahdi (a) is near.

Yunus says that with regard to this miracle, Imam Ja'far Sadiq (a) informs us that fourteen hypocrites, who attempted to assassinate the Prophet at Aqbah, waited upon him on the fourteenth night of the month, when the moon was full, and said, “Every Prophet has had a miracle to attest his divine mission, and tonight we demand of you a great miracle.”

“What is it?” said Muhammad.

They said: “If you are respectable near the Almighty Allah, command the moon to be divided into two.”

Instantly Jibraeel announced to Muhammad greetings from the Lord, and that all things were subjected to his command. The

¹ Surah Qamar 54:1-2

² *Tafsir Burhan*, Vol. 7, Pg. 368; *Tafsir Safi*, Vol. 7, Pg. 47; *Nurus Thaqlayn*, Vol. 5, Pg. 175.

Prophet then raised his head to heaven and said to the Moon, to divide into two; which was immediately done. The Prophet prostrated himself in thanksgiving to God, and our Shias did the same. On arising, he was asked by the hypocrites to restore the moon to its former state, which was forthwith accomplished.

His visitors then said, “Let one side of be moon split, and the other side remain in its natural state.” At his command this likewise was done. The Prophet and Shias again prostrated in thanks. His adversaries now said,

“We have friends coming from Syria and Yemen; if they shall have seen tonight what we have witnessed, we will believe; if they report nothing of these signs, then we shall know that you have imposed it on us by sorcery. At this conclusion, the Almighty Allah sent down the verses quoted above.¹

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ

“And they call (it) a lie, and follow their low desires...”
(Surah Qamar 54:3)

That is: They acted according to their personal views and they falsified their prophet.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

“And certainly some narratives have come to them wherein is prevention.” (Surah Qamar 54:4)

‘Muzdajar’ is in the meaning of edifying and advisory.

فَتَوَلَّ عَنْهُمْ ۖ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾

¹ Biharul Anwar, Vol. 17, Pg. 352; Tafsir Burhan, Vol. 7, Pg. 368; Nurul Thaqlayn, Vol. 5, Pg. 175; Tafsir Safi, Vol. 7, Pg. 47.

6- So turn (your) back on them (for) the day when the inviter shall invite them to a hard task.

فَتَوَلَّ عَنْهُمْ ۖ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾

“So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,” (Surah Qamar 54:6)

He said: When Imam (a) set out, he invited them to what they denied and at what they were unhappy.

مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ

﴿٩﴾

8- Hastening to the inviter. The unbelievers shall say: This is a hard day.

9- Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.

مُهْطِعِينَ إِلَى الدَّاعِ

“Hastening to the inviter...” (Surah Qamar 54:8)

When he returns, he says: Return:

الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

“The unbelievers shall say: This is a hard day.” (Surah Qamar 54:8)

The unbelievers shall say to one another: Today is the day of trouble and hardships.¹

After that the Almighty Allah has mentioned the destruction of the past nations and said:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾

“Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.” (Surah Qamar 54:9)

That is: They distressed him and wanted to stone him to death.²

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾

بِحَجْرٍ بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾

11- So We opened the gates of the cloud with water pouring down,

¹ Tafsir Safi, Vol. 7, Pg. 48; Tafsir Burhan, Vol. 7, Pg. 373.

² Tafsir Burhan, Vol. 7, Pg. 373; Tafsir Safi, Vol. 7, Pg. 49.

12- And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

13- And We bore him on that, which was made of planks and nails.

14- Sailing, before Our eyes, a reward for him who was denied.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

“So We opened the gates of the cloud with water pouring down.” (Surah Qamar 54:11)

He said: ‘Munhamar’ is pouring of water without raining of drops of rain.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ

“And We made water to flow forth in the land in springs, so the water gathered together...” (Surah Qamar 54:12)

He said: that is: We joined together the water of the sky and water of the earth.

عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

“...according to a measure already ordained.” (Surah Qamar 54:12)

وَحَمَلْنَاهُ

“And We bore him...” (Surah Qamar 54:13)

That is: We carried Nuh (a).

عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾

“...on that, which was made of planks and nails,” (Surah Qamar 54:13)

That is: A ship and ‘Dusur’ is in the meaning of pegs, and it is said that ‘Dusur’ is a kind of grass with which the ship is bound.

تَجْرِي بِأَعْيُنِنَا

“Sailing, before Our eyes...” (Surah Qamar 54:14)

The ship sails by Our command and We protect it.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

17- And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

“And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?” (Surah Qamar 54:17)

That is: We made the Quran easy for one, who is reminded.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾

19- Surely We sent on them a tornado in a day of bitter ill-luck.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

“Surely We sent on them a tornado...” (Surah Qamar 54:19)

That is: Cold wind.¹

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَبِعْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

27- Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ

“Surely We are going to send the she-camel as a trial for them...” (Surah Qamar 54:27)

That is: We sent the she-camel for their trial.

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

29- But they called their companion, so he took (the sword) and slew (her).

فَنَادَوْا صَاحِبَهُمْ

¹ Nurus Thaqlayn, Vol. 5, Pg. 181; Tafsir Burhan, Vol. 7, Pg. 374.

“But they called their companion...” (Surah Qamar 54:29)

He said: It was Qidar, who hamstrung the she-camel.¹

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ
﴿٣١﴾

31- Surely We sent upon them a single cry, so they were like the dry fragments of trees, which the maker of an enclosure collects.

كَهَشِيمِ الْمُخْتَطِرِ ﴿٣١﴾

“...like the dry fragments of trees, which the maker of an enclosure collects.” (Surah Qamar 54:31)

He says: ‘Hasheem’ wet and dry grass.²

أَكْفَرُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ خَيْرٌ جَمِيعٌ مُنْتَصِرٌ ﴿٤٤﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوا الدُّبُرَ ﴿٤٥﴾

43- Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

¹ Tafsir Burhan, Vol. 7, Pg. 376.

² Nurur Thaqalayn, Vol. 5, Pg. 184; Tafsir Burhan, Vol. 7, Pg. 377.

44- Or do they say: We are a host allied together to help each other?

45- Soon shall the hosts be routed, and they shall turn (their) backs.

أَكْفَارَكُمْ

“Are the unbelievers...?” (Surah Qamar 54:43)

The address is to the Quraish.

خَيْرٌ مِنْ أُولَئِكَ

“...better than these...” (Surah Qamar 54:43)

That is: This destroyed nation.

أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

“...or is there an exemption for you in the scriptures?” (Surah Qamar 54:43)

That is: Is there any surety of your safety in the revealed books and that you will not be destroyed like the past nations? The Quraish replied: O Muhammad, we have come together and we shall help each other till we eliminate you. So the Almighty Allah revealed:

أَمْ يَقُولُونَ

“Or do they say...” (Surah Qamar 54:44)

O Muhammad,

نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

﴿٤٥﴾

***“We are a host allied together to help each other? Soon shall the hosts be routed, and they shall turn (their) backs.”
(Surah Qamar 54:44-45)***

That is: When they were defeated in Battle of Badr and were taken prisoners and executed.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ﴿٤٦﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

46- Nay, the hour is their promised time, and the hour shall be most grievous and bitter.

47- Surely the guilty are in error and distress.

48- On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.

49- Surely We have created everything according to a measure.

بَلِ السَّاعَةُ مَوْعِدُهُمْ

“Nay, the hour is their promised time...” (Surah Qamar 54:46)

That is: The Judgment Day.

وَالسَّاعَةُ أَذْهَىٰ وَأَمْرٌ ﴿٤٦﴾

“...and the hour shall be most grievous and bitter.” (Surah Qamar 54:46)

That is: The Judgment Day is harder and more difficult.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

“Surely the guilty are in error and distress.” (Surah Qamar 54:47)

That is: The sinners are in chastisement and ‘So-or’ is a vast valley in Hell.¹

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

“Surely We have created everything according to a measure.” (Surah Qamar 54:49)

He said: A limit and a term is fixed for everything.

Ismail bin Muslim says that Imam Ja’far Sadiq (a) said: There is a name of the people of predestination in Quran:

¹ Tafsir Safi, Vol. 7, Pg. 57; Tafsir Burhan, Vol. 7, Pg. 377.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي
النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ
خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

“Surely the guilty are in error and distress. On the day when they shall be dragged upon their faces into the fire; taste the touch of hell. Surely We have created everything according to a measure.” (Surah Qamar 54:47-49)

And that is: ‘the guilty’.¹

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥١﴾
وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾
وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾
فِي مَقْعَدٍ صَدِيقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

50- And Our command is but one, as the twinkling of an eye.

¹ Biharul Anwar, Vol. 5, Pg. 17.

51- And certainly We have already destroyed the likes of you, but is there anyone who will mind?

52- And everything they have done is in the writings.

53- And everything small and great is written down.

54- Surely those, who guard (against evil) shall be in gardens and rivers.

55- In the seat of honor with a most Powerful King.

﴿٥٠﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

“And Our command is but one, as the twinkling of an eye.” (Surah Qamar 54:50)

That is: We say: Be and it is.

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ

“And certainly We have already destroyed the likes of you...” (Surah Qamar 54:51)

That is: Your following and worshipping the idols.

﴿٥٢﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ

“And everything they have done is in the writings.” (Surah Qamar 54:52)

That is: It is mentioned in the holy Quran.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ

“And everything small and great...” (Surah Qamar 54:53)

That is: The small and greater sins.

﴿٥٣﴾ مُسْتَطَرَّ

“...is written down.” (Surah Qamar 54:53)

That is: They are recorded.

After that the Almighty Allah has mentioned what He has prepared for the pious and He says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِندَ
مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

“Surely those, who guard (against evil) shall be in gardens and rivers, in the seat of honor with a most Powerful King.” (Surah Qamar 54:54-55)

Indeed, the pious would be in the gardens and besides streams flowing in Paradise. In the position of truth, near the Almighty Allah, the master and the one with power.¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 186; Tafsir Burhan, Vol. 7, Pg. 379.

Exegesis of Surah Rahman

55- Surah Rahman (The Beneficent) was revealed in Medina and it comprises of 78 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الرَّحْمَنُ ﴿١﴾

عَلَّمَ الْقُرْآنَ ﴿٢﴾

خَلَقَ الْإِنْسَانَ ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

1- The Beneficent God.

2- Taught the Quran.

3- He created man

- 4- Taught him the mode of expression.
- 5- The sun and the moon follow a reckoning.
- 6- And the herbs and the trees do adore (Him).
- 7- And the heaven, He raised it high, and He made the balance
- 8- That you may not be inordinate in respect of the measure.
- 9- And keep up the balance with equity and do not make the measure deficient.

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ
الْبَيَانَ ﴿٤﴾

“The Beneficent God, taught the Quran. He created man, taught him the mode of expression.” (Surah Rahman 55:1-4)

Husain bin Khalid has reported from Imam Ali Reza (a) regarding the meaning of the verses:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾

“The Beneficent God, taught the Quran.” (Surah Rahman 55:1-2)

That the Almighty Allah taught the Quran to Muhammad (s).

I asked: What is the meaning of:

خَلَقَ الْإِنْسَانَ ﴿٣﴾

“He created man.” (Surah Rahman 55:3)

He replied: ‘Man’ implies Amirul Momineen (a).

I asked: What is the meaning of:

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

“Taught him the mode of expression.” (Surah Rahman 55:4)

He replied: He taught the explanation of everything that the people are in need of.

I asked: What is the meaning of:

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

“The sun and the moon follow a reckoning.” (Surah Rahman 55:5)

He replied: That is: Those two are being chastised.

Are the sun and moon under chastisement?

He replied: When you asked about something, ponder upon its reply; indeed, they are the signs of the Almighty Allah, which are moving according to the command of God and are subservient to His command. Their effulgence returns to the Arsh and their heat returns to Hell. And the sun and the moon would be no more. Allah, blessed and High has intended those two only, curse of Allah be on those two (caliphs). Is it not that people have narrated from the Messenger of Allah (s) that he said: The sun and the moon, the two lights would be in the fire?

I said: Yes, it is as such.

He said: Have you not heard the statement of (Ahle Sunnat) people: so and so and so and so are the two suns of this nation

and its light. So, on the basis of this, those two persons are in the fire, by God, the Almighty Allah has not implied anyone but those two.

I asked: What is:

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

“And the herbs and the trees do adore (Him).” (Surah Rahman 55:6)?

Imam (a) replied: Star is the Messenger of Allah (s) as the Almighty Allah has named him thus in numerous instances; like He said:

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

“I swear by the star when it goes down.” (Surah Najm 53:1)

And He said:

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

“And landmarks; and by the stars they find the right way.” (Surah Nahl 16:16)

...in which the landmarks imply the successors (a) and the star is the Messenger of Allah (s).

I asked: What is:

يَسْجُدَانِ ﴿٦﴾

“...do adore (Him).” (Surah Rahman 55:6)?

He replied: They serve Him; that is: they worship Him.
Question was asked regarding:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

“And the heaven, He raised it high, and He made the balance.” (Surah Rahman 55:7)

Imam (a) said: Heaven implies the Messenger of Allah (s) whom the Almighty Allah took him to the tour of heavens; and the balance (*al-Mizan*) is Amirul Momineen (a), whom the Almighty Allah has appointed for His creation.

I asked: What is:

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

“That you may not be inordinate in respect of the measure.”? (Surah Rahman 55:8)

He replied: That is: Do not disobey the Imam.

I asked: What is the meaning of:

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

“And keep up the balance with equity...”? (Surah Rahman 55:9)

He replied: that is: He appointed the Imam with justice.

I asked: What is the meaning of:

وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

“...and do not make the measure deficient.”? (Surah Rahman 55:9)

He replied: It means: establish the right of the Imam with justice and do not oppress and be unjust to him.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

10- And the earth, He has set it for living creatures.

11- Therein is fruit and palms having sheathed clusters.

12- And the grain with (its) husk and fragrance.

13- Which then of the bounties of your Lord will you (two) deny?

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

“And the earth, He has set it for living creatures.” (Surah Rahman 55:10)

‘Living creatures’ imply human beings.

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

“Therein is fruit and palms having sheathed clusters.”
(Surah Rahman 55:11)

He said: The date fruit initially grows up in its bottom and root and after that it comes out of it.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

“And the grain with (its) husk and fragrance.” (Surah Rahman 55:12)

He said: ‘Habb’ includes wheat, barley and beans, and ‘Asf’ implies fig and ‘Raihan’ is something eatable.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

“Which then of the bounties of your Lord will you (two) deny?” (Surah Rahman 55:13)

He said: Apparently the address is to the Jinns and human beings, but actually it is addressed to so and so and so and so (to the first and second Caliph).¹

Abu Basir says that he asked Imam Ja’far Sadiq (a) regarding the verse:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

¹ Biharul Anwar, Vol. 24, Pg. 67; Tafsir Burhan, Vol. 7, Pg. 383; Tafsir Safi, Vol. 7, Pg. 65.

“Which then of the bounties of your Lord will you (two) deny?” (Surah Rahman 55:13)

He replied: Allah, blessed and High says: Which of the two bounties do you deny: Muhammad (s) or Ali (a)?¹

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

17- Lord of the East and Lord of the West.

18- Which then of the bounties of your Lord will you deny?

19- He has made the two seas to flow freely (so that) they meet together.

20- Between them is a barrier, which they cannot pass.

21- Which then of the bounties of your Lord will you deny?

¹ Biharul Anwar, Vol. 36, Pg. 173; Tafsir Safi, Vol. 7, Pg. 66; Tafsir Burhan, Vol. 7, Pg. 385.

22- *There come forth from them pearls, both large and small.*

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

“Lord of the East and Lord of the West.” (Surah Rahman 55:17)

He said: He is the Lord of East winter and East summer and the Lord of West winter and West summer.

Abu Basir says that he asked Imam Ja’far Sadiq (a) regarding the verse:

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

“Lord of the East and Lord of the West.” (Surah Rahman 55:17)

He replied: ‘Two Easts’ imply the Messenger of Allah (s) and Amirul Momineen (a) and ‘two wests’ imply Imam Hasan (a) and Imam Husain (a) and in the same way, it continues in those two.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

“Which then of the bounties of your Lord will you deny?” (Surah Rahman 55:18)

He said: They are Muhammad (s) and Ali (a).¹

Yahya bin Saeed Al-Qattan [al-Attar] says that he heard from Imam Ja’far Sadiq (a) regarding the verse:

¹ *Biharul Anwar*, Vol. 24, Pg. 69; *Nurus Thaqalayn*, Vol. 5, Pg. 190; *Tafsir Safi*, Vol. 7, Pg. 67; *Tafsir Burhan*, Vol. 7, Pg. 386.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ
﴿٢٠﴾

“He has made the two seas to flow freely (so that) they meet together: Between them is a barrier, which they cannot pass.” (Surah Rahman 55:19-20)

Ali and Fatima (s) are two deep seas and none of them oppresses the other.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

“There come forth from them pearls, both large and small.” (Surah Rahman 55:22)

He said: They are Imam Hasan (a) and Imam Husain (a).

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

“He has made the two seas to flow freely (so that) they meet together:” (Surah Rahman 55:19)

They are Amirul Momineen (a) and Lady Fatima Zahra (s).

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

“There come forth from them pearls, both large and small.” (Surah Rahman 55:22)

They are Imam Hasan (a) and Imam Husain (a).¹

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

24- And His are the ships reared aloft in the sea like mountains.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

“And His are the ships reared aloft in the sea like mountains.” (Surah Rahman 55:24)

He said: In the same way, the poet Khunsa says in the elegy to his brother, Sakhar:

“Indeed, Sakhra is our lord and master, when he throws fire to his neck, the guided ones follow his lead like the sign on whose head there is a fire.”²

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

26- Everyone on it must pass away.

27- And there will endure forever the person of your Lord, the Lord of glory and honor.

¹ Biharul Anwar, Vol. 37, Pg. 96; Tafsir Furat Kufi, Pg. 459; Manaqib Ibne Shahr Ashob, Vol. 3, Pg. 318; Tafsir Burhan, Vol. 7, Pg. 386; Tafsir Safi, Vol. 7, Pg. 68; Nurus Thaqlayn, Vol. 5, Pg. 191.

² Balaghatun Nisa, 234; Tafsir Burhan, Vol. 7, Pg. 389; Nurus Thaqlayn, Vol. 5, Pg. 192.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

“Everyone on it must pass away.” (Surah Rahman 55:26)

He said: that is: Whatever is present on the face of the earth would be destroyed and finished.

وَيَبْقَىٰ وَجْهُ رَبِّكَ

**“And there will endure forever the face of your Lord...”
(Surah Rahman 55:27)**

He said: that is: the religion of your Lord would endure.

Ali bin Husain said: We are the face of God towards, which people come.¹

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

﴿٢٩﴾

29- All those, who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

﴿٢٩﴾

¹ Manaqib Ibne Shahr Ashob, Vol. 4, Pg. 214; Kamaluddin, Vol. 1, Pg. 231; Biharul Anwar, Vol. 4, Pg. 5; Nurus Thaqlayn, Vol. 5, Pg. 192; Tafsir Burhan, Vol. 7, Pg. 390; Tafsir Safi, Vol. 7, Pg. 69.

“All those, who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).” (Surah Rahman 55:29)

He said: He makes alive, He causes to die, He bestows sustenance and He increases and decreases it.¹

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

31- Soon will We apply Ourselves to you, O you two armies.

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

“Soon will We apply Ourselves to you, O you two armies.” (Surah Rahman 55:31)

Imam (a) said: ‘Thaqalaan’ implies us and the Book of Allah and its evidence is the statement of the Messenger of Allah (s) that he said: Indeed, I leave behind among you two valuable things: Book of Allah and my Ahle Bayt.²

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

﴿٣٣﴾

33- O assembly of the jinn and the men, if you are able to pass through the regions of the heavens and the earth,

¹ *Tafsir Burhan*, Vol. 7, Pg. 390; *Tafsir Safi*, Vol. 7, Pg. 70; *Nurus Thaqlayn*, Vol. 5, Pg. 193.

² *Biharul Anwar*, Vol. 97, Pg. 290; *Tafsir Burhan*, Vol. 7, Pg. 391; *Tafsir Safi*, Vol. 7, Pg. 70; *Nurus Thaqlayn*, Vol. 5, Pg. 193.

then pass through; you cannot pass through, but with authority.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ



“O assembly of the jinn and the men, If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority.”
(Surah Rahman 55:33)

On Judgment Day, the sky of the world would surround the earth and the second sky would cover the sky of the world, and the third sky would be over the second sky, and every sky would encompass the sky below it; after that a caller would announce:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ



“O assembly of the jinn and the men, If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority.”
(Surah Rahman 55:33)

...that is: proof and evidence.¹

¹ Biharul Anwar, Vol. 7, Pg. 103.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

39- So on that day neither man nor jinni shall be asked about his sin.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ

**“So on that day neither...shall be asked about his sin.”
(Surah Rahman 55:39)**

He said: From you; that is from the Shia.

إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

“...man nor jinni...” (Surah Rahman 55:39)

He said: The meaning of this verse is that whoever is affectionate to Amirul Momineen (a) and who is aloof from his enemies (curse of Allah be on them), and regards his lawful as lawful and his unlawful as unlawful; after that commits a sin and dies without having repented of it the Almighty Allah would punish him in Barzakh and when he would come out on Judgment Day, he would not have any sin to be account for.¹

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ﴿٤٤﴾

43- This is the hell, which the guilty called a lie.

¹ Biharul Anwar, Vol. 6, Pg. 246; Tafsir Burhan, Vol. 7, Pg. 393; Tafsir Safi, Vol. 7, Pg. 72; Nurur Thaqlayn, Vol. 5, Pg. 195.

44- Round about shall they go between it and hot, boiling water.

Imam Ja'far Sadiq (a) recited the verse:

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

“This is the hell, which the guilty called a lie.” (Surah Rahman 55:43)

...as: This is the hell, which you two guilty called a lie.

They are those inmates of Hell, which you falsified in the world now enter that same Hell. So, there you would neither die not remain alive; that is: Zariq and Habtar.¹

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ﴿٤٤﴾

“Round about shall they go between it and hot, boiling water.” (Surah Rahman 55:44)

He said: It means that the water would boil due to its immense heat and would be making a sound.²

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

﴿٥٦﴾

56- In them shall be those, who restrained their eyes; before them neither man nor jinni shall have touched them.

¹ Tafsir Safi, Vol. 7, Pg. 73; Biharul Anwar, Vol. 30, Pg. 175.

² Tafsir Safi, Vol. 7, Pg. 73; Tafsir Burhan, Vol. 7, Pg. 395.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ

“In them shall be those, who restrained their eyes...”
(Surah Rahman 55:56)

He said: So brilliant is the effulgence of Hourul Ein that the eyes would be dazzled by it and it is not possible to stare at it.

لَمْ يَطْمِثْهُنَّ

“...neither man nor jinni shall have touched them.”
(Surah Rahman 55:56)¹

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

60- Is the reward of goodness aught but goodness?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

“Is the reward of goodness aught but goodness?” (Surah Rahman 55:60)

Imam (a) said: Other than Paradise, what can be the recompense of one, whom I have bestowed with the blessing of divine recognition?²

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

62- And besides these two are two (other) gardens.

¹ Nurul Thaqalayn, Vol. 5, Pg. 198; Tafsir Burhan, Vol. 7, Pg. 397.

² Tafsir Safi, Vol. 7, Pg. 76.

Uthman bin Muhammad bin Imran says: I asked Imam Ja'far Sadiq (a) regarding the verse:

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

“And besides these two are two (other) gardens.” (Surah Rahman 55:62)

He replied: Two gardens are present in the world from which the believers would eat till they become free of accounting.¹

مُدْهَامَتَانِ ﴿٦٤﴾

64- Both inclining to blackness.

Yunus bin Zabyan says that Imam Ja'far Sadiq (a) said regarding:

مُدْهَامَتَانِ ﴿٦٤﴾

“Both inclining to blackness.” (Surah Rahman 55:64)

...that during the rule of Imam Zamana (a), Mecca and Medina will be connected with palm trees.²

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

66- In both of them are two springs gushing forth.

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 200; *Tafsir Safi*, Vol. 7, Pg. 77; *Tafsir Burhan*, Vol. 7, Pg. 400.

² *Biharul Anwar*, Vol. 51, Pg. 49; *Tafsir Safi*, Vol. 7, Pg. 77; *Tafsir Burhan*, Vol. 7, Pg. 400.

﴿٦٦﴾ فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ

“In both of them are two springs gushing forth.” (Surah Rahman 55:66)

That is: Two bubbling springs.

﴿٧٠﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ

70- In them are goodly things, beautiful ones.

﴿٧٠﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ

“In them are goodly things, beautiful ones.” (Surah Rahman 55:70)

He said: It implies girls like grass that grows on the edge of the bank of Kauthar, as much is taken from it grows up again at the same place.

﴿٧٢﴾ خُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

72- Pure ones confined to the pavilions.

﴿٧٢﴾ خُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

“Pure ones confined to the pavilions.” (Surah Rahman 55:72)

That is: The sight fails to gaze at them due to the intensity of their effulgence.¹

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

78- Blessed be the name of your Lord, the Lord of Glory and Honor!

Imam Muhammad Baqir (a) said regarding the verse:

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

“Blessed be the name of your Lord, the Lord of Glory and Honor!” (Surah Rahman 55:78)

We are the glory and honor of the Almighty Allah as the Almighty Allah has honored His servants through us.²

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 201; *Tafsir Safi*, Vol. 7, Pg. 77; *Tafsir Burhan*, Vol. 7, Pg. 401.

² *Biharul Anwar*, Vol. 24, Pg. 196; *Nurus Thaqlayn*, Vol. 5, Pg. 202; *Tafsir Safi*, Vol. 7, Pg. 80; *Tafsir Burhan*, Vol. 7, Pg. 402.

Exegesis of Surah Waqiyah

56- Surah Waqiyah (The Great Event) was revealed in Mecca and it comprises of 96 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا وَقَعَتِ الْوَاقِعَةُ

﴿٢﴾ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

﴿٣﴾ خَافِضَةٌ رَافِعَةٌ

﴿٤﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا

﴿٥﴾ وَبُسَّتِ الْجِبَالُ بَسًّا

﴿٦﴾ فَكَانَتْ هَبَاءً مُنْبَثًّا

﴿٧﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

﴿٨﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

1- When the great event comes to pass.

2- There is no belying its coming to pass.

3- Abasing (one party), exalting (the other).

4- When the earth shall be shaken with a (severe) shaking.

5- *And the mountains shall be made to crumble with (an awful) crumbling.*

6- *So that they shall be as scattered dust.*

7- *And you shall be three sorts.*

8- *Then (as to) the companions of the right hand; how happy are the companions of the right hand!*

﴿ ٢ ﴾ لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ﴿ ١ ﴾ إِذَا وَقَعَتِ الْوَاقِعَةُ

“When the great event comes to pass, there is no belying its coming to pass.” (Surah Waqiyah 56:1-2)

He said: The Judgment Day is imminent.

خَافِضَةٌ

“Abasing (one party)...” (Surah Waqiyah 56:3)

He said: Those abased would be the enemies of the Almighty Allah.

رَافِعَةٌ ﴿ ٣ ﴾

“...exalting (the other).” (Surah Waqiyah 56:3)

Those exalted would be the divine saints.

﴿ ٤ ﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا

“When the earth shall be shaken with a (severe) shaking.” (Surah Waqiyah 56:4)

He said: Some parts of the earth would be mixed and mingled with others.

وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

“And the mountains shall be made to crumble with (an awful) crumbling.” (Surah Waqiyah 56:5)

He said: Mountains would be uprooted from their place in an uprooting.

فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾

“So that they shall be as scattered dust.” (Surah Waqiyah 56:6)

He said: ‘habaa-a’ is particles of dust that are visible when sunlight falls through a window or a hole.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

“And you shall be three sorts.” (Surah Waqiyah 56:7)

He said: On Judgment Day, you would be divided into three groups.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

“Then (as to) the companions of the right hand; how happy are the companions of the right hand!” (Surah Waqiyah 56:8)

They are believers, who had committed sins and who would be standing for accounting.

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

9- And (as to) the companions of the left hand; how wretched are the companions of the left hand!

10- And the foremost are the foremost.

Excellence of the Holy Prophet (s), Imam Ali (a), Hamza and Ja'far

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ
السَّابِقُونَ ﴿١٠﴾

“And (as to) the companions of the left hand; how wretched are the companions of the left hand! And the foremost are the foremost.” (Surah Waqiyah 56:9-10)

Those, who would proceed to Paradise without accounting.¹

Huzaifa Yamani has narrated that on the 13th of Rajab, the Holy Prophet (s) ordered Bilal to summon the people before the time of prayer had arrived. When the voice of Bilal rose up, people of Medina began to yell and scream. They said: The Messenger of Allah (s) has not yet passed away, what time of prayer is this?

The Messenger of Allah (s) arrived at the gate of the Masjid, called Sidda and held the ring of the door and said: O people, did you hear it?

¹ *Tafsir Safi*, Vol. 7, Pg. 85; *Nurus Thaqalayn*, Vol. 5, Pg. 204; *Tafsir Burhan*, Vol. 7, Pg. 406.

Yes, O Messenger of Allah (s), they replied: we hear and we obey.

He said: Did you convey it to the people?

They replied: We guarantee it for you.

He said: I inform you that the Almighty Allah created human beings of two kinds: Companions of the right hand and the companions of the left hand. He deemed me to be from the companions of the right hand. And I am the best of the companions of the right hand. And He made the companions of the right hand into three groups: the right, the left and the foremost. I am from the foremost and the best of them and He made them into numerous tribes; as He says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“O you men, surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)...” (Surah Hujurat 49:13)

And my tribe is the best of the tribes and I am the greatest of the human beings and the most honorable among you in view of the Almighty Allah and there is no pride for me and he made tribes into families and chose for the best of the families:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾

“Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying.” (Surah Ahzab 33:33)

Know that the Almighty Allah has given excellence to me due to three persons from my Ahle Bayt. I am the most excellent and pious of them, but I don't feel proud of it. And He chose me and two sons of Abu Talib: Ali and Ja'far and Hamza, son of Abdul Muttalib. One day we were sleeping in Abtah covering ourselves with our sheets. Ali was on my right, Ja'far at the left and Hamza was sleeping near my feet.

I woke up and saw Jibraeel with three angels. One of the angels asked Jibraeel: “To whom are you sent from these four?” Jibraeel gestured to me and said: “This is Muhammad (s), the best of the prophets and this Ali, the best of the successors; and that is Ja'far, who will fly around in Paradise with colored wings; and that is Hamza, the best of the martyrs.”¹

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

عَلَى سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾

13- A numerous company from among the first.

14- And a few from among the latter.

15- On thrones decorated.

Saalim Biyazati says that heard from Abu Saeed Madayani that Imam Ja'far Sadiq (a) was asked regarding the verse:

¹ Biharul Anwar, Vol. 22, Pg. 276; Nurus Thaqlayn, Vol. 5, Pg. 207; Tafsir Burhan, Vol. 7, Pg. 406.

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

“A numerous company from among the first, and a few from among the latter.” (Surah Waqiyah 56:13-14)

Imam (a) said:

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

“A numerous company from among the first.” (Surah Waqiyah 56:13)

...implies Hizqeel, the believers from the people of Firon and:

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

“And a few from among the latter.” (Surah Waqiyah 56:14)

...is Ali Ibne Abi Talib (a).¹

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

“A numerous company from among the first,” (Surah Waqiyah 56:13)

They were followers of prophets.

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

¹ Tawilul Ayaatuz Zahira, Pg. 621; Nuruz Thaqalayn, Vol. 5, Pg. 219; Tafsir Burhan, Vol. 7, Pg. 423.

“And a few from among the latter.” (Surah Waqiyah 56:14)

...and these are followers of His Eminence, Muhammad (s).

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

“On thrones decorated,” (Surah Waqiyah 56:15)

That is: Prepared and installed thrones.

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ ﴿١٧﴾

17- Round about them shall go youths never altering in age.

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ ﴿١٧﴾

“Round about them shall go youths never altering in age.” (Surah Waqiyah 56:17)

That is: Youths that are elated and joyous.¹

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

25- They shall not hear therein vain or sinful discourse.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

¹ *Tafsir Burhan*, Vol. 7, Pg. 414.

“They shall not hear therein vain or sinful discourse.”
(Surah Waqiyah 56:25)

He said: that is: They would not hear wantonness, falsehood and music over there.

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

27- *And the companions of the right hand; how happy are the companions of the right hand!*

28- *Amid thornless lote-trees.*

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

“And the companions of the right hand; how happy are the companions of the right hand!” (Surah Waqiyah 56:27)

He said: ‘Yameen’ is His Eminence, Imam Ali (a) and ‘As-haab’ are the Shia of His Eminence.

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

“Amid thornless lote-trees.” (Surah Waqiyah 56:28)

He said: ‘Sidr’ is a tree having neither leaves nor thorns. When Imam Ja’far Sadiq (a) recited the verse:

وَطَلَحَ مَنْضُودٍ ﴿٢٩﴾

**“And banana-trees (with fruits), one above another.”
(Surah Waqiyah 56:29)**

He said that it implies arranged on top of one another.¹

وَضِلٌّ مَّمْدُودٌ ﴿٣٠﴾

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

30- And extended shade.

31- And water flowing constantly.

وَضِلٌّ مَّمْدُودٌ ﴿٣٠﴾

“And extended shade.” (Surah Waqiyah 56:30)

He said: A tree having shade would be present in the center of Paradise and its breadth is like the breadth of the sky and the earth such that a mounted person would ride for a hundred years, but not go beyond its shade.²

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

“And water flowing constantly.” (Surah Waqiyah 56:31)

That is: Continuously flowing water.

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٢﴾

¹ Tafsir Safi, Vol. 7, Pg. 89; Tafsir Burhan, Vol. 7, Pg. 415; Nurus Thaqlayn, Vol. 5, Pg. 216.

² Tafsir Burhan, Vol. 7, Pg. 416.

33- *Neither intercepted nor forbidden.*

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

“Neither intercepted nor forbidden.” (Surah Waqiyah 56:33)

That is: Neither would they stop nor anyone would restrain the folks of Paradise from enjoying them.¹

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ﴿٣٥﴾

فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾

عُرُبًا أَتْرَابًا ﴿٣٧﴾

35- *Surely We have made them to grow into a (new) growth.*

36- *Then We have made them virgins.*

37- *Loving, equals in age.*

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ﴿٣٥﴾

“Surely We have made them to grow into a (new) growth.” (Surah Waqiyah 56:35)

It implies the Hourul Ein in Paradise.

¹ *Tafsir Safi*, Vol. 7, Pg. 91; *Tafsir Burhan*, Vol. 7, Pg. 418.

فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا

“Then We have made them virgins, Loving...” (Surah Waqiyah 56:36-37)

He said: They would speak Arabic.

أَتْرَابًا ﴿٣٧﴾

“...equals in age.” (Surah Waqiyah 56:37)

They would be of the same age as that of their consorts.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾

وَتِلْكَ مِنَ الْآخِرِينَ ﴿٤٠﴾

38- For the sake of the companions of the right hand.

39- A numerous company from among the first.

40- And a numerous company from among the last.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

“For the sake of the companions of the right hand.” (Surah Waqiyah 56:38)

That is: Companions of Amirul Momineen Ali (a).¹

¹ Tafsir Safi, Vol. 7, Pg. 91; Tafsir Burhan, Vol. 7, Pg. 418.

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾

“A numerous company from among the first.” (Surah Waqiyah 56:39)

He said: The first class of companions of Holy Prophet (s).

وَتِلْكَ مِنَ الْآخِرِينَ ﴿٤٠﴾

“And a numerous company from among the last.” (Surah Waqiyah 56:40)

He said: A class from this nation after the Holy Prophet (s).

وَأَصْحَابُ الشِّمَالِ ﴿٤١﴾ مَا أَصْحَابُ الشِّمَالِ

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

وِظِلٌّ مِنْ يَحْمُومٍ ﴿٤٣﴾

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

41- And those of the left hand, how wretched are those of the left hand!

42- In hot wind and boiling water.

43- And the shade of black smoke.

44- Neither cool nor honorable.

وَأَصْحَابُ الشِّمَالِ ﴿٤١﴾ مَا أَصْحَابُ الشِّمَالِ

“And those of the left hand, how wretched are those of the left hand!” (Surah Waqiyah 56:41)

He said:

وَأَصْحَابُ الشَّمَالِ

“And those of the left hand...” (Surah Waqiyah 56:41)

...implies enemies of Aale Muhammad (a) and their companions, who approved of them.

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

“In hot wind and boiling water.” (Surah Waqiyah 56:42)

He said: ‘Samoom’ is a fire and ‘Hameem’ is boiling water.

وَضِلٌّ مِّنْ يَّخْمُومٍ ﴿٤٣﴾

“And the shade of black smoke.” (Surah Waqiyah 56:43)

He said: that is: Darkness that is extremely hot.

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

“Neither cool nor honorable.” (Surah Waqiyah 56:44)

He said: It is not clean and pure.

فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

55- And drink as drinks the thirsty camel.

56- This is their entertainment on the day of requital.

فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

“And drink as drinks the thirsty camel.” (Surah Waqiyah 56:55)

He said: They would drink Zaqqoom water; ‘al-heem’ is camel; (that is: due to extreme thirst they would even drink Zaqqoom).¹

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

“This is their entertainment on the day of requital.” (Surah Waqiyah 56:56)

He said: This is their reward on the Judgment Day.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

58- Have you considered the seed?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

“Have you considered the seed?” (Surah Waqiyah 56:58)

¹ Nurus Thaqlayn, Vol. 5, Pg. 217; Tafsir Safi, Vol. 7, Pg. 93; Tafsir Burhan, Vol. 7, Pg. 424.

That is: Don't you realize that you were nothing more than a sperm seed?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

71- Have you considered the fire, which you strike?

72- Is it you that produce the trees for it, or are We the producers?

73- We have made it a reminder and an advantage for the wayfarers of the desert.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

“Have you considered the fire, which you strike?” (Surah Waqiyah 56:71)

That is: Have you not considered the fire that is ignited from which you derive benefits?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾ نَحْنُ
جَعَلْنَاهَا تَذَكُّرًا

“Is it you that produce the trees for it, or are We the producers? We have made it a reminder...” (Surah Waqiyah 56:72-73)

We made it a reminder for the fire of Judgment Day.

وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

“...and an advantage for the wayfarers of the desert.”
(Surah Waqiyah 56:73)

That is: Means of livelihood for the needy.¹

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

75- But nay! I swear by the falling of stars.

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

“But nay! I swear by the falling of stars;” (Surah Waqiyah 56:75)

He said:

لَا أُقْسِمُ

“...nay! I swear...” (Surah Waqiyah 56:75)

...is in the meaning of: ‘I swear’ by the position of the stars.²

وَجَعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 223; Tafsir Safi, Vol. 7, Pg. 96; Tafsir Burhan, Vol. 7, Pg. 426.

² Tafsir Safi, Vol. 7, Pg. 99; Nurus Thaqlayn, Vol. 5, Pg. 225.

82- *And to give (it) the lie you make your means of subsistence.*

Abu Abdur Rahman Salmi has narrated from His Eminence, Amirul Momineen (a) that while reciting Surah Waqiya, His Eminence used to recite the above verse as follows:

“And instead of thanking for your subsistence, you falsify it.”

After that he said: I see that one, who says I recite like that because I heard the Messenger of Allah (s) also recite like that; and whenever it was raining, he used to say: O rain of so and so and so and so star (Nua¹); after that the Almighty Allah revealed the verse:

“And instead of thanking for your subsistence, you falsify it.”²

Abu Basir has reported that Imam Ja’far Sadiq (a) said regarding the verse:

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾

“And to give (it) the lie you make your means of subsistence.” (Surah Waqiyah 56:82)

This verse was revealed as follows:

“And instead of thanking for your subsistence, you falsify it.”³

¹ In view of some Nua is a star that sends down rain.

² *Mustadrakul Wasail*, Vol. 6, Pg. 195 & Vol. 8, Pg. 122 & Vol. 55, Pg. 313; *Tafsir Burhan*, Vol. 7, Pg. 428; *Tafsir Safi*, Vol. 7, Pg. 101; *Nurus Thaqlayn*, Vol. 5, Pg. 227.

³ *Biharul Anwar*, Vol. 9, Pg. 341; *Tafsir Safi*, Vol. 7, Pg. 101; *Tafsir Burhan*, Vol. 7, Pg. 429.

فَلَوْلَا إِذَا بَلَغَتِ الْخُلُوفَ ﴿٨٣﴾

83- *Why is it not then that when it (soul) comes up to the throat.*

فَلَوْلَا إِذَا بَلَغَتِ الْخُلُوفَ ﴿٨٣﴾

“Why is it not then that when it (soul) comes up to the throat.” (Surah Waqiyah 56:83)

That is: When one is on the verge of death.

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

86- *Then why is it not - if you are not held under authority—*

87- *That you send it (not) back - if you are truthful?*

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

“Then why is it not - if you are not held under authority.” (Surah Waqiyah 56:86)

He said: If you are not recompensed for your acts.

تَرْجِعُونَهَا

“That you send it (not) back...” (Surah Waqiyah 56:87)

That is: Return the soul to the body, which has reached upto your throat:

﴿٨٧﴾ إِنَّ كُنْتُمْ صَادِقِينَ

“...if you are truthful?” (Surah Waqiyah 56:87)

...if you are true in your belief.¹

﴿٨٨﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

﴿٨٩﴾ فَرُوحٌ وَرُحَانٌ وُجِّتَ نَعِيمٌ

﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

﴿٩١﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ

﴿٩٢﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

﴿٩٣﴾ فَنُزْلٌ مِنْ حَمِيمٍ

﴿٩٤﴾ وَنُصْلِيَّةٌ جَحِيمٍ

﴿٩٥﴾ إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ

¹ Tafsir Burhan, Vol. 7, Pg. 430; Nurus Thaqlayn, Vol. 5, Pg. 227.

﴿٩٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

- 88- *Then if he is one of those drawn nigh (to Allah).*
89- *Then happiness and bounty and a garden of bliss.*
90- *And if he is one of those on the right hand.*
91- *Then peace to you from those on the right hand.*
92- *And if he is one of the rejecters, the erring ones.*
93- *He shall have an entertainment of boiling water.*
94- *And burning in hell.*
95- *Most surely this is a certain truth.*
96- *Therefore glorify the name of your Lord, the Great.*

﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

“And if he is one of those on the right hand.” (Surah Waqiyah 56:90)

That is: Whoever is from the companions of Amirul Momineen (a).

فَسَلَامٌ لَّكَ

“Then peace to you...” (Surah Waqiyah 56:91)

O Muhammad,

﴿٩١﴾ مِنْ أَصْحَابِ الْيَمِينِ

“...from those on the right hand.” (Surah Waqiyah 56:91)

...as they will not be punished.¹

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِنْ حَمِيمٍ
﴿٩٣﴾ وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾

“And if he is one of the rejecters, the erring ones, he shall have an entertainment of boiling water, and burning in hell.” (Surah Waqiyah 56:92-94)

These verses are regarding enemies of Aale Muhammad (a).²

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ
﴿٩٦﴾

“Most surely this is a certain truth. Therefore glorify the name of your Lord, the Great.” (Surah Waqiyah 56:95-96)

Indeed, this is truth and certainty. So, glorify the name of the Great Lord.

Abu Basir says that he heard from Imam Ja'far Sadiq (a) regarding the verse:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ

“Then if he is one of those drawn nigh (to Allah), then happiness and bounty...” (Surah Waqiyah 56:88-89)

¹ Nurur Thaqalayn, Vol. 5, Pg. 229; Tafsir Safi, Vol. 7, Pg. 103.

² Nurur Thaqalayn, Vol. 5, Pg. 229; Tafsir Safi, Vol. 7, Pg. 103.

He said: Rauh and Raihan would be given in the grave.
And:

وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

“...and a garden of bliss.” (Surah Waqiyah 56:89)

...would be presented in the hereafter.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزِّلُ مِنْ حَمِيمٍ
﴿٩٣﴾

“And if he is one of the rejecters, the erring ones, he shall have an entertainment of boiling water.” (Surah Waqiyah 56:92-93)

...in the grave.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

“And burning in hell.” (Surah Waqiyah 56:94)

...in the hereafter.¹

¹ *Biharul Anwar*, Vol. 6, Pg. 217; *Tafsir Safi*, Vol. 7, Pg. 103; *Nurus Thaqlayn*, Vol. 5, Pg. 228; *Tafsir Burhan*, Vol. 7, Pg. 432.

Exegesis of Surah Hadid

57- Surah Hadid (The Iron) was revealed in Medina and it comprises of 29 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ
آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

1- Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

2- His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

3- He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.

4- He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that, which goes deep down into the earth and that, which comes forth out of it, and that, which comes down from the heaven and that, which goes up into it, and He is with you wherever you are; and Allah sees what you do.

5- His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

6- He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.

7- Believe in Allah and His Apostle, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.

سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ



“Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.” (Surah Hadid 57:1)

He said: This is what the Messenger of Allah (s) said about himself that: I am bestowed with the most comprehensive words.¹

هُوَ الْأَوَّلُ

“He is the First...” (Surah Hadid 57:3)

He said: Before everything.

وَالْآخِرُ

“...and the Last...” (Surah Hadid 57:3)

He said: He would endure even after everything is no more.

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

“...and He is Cognizant of what is in the hearts.” (Surah Hadid 57:6)

That is: He is aware of the consciences and inner thoughts.²

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

“He it is who created the heavens and the earth in six periods...” (Surah Hadid 57:4)

¹ Tafsir Burhan, Vol. 7, Pg. 435.

² Nurur Thaqlayn, Vol. 5, Pg. 231; Tafsir Burhan, Vol. 7, Pg. 438.

That is: In six periods of time.¹

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا
يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ
مَعَكُمْ أَيَّنَمَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

“...and He is firm in power; He knows that, which goes deep down into the earth and that, which comes forth out of it, and that, which comes down from the heaven and that, which goes up into it, and He is with you wherever you are; and Allah sees what you do.” (Surah Hadid 57:4)

All the verses from the second to the seventh are clear verses (*Mohkamaat*).

Imam Ja'far Sadiq (a) said: It is written on the gate of Paradise that giving a loan carries eighteen rewards, whereas giving alms (*Sadaqah*) carries ten rewards, since a loan reaches a needy person, but many a times *Sadaqah* reaches to someone, who may not be needful.²

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ
﴿١١﴾

11- Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

¹ *Tafsir Burhan*, Vol. 7, Pg. 438.

² *Mustadrakul Wasail*, Vol. 12, Pg. 364; *Nurus Thaqlayn*, Vol. 5, Pg. 239.

Ishaq bin Ammar says that he inquired from Imam Musa Kazim (a) regarding the verse:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ ﴿١١﴾

***“Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.”
(Surah Hadid 57:11)***

He said: It is revealed about doing a good turn to the Holy Imam (a) [*Sile Rahem*].¹

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِسْ مِنْ
نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

¹ *Biharul Anwar*, Vol. 100, Pg. 138; *Nurus Thaqalayn*, Vol. 5, Pg. 239; *Al-Kafi*, Vol. 1, Pg. 537; *Tafsir Safi*, Vol. 7, Pg. 111; *Tafsir Burhan*, Vol. 7, Pg. 440.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ
الْعُرُورُ ﴿١٤﴾

12- On that day you will see the faithful men and the faithful women— their light running before them and on their right hand— good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

13- On the day when the hypocritical men and the hypocritical women will say to those, who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.

14- They will cry out to them: Were we not with you? They shall say: Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you about Allah.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ

“On that day you will see the faithful men and the faithful women - their light running before them and on their right hand...” (Surah Hadid 57:12)

He said: On the Judgment Day light would be distributed among the people in accordance to their ranks of faith, and a light that reaches the hypocrite would only surrounds the toe of his left foot, the hypocrite looks at his light, and after that says to the believers: Remain standing so that I may use your light.

The believers would tell him:

ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا

“Turn back and seek a light...” (Surah Hadid 57:13)

At that point a barrier would be raised between these two groups; a wall having openings. They would call the believers from behind the wall:

أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتِنْتُمْ أَنْفُسَكُمْ

“Were we not with you? They shall say: Yea, but you caused yourselves to fall into temptation...” (Surah Hadid 57:14)

Imam (a) said: that is: You destroyed yourself through disobedience of God.

وَارْتَبْتُمْ

“...and you waited...” (Surah Hadid 57:14)

...and fell into doubt:

وَتَرَبَّصْتُمْ

“...and doubted...” (Surah Hadid 57:14)¹

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَأْوَاكُمُ
النَّارُ ۚ هِيَ مَوْلَاكُمْ ۖ وَبئسَ الْمَصِيرُ ﴿١٥﴾

15- So today ransom shall not be accepted from you nor from those, who disbelieved; your abode is the fire; it is your friend and evil is the resort.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ

**“So today ransom shall not be accepted from you...”
(Surah Hadid 57:15)**

He said: By God, it does not imply the Jews and Christians, on the contrary, only Muslims and folks of Qibla are implied; then He said:

مَأْوَاكُمُ النَّارُ ۚ هِيَ مَوْلَاكُمْ

“...your abode is the fire; it is your friend...” (Surah Hadid 57:15)

That is: You are more deserving for the fire.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ
الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

¹ Tafsir Safi, Vol. 7, Pg. 113; Tafsir Burhan, Vol. 7, Pg. 442.

16- *Has not the time yet come for those, who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those, who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.*

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

“Has not the time yet come for those, who believe...”
(Surah Hadid 57:16)

That is: Has time not arrived that those, who have embraced faith should openly respond to the invitation of truth?

أَنْ تَخْشَعَ قُلُوبُهُمْ

“...that their hearts should be humble...” ***(Surah Hadid 57:16)***

That is: Their hearts should be fearful.

لَذِكْرِ اللَّهِ

“...for the remembrance of Allah...” ***(Surah Hadid 57:16)***

That is: Before the remembrance of God.¹

¹ *Tafsir Safi*, Vol. 7, Pg. 113; *Nurus Thaqalayn*, Vol. 5, Pg. 241; *Tafsir Burhan*, Vol. 7, Pg. 445.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

22- No evil befalls on the earth or in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah.

23- So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.

Husain bin Abbas bin Harish says that Imam Jawad (a) said regarding the verse:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

“So that you may not grieve for what has escaped you...”
(Surah Hadid 57:23)

...that Imam Ja'far Sadiq (a) said: A man asked my respected father regarding the very same verse that it was revealed about...which would be mentioned soon.¹

Abdur Rahman bin Kathir has narrated that Imam Ja'far Sadiq (a) said regarding the verse:

¹ The author of *Tafsir Nurus Thaqlayn* has narrated this tradition from *Tafsir Qummi* in a different manner (*Tafsir Nurus Thaqlayn*, Vol. 5, Pg. 248).

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا

“No evil befalls on the earth or in your own souls, but it is in a book before We bring it into existence...” (Surah Hadid 57:22)

The Almighty Allah has said the truth and His Messenger has also conveyed it; the Book of Allah in the heavens is the knowledge of God about it and the Book of Allah on the earth are our sciences on the Night of Power and other than that.¹

Imam Jawad (a) said regarding the verse:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

“So that you may not grieve for what has escaped you...” (Surah Hadid 57:23)

...that Imam Ja'far Sadiq (a) said: A man asked my father about the meaning of this verse and His Eminence said: “It refers to Zariq and his supporters. One of the verses is placed before and the other is placed afterwards (in two different places).

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

“So that you may not grieve for what has escaped you...” (Surah Hadid 57:23)

It is something only for Amirul Momineen Ali (a).

¹ Biharul Anwar, Vol. 24, Pg. 223 & Vol. 94, Pg. 13; Tafsir Safi, Vol. 7, Pg. 119; Nurul Thaqlayn, Vol. 5, Pg. 248; Tafsir Burhan, Vol. 7, Pg. 457.

وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“...nor be exultant at what He has given you...” (Surah Hadid 57:23)

...refers to the mischief that he faced after the passing away of the Messenger of Allah. The man then said: I testify that you are the Divine authorities in whose judgment there is no disharmony. The man then stood up and went and I did not see him anymore.¹

Conversation between Yazid and Ali Ibne Husain (a)

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ



“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah.” (Surah Hadid 57:22)

Imam Ja'far Sadiq (a) said: When they brought the blessed severed head of Husain Ibne Ali (a) to Yazid bin Muawiyah (curse of Allah be on him) Ali Ibne Husain (a) and the daughters of Amirul Momineen (a) were also brought there; and their hands and wrists were in chains. Yazid looked at Ali Ibne Husain and remarked sarcastically: O Ali Ibne Husain thanks be to Allah, Who killed your father.

¹ *Al-Kafi*, Vol. 1, Pg. 246; *Biharul Anwar*, Vol. 24, Pg. 223; *Tafsir Safi*, Vol. 7, Pg. 119; *Nurus Thaqlayn*, Vol. 5, Pg. 248; *Tafsir Burhan*, Vol. 7, Pg. 457.

Imam Zainul Aabideen (a) replied: Curse of Allah be on one, who killed my father. Yazid was angered at the reply of Ali Ibne Husain and ordered them to strike off his neck. Ali Ibne Husain said: O Yazid, if you kill me, who would take these daughters of the Messenger of Allah (s) home in Medina whereas they have no guardian, except me?

Yazid's anger receded and he said: O Ali Ibne Husain, no one other than you can take them home. Then he called for a file and cut the chains from the neck of Ali Ibne Husain. Then he said: O Ali Ibne Husain, do you know why I cut off your chains?

He replied: Yes, to do me a favor.

Yazid said; Yes, by God, you are right. Then he recited the following verse:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

“And whatever affliction befalls you, it is on account of what your hands have wrought...” (Surah Shura 42:30)

Ali Ibne Husain said: O Yazid, this verse is not revealed about us; on the contrary, the following verses are revealed about us:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: So that you may not grieve for what has escaped

you, nor be exultant at what He has given you...” (Surah Hadid 57:22-23)

And he said: Because we are such that if we lose something from this world, we are not aggrieved and also if we gain something nice, we are not elated and proud of it.¹

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
﴿٢٥﴾

25- *Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty.*

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

“Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance...” (Surah Hadid 57:25)

He said: ‘The balance’ implies Imam (a).²

¹ *Biharul Anwar*, Vol. 45, Pg. 168; *Nurus Thaqlayn*, Vol. 5, Pg. 247; *Tafsir Burhan*, Vol. 7, Pg. 457.

² *Nurus Thaqlayn*, Vol. 5, Pg. 249; *Tafsir Burhan*, Vol. 7, Pg. 463; *Tafsir Safi*, Vol. 7, Pg. 120.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ
رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٢٨﴾

لَعَلَّآ يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ
اللَّهِ ۚ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢٩﴾

28- O you who believe, be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful.

29- So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ
رَحْمَتِهِ

“O you who believe, be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy...” (Surah Hadid 57:28)

He said: They would get two shares of divine mercy: one is that the Almighty Allah would not make them enter the fire of Hell and second that He would admit them to Paradise.

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

“...and make for you a light with which you will walk...”
(Surah Hadid 57:28)

That is: Faith.

Samaa-a bin Mehran says that Imam Ja'far Sadiq (a) said regarding the meaning of the verse:

يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ

“He will give you two portions of His mercy...” (Surah Hadid 57:28)

That is: Imam Hasan (a) and Imam Husain (a) and:

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

“...and make for you a light with which you will walk...”
(Surah Hadid 57:28)

That is: An Imam whom you would follow.¹

لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ
اللَّهِ ۚ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

¹ Tawilul Ayaatuz Zahira, Pg. 642; Shawahidut Tanzil, Vol. 2, Pg. 309; Nurus Thaqlayn, Vol. 5, Pg. 252; Biharul Anwar, Vol. 9, Pg. 242 & Vol. 23, Pg. 319; Al-Kafi, Vol. 1, Pg. 430; Tafsir Safi, Vol. 7, Pg. 123; Tafsir Burhan, Vol. 7, Pg. 465.

“So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah’s hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.” (Surah Hadid 57:29)

So that the People of the Book may know that they are not capable of anything from the grace of God, and indeed, grace is in the hand of God and He bestows to whomsoever He likes; and the Almighty Allah is having great grace.

Exegesis of Surah Mujadila

58- Surah Mujadila (The Pleading One) was revealed in Medina and it comprises of 22 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُحَادِّثُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَكُمَا ۖ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ۖ إِنَّ
أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ
وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ
مِنْ قَبْلِ أَنْ يَتَمَاسَا ۚ ذَلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿٣﴾

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۖ
فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَلِكُمْ لِتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

1- Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

2- (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those, who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

3- And (as for) those, who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

4- But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Apostle, and these are Allah's limits, and the unbelievers shall have a painful punishment.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى
اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۖ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

“Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.” (Surah Mujadila 58:1)

The cause of revelation of this chapter was incidence of the first Zihar in Islam and its reason was that a man, Aws bin Samit from the Ansar, an old man, was one day angered by his wife and he told her: You are to me like the back of my mother. After some time he regretted his statement. During the period of Jahiliyya when someone mentioned this statement to his wife, she became unlawful for him forever. Aws said to his wife: O

Khawla, during the period of Jahiliyya we used to become unlawful for each other forever. Now that the Almighty Allah has brought Islam for us, let us ask him about it. Khawla came to the Messenger of Allah (s) and said: O Messenger of Allah (s), may my parents be sacrificed on you, my husband, who is also my cousin and the father of my children, Auf bin Samit said to me: You are to me like the back of my mother; and during the age of Jahiliyya we used to separate from each other through this utterance. Now that the Almighty Allah has sent Islam through you, what is the command regarding this issue?¹

The first Zihar in Islam

Humran narrates that Imam Muhammad Baqir (a) said: A Muslim lady came to the Messenger of Allah (s) and said: O Messenger of Allah (s), so and so is my husband under whose mercy I have placed my life, and with whom I cooperated in the issues of the world and the hereafter and he did not experience any insolence from me. I would like to complain about him.

What do you want to complain about?

She replied: He told me: ‘You are unlawful on me; that is: You are to me like the back of my mother.’ And he expelled me from his house. What can I do now? His Eminence said: The Almighty Allah has not revealed any verse regarding this issue so that I may decide the matter between you and your husband and I don’t want to be one, who does not give a clear reply. That lady began to wail and complain in the court of Allah, the Mighty and Sublime and went away from there.

The narrator says: The Almighty Allah heard her conversation with the Messenger of Allah (s) and her complaint regarding her husband, and He revealed the following verses:

¹ *Biharul Anwar*, Vol. 22, Pg. 71 & Vol. 101, Pg. 165; *Tafsir Burhan*, Vol. 7, Pg. 470; *Tafsir Safi*, Vol. 7, Pg. 129.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ
 فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۖ إِنَّ
 اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَا
 هُنَّ أُمَّهَاتُهُمْ ۖ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ
 لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

“In the name of Allah, the Beneficent, the Merciful. Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing. (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those, who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving. (Surah Mujadila 58:1-2)

After that the Messenger of Allah (s) sent someone to summon her and said: Go and bring your husband here. His Eminence asked that man: Did you tell your wife that she has become unlawful to you like the back of your mother?

He replied: Yes, I did say that.

The Messenger of Allah (s) said: The Almighty Allah has revealed verses of Quran regarding you and your wife. And he recited the following verses:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ
 فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۖ إِنَّ

اللَّهُ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ ۚ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

“In the name of Allah, the Beneficent, the Merciful. Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing. (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those, who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving. (Surah Mujadila 58:1-2)

On the basis of this, take your wife home, because you uttered a bad and forbidden word, and God has forgiven your crime and never do that again.

The narrator says: That man returned while he was regretful of what he had told his wife and the Almighty Allah sent the following verse so that believers are never involved in such regret:

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا

“And (as for) those, who put away their wives by likening their backs to the backs of their mothers then would recall what they said...” (Surah Mujadila 58:3)

After that man did this and God forgave him, if someone does this it would become obligatory on him to free a slave before sleeping with wife again:

ذَلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ
يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

“...to that you are admonished (to conform); and Allah is Aware of what you do. But whoever has not the means, let him fast for two months successively...” (Surah Mujadila 58:3-4)

And if someone cannot free a slave, before uniting with the wife, he should keep fasts for two months at a length:

فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا

“...then as for him who is not able, let him feed sixty needy ones...” (Surah Mujadila 58:4)

Then He said: The Almighty Allah has mentioned the following chastisement if one commits Zihar even after this:

ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ

“...that is in order that you may have faith in Allah and His Apostle, and these are Allah’s limits...” (Surah Mujadila 58:4)

That is: These are the limits of Zihar.¹

Imam Muhammad Baqir (a) said: Zihar does not occur as a result of oath, and for causing hurt (harm) and in the conditions of anger, and except during the period that ladies are free of

¹ Wasailush Shia, Vol. 22, Pg. 304; Biharul Anwar, Vol. 101, Pg. 166; Al-Kafi, Vol. 6, Pg. 152.

menses and without having gone to bed with her; and there should also be two Muslim witnesses of the act.¹

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا
يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا
كَانُوا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ
وَيَتَنَاجَوْنَ بِاللَّيْلِ وَالنَّهَارِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ
بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۚ فَيَنْسِفُ اللَّهُ إِلَىٰ سَعِيرٍ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِاللَّيْلِ وَالنَّهَارِ
وَمَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبُرِّ وَالْتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

¹ *Al-Kafi*, Vol. 6, Pg. 153; *Wasailush Shia*, Vol. 22, Pg. 307; *Biharul Anwar*, Vol. 101, Pg. 167.

7- Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

8- Have you not seen those, who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

9- O you who believe, when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

10- Secret counsels are only (the work) of the Shaitan that he may cause to grieve those, who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ

“Have you not seen those, who are forbidden secret counsels, then they return to what they are forbidden...”
(Surah Mujadila 58:8)

He said: Companions of the Holy Prophet (s) used to approach His Eminence and ask him to inquire from Allah; and

sometimes they asked about an issue, which was not lawful for them; so the Almighty Allah revealed the following verse:

وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ

“...and they hold secret counsels for sin and revolt and disobedience to the Apostle...” (Surah Mujadila 58:8)

And whenever they came to the Holy Prophet (s) they used to mention the greeting of the period of Jahiliyya. The Almighty Allah revealed the following verse:

وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

“...and when they come to you they greet you with a greeting with which Allah does not greet you...” (Surah Mujadila 58:8)

The Messenger of Allah (s) told them: Indeed, the Almighty Allah has bestowed us a better greeting, which is the greeting of the folks of Paradise: As-Salaam alaikum. After that Allah, the Mighty and Sublime said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى ۖ وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

“O you who believe, when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your

duty to) Allah, to Whom you shall be gathered together.”
(Surah Mujadila 58:9)¹

Amulet against nightmares

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

“Secret counsels are only (the work) of the Shaitan that he may cause to grieve those, who believe, and he cannot hurt them in the least except with Allah’s permission, and on Allah let the believers rely.” (Surah Mujadila 58:10)

Abu Basir has narrated that Imam Ja’far Sadiq (a) said: The reason for revelation of this verse was that Lady Fatima Zahra (s) saw in dream that the Messenger of Allah (s) decided to travel with Fatima, Ali, Hasan and Husain (a). So they emerged from Medina and passing by the walls of Medina reached a fork on the road. The Messenger of Allah (s) took the road on the right till they reached a place having date palms and water.

After that the Messenger of Allah (s) purchased a sheep, one of whose ears had white dots, and he asked them to slaughter it. After they had eaten from it, the Prophet passed away at that very same place.

Fatima awoke weeping and restless and did not mention this dream to the Messenger of Allah (s). In the morning the Messenger of Allah (s) arrived on an ass and mounted Fatima on its back and ordered Fatima, Amirul Momineen (a), Hasan and Husain to travel out of Medina just as Fatima had dreamt. When they passed the walls of Medina they reached a fork on the road. The Messenger of Allah (s) continued on the right road just as Fatima has seen in her dream till they reached a place having

¹ *Tafsir Safi*, Vol. 7, Pg. 133; *Tafsir Burhan*, Vol. 7, Pg. 472.

date palms and water. The Messenger of Allah (s) purchased a sheep as Fatima has seen in dream and ordered them to slaughter it; after that he had the sheep roasted.

As they were about to eat from it, Fatima arose and moved away weeping and fearing that he would die.

The Messenger of Allah (s) called Fatima and saw that she was weeping. He asked: My daughter, why are you crying?

Fatima said: O Messenger of Allah (s), last night I saw this and that in my dream. Your conduct was the same as I had seen in dream; so I moved away from here lest I had to witness the scene of your death.

After that the Messenger of Allah (s) arose and recited two units of prayer; after that he supplicated the Lord and Jibraeel descended on him and said: O Muhammad, one, who showed this dream to Fatima was a devil named Zaha, and he causes distress to the believers in sleep and shows them things that cause distress to them.

After that the Messenger of Allah (s) ordered Jibraeel to bring that devil to him. When the devil came the Messenger of Allah (s) asked: Did you show this dream to Fatima?

Yes, O Muhammad.

So, the Messenger of Allah (s) cursed on him three times on three places and spat on him.

After that Jibraeel said: O Muhammad (s), whenever you or some believer sees something unpleasant in dream, you must recite: "I seek refuge through which the proximate angels of God, the messenger prophets of God and the righteous servants seek refuge from the mischief of what I saw in my dream." Then recite Surah Hamd, Surah Falaq, Surah Naas, Surah Ahad and then spit thrice to the left. After that what one sees in the dream would not cause harm.

After that the Almighty Allah revealed the following verse on His Messenger:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

“Secret counsels are only (the work) of the Shaitan that he may cause to grieve those, who believe, and he cannot hurt them in the least except with Allah’s permission, and on Allah let the believers rely.” (Surah Mujadila 58:10)¹

Sulaiman bin Khalid narrates from Imam Muhammad Baqir (a) regarding the verse:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ

“Secret counsels are only (the work) of the Shaitan...” (Surah Mujadila 58:10)

...that what it means? He replied: It implies so and so.

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ

“Nowhere is there a secret counsel between three persons but He is the fourth of them...” (Surah Mujadila 58:7)

So and so and so and so and son of so and so who were trustees of people, gathered and entered the Holy Kaaba and drew up a document between them that when Muhammad dies, we would never allow the Caliphate to reach Bani Hashim.²

¹ Biharul Anwar, Vol. 43, Pg. 90 & Vol. 58, Pg. 187 & Vol. 73, Pg. 198; Nurul Thaqlayn, Vol. 5, Pg. 261; Tafsir Safi, Vol. 7, Pg. 135.

² Biharul Anwar, Vol. 17, Pg. 29 & Vol. 28, Pg. 85; Tafsir Burhan, Vol. 7, Pg. 475.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

11- O you who believe, when it is said to you: Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those, who are given knowledge, in high degrees; and Allah is Aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

“O you who believe, when it is said to you: Make room in (your) assemblies, then make ample room, Allah will give you ample...” (Surah Mujadila 58:11)

Whenever the Messenger of Allah (s) entered the Masjid, people used to rise up in respect. After that the Almighty Allah forbid them to do that and said: ‘Make room’ for the Prophet in the gathering:

وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا

“...and when it is said: Rise up, then rise up.” (Surah Mujadila 58:11)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ
صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿١٢﴾

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُحُوكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

12- O you who believe, when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

13- Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.

¹ Nurus Thaqlayn, Vol. 5, Pg. 263; Tafsir Safi, Vol. 7, Pg. 137; Tafsir Burhan, Vol. 7, Pg. 476.

A verse of Quran upon, which no one other than Ali (a) acted

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
نَجْوَاكُمْ صَدَقَةٌ

“O you who believe, when you consult the Apostle, then offer something in charity before your consultation...” (Surah Mujadila 58:12)

When the Messenger of Allah (s) announced that if anyone wanted to consult him, he would have to pay an amount as Sadaqah, it was only Ali (a) who paid Sadaqah and consulted him. Ali (a) paid one dinar (one dirham at a time) in Sadaqah and consulted the Messenger of Allah (s) ten times.¹

Abu Basir has narrated from Imam Ja'far Sadiq (a) regarding the verse:

إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً

“...then offer something in charity before your consultation...” (Surah Mujadila 58:12)

He said: Ali Ibne Abi Talib (a) paid Sadaqah ten times before consulting the Messenger of Allah (s); after, which this verse was abrogated through the following verse:

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ

¹ Nurus Thaqlayn, Vol. 5, Pg. 265; Tafsir Safi, Vol. 7, Pg. 138.

“Do you fear that you will not (be able to) give in charity before your consultation?” (Surah Mujadila 58:13)¹

Mujahid says that Imam Ali (a) said: Indeed, there is a verse in Quran on which no acted before and on which no one will ever act and that is the verse of secret consultation (*Ayat Najwa*). I was having one dinar, which I changed into ten dirhams and upon every consultation with the Prophet I paid one dirham as Sadaqah. After that the Almighty Allah abrogated it with the following verse:

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ
تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

“Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.” (Surah Mujadila 58:13)²

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا
مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ
﴿١٥﴾

¹ Biharul Anwar, Vol. 35, Pg. 378; Tafsir Burhan, Vol. 7, Pg. 483; Nurus Thaqalayn, Vol. 5, Pg. 265; Tafsir Safi, Vol. 7, Pg. 138.

² Biharul Anwar, Vol. 17, Pg. 29 & Vol. 35, Pg. 378; Nurus Thaqalayn, Vol. 5, Pg. 265; Tafsir Burhan, Vol. 7, Pg. 483.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ

﴿١٦﴾

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ ۖ
وَيَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۖ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

14- Have you not seen those, who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.

15- Allah has prepared for them a severe punishment; surely what they do is evil.

16- They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

17- Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.

18- On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

“Have you not seen those, who befriend a people with whom Allah is wroth?” (Surah Mujadila 58:14)

He said: This verse was revealed about the second Caliph. The Messenger of Allah (s) passed by him and saw him in the company of a Jew writing the reports of the Prophet. So, the Almighty Allah revealed:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ

“Have you not seen those, who befriend a people with whom Allah is wroth? They are neither of you nor of them...” (Surah Mujadila 58:14)

After that he came to the Prophet and His Eminence asked: What were you writing from the Jew, whereas the Almighty Allah has prohibited you from that?

He replied: O Messenger of Allah (s), I was writing your attributes mentioned in their Taurat and he recited it to the Prophet, which angered His Eminence.

A man from the companions told him: Woe be on you, can you not see that the Prophet is infuriated at you?

He replied: I seek the refuge of Allah from the anger of the Almighty Allah and His Messenger; I have written your attributes as mentioned in Torah.

The Prophet said: If Musa Ibne Imran was among them and you had gone to him for what you are inclined to, you would have been a disbeliever¹ and that is the statement of the Almighty Allah:

¹ Biharul Anwar, Vol. 9, Pg. 242.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

“They make their oaths to serve as a cover...” (Surah Mujadila 58:16)

That is: Their acceptance of faith is only a façade and it is only due to the fear of the sword and to avoid paying Jizya tax.¹

And He said:

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

“On the day that Allah will raise them up all, then they will swear to Him as they swear to you...” (Surah Mujadila 58:18)

That is: when on the Judgment Day the Almighty Allah resurrects those, who had usurped the rights of Aale Muhammad (a) and their deeds would be presented to them, they would swear that they never committed those acts, just as they had sworn in the world that they would not allow Wilayat to reach Bani Hashim and after that swore falsely to the Messenger of Allah (s) that they did not say that; and they had intended to assassinate the Holy Prophet (s) in the Uqbah and when the Almighty Allah informed His Messenger about their plot, when they came to the Holy Prophet (s) they swore falsely that they had not hatched any such plot and had not taken any such oath. At that time the following verse was revealed:

¹ *Biharul Anwar*, Vol. 30, Pg. 159.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ
 إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ
 اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ

“They (hypocrites) 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...” (Surah Taubah 9:74)¹

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
 وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
 عَشِيرَتَهُمْ ۚ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ
 مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا
 إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

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

¹ Tafsir Burhan, Vol. 7, Pg. 485; Nurus Thaqlayn, Vol. 5, Pg. 266; Tafsir Safi, Vol. 7, Pg. 141.

inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party: now surely the party of Allah are the successful ones.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ

“You shall not find a people who believe in Allah and the latter day befriending those, who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk...” (Surah Mujadila 58:22)

Till He said:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

“...these are they into whose hearts He has impressed faith...” (Surah Mujadila 58:22)

That is the Holy Imams (a).

وَأَيَّدَهُم بِرُوحٍ مِنْهُ

“...and whom He has strengthened with Ruh (an inspiration) from Him...” (Surah Mujadila 58:22)

He said: Ruh is an angel greater than Jibraeel and Mikaeel, who accompanied the Messenger of Allah (s) and also accompanies the Holy Imams (a).¹

أُولَئِكَ حِزْبُ اللَّهِ

“...these are Allah’s party...” (Surah Mujadila 58:22)

That is: The Holy Imams (a) are supporters of Almighty Allah.

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

***“...now surely the party of Allah are the successful ones.”
(Surah Mujadila 58:22)***

Know that the party of God is the one that is successful.²

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 270; *Tafsir Burhan*, Vol. 7, Pg. 488.

² *Tafsir Burhan*, Vol. 7, Pg. 490.

Exegesis of Surah Hashr

59- Surah Hashr (The Banishment) was revealed in Medina and it comprises of 24 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ
الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرِجُوا ۖ وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَدَفَ
فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَرِبُوا يَوْمَ الْأُبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي
الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۖ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ
وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ
نَصَرُوهُمْ لَيُؤْلِقَنَّ الْأَذْبَارُ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

1- Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

2- He it is Who caused those, who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!

3- And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.

4- That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).

5- Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors.

6- *And whatever Allah restored to His Apostle from them, you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things.*

7- *Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):*

8- *(It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful.*

9- *And those, who made their abode in the city and in the faith before them love those, who have fled those, who were driven from to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.*

10- *And those, who come after them say: Our Lord, forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those, who believe, our Lord, surely Thou art Kind, Merciful.*

11- *Have you not seen those, who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey anyone concerning you, and if*

you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.

12- Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help them, they will certainly turn (their) backs, then they shall not be helped.

Bani Nuzayr expelled from Medina

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا

“Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise. He it is Who caused those, who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth...” (Surah Hashr 59:1-2)

The reason for the revelation was that three Jew tribes resided in Medina: Bani Nuzayr, Bani Quraiza and Bani Qinqa. All of them had signed pact of peace with the Messenger of Allah (s) and it remained in force for a period of time till the Jews broke it.

Another cause of the breaking of the pledge of Bani Nuzayr was that Amr, a companion of the Prophet, returned from the well of Maonah and on the way, he met two infidels of Bani Aamir, who were under the guarantee of the Holy Prophet (s). Amr was unaware that the Messenger of Allah (s) had accorded security to them. When they went to sleep, Amr killed them. When he came to Medina and informed the Prophet of their

killing, the latter said that he had wrongly killed them, because they were under his guarantee. After that the Holy Prophet (s) wanted to pay their blood money and he went with a group of companions to Kaab bin Ashraf, who was not killed yet. He was pleased to see the Prophet and arose to serve and entertain his guest but secretly planned to kill them. And according to another report, the Holy Prophet (s) went to Huyy bin Akhtab and some wealthy people of Bani Nuzayr and asked them for a loan. They apparently accepted it and seated the Prophet under the shade of a wall and came out. Huyy bin Akhtab said: "Someone should go up to the terrace and throw a huge rock on Muhammad so that he is killed. Amr bin Amr bin Hajalish volunteered to do that. Salam bin Shakam told them to desist as the Prophet will come to know about it. Jibraeel came down and informed the Prophet about their intention. The Holy Prophet (s) came out and returned to Medina. Abdullah bin Surya said to them: "Indeed the Almighty Allah informed him about your intention. And now the first to come to you will bring an edict from Muhammad ordering you to leave the town. So you must accept one of the two options that I offer you. First is that all you embrace Islam so that your lives and properties are safe or when he orders you to leave the town; you should leave without delay. But the first option is better. They said: "We can never accept the first option." The Holy Prophet (s) sent Muhammad bin Muslima to Bani Nuzayr with the message: "The Almighty Allah informed me about what you planned against me. So either you leave the town or be prepared to fight. I give you three days." They initially agreed to leave the town; after that Abdullah bin Ubayy sent a message to them not to leave Medina. On the contrary they must fight the Muslims. "I will help you with my relatives and the people of my community. And Bani Quraiza and their representatives, Bani Ghitfan would assist you. If you leave Medina, we would also accompany you." So they decided to remain in the town and prepared to fight. They constructed their forts and sent a message to the Prophet challenging him to do whatever he liked and that they would not leave their forts. The Holy Prophet (s) arose and said: "Allah is the greatest," which

was echoed by his companions. The Holy Prophet (s) said to Amirul Momineen (a): “Take the standard and proceed to the forts of Bani Nuzayr.” Amirul Momineen (a) set out and the Prophet followed him. Imam Ali (a) laid siege to the Jewish forts, but Abdullah bin Ubayy and Bani Quraiza did not help them. The siege lasted for fifteen or twenty-one days.

It is narrated that the Holy Prophet (s) destroyed their houses, in which they themselves helped in some instances. He began likewise to cut down their date-trees, but desisted on their expostulating with him and representing that the trees would be useful to him if he overcame them. After being reduced to great necessities, they offered to leave the country, provided they were allowed to take their personal property with them. The Prophet replied that they might take only what their camels could carry; which condition they rejected, but after several days of suffering would have gladly accepted it, but were at last compelled to leave it all.

The Bani Nuzayr dispersed in various places, some going to Fadak and Wadiul Qura, some to Shaam and some to Khyber. The Almighty Allah revealed the following verses about them:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ

“He it is Who caused those, who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah...”¹

¹ Surah Hashr 59:2

فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي
الْأَبْصَارِ

“...but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!”¹

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي
الْآخِرَةِ عَذَابُ النَّارِ

“And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.”²

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ

“That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).”³

¹ Surah Hashr 59:2

² Surah Hashr 59:3

³ Surah Hashr 59:4

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ
وَلِيُخْزِيَ الْفَاسِقِينَ

“Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah’s command, and that He may abase the transgressors.”¹

This angry tone was that, which the Jews had told Muslims about the cutting down of the trees. Then the Almighty Allah revealed the following verses about Abdullah bin Ubayy and his companions:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ
أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“Have you not seen those, who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey anyone concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.”²

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ
نَّصَرُوهُمْ لَيُولَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

¹ Surah Hashr 59:5

² Surah Hashr 59:11

“Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help them, they will certainly turn (their) backs, then they shall not be helped.”¹

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٥﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ
مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ
الظَّالِمِينَ ﴿١٧﴾

15- Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

16- Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

17- Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ

“Like those before them...” (Surah Hashr 59:15)

¹ Surah Hashr 59:12

That is: Bani Qinqa:

قَرِيبًا ۖ ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

“...shortly; they tasted the evil result of their affair, and they shall have a painful punishment.” (Surah Hashr 59:15)

After that the Almighty Allah has given the example of Abdullah bin Ubayy and Bani Nuzayr and said:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

“Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds. Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.” (Surah Hashr 59:16-17)

There are details in this traditional report, which are not mentioned by Ali Ibne Ibrahim.

Aban bin Uthman has narrated from Abu Basir that during the Battle of Bani Nuzayr when the Messenger of Allah (s) returned and wanted to distribute the booty among the companions even though it was his personal property, because when he came to Medina he stipulated with the Ansars that they should provide for the Muhajireen, and he now offered them exemption from that burden and forgo their share in the spoils and they accepted this option. But Suhail bin Hunaif and Abu

Dujana mentioned their difficulties, so the Holy Prophet (s) gave something to them also.¹

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ
لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

23- He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).

24- He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ

“He is Allah, besides Whom there is no god; the King, the Holy...” (Surah Hashr 59:23)

He said: ‘Al-Quddus’ means that is He is away from the horizons that cause ignorance and foolishness.

¹ Biharul Anwar, Vol. 20, Pg. 168; Tafsir Safi, Vol. 7, Pg. 148; Nurul Thaqlayn, Vol. 5, Pg. 272; Tafsir Burhan, Vol. 7, Pg. 492.

السَّلَامُ الْمُؤْمِنُ

“...the Giver of peace, the Granter of security...” (Surah Hashr 59:23)

He said: He keeps His friends secure from chastisement.

الْمُهَيِّمُ

“...Guardian over all...” (Surah Hashr 59:23)

That is: Witness.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ

“He is Allah the Creator, the Maker...” (Surah Hashr 59:24)

‘Al-Baari’ means that He creates things from nothing:

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.” (Surah Hashr 59:24)¹

Yaqub bin Ja’far says that he heard Imam Musa Kazim (a) say: Allah, blessed and High, revealed upon His Prophet Muhammad (s):

¹ *Tafsir Safi*, Vol. 7, Pg. 159; *Nurus Thaqalayn*, Vol. 5, Pg. 296; *Tafsir Burhan*, Vol. 7, Pg. 509.

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allah is He besides Whom there is no god, the Ever living, the Self-subsisting...” (Surah Baqarah 2:255)

And He is named with the following names:

الرَّحْمَنُ الرَّحِيمُ الْعَزِيزُ الْجَبَّارُ الْعَلِيُّ الْعَظِيمُ

The Beneficent, the Merciful, the Mighty, the Supreme, the Most High, the Great.

And the intellects are confounded regarding the Almighty Allah and the consciousness has failed, because they have made comparisons with God and likened Him to things and have deemed similes about Him and they said that God incarnates into things and He disappears from things; such people have sunk in an ocean of unlimited depth, whose bottom they don't know and do not estimate its remoteness.¹

¹ *Biharul Anwar*, Vol. 3, Pg. 296; *Tafsir Burhan*, Vol. 7, Pg. 512.

Exegesis of Surah Mumtahina

60- Surah Mumtahina (The Examined One) was revealed in Medina and it comprises of 13 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي
سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا
أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
﴿١﴾

إِنْ يَنْقُضْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَالسَّيِّئَاتِ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾
لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصَلُ
بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

1- O you who believe, do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

2- If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.

3- Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ

“O you who believe, do not take My enemy and your enemy for friends: would you offer them love...” (Surah Mumtahina 60:1)

This verse is revealed regarding Hatib bin Balta although words are general, but it is specifically about this person. It is narrated that Hatib informed the Meccans about the Prophet’s arrival to besiege Mecca, which was a well maintained secret. He disclosed this information in a letter and gave it to a woman to take it to Mecca. Jibraeel informed the Prophet about this. He sent Amirul Momineen (a), Zubair and Miqdad to the Khakh date orchard where the woman was located and she was carrying the message of Hatib. When they reached there, they found the woman there and Miqdad and Zubair searched her, but could not find the letter. And the woman denied being a carrier. They said: “She has no letter, lets us go back.” Imam Ali (a) said: “The Messenger of Allah (s) has said that she is carrying the letter and you say that you cannot find it?” He pulled out the sword and moved to her saying: “Give up the letter or I will eliminate you.” She took out the letter from her waist or her hair and handed it to Imam Ali (a). When he came with it to the Holy Prophet (s), he asked Hatib why he had taken that step. “You have prepared fuel for yourself in Hell. He said, “O Messenger of Allah (s), I have not become a disbeliever, but they have some right on me. I

wanted to be relieved of obligation to them.” Being extremely forbearing, the Holy Prophet (s) accepted his excuse.

The Almighty Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ كُنتُمْ خَرَجْتُمْ
جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ
وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ
﴿٢﴾ لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ ۚ يَوْمَ الْقِيَامَةِ

“O you who believe, do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path. If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve. Your relationship would not profit you, nor your children on the day of resurrection...”
(Surah Mumtahina 60:1-3)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رُبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ ﴿٦﴾

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۚ
وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ
دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

4- Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides

Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone— but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah— Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.

5- Our Lord, do not make us a trial for those, who disbelieve, and forgive us, our Lord, surely Thou art the Mighty, the Wise.

6- Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

7- It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

8- Allah does not forbid you respecting those, who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

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

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۖ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾

“It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.”
(Surah Mumtahina 60:7)

Indeed, the Almighty Allah ordered the Prophet (s) and the believers to declare immunity from the disbelievers.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۖ وَاللَّهُ قَدِيرٌ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾

“Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah- Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming: Our Lord, do

not make us a trial for those, who disbelieve, and forgive us, our Lord, surely Thou art the Mighty, the Wise. Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised. It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.” (Surah Mumtahina 60:4-7)

The Almighty Allah has disconnected the Wilayat of believers from them and they have also made their enmity to them apparent. Then He said:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً

“It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them...” (Surah Mumtahina 60:7)

It is hoped that the Almighty Allah would establish friendship between you and your enemies.

When people of Mecca embraced Islam, the companions of the Messenger of Allah (s) established relations with them and took their women in marriage and the Messenger of Allah (s) married Umme Habib, daughter of Abu Sufyan bin Harb. After that He said:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ

فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

“Allah does not forbid you respecting those, who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice. Allah only forbids you respecting those, who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.” (Surah Mumtahina 60:8-9)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ
لَهُنَّ ۚ وَأَتَوْهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمَسِّكُوا بِعَصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا
أَنْفَقْتُمْ وَلَيْسَ أَسْأَلُوا مَا أَنْفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ ۚ يَحْكُمُ
بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

¹ Tafsir Burhan, Vol. 7, Pg. 515; Tafsir Safi, Vol. 7, Pg. 169; Nurur Thaqalayn, Vol. 5, Pg. 302.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ
 ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ
 مُؤْمِنُونَ ﴿١١﴾

10- O you who believe, when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

11- And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
 فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ
 مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ

“O you who believe, when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers...” (Surah Mumtahina 60:10)

He said: When a woman from the disbelievers joined the Muslims, she must be examined under oath by God that she has not joined them because she detested her disbeliever husband or she was in love with a Muslim and that she joined the Muslims only for the sake of Islam and when she swears to this, her Islam would be acceptable; after that Allah, the Mighty and Sublime said:

فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَآتُوهُنَّ مَا أَنْفَقُوا

“...then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent...” (Surah Mumtahina 60:10)

That is: The Muslim man should pay the dower of that woman to her disbeliever husband and then marry her and this is the divine statement:

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ

“...and no blame attaches to you in marrying them when you give them their dowries...” (Surah Mumtahina 60:10)¹

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

وَلَا تُمَسِّكُوا بَعْضَ الْكَوَافِرِ

¹ Biharul Anwar, Vol. 101, Pg. 14; Tafsir Safi, Vol. 7, Pg. 171; Nurul Thaqalayn, Vol. 5, Pg. 303; Tafsir Burhan, Vol. 7, Pg. 516.

“...and hold not to the ties of marriage of unbelieving women...” (Surah Mumtahina 60:10)

Every Muslim man, who had a disbeliever wife should present Islam to her, if she accepts she may continue to be his wife and if she refuses he must separate from her and the Almighty Allah has prohibited men to persecute that woman.¹

وَأَسْأَلُوا مَا أَنْفَقْتُمْ

“...and let them ask for what they have spent...” (Surah Mumtahina 60:10)

That is: When a Muslim woman joins a disbeliever man, it is the responsibility of the disbeliever to return her dower to her former Muslim husband; and if the disbeliever does not return her dower and the Muslims emerge victorious and obtain war booty from them they should first pay the dower of the woman, who joined the disbelievers before distribution of booty and give it to the Muslim.

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

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَابَبْتُمْ

“And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes...” (Surah Mumtahina 60:11)

That is: If Muslim woman joins a disbeliever man, demand her dower from the disbeliever man and if disbeliever woman joins you, refund her dower to them.²

¹ Wasailush Shia, Vol. 20, Pg. 542; Biharul Anwar, Vol. 101, Pg. 14; Nurush Thaqlayn, Vol. 5, Pg. 305; Tafsir Burhan, Vol. 7, Pg. 517.

² Biharul Anwar, Vol. 101, Pg. 15.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ

“And if anything (out of the dowries) of your wives has passed away from you...” (Surah Mumtahina 60:11)

He says: If a Muslim woman joins a disbeliever man between whom and you there was no peace treaty and you have obtained war booty from those disbelievers, it is necessary for you to give from that booty the dower amount of that woman to her Muslim husband.

فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

“...give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.” (Surah Mumtahina 60:11)

The reason for revelation of the verse is that Fatima, daughter of Abu Umayyah bin Mughira was the wife of Umar bin Khattab and she detested migrating with him to Medina and remained with the polytheists in Mecca. So, Muawiyah bin Abu Sufyan proposed to her after the Almighty Allah commanded His Prophet to give an amount same as the dower of that woman to Umar bin Khattab.¹

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

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ

¹ Tafsir Safi, Vol. 7, Pg. 172; Nurur Thaqlayn, Vol. 5, Pg. 305.

“And if anything (out of the dowries) of your wives has passed away from you...” (Surah Mumtahina 60:11)

If a woman from you joins a disbeliever, who has a peace treaty with you; you should demand from them her dower and if a woman from them joins you, refund her dower to them.

ذَلِكُمْ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ

***“That is Allah’s judgment; He judges between you...”
(Surah Mumtahina 60:10)¹***

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي
مَعْرُوفٍ ۖ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا
مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

12- O Prophet, when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny, which they have forged of themselves, and will not disobey you in what is good, accept their

¹ Biharul Anwar, Vol. 101, Pg. 15; Nurul Thaqlayn, Vol. 5, Pg. 306.

pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

13- O you who believe, do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِيَنَّ فِي
مَعْرُوفٍ ۖ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



“O Prophet, when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny, which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.” (Surah Mumtahina 60:12)

This verse was revealed on the day of the conquest of Mecca. The Holy Prophet (s) was seated in Masjidul Haraam between the Zuhr and Asr Prayer and men paid allegiance to His Eminence; and after the Asr Prayer, he ordered them to bring a vessel filled with water. His Eminence placed his blessed hand in that water and told the ladies: Whoever wants to pay allegiance may place her hand in the water as I do not hold hands with ladies and he recited the following verse:

أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
 أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا
 يَعْصِيَنَّ فِي مَعْرُوفٍ ۖ فَبَايِعْنَهُنَّ

“...that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny, which they have forged of themselves, and will not disobey you in what is good, accept their pledge...” (Surah Mumtahina 60:12)

Umme Hakeem, daughter of Harith bin Abdul Muttalib said: O Messenger of Allah (s), what is ‘good’, in which we ladies must not disobey you and which the Almighty Allah has commanded to us?

He replied: ‘Good’ includes that you must not scratch your face, do not slap the face, don’t tear out your hair, don’t tear your collar, don’t wear black garments, do not wail and lament aloud, do not stand at graves. Those ladies paid allegiance to the Prophet (s) agreeing to these conditions.¹

Abdullah bin Sinan says that Imam Ja’far Sadiq (a) was asked regarding the meaning of the verse:

وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ

“...and will not disobey you in what is good...” (Surah Mumtahina 60:12)

¹ Mustadrakul Wasail, Vol. 2, Pg. 449; Biharul Anwar, Vol. 21, Pg. 113.

He replied: ‘Good’ are the very same issues that the Almighty Allah has made obligatory on ladies, like Prayer, Zakat and every act of righteousness that they are commanded.¹

The verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

“O you who believe, do not make friends with a people with whom Allah is wroth...” (Surah Mumtahina 60:13)

...is conjunction of verse no. 1 of this same Surah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

“O you who believe, do not take My enemy and your enemy for friends...” (Surah Mumtahina 60:1)²

¹ Biharul Anwar, Vol. 79, Pg. 77; Tafsir Safi, Vol. 7, Pg. 174; Tafsir Burhan, Vol. 7, Pg. 520.

² Tafsir Burhan, Vol. 7, Pg. 522.

Exegesis of Surah Saff

61- Surah Saff (The Ranks) was revealed in Medina and it comprises of 14 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

1- Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.

2- O you who believe, why do you say that, which you do not do?

3- It is most hateful to Allah that you should say that, which you do not do.

This is an address to the companions of the Messenger of Allah (s), who promised His Eminence that they would assist him and that they would not disobey his commands, and they would not break their pledge and oath regarding Amirul Momineen (a). However, the Almighty Allah knew that they would not honor their pledge; so He said:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا

مَا لَا تَفْعَلُونَ ﴿٣﴾

“Why do you say that, which you do not do? It is most hateful to Allah that you should say that, which you do not do.” (Surah Saff 61:2-3)

Indeed, due to their confession the Almighty Allah has named them as believers even though they do not prove it.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ
مَرْصُوصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

4- Surely Allah loves those, who fight in His way in ranks as if they were a firm and compact wall.

5- And when Musa said to his people: O my people, why do you give me trouble? And you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

The Almighty Allah has mentioned the believers, who struggled and fought in the path of God and said:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ
مَرْصُوصٌ ﴿٤﴾

“Surely Allah loves those, who fight in His way in ranks as if they were a firm and compact wall.” (Surah Saff 61:4)¹

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

“...but when they turned aside, Allah made their hearts turn aside...” (Surah Saff 61:5)

That is: The Almighty Allah cast doubts in their hearts.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ



6- And when Isa son of Maryam said: O children of Israel, surely I am the apostle of Allah to you, verifying that, which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

The Almighty Allah has quoted the statement of Prophet Isa (a) to Bani Israel:

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

¹ Nurus Thaqlayn, Vol. 5, Pg. 310; Tafsir Burhan, Vol. 7, Pg. 524.

“...surely I am the apostle of Allah to you, verifying that, which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.” (Surah Saff 61:6)

He said: Some Jews inquired from the Messenger of Allah (s): Why are you named as: Ahmad, Muhammad, Bashir and Nazeer?

He replied: As for Muhammad, it is from the aspect that I am Mahmud on the earth. As for Ahmad, it is because I am known as Ahmad in the heavens and the most praised one in the earth. As for Bashir (giver of glad tidings); it is because to whoever obeys me I give the glad tiding of Paradise; and I am called as Nazeer (warner) because to whoever does not obey God, I give the warning of Hell fire.¹

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٨﴾

8- They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ

“They desire to put out the light of Allah with their mouths but Allah will perfect His light...” (Surah Saff 61:8)

Imam (a) said: This will be through the Qaim from Aale Muhammad (a) when he rises up to manifest Islam over all other religions, so that no deity other than Allah is worshipped. It is

¹ Biharul Anwar, Vol. 16, Pg. 96; Nurur Thaqalayn, Vol. 5, Pg. 312; Tafsir Burhan, Vol. 7, Pg. 526.

signified by the narration, “He will fill the earth with equity as it will be replete with oppression and inequity.”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ
أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ يُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِّرِ الْمُؤْمِنِينَ
﴿١٣﴾

10- O you who believe, shall I lead you to a merchandise, which may deliver you from a painful chastisement?

11- You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

12- He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement.

¹ Biharul Anwar, Vol. 51, Pg. 49; Nurus Thaqlayn, Vol. 5, Pg. 317; Tafsir Burhan, Vol. 7, Pg. 529.

13- And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ
عَذَابٍ أَلِيمٍ ﴿١٠﴾

“O you who believe, shall I lead you to a merchandise, which may deliver you from a painful chastisement?” (Surah Saff 61:10)

Companions said: How nice it would have been if we knew what this merchandise is; even if we had to give up our life, wealth and even our children. The Almighty Allah said:

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
﴿١٢﴾

“You shall believe in Allah and His Apostle, and struggle hard in Allah’s way with your property and your lives; that is better for you, did you but know! He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;” (Surah Saff 61:11-12)

O you who believe, shall I lead you to merchandise, which may deliver you from a painful chastisement? Believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know.

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

“And yet another (blessing) that you love: help from Allah and a victory near at hand...” (Surah Saff 61:13)

That is: In the world, the victory of Imam Qaim (a) and in another traditional report, he said: It implies the conquest of Mecca.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ
اللَّهِ ۖ فَأَمَنَّا طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتُ طَائِفَةٌ ۖ فَأَيَّدْنَا
الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

14- O you who believe, be helpers (in the cause) of Allah, as Isa son of Maryam said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those, who believed against their enemy, and they became uppermost.

¹ Nurus Thaqalayn, Vol. 5, Pg. 318; Tafsir Burhan, Vol. 7, Pg. 529.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ فَأَمَنَت طَّائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ

“O you who believe, be helpers (in the cause) of Allah, as Isa son of Maryam said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved...” (Surah Saff 61:14)

Imam (a) said: Those, who become disbelievers were the ones, who considered the fellow, who looked like Isa (a) to be Isa (a) and they put him to death and crucified him and those, who believed were not ones who killed the man resembling Isa (a); so, the ones who seized him and who crucified him were themselves killed and that is the statement of the Almighty Allah that:

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

“...then We aided those, who believed against their enemy, and they became uppermost.” (Surah Saff 61:14)¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 319; Tafsir Burhan, Vol. 7, Pg. 531.

Exegesis of Surah Jumua

62- Surah Jumua (Friday) was revealed in Medina and it comprises of 11 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
الْعَزِيزِ الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُبِينٍ ﴿٢﴾

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

1- Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

2- He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

3- And others from among them who have not yet joined them; and He is the Mighty, the Wise.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ

“Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy...” (Surah Jumua 62:1)

That is: He is immune from calamities that cause ignorance and foolishness.¹

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ

“He it is Who raised among the inhabitants of Mecca an Apostle from among themselves...” (Surah Jumua 62:2)

He said: ‘Ummiyeen’ are those, who don’t have a book.

Muawiyah bin Ammar has narrated that Imam Ja’far Sadiq (a) said in the meaning of the verse:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ

“He it is Who raised among the inhabitants of Mecca an Apostle from among themselves...” (Surah Jumua 62:2)

They used to write, but they were not having any divine scripture and no prophet was sent to them, so the Almighty Allah has mentioned them as ‘Ummiyeen’.²

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

“And others from among them who have not yet joined them...” (Surah Jumua 62:3)

¹ Nurus Thaqalayn, Vol. 5, Pg. 331; Tafsir Burhan, Vol. 8, Pg. 6.

² Biharul Anwar, Vol. 9, Pg. 243 & Vol. 14, Pg. 132; Tafsir Burhan, Vol. 8, Pg. 8; Tafsir Safi, Vol. 7, Pg. 187; Nurus Thaqalayn, Vol. 5, Pg. 322.

He said: They embraced Islam after them.¹

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ
أَسْفَارًا ۚ يَسْأَلُ الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۖ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٦﴾

5- The likeness of those, who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

6- Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful.

The Almighty Allah has made a comparison with Bani Israel and said:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ أَسْفَارًا

“The likeness of those, who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books...” (Surah Jumua 62:5)

¹ Nurus Thaqlayn, Vol. 5, Pg. 323; Tafsir Burhan, Vol. 8, Pg. 8.

The donkey carries loads of books without being aware what they contain and they do not act upon them; similarly the Bani Israel carry the divine scriptures like an ass without knowing what is mentioned in it and they don't act upon it.

يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ
فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

“O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.” (Surah Jumua 62:6)

He said: Indeed, it is mentioned in Taurat that the friends of God aspire for death.¹

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

8- Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that, which you did.

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ

“Say: (As for) the death from which you flee, that will surely overtake you...” (Surah Jumua 62:8)

¹ Tafsir Safi, Vol. 7, Pg. 189; Nurus Thaqlayn, Vol. 5, Pg. 324; Tafsir Burhan, Vol. 8, Pg. 9.

Amirul Momineen (a) said: O people, whoever flees from something is eventually caught by that only and death itself seizes him, and avoiding it is same as reaching it.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

9- O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

10- But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

“...then hasten to the remembrance of Allah and leave off trading...” (Surah Jumua 62:9)

...where ‘Sae’ is in the meaning of hastening on the way.²

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

¹ Biharul Anwar, Vol. 6, Pg. 126; Tafsir Burhan, Vol. 8, Pg. 9; Tafsir Safi, Vol. 7, Pg. 190; Nurus Thaqlayn, Vol. 5, Pg. 324.

² Nurus Thaqlayn, Vol. 5, Pg. 326; Tafsir Safi, Vol. 7, Pg. 191.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

“O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading...” (Surah Jumua 62:9)

When it is said: ‘Fasau’ its meaning is ‘go’ and when it is said ‘Is-au’ its meaning is act for so and so aim. And the meaning of the verse is that you must trim the facial hair, remove hair from armpits, cut the nails, perform ritual bath (*Ghusl*), wear the best and the cleanest clothes and perfume yourself; these are preparations for the Friday Prayer. And as for the Judgment Day also a person should prepare himself for that day as God says:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ

“And whoever desires the hereafter and strives for it as he ought to strive and he is a believer...” (Surah Isra 17:19)¹

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ

“But when the prayer is ended, then disperse abroad in the land...” (Surah Jumua 62:10)

He said: that is: Spread in the land on Saturday.

¹ *Mustadrakul Wasail*, Vol. 6, Pg. 89; *Biharul Anwar*, Vol. 86, Pg. 344; *Tafsir Burhan*, Vol. 8, Pg. 11; *Nurus Thaqlayn*, Vol. 5, Pg. 326.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ
 اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

11- And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

“And when they see merchandise or sport they break up for it...” (Surah Jumua 62:11)

The Messenger of Allah (s) was praying with the people on a Friday, when a trading caravan entered Medina led by a group of musicians playing the tambourine. On hearing this people left the prayer to watch the spectacle of that caravan and check its stocks at the earliest. At this point, the Almighty Allah revealed the following verse:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا
 عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

﴿١١﴾

“And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.” (Surah Jumua 62:11)¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 329; Tafsir Burhan, Vol. 8, Pg. 14.

Ibne Muskan says that Abu Basir was asked how Imam (a) recited the sermon. He replied: He recited the sermon standing, because the Almighty Allah says:

وَتَرَكُوكَ قَائِمًا

“...and leave you standing...” (Surah Jumua 62:11)¹

Ibne Abi Yafur says that Imam Ja'far Sadiq (a) said that the verse was revealed as: “And when they see merchandise or sport they left for it leaving you standing.”

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التَّجَارَةِ

“Say: What is with Allah is better than sport and (better) than merchandise...” (Surah Jumua 62:11)

That is: Whoever is having piety:

وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

“...and Allah is the best of Sustainers.” (Surah Jumua 62:11)²

¹ Wasailush Shia, Vol. 7, Pg. 334; Biharul Anwar, Vol. 86, Pg. 185; Nurus Thaqlayn, Vol. 5, Pg. 329; Tafsir Burhan, Vol. 8, Pg. 14.

² Tafsir Burhan, Vol. 8, Pg. 14; Nurus Thaqlayn, Vol. 5, Pg. 329.

Exegesis of Surah Munafiqun

63- Surah Munafiqun (The Hypocrites) was revealed in Medina and it comprises of 11 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﷺ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ﷻ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ
﴿٣﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ﷻ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ﷻ
كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ ﷻ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ﷻ هُمُ
الْعَدُوُّ فَاحْذَرُهُمْ ﷻ قَاتِلْهُمْ اللَّهُ ﷻ أَلَيْسَ يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ
لَهُمْ ﷻ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

1- When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.

2- They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that, which they do.

3- That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

4- And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?

5- And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

6- It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

7- They it is who say: Do not spend upon those, who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8- They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know.

Statement of Abdullah bin Ubayy

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﷺ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

“When the hypocrites come to you, they say: We bear witness that you are most surely Allah’s Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.” (Surah Munafiqoon 63:1)

It is narrated that Surah Munafiqun was revealed in the Battle of Bani Mustaliq, which occurred in 5th Hijri. It was because after the return from that battle, the Holy Prophet (s) had halted at a well, which had less water and Anas bin Siyar, a confederate of Ansar and Jahja bin Saeed Ghiffari, who was a neighbor of Umar came to the well and both lowered their buckets into the well. By chance their buckets hit each other and this developed into a dispute. Jahja slapped Siyar and he began to bleed. Siyar called Khazraj and Jahja called Quraish and a great mischief was about to occur. Abdullah bin Ubayy heard the commotion and asked about it and when people explained the matter, he became infuriated and said: “I never wanted to join this trip.” Now we are most degraded among the Arabs and I don’t think we will survive. I am helpless to hear such things and

unable to prevent them. Then he said to his companions: "These are the fruits of your acceptance and kindness that you gave them accommodation in your houses and helped them through your wealth; protected them and gave them refuge. Your women were widowed in their defense and your children were orphaned. If you had driven them out of Medina they would have been in need of others. If we reach Medina, our respectable folks will drive out the downtrodden ones." At that time Zaid bin Arqam who was just entering puberty was present there. The climate was very hot and the Holy Prophet (s) was seated under a tree with Muhajireen and Ansar. Zaid reported about Ibne Ubayy and the Prophet said: "Son, perhaps you heard wrongly." "No," he said. "Perhaps you are saying this in anger. He said, "No, by Allah." "Perhaps he has tried to fool you." "No. by Allah, it is not so."

The Prophet told Saqaran, his slave to put the litter on the camel, after, which he mounted and set off from there followed by his army, marched till the next morning, halting only for prayers. Abdullah swore that he did not say what had been alleged, but on the next march the Prophet received Surah Munafiqun, convincing Abdullah. This divine communication made the Prophet so heavy that his camel was near lying down under him.¹

It is narrated by Aban bin Uthman that his object in this extraordinary march was to prevent dissension and strife among the people. About this time Ubaidullah Ibne Abdullah bin Ubayy came and said to the Prophet: "O Messenger of Allah (s), please let me know if you intend to kill my father, I will get his severed head to you, because the Aws and Khazraj know that no son is more kind to his father than me. I fear that if you order anyone else to kill him, and he does it, I might not be able to see the killer of my father and I may lose control and kill a believer for the sake of a disbeliever. The Holy Prophet (s) said: "No, I will

¹ *Biharul Anwar*, Vol. 20, Pg. 285; *Tafsir Burhan*, Vol. 8, Pg. 17; *Tafsir Safi*, Vol. 7, Pg. 199; *Nurus Thaqlayn*, Vol. 5, Pg. 331.

not kill him, and you continue to behave nicely to him till he is with us till his enmity does not become clear.”¹

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

كَانَهُمْ خُشْبٌ مُسْنَدَةٌ

“...as if they were big pieces of wood clad with garments...” (Surah Munafiqoon 63:4)

He said: Neither would they pay heed nor ponder on it.

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

“...they think every cry to be against them...” (Surah Munafiqoon 63:4)

That is: They regard every call as their enemy.

هُمُ الْعَدُوُّ فَاحْذَرُهُمْ ۚ قَاتِلْهُمْ اللَّهُ ۖ أَنَّى يُؤْفَكُونَ ﴿٤﴾

“They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?” (Surah Munafiqoon 63:4)

When the Almighty Allah informed His Prophet about the hypocrites and the Prophet explained their evil to them and the Muslims and their relatives, they went to the hypocrites and said: Woe be on you that you are exposed. Now go to the Prophet of God, so that he may seek divine forgiveness for you. Due to pride and arrogance they turned away and had no inclination for forgiveness of His Eminence, therefore the Almighty Allah said:

¹ Nurus Thaqlayn, Vol. 5, Pg. 333; Tafsir Burhan, Vol. 8, Pg. 18.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ

“And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads...”
(Surah Munafiqoon 63:5)

That is: They shook their heads.¹

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ
رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ
﴿١٠﴾

وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
﴿١١﴾

10- And spend out of what We have given you before death comes to one of you, so that he should say: My Lord, why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11- And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ

¹ Biharul Anwar, Vol. 20, Pg. 288; Nurus Thaqlayn, Vol. 5, Pg. 335; Tafsir Burhan, Vol. 8, Pg. 19.

“And spend out of what We have given you before death comes to one of you, so that he should say: My Lord, why didst Thou not respite me to a near term, so that I should have given alms...” (Surah Munafiqoon 63:10)

That is: ‘Asdaqa’ that is: we will perform the Hajj:

وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾

“...and been of the doers of good deeds?” (Surah Munafiqoon 63:10)

That is: I would be righteous at the time of death.

So, the Almighty Allah has refuted them saying:

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

“And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.” (Surah Munafiqoon 63:11)¹

Abu Basir has narrated from Imam Muhammad Baqir (a) that he said in the explanation of the verse:

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا

“And Allah does not respite a soul when its appointed term has come...” (Surah Munafiqoon 63:11)

There are writings and suspended and non-imminent destinies with the Almighty Allah and He actualizes whichever

¹ Tafsir Burhan, Vol. 8, Pg. 21.

of them He likes till the Night of Power (*Lailatul Qadr*). On that night He reveals all that is to occur till the following year. This is the meaning of the verse:

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا

“And Allah does not respite a soul when its appointed term has come...” (Surah Munafiqoon 63:11)

That is: When the Almighty Allah sends down that destiny on the Night of Power (*Lailatul Qadr*) and the heavenly scribes write it down, it is the very same imminent destiny that would not be delayed anymore.¹

¹ *Biharul Anwar*, Vol. 4, Pg. 102 & Vol. 5, Pg. 139 & Vol. 94, Pg. 13; *Tafsir Burhan*, Vol. 8, Pg. 22; *Tafsir Safi*, Vol. 7, Pg. 203; *Nurus Thaqlayn*, Vol. 5, Pg. 337.

Exegesis of Surah Taghaabun

64- Surah Taghaabun (Loss and Gain) was revealed in Medina and it comprises of 18 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

1- Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

2- He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ
فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

“Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things. He it is Who created you, but one of you is an unbeliever and another of you is a believer...” (Surah Taghaabun 64:1-2)

He said: This verse is especially revealed regarding Amirul Momineen (a) and the disbelievers.

Husain bin Naeem Sahhaf says that he asked Imam Ja'far Sadiq (a) regarding the meaning of the verse:

فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ

“...but one of you is an unbeliever and another of you is a believer...” (Surah Taghaabun 64:2)

He said: When the Almighty Allah took their pledge during the particle stage and in the loins of Adam (a) He made them recognize that faith is our Wilayat and its denial is rejection of our Wilayat.¹

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا وَتَوَلَّوْا ۖ وَاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِیٌ حَمِيدٌ ﴿٦﴾

6- That is because there came to them their apostles with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

Ali bin Suwaid Shaibani says that he asked Imam Musa Kazim (a) regarding the verse:

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

¹ Al-Kafi, Vol. 1, Pg. 413; Biharul Anwar, Vol. 26, Pg. 271 & Vol. 57, Pg. 284; Tafsir Safi, Vol. 7, Pg. 207; Nurus Thaqlayn, Vol. 5, Pg. 338; Tafsir Burhan, Vol. 8, Pg. 26.

“That is because there came to them their apostles with clear arguments...” (Surah Taghaabun 64:6)

He said: ‘Bayyinaat’ implies the Holy Imams (a).¹

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ
لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٨﴾

7- Those, who disbelieve think that they shall never be raised. Say: Aye, by my Lord, you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

8- Therefore believe in Allah and His Apostle and the Light, which We have revealed; and Allah is Aware of what you do.

The Almighty Allah has quoted the statement of the materialists saying:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ
لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا
بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

¹ Biharul Anwar, Vol. 23, Pg. 209; Tafsir Burhan, Vol. 8, Pg. 26; Nurur Thaqalayn, Vol. 5, Pg. 340.

“Those, who disbelieve think that they shall never be raised. Say: Aye, by my Lord, you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah. Therefore believe in Allah and His Apostle and the Light, which We have revealed...” (Surah Taghaabun 64:7-8)

...in which ‘Noor’ implies Amirul Momineen Ali (a).¹

Abu Khalid al-Kabuli said that he asked Imam Abu Ja’far (a) about the meaning of the following words of Allah.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا

“Therefore believe in Allah and His Apostle and the Light, which We have revealed...” (Surah Taghaabun 64:8)

The Imams (a) said, “O Abu Khalid, I swear by Allah that it is the Imams from the family of the Holy Prophet (s) up to the Day of Judgment, who are called light in the above verse. They, I swear by Allah, are the light of Allah whom He sent down. It is they, I swear by Allah, who are the light of Allah in the heavens and in the earth.

O Abu Khalid, I swear by Allah, that the light of the Imams (a) in the hearts of the true believers is brighter than the light of the sun in the midday. They, I swear by Allah, give light to the hearts of the true believers and Allah, the Most Holy, the Most High, may block such light from reaching the hearts of whoever He may will, thus their hearts remain dark. O Abu Khalid, no one would believe in our Divine authority except that Allah will cleanse his heart. Allah will not cleanse the heart of a person until he or she will acknowledge our Divine authority and live in peace with us. When one lives in peace with us Allah will safeguard him against the severity of the day of reckoning and

¹ *Tafsir Safi*, Vol. 7, Pg. 209; *Tafsir Burhan*, Vol. 8, Pg. 27.

grant him security against the great terror on the Day of Judgment.”¹

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ
لَهُ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

11- No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ لَهُ

“...and whoever believes in Allah, He guides aright his heart...” (Surah Taghaabun 64:11)

That is: The Almighty Allah testifies in his heart; after that when the Almighty Allah makes it clear for him and he chooses guidance He increases his guidance as He has mentioned:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

“And (as for) those, who follow the right direction, He increases them in guidance...” (Surah Muhammad 47:17)²

¹ Tawilul Ayaatuz Zahira, Pg. 671; Al-Kafi, Vol. 1, Pg. 194; Nurus Thaqlayn, Vol. 5, Pg. 341; Tafsir Safi, Vol. 7, Pg. 209; Tafsir Burhan, Vol. 8, Pg. 27.

² Tafsir Safi, Vol. 7, Pg. 210; Tafsir Burhan, Vol. 8, Pg. 28.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ
فَاخْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿١٤﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

14- O you who believe, surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

15- Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

**“Your possessions and your children are only a trial...”
(Surah Taghaabun 64:15)**

That is: Being fond of wealth and children is trial.

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

إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاخْذَرُوهُمْ

“...surely from among your wives and your children there is an enemy to you; therefore beware of them...” (Surah Taghaabun 64:14)

This verse refers to Muslims, who when they decided to migrate from their town inhabited by the disbelievers their wives and children restrained them saying: For the sake of God, don't

leave us as after you are gone, we would be slain; some Muslims submitted to their wives and children and remained in the abode of disbelief. And the holy verse has warned them of such wives and children and has prohibited them from obeying them. Some others from the Muslims did not accept and set out on the path of God leaving behind their wives and children, saying: By God, if you don't migrate with us and on the day the Almighty Allah gathers us in the abode of migration we would never join you and we would have nothing to do with you. When the Almighty Allah gathered them together, He commanded them to be loyal and nice to them and said:

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

“...and if you pardon and forbear and forgive, then surely (Allah would also forgive you) Allah is Forgiving, Merciful.”
(Surah Taghaabun 64:14)¹

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا
لِأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

16- Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

The verse:

¹ *Biharul Anwar*, Vol. 19, Pg. 89; *Tafsir Burhan*, Vol. 8, Pg. 29; *Tafsir Safi*, Vol. 7, Pg. 211; *Nurus Thaqlayn*, Vol. 5, Pg. 342.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

“Therefore be careful of (your duty to) Allah as much as you can...” (Surah Taghaabun 64:16)

...is abrogated by the verse:

اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ

“...be careful of (your duty to) Allah with the care, which is due to Him...” (Surah Aale Imran 3:102)¹

وَمَنْ يُوقَ شُحَّ نَفْسِهِ

“...and whoever is saved from the greediness of his soul...” (Surah Taghaabun 64:16)

He said: ‘Yauqa shuhha’ means that when he adopts spending in the obedience of God.

Fazl bin Abi Qurra [Marra] says: I saw Imam Ja’far Sadiq (a) performing the Tawaf from the beginning of the night till morning and said: O God, keep me secure from niggardliness of my soul.

I asked: May I be sacrificed on you, throughout this night I didn’t hear any other supplication from you. He said: What calamity is greater than niggardliness of the soul? The Almighty Allah says:

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

¹ Tafsir Burhan, Vol. 8, Pg. 30.

***“...and whoever is saved from the greediness of his soul,
these it is that are the successful.” (Surah Taghaabun 64:16)¹***

¹ *Mustadrakul Wasail*, Vol. 7, Pg. 30; *Biharul Anwar*, Vol. 70, Pg. 301;
Tafsir Burhan, Vol. 8, Pg. 30.

Exegesis of Surah Talaq

65- Surah Talaq (The Divorce) was revealed in Medina and it comprises of 12 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۚ
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ
يُخْرِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغَ أَحْلَاهُ فَاْمَسْكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ
بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا
﴿٣﴾

وَاللَّائِي يَكْسَنُ مِنَ الْمَحِضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ
ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضَنْ ۖ وَأُولَٰئِ الْأَحْمَالُ أَجَلُهُنَّ أَنْ
يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

1- O Prophet, when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

2- So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

3- And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.

4- And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah. He will make easy for him his affair.

Rules of Divorce

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ

“O Prophet, when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed...” (Surah Talaq 65:1)

And it is the statement of Imam Ja'far Sadiq (a) that: Indeed, the Almighty Allah sent His Prophet for you on the lines of the saying: “Listen, O my neighbor, so that you hear, my daughter-in-law.”¹

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

فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ

“...divorce them for their prescribed time...” (Surah Talaq 65:1)

That ‘prescribed time’ implies being purified of menses.

وَأَحْصُوا الْعِدَّةَ

“...and calculate the number of the days prescribed...” (Surah Talaq 65:1)

It is that you leave her to her own devices till she has menses. After the menses and after she has performed the ritual bath (*Ghusl*), without becoming intimate with her, divorce her

¹ *Tafsir Safi*, Vol. 7, Pg. 217; *Tafsir Burhan*, Vol. 8, Pg. 35.

and also take a witness on the divorce. After that if you like you can unite with her once more, but keep a witness if you reunite with her. So, when you want to divorce her the second time: when she has menses and after she has performed the ritual bath (*Ghusl*), without becoming intimate with her, divorce her for the second time and also take a witness on the divorce. Then leave her to her own devices till she has menses and then becomes free of it. So, after she has performed the ritual bath (*Ghusl*) give her divorce for the third time; and before the third divorce, he has choice; if he wants he can go back to her and if he wants he may not go back to her; and in the same way is the recommended divorce, in which divorce does not become effective, except after getting purified from three consecutive menstrual cycles and without having intercourse with the wife, in which a witness is taken for every divorce and reconciliation. The second and third divorce is also same and if she gets pregnant, her waiting period ends at the delivery of the child and that is the divine statement that:

وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ
ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ

“And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses...” (Surah Talaq 65:4)

...whose waiting period in the same way is three months.

وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

“...and (as for) the pregnant women, their prescribed time is that they lay down their burden...” (Surah Talaq 65:4)

The waiting period of pregnant women ends at the delivery.¹

وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا
أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ

“...and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah...” (Surah Talaq 65:1)

He said: It is not lawful for man that after he has divorced his wife, he should expel her from the house during periods; he can go back to her and it is not lawful for the wife as well to leave the husband’s place, except that she commits sin openly; in that case the husband can drive her out.

And the word of ‘faahisha’ implies that this particular woman is either a fornicator or she steals from the husband’s place and one more implication of ‘faahisha’ is use of abusive language by the wife with the husband; such that if a divorced woman commits one of these acts, the husband can drive her out of the house.²

لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

“You do not know that Allah may after that bring about reunion.” (Surah Talaq 65:1)

¹ Biharul Anwar, Vol. 101, Pg. 148.

² Mustadrakul Wasail, Vol. 15, Pg. 358; Biharul Anwar, Vol. 101, Pg. 186; Tafsir Safi, Vol. 7, Pg. 218.

He said: Perhaps the husband of that woman divorces her and reconciles with her after the divorce.¹

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

“So when they have reached their prescribed time, then retain them with kindness or separate them with kindness...” (Surah Talaq 65:2)

That is: Upon the completion of the waiting period, the husband either reconciles with her or separates from her and divorces her and depending on his financial condition, give her a share of his property.²

وَأَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ

“...and call to witness two men of justice from among you...” (Surah Talaq 65:2)

...refers back to the statements:

إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ

“...when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed...” (Surah Talaq 65:1)

وَأَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ

¹ Tafsir Burhan, Vol. 8, Pg. 39; Tafsir Safi, Vol. 7, Pg. 219.

² Tafsir Burhan, Vol. 8, Pg. 39.

“...and call to witness two men of justice from among you...” (Surah Talaq 65:2)¹

وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

“...and (as for) the pregnant women, their prescribed time is that they lay down their burden...” (Surah Talaq 65:4)

He said: If a pregnant woman is divorced, the end of her waiting period coincides with the delivery of the child; so much so that even if the period between divorce and childbirth is even one day. Thus, after the childbirth and after being free of natal discharge, she can remarry and on the contrary, if between divorce and childbirth, there is a gap of even nine months, her waiting period would be nine months and she cannot marry during this period, except after she has delivered the child.²

Muhammad bin Muslim says that he inquired from Imam Ja'far Sadiq (a) regarding the verses:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“...and whoever is careful of (his duty to) Allah, He will make for him an outlet, and give him sustenance from whence he thinks not...” (Surah Talaq 65:2-3)

He replied: In the world.³

¹ *Tafsir Safi*, Vol. 7, Pg. 219.

² *Biharul Anwar*, Vol. 101, Pg. 186; *Nurus Thaqlayn*, Vol. 5, Pg. 361; *Tafsir Burhan*, Vol. 8, Pg. 44.

³ *Mustadrakul Wasail*, Vol. 13, Pg. 34; *Biharul Anwar*, Vol. 100, Pg. 29; *Tafsir Burhan*, Vol. 8, Pg. 44; *Tafsir Safi*, Vol. 7, Pg. 220.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ ۖ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ
حَمْلَهُنَّ ۖ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۖ وَاتَّمَرُوا بَيْنَكُمْ
بِمَعْرُوفٍ ۖ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعُ لَهُ أُخْرَى ﴿٦﴾

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ
اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا ﴿٧﴾

6- Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

7- Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that, which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۖ
فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۖ وَاتَّمَرُوا بَيْنَكُمْ
بِمَعْرُوفٍ ۖ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعُ لَهُ أُخْرَى ﴿٦﴾

“...and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.” (Surah Talaq 65:6)

He says: If the woman agrees, she can nurse the child, and if the man does not agree to leave the child with the wife, he can say:

فَسْتَرْضِعْ لَهُ أُخْرَى ﴿٦﴾ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

“...another (woman) shall suckle for him. Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that, which Allah has given him...” (Surah Talaq 65:7)¹

أَسْكِنُوهُنَّ مِمَّنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ

“Lodge them where you lodge according to your means...” (Surah Talaq 65:6)

He said: A woman who has taken revocable divorce and the husband has the right of reconciling with her as long as she is in the waiting period the right to reside and maintenance is on the husband and if she is pregnant she has the right to maintenance till the delivery of the child.

Abu Basir says that Imam Ja'far Sadiq (a) said in the meaning of the verse:

¹ Tafsir Burhan, Vol. 8, Pg. 36.

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

“...and whoever has his means of subsistence straitened to him, let him spend out of that, which Allah has given him...” (Surah Talaq 65:7)

The man should give as much maintenance to the wife as is necessary to maintain her respectfully, except that separation takes place between them.¹

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا
شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا ﴿٨﴾

8- And how many a town, which rebelled against the commandment of its Lord and His apostles, so We called it to account severely and We chastised it (with) a stern chastisement.

وَكَايْنٍ مِنْ قَرْيَةٍ

“And how many a town...” (Surah Talaq 65:8)

He said: ‘Town’ implies people of the town.

عَتَتْ عَنْ أَمْرِ رَبِّهَا

“...which rebelled against the commandment of its Lord...” (Surah Talaq 65:8)

¹ Wasailush Shia, Vol. 21, Pg. 512; Biharul Anwar, Vol. 101, Pg. 74; Nurus Thaqlayn, Vol. 5, Pg. 363; Tafsir Safi, Vol. 7, Pg. 225; Tafsir Burhan, Vol. 8, Pg. 43.

They disobeyed the commands of God.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

10- Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe, Allah has indeed revealed to you a reminder.

11- An Apostle who recites to you the clear communications of Allah so that he may bring forth those, who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow, to abide therein forever, Allah has indeed given him a goodly sustenance.

12- Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power

over all things and that Allah indeed encompasses all things in (His) knowledge.

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا

“Allah has indeed revealed to you a reminder, an Apostle...” (Surah Talaq 65:11)

He said: It is the mention of the name of the Messenger of Allah (s); as he said: I am from the folks of remembrance.¹

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

“Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them...” (Surah Talaq 65:12)

This is the evidence that there is an earth under every sky.

لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

“...that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.” (Surah Talaq 65:12)²

¹ Tafsir Safi, Vol. 7, Pg. 226; Tafsir Burhan, Vol. 8, Pg. 44.

² Tafsir Burhan, Vol. 8, Pg. 45.

Exegesis of Surah Tahrim

66- Surah Tahrim (The Prohibition) was revealed in Medina and it comprises of 12 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ
الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ
اللَّهُ عَلَيْهِ عَرَّفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَأَهَا بِهِ
قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۚ قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ
اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
ظَهِيرٌ ﴿٤﴾

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ
مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا
﴿٥﴾

1- O Prophet, why do you forbid (yourself) that, which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.

2- Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.

3- And when the prophet secretly communicated a piece of information to one of his wives— but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.

4- If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibrael and the believers that do good, and the angels after that are the aiders.

5- Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

The Prophet confides a secret to Hafasa

The Almighty Allah says:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

“O Prophet, Why do you forbid (yourself) that, which Allah has made lawful for you; you seek to please your wives;

and Allah is Forgiving, Merciful. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.”¹

Ibne Yasar has narrated from Imam Ja’far Sadiq (a) through authentic chains of narrators that the above verses were revealed at the time when Ayesha and Hafasa came to know that the Prophet had had relations with Mariya. And the Prophet swore to them that he will never again go to Mariya. So the Almighty Allah revealed the following verses so that he may pay the penalty for his oath and must not give up his relations with Mariya.²

It is also narrated that these verses were revealed when one day the Holy Prophet (s) was at Hafasa’s place and Mariya the Copt was in his service. During that time Hafasa went out on some errand and the Prophet had relations with Mariya. When Hafasa came to know about this, she was very angry and she said: O Messenger of Allah (s), you had relations with a slave girl on my bed, and on the day of my turn?” The Prophet was embarrassed at this and he said, “Cool down, I will not have relations with Mariya again. I have made her unlawful for myself.”

But he told her that she must keep this matter concealed otherwise the divine curse will be upon her and the anger of the angels and the ridicule of all people. Hafasa said that she will maintain a secret. But what is the secret? The Prophet said: “It is that Abu Bakr will become the Caliph after me through injustice and oppression and after him, your father will become the Caliph.” Hafasa asked him, “Who has told you this?” The Holy Prophet (s) said that “the Almighty Allah has informed me about it.” Hafasa revealed it to Ayesha the same day and she mentioned it to her father. Abu Bakr came to Umar and said that “Ayesha has quoted Hafasa thus, but I don’t trust her statement, you ask Hafasa directly if this is true?” Umar came to Hafasa,

¹ Surah Tahrim 66:1-2

² *Biharul Anwar*, Vol. 22, Pg. 239.

“Is it true what Ayesha mentioned on your authority?” Initially Hafasa denied having said any such thing to Ayesha. Umar said, “Don’t conceal this from us if it is true, so that we may plan about it beforehand.” Hafasa said, “Yes, the Holy Prophet (s) mentioned thus.” Then the two men and their daughters plotted to poison the Prophet. Jibraeel came down with the verses of Surah Tahrim.

That is: The secret that the Almighty Allah mentioned is the very same secret. Apart from that Almighty Allah informed His Messenger about some other secrets. They decided to expose the secret and eliminate the Prophet. And the saying of the Almighty Allah that the Prophet had mentioned some things and left out some, means that His Eminence, asked Hafasa why she revealed the secret and did not fear the curse of Allah and His angels? And those, who had planned to eliminate the Prophet and the Almighty Allah had informed the Prophet about this plot of theirs; so the Almighty Allah in order to punish Ayesha and Hafasa said:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ
اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
ظَهِيرٌ عَسی رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ
مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ
وَأَبْكَارًا

“If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the believers that do good, and the angels after that are the aiders. Maybe, his Lord, if he divorce you, will give

him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.”¹

This verse is remonstrance on Ayesha as the Prophet did not marry any virgin other than Ayesha.²

Abu Basir says that he heard from Imam Muhammad Baqir (a) in the meaning of the verse:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ

“If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibrael and the believers that do good...” (Surah Tahrir 66:4)

‘Believers that do good,’ implies Ali Ibne Abi Talib (a).³

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

6- O you who believe, save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

¹ Surah Tahrir 66:4-5

² *Biharul Anwar*, Vol. 22, Pg. 239; *Tafsir Burhan*, Vol. 8, Pg. 51.

³ *Biharul Anwar*, Vol. 36, Pg. 27; *Shawahidut Tanzil*, Vol. 2, Pg. 343; *Tafsir Burhan*, Vol. 8, Pg. 51.

Abu Basir says that he inquired from Imam Ja'far Sadiq (a) regarding the meaning of the verse:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

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

...that I protect myself from the fire, how can I protect my family members from it?

He replied: Through commanding them what Allah has commanded and prohibiting them what Allah prohibited; if they obey you have saved them from Hellfire; if they disobey, you have done what was obligatory on you.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَلُّوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن
يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

8- O you who believe, turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those, who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord, make perfect for us our light, and grant us protection, surely Thou hast power over all things.

¹ Biharul Anwar, Vol. 97, Pg. 74; Tafsir Burhan, Vol. 8, Pg. 55.

Imam Abul Hasan (a) said regarding the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

“O you who believe, turn to Allah a sincere turning...”
(Surah Tahrir 66:8)

A person repents and after that does not go back to sin ever and the servant loved most by Almighty Allah is a pious one, who repents.¹

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

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

“...on the day on which Allah will not abase the Prophet and those, who believe with him; their light shall run on before them and on their right hands...” (Surah Tahrir 66:8)

Whoever has a light on that day, he would get salvation and every believer has a light.²

Salih bin Sahl says that Imam Ja'far Sadiq (a) said regarding the verse:

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

“...their light shall run on before them...” (Surah Tahrir 66:8)

¹ Biharul Anwar, Vol. 6, Pg. 20; Tafsir Burhan, Vol. 8, Pg. 57.

² Biharul Anwar, Vol. 64, Pg. 57.

Imams of the believers are their lights, who would move ahead of them on their right till they enter their abodes.¹

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا لَهُمْ جَهَنَّمَ ۖ وَبئسَ الْمَصِيرُ ﴿٩﴾

9- O Prophet, strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

Imam Ja'far Sadiq (a) said regarding the meaning of the verse:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

“O Prophet, strive hard against the unbelievers and the hypocrites...” (Surah Tahrir 66:9)

That this verse was revealed as follows:

“O Messenger of Allah (s), strive hard against the unbelievers and O Ali (a) strive hard against the hypocrites; so Ali (a) fought the war of the Messenger of Allah (s).”

That is: the Messenger of Allah (s) fought the disbelievers and Ali (a) fought against the hypocrites; so the war of Ali (a) was the very same war of the Messenger of Allah (s).²

¹ Biharul Anwar, Vol. 23, Pg. 309; Nurul Thaqlayn, Vol. 5, Pg. 375.

² Biharul Anwar, Vol. 29, Pg. 226; Tafsir Burhan, Vol. 8, Pg. 60; Tafsir Safi, Vol. 7, Pg. 238.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاحِلِينَ ﴿١٠﴾

10- Allah sets forth an example to those, who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those, who enter.

ضَرَبَ اللَّهُ مَثَلًا

“Allah sets forth an example...” (Surah Tahrim 66:10)

After that the Almighty Allah has set forth an example regarding those two and said:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا

“Allah sets forth an example to those, who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them...” (Surah Tahrim 66:10)

By God, the meaning of ‘fa khanatahuma’ is not, except wanton, and penalty is applicable on so and so woman as she came to Basra while so and so (Talha) was fond of her. When she wanted to travel to Basra, Talha told her: So and so does not

regard it lawful for you to go out with unrelated male. So she gave herself in marriage to him (Talha).¹

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا رَبُّهَا وَكَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾

11- And Allah sets forth an example to those, who believe the wife of Firon when she said: My Lord, build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people.

12- And Maryam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ
ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي

¹ The words mentioned in parenthesis are taken from *Tafsir Nurus Thaqlayn*, Vol. 5, Pg. 375 quoting from *Tafsir Qummi*; but these words are not present in the copy of *Tafsir Qummi*, Daarul Kitab.

مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي
أَخْصَنَتْ فَرْجَهَا

“And Allah sets forth an example to those, who believe the wife of Firon when she said: My Lord, build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people: And Maryam, the daughter of Imran, who guarded her chastity...” (Surah Tahrim 66:11-12)

He said: That he does not look at her.

فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

“...so We breathed into her of Our soul...” (Surah Tahrim 66:12)

That is: The soul is a creation.

وَكَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾

“...and she was of the obedient ones.” (Surah Tahrim 66:12)

That is: She was one, who called towards the Almighty Allah.¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 375; Tafsir Burhan, Vol. 8, Pg. 62.

Exegesis of Surah Mulk

67- Surah Mulk (The Kingdom) was revealed in Mecca and it comprises of 30 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ
الْعَزِيزُ الْغَفُورُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن
تَفَوتٍ ۚ فَاذْجَعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

1- Blessed is He in Whose hand is the kingdom, and He has power over all things.

2- Who created death and life that He may try you - which of you is best in deeds? And He is the Mighty, the Forgiving.

3- Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent God; then look again, can you see any disorder?

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

“Blessed is He in Whose hand is the kingdom, and He has power over all things, Who created death and life...” (Surah Mulk 67:1-2)

He said: It means that He determined life and death and the meaning of ‘qadr’ is life and after that death.

لِيَلُوكُمُ أَيُّكُمُ أَحْسَنُ عَمَلًا

“...that He may try you - which of you is best in deeds?” (Surah Mulk 67:2)

That is: He tests you through commands and prohibitions so that it becomes clear which of you has good deeds.

وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

“...and He is the Mighty, the Forgiving. Who created the seven heavens one above another...” (Surah Mulk 67:2-3)

That is: Each is placed on the surface of other.

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ

“...you see no incongruity in the creation of the Beneficent God...” (Surah Mulk 67:3)

That is: From corruption.

فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

“...then look again, can you see any disorder?” (Surah Mulk 67:3)

That is: Can you see any defect?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ
﴿٤﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۚ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

4- Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.

5- And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.

ثُمَّ ارْجِعِ الْبَصَرَ

“Then turn back the eye again and again...” (Surah Mulk 67:4)

He said: Glance at the kingdoms of the heavens and the earth.

يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

“...your look shall come back to you confused while it is fatigued.” (Surah Mulk 67:4)

That is: It would be reduced and ‘wa huwa haseer’ means it would be cut off.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

“And certainly We have adorned this lower heaven with lamps...” (Surah Mulk 67:5)

He said: ‘Masaabeeh’ implies stars. That is: We have decorated the sky of the world with stars.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

7- When they shall be cast therein, they shall hear a loud moaning of it as it heaves.

8- Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا

“When they shall be cast therein, they shall hear a loud moaning of it...” (Surah Mulk 67:7)

That is: They would hear the groaning of the fire.

وَهِيَ تَفُورُ ﴿٧﴾

“...as it heaves...” (Surah Mulk 67:7)

That is: It boils and rises up.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ

“Almost bursting for fury.” (Surah Mulk 67:8)

That is: Anger on the enemies of God.

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

“Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?” (Surah Mulk 67:8)

They are the angels of chastisement, who would punish the disbelievers in the fire of Hell.¹

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

10- And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

11- So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

¹ Tafsir Burhan, Vol. 8, Pg. 71.

“Had we but listened or pondered, we should not have been among the inmates of the burning fire.” (Surah Mulk 67:10)

He said: Indeed, they would hear and would also ponder, but they would not obey and would not accept and the evidence is the verse:

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

“So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.” (Surah Mulk 67:11)¹

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

15- He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا

“He it is Who made the earth smooth for you...” (Surah Mulk 67:15)

‘Dhalool’ is in the meaning of mattress.

فَامْشُوا فِي مَنَاكِبِهَا

¹ Tafsir Safi, Vol. 7, Pg. 244; Tafsir Burhan, Vol. 8, Pg. 72.

**“...therefore go about in the spacious sides thereof...”
(Surah Mulk 67:15)**

That is: Around it.¹

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ
بِهِ تَدْعُونَ ﴿٢٧﴾

27- But when they shall see it nigh, the faces of those, who disbelieve shall be sorry, and it shall be said; this is that, which you used to call for.

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

“But when they shall see it nigh, the faces of those, who disbelieve shall be sorry...” (Surah Mulk 67:27)

He said: Faces of those, who disbelieve shall be sorry on Judgment Day and the enemies would see what noble rank the Almighty Allah has bestowed to Amirul Momineen (a) and that he is holding the standard of praise (*Liwa-ul-Hamd*) and that he is offering drinks to his followers at the pool and restraining his enemies from it, the faces of the enemies of Amirul Momineen (a) would turn black. After that they would be told:

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

“This is that, which you used to call for.” (Surah Mulk 67:27)

That is: This is the person whose rank, position and name you aspired for; that is: Amirul Momineen.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 74.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

30- Say: Have you considered if your water should go down, who is it then that will bring you flowing water?

أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

“Have you considered if your water should go down, who is it then that will bring you flowing water?” (Surah Mulk 67:30)

He said: When you wake up and see that your imam is untraceable; then who would get you an imam like him?²

Faddala bin Ayyub says that he asked Imam Ali Reza (a) regarding the verse:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?” (Surah Mulk 67:30)

He said: ‘Maokum’ (your water) implies ‘your doors’ that is: the Holy Imams (a) and the Imams (a) are the doors of the Almighty Allah between Him and the creatures:

فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

¹ Tafsir Safi, Vol. 7, Pg. 252.

² Nurus Thaqalayn, Vol. 5, Pg. 386; Tafsir Safi, Vol. 7, Pg. 253.

“...who is it then that will bring you flowing water?”
(Surah Mulk 67:30)

That is: Knowledge of the Imam (a).¹

¹ *Biharul Anwar*, Vol. 24, Pg. 100; *Nurus Thaqlayn*, Vol. 5, Pg. 386; *Tafsir Safi*, Vol. 7, Pg. 253; *Tafsir Burhan*, Vol. 8, Pg. 81.

Exegesis of Surah Qalam

68- Surah Qalam (The Pen) was revealed in Mecca and it comprises of 68 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

1- Noon. I swear by the pen and what the angels write,

2- By the grace of your Lord you are not mad.

3- And most surely you shall have a reward never to be cut off.

What is the Pen?

ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

﴿٢﴾

“Noon. I swear by the pen and what the angels write, by the grace of your Lord you are not mad.” (Surah Qalam 68:1-2)

Abdur Rahman [Abdur Raheem] Qaseer says that he asked Imam Ja'far Sadiq (a) regarding the meaning of the verse:

“Noon. I swear by the pen...” (Surah Qalam 68:1)

He replied: The Almighty Allah created the Pen from a tree in Paradise, named *Khuld* (immortality); after that commanded to a stream in Paradise to ride upon it; then the stream solidified and became whiter than snow and sweeter than honey. After that He commanded the Pen to write.

“What should I write, my Lord?” asked the pen.

The Almighty Allah replied: “Write down all what is there and what would be till the Judgment Day.”

So it wrote all this on a parchment, which was whiter than silver and clearer than a ruby. Then rolled it up and placed it at the leg of the Arsh. After that a seal was placed on the mouth of the pen and it did not speak anymore and would never again speak; that is the hidden writing (*Kitaab Maknoon*) from which the angels copy the affairs of the universe. Are you not Arabs? How can you not know the meaning of statement (*Kalaam*)? One of you says to another: copy from that book. Does he copy from the book, whose original is not available? So, the original is that from which copies are made and this is the meaning of the statement of the Almighty Allah that:

إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

“...surely We wrote what you did...” (Surah Jathiya 45:29)¹

وَمَا يَسْطُرُونَ ﴿١﴾

¹ *Biharul Anwar*, Vol. 54, Pg. 366; *Tafsir Burhan*, Vol. 8, Pg. 86; *Nurus Thaqlayn*, Vol. 5, Pg. 388.

“...and what the angels write.” (Surah Qalam 68:1)

That is: By what is written down. This verse is an oath and its reply is:

مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾

“By the grace of your Lord you are not mad.” (Surah Qalam 68:2)

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

“And most surely you shall have a reward never to be cut off.” (Surah Qalam 68:3)

That is: We do not harp about the great reward that We bestowed you.¹

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

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

“And most surely you conform (yourself) to sublime morality.” (Surah Qalam 68:4)

That it implies that you are following a great faith.

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

¹ Tafsir Burhan, Vol. 8, Pg. 87.

5- So you shall see, and they (too) shall see.

6- Which of you is afflicted with madness.

﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

“So you shall see, and they (too) shall see, which of you is afflicted with madness.” (Surah Qalam 68:5-6)

That is: ‘Through whom are you tested’. It is revealed about Bani Umayyah. ‘Through whom’ implies Habtar, Zafar and Ali (a).

Imam Ja’far Sadiq (a) said: Once so and so (Umar) met Amirul Momineen Ali (a) and asked: O Ali, did you recite the following about me and my friend?

﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

“So you shall see, and they (too) shall see, which of you is afflicted with madness.” (Surah Qalam 68:5-6)

His Eminence, Amirul Momineen Ali (a) replied: O father of so and so, shall I not inform you what is revealed about Bani Umayyah? It is the following verse:

وَالشَّجَرَةُ الْمَلْعُونَةَ فِي الْقُرْآنِ

“...and the cursed tree in the Quran...” (Surah Isra 17:60)

He said: You are lying, O Ali, Bani Umayyah are better than you; and they are nice to their kinsfolk.¹

¹ Tafsir Burhan, Vol. 8, Pg. 90; Nurur Thaqalayn, Vol. 5, Pg. 392.

فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٠﴾

هَمَّازٍ مَشَآءٍ بَنَمِيمٍ ﴿١١﴾

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

عُتُلٌ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾

8- So do not yield to the rejecters.

9- They wish that you should be pliant so they (too) would be pliant.

10- And yield not to any mean swearer.

11- Defamer, going about with slander.

12- Forbidding of good, outstepping the limits, sinful.

13- Ignoble, besides all that, base-born.

فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾

“So do not yield to the rejecters.” (Surah Qalam 68:8)

He said: Do not follow one, who denies the rank of Ali (a).

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

“They wish that you should be pliant so they (too) would be pliant.” (Surah Qalam 68:9)

That is: The hypocrites want to deceive you about Ali (a) and pretend to be cordial with you.

وَلَا تُطِيعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

“And yield not to any mean swearer.” (Surah Qalam 68:10)

He said: ‘Swearer’ implies so and so (Abu Bakr), who swore he wouldn’t violate the pledge he made regarding the Messenger of Allah (s).

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾

“Defamer, going about with slander.” (Surah Qalam 68:11)

He said: that is: they speak like this among the Messenger of Allah (s) and his companions.

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

“Forbiddor of good, outstepping the limits, sinful.” (Surah Qalam 68:12)

He said: ‘Good’ implies Amirul Momineen (a) and ‘outstepping the limits’ implies that injustice was done to him.

عُتْلٌ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

“Ignoble, besides all that, base-born.” (Surah Qalam 68:13)

He said: ‘Ignoble’ means one, whose infidelity is severe and ‘base-born’ implies adulterer.

The poet says:

“The illegitimate born is one, whom more than one person claim to be his father and numerous claimants are like herds of animal in the desert.”¹

﴿١٥﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

﴿١٦﴾ سَنَسِفُهُ عَلَىٰ الْخُرْطُومِ ﴿١٦﴾

15- When Our communications are recited to him, he says: Stories of those of yore.

16- We will brand him on the nose.

﴿١٥﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا ﴿١٥﴾

“When Our communications are recited to him...” (Surah Qalam 68:15)

He said: It is an allusion to so and so.

﴿١٥﴾ قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

“...he says: Stories of those of yore.” (Surah Qalam 68:15)

¹ Tafsir Safi, Vol. 7, Pg. 260; Tafsir Burhan, Vol. 8, Pg. 91; Nurur Thaqlayn, Vol. 5, Pg. 393.

That is: The foremost from the deniers.

سَنَسِمُهُ عَلَى الْخُرُطُومِ ﴿١٦﴾

“We will brand him on the nose.” (Surah Qalam 68:16)

He said: During the period of Rajat, when Amirul Momineen (a) and the enemies of His Eminence would be resurrected; they would be branded as they brand the quadrupeds on the nose and lips.¹

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا
مُصْبِحِينَ ﴿١٧﴾

وَلَا يَسْتَنْوُونَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ﴿٢٢﴾

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

¹ Biharul Anwar, Vol. 30, Pg. 165; Tafsir Safi, Vol. 7, Pg. 262; Nurul Thaqlayn, Vol. 5, Pg. 394.

أَنْ لَا يَدْخُلَنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿٢٥﴾

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

كَذَلِكَ الْعَذَابُ ۖ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ
﴿٣٣﴾

17- Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning.

18- And were not willing to set aside a portion (for the poor).

19- *Then there encompassed it a visitation from your Lord while they were sleeping.*

20- *So it became as black, barren land.*

21- *And they called out to each other in the morning.*

22- *Saying: Go early to your tilth if you would cut (the produce).*

23- *So they went, while they consulted together secretly.*

24- *Saying: No poor man shall enter it today upon you.*

25- *And in the morning they went, having the power to prevent.*

26- *But when they saw it, they said: Most surely we have gone astray.*

27- *Nay, we are made to suffer privation.*

28- *The best of them said: Did I not say to you: Why do you not glorify (Allah)?*

29- *They said: Glory be to our Lord, surely we were unjust.*

30- *Then some of them advanced against others, blaming each other.*

31- *Said they: O woe to us, surely we were inordinate.*

32- *Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.*

33- *Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!*

Sin deprives us from sustenance

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

“Surely We will try them as We tried the owners of the garden, when they swore...” (Surah Qalam 68:17)

That is: They swore.

لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ
عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

“...that they would certainly cut off the produce in the morning, and were not willing to set aside a portion (for the poor). Then there encompassed it a visitation from your Lord while they were sleeping.” (Surah Qalam 68:17-19)

Its reason is narrated that a man said to Ibne Abbas: Some people from this Ummah believe that if a person commits sins, he is deprived of sustenance.

Ibne Abbas said: By that God, other than Whom there is no deity, this issue is clearer in the Book of God than the midday sun; and the Almighty Allah has mentioned it in the incident of the owners of the orchard in Surah Qalam. The story is that there was an old man, who owned an orchard and no fruit from that orchard ever reached his home, except that gave the share of every owner from it. After sometime that man passed away and his five sons inherited that orchard. The very same year that the father passed away as much was produced in the orchard as was never before produced. After the Asr Prayer the youths went to the orchard and saw fruits exceeding the produce obtained during the lifetime of the old father.

When they beheld this excess produce, they became tyrannical and rebellious and said to each other: Our father was old and imbecile, he lost his senses. Come, let us decide among ourselves not to give anything to the poor Muslims from our produce so that our wealth may increase; years after that we would continue to follow the practice of our father. Four of the

brothers agreed, while the fifth was furious; and he was the very same who said after the orchard was scorched:

﴿٢٨﴾ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

*“Did I not say to you: Why do you not glorify (Allah)?”
(Surah Qalam 68:28)*

The inquirer asked: O son of Abbas was the fifth one from their middle brothers?

Ibne Abbas replied: No, by chance, he was the youngest; on the contrary, the word ‘ausat’ implies the best and the most intelligent of them; its evidence is that the holy Quran says regarding the nation of Muhammad (s), which is the youngest of all the nations, due to the fact that it is the best of the nations:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

*“And thus We have made you a medium (just) nation...”
(Surah Baqarah 2:143)*

This brother said: Fear God, and continue to follow the conduct of father so that you remain secure and gain benefits. The brothers were furious and they even beat him up. When he was convinced that his brothers intend to slay him, he accepted their opinion; and despising and without inner acceptance, he agreed to their view.

Since they had returned home, all of them took an oath that henceforth whenever they want to pick the fruits, they would do so early in the morning and in this oath of theirs they did not even mention: If Allah wills. The Almighty Allah involved them in trouble due to their crime and it was such an ailment that whenever they wanted to pick fruits from their orchard they were unable to even get a single grain from their orchard. The holy Quran has mentioned this incident as follows:

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا
 مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَشْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ
 مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

“Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, and were not willing to set aside a portion (for the poor). Then there encompassed it a visitation from your Lord while they were sleeping. So it became as black, barren land.” (Surah Qalam 68:17-20)

That is: Like an orchard, whose trees are burnt down.

The inquirer asked: O Ibne Abbas, what is ‘sareem’?

He replied: ‘Sareem’ implies a very dark night. Then he said: A night, in which there is no presence of any light.

When the brothers rose up in the morning:

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنْ اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ
 صَارِمِينَ ﴿٢٢﴾

“And they called out to each other in the morning, saying: Go early to your tilth if you would cut (the produce).” (Surah Qalam 68:21-22)

They called to each other: Let us hasten to our orchard, if you want to cultivate; so that no one learns that you have picked the fruits.

He said:

﴿٢٣﴾ فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ

“So they went, while they consulted together secretly.”
(Surah Qalam 68:23)

The brothers set out towards the orchard:

﴿٢٣﴾ وَهُمْ يَتَخَفَتُونَ

“...while they consulted together secretly.” (Surah Qalam 68:23)

They assured each other.

The inquirer asked: O Ibne Abbas, what is ‘takhaafat’?

He replied: They spoke to each other softly and slowly lest anyone hears them and they whispered to each other:

﴿٢٤﴾ وَغَدَوْا عَلَىٰ حَرْدٍ
﴿٢٥﴾ قَادِرِينَ

“No poor man shall enter it today upon you. And in the morning they went, having the power to prevent.” (Surah Qalam 68:24-25)

No poor man should enter your orchard. Their only thought was how to pick the fruits without letting any poor man know about it. ‘Qadireen’ and thought of gathering the fruits they would pick did not allow them to imagine that there would be no fruits in the orchard and divine chastisement and anger would overtake them.

فَلَمَّا رَأَوْهَا

“But when they saw it...” (Surah Qalam 68:26)

When they realized what calamity had befallen them.

﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

“...they said: Most surely we have gone astray. Nay, we are made to suffer privation.” (Surah Qalam 68:26-27)

Yes, the Almighty Allah deprived them due to this, and it was due to the sin they had committed and Allah was not unjust.

Then, the youngest brother said:

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا
سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى
بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾

“The best of them said: Did I not say to you, Why do you not glorify (Allah)? They said: Glory be to our Lord, surely we were unjust. Then some of them advanced against others, blaming each other.” (Surah Qalam 68:28-30)

Ibne Abbas said: They condemned themselves for having intended such a vile course of action.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا
خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

“Said they: O woe to us, surely we were inordinate: Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.” (Surah Qalam 68:31-32)

And the Almighty Allah said:

كَذَلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ



“Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!” (Surah Qalam 68:33)¹

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ

“Surely We will try them as We tried the owners of the garden...” (Surah Qalam 68:17)

Indeed, the Meccans were involved in a famine, like the owners of the orchard; that orchard, which was situated in the direction of Yemen, nine miles from Sana; it was called Rizwan.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

“Then there encompassed it a visitation from your Lord while they were sleeping.” (Surah Qalam 68:19)

So, while the owners of orchard were asleep, chastisement of the calamity from the Almighty Allah fell on that orchard.

¹ Biharul Anwar, Vol. 93, Pg. 101; Tafsir Safi, Vol. 7, Pg. 265; Tafsir Burhan, Vol. 8, Pg. 92.

إِنَّا لَضَالُونَ ﴿٢٦﴾

“Most surely we have gone astray.” (Surah Qalam 68:26)

He said: We made a mistake.

لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

“Why do you not glorify (Allah)?” (Surah Qalam 68:28)

Why don't you seek divine forgiveness?¹

سَلِّمْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

40- Ask them, which of them will vouch for that.

سَلِّمْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

“Ask them, which of them will vouch for that,” (Surah Qalam 68:40)

‘Zaeem’ is in the meaning of guardian.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

﴿٤٢﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ

وَهُمْ سَالِمُونَ ﴿٤٣﴾

¹ Tafsir Burhan, Vol. 8, Pg. 94.

فَذَرْنِي وَمَنْ يُكَذِّبُ هَٰذَا الْحَدِيثَ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا
يَعْلَمُونَ ﴿٤٤﴾

42- On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able.

43- Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

44- So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ

“On the day when there shall be a severe affliction, and they shall be called upon to make obeisance...” (Surah Qalam 68:42)

He said: On the day would be revealed the issues that are concealed and it would become clear what they have usurped from the rights of Aale Muhammad (a) and they would be ordered to prostrate.

He said: It would be exposed for Amirul Momineen (a) and their necks would be like horns of cows and:

فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

“...but they shall not be able,” (Surah Qalam 68:42)

They would be unable to prostrate and this is the chastisement upon them since they did not observe in the world the divine command regarding Ali (a).

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

“Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.” (Surah Qalam 68:43)

He said: In the world, they were called upon towards the Wilayat of Ali (a) while they had the capacity to accept it.¹

سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

“We will overtake them by degrees, from whence they perceive not.” (Surah Qalam 68:44)

That is: When a person commits a sin, the Almighty Allah increases His bounties on him so that he may further get involved in worldly life and forget Almighty Allah. It is in the instance when Allah wants ill-being of that person. If He intends well being of a servant, He is very severe on him when he commits a sin and He involves him in hardships so that he may realize his mistakes and repent from the sins.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

لَوْلَا أَنَّ تَذَارَكُهُ نِعْمَةً مِنْ رَبِّهِ لَنَبَذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

¹ *Tafsir Safi*, Vol. 7, Pg. 268; *Nurus Thaqlayn*, Vol. 5, Pg. 396; *Tafsir Burhan*, Vol. 8, Pg. 94.

48- *So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.*

49- *Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked ground while he was blamed.*

The Almighty Allah said to His Prophet:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

“So wait patiently for the judgment of your Lord, and be not like the companion of the fish...” (Surah Qalam 68:48)

That is: When Yunus (a) invoked curse on his community and it was not accepted, he left his people being angry at God.

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

إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

“...when he cried while he was in distress.” (Surah Qalam 68:48)

‘Makzoom’ is in the meaning of being aggrieved and sad.¹

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ

“Were it not that favor from his Lord had overtaken him...” (Surah Qalam 68:49)

He said: ‘Favor’ implies divine mercy.

¹ *Tafsir Safi*, Vol. 7, Pg. 269; *Tafsir Burhan*, Vol. 8, Pg. 96.

لَنُبْذِلَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

“...he would certainly have been cast down upon the naked ground while he was blamed.” (Surah Qalam 68:49)

‘Arraa’ is a place that has no roof or shade.¹

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

51- And those, who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

52- And it is naught but a reminder to the nations.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

“And those, who disbelieve would almost smite you with their eyes when they hear the reminder...” (Surah Qalam 68:51)

He said: When the Messenger of Allah (s) informed the people about the excellence of Amirul Momineen (a) they exclaimed: He has gone mad! So, Allah, the Mighty and Sublime said:

وَمَا هُوَ

¹ Biharul Anwar, Vol. 14, Pg. 380.

“And it is naught...” (Surah Qalam 68:52)

That is: Amirul Momineen (a)...

ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

“...but a reminder to the nations.” (Surah Qalam 68:52)¹

¹ *Tafsir Safi*, Vol. 7, Pg. 270; *Tafsir Burhan*, Vol. 8, Pg. 96.

Exegesis of Surah Haqqah

69- Surah Haqqah (The Sure Calamity) was revealed in Mecca and it comprises of 52 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَاقَّةُ ﴿١﴾

مَا الْحَاقَّةُ ﴿٢﴾

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

1- The sure calamity!

2- What is the sure calamity!

3- And what would make you realize what the sure calamity is!

4- Samood and Ad called the striking calamity a lie.

5- Then as to Samood, they were destroyed by an excessively severe punishment.

6- And as to Ad, they were destroyed by a roaring, violent blast.

﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَذْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

“The sure calamity! What is the sure calamity! And what would make you realize what the sure calamity is!” (Surah Haqqah 69:1-3)

He said: The warning is against the descent of chastisement and its evidence is the verse:

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾

“...and the most evil punishment overtook Firon’s people.” (Surah Ghafir 40:45)

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤٦﴾

“Samood and Ad called the striking calamity a lie.” (Surah Haqqah 69:4)

He said: He destroyed them completely through divine chastisement.

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥٠﴾ وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ

“Then as to Samood, they were destroyed by an excessively severe punishment. And as to Ad, they were destroyed by a roaring...blast.” (Surah Haqqah 69:5-6)

That is: Cold wind.

“...violent...” (Surah Haqqah 69:6)

He said: It means that the wind came with more ferocity than was commanded, through its own store.¹

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا
صَرَعى كَانَهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

7- Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا

“Which He made to prevail against them for seven nights and eight days unremittingly...” (Surah Haqqah 69:7)

He said: The moon remained hidden due to Saturn for seven nights and eight days till all of them were destroyed.²

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾

9- And Firon and those before him and the overthrown cities continuously committed sins.

¹ Nurur Thaqlayn, Vol. 5, Pg. 401.

² Tafsir Safi, Vol. 7, Pg. 276.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾

“And Firon and those before him and the overthrown cities continuously committed sins.” (Surah Haqqah 69:9)

...in which ‘Mautafikaat’ implies Basra and ‘Khaatiya’ implies so and so woman (Ayesha).¹

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

10- And they disobeyed the Apostle of their Lord, so He punished them with a vehement punishment.

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

فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

“...so He punished them with a vehement punishment.” (Surah Haqqah 69:10)

‘Rabiya’ implies that they involved them in a terrible chastisement due to those evil acts that they committed.²

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

11- Surely We bore you up in the ship when the water rose high.

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

¹ Tafsir Burhan, Vol. 8, Pg. 100.

² Tafsir Burhan, Vol. 8, Pg. 100.

“Surely We bore you up in the ship when the water rose high...” (Surah Haqqah 69:11)

That is: Amirul Momineen (a) and companions of His Eminence.¹

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

14- And the earth and the mountains are borne away and crushed with a single crushing.

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ

“And the earth and the mountains are borne away...” (Surah Haqqah 69:14)

He said: It would occur on that day and the earth and the mountains would collapse on each other.

وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا ۚ وَحُمِلَ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

﴿١٧﴾

16- And the heaven shall cleave asunder, so that on that day it shall be frail.

17- And the angels shall be on the sides thereof; and above them eight shall bear on that day your Lord's power.

¹ Nurus Thaqalayn, Vol. 5, Pg. 402.

فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

“...so that on that day it shall be frail, “ (Surah Haqqah 69:16)

...in which ‘wahiya’ means invalid.¹

وَالْمَلَكُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴿١٧﴾

“And the angels shall be on the sides thereof; and above them eight shall bear on that day your Lord’s power.” (Surah Haqqah 69:17)

He said: The carriers of the Arsh are eight individuals: four from the ancient and four from later times: the four individuals from the ancient age are: Nuh, Ibrahim, Musa and Isa (a); and the four from the later times are: Muhammad, Ali, Hasan and Husain (a).²

The meaning of ‘bearing the Arsh’ is that they would be carriers of knowledge, as Arsh is in the meaning of knowledge.

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ فَيَقُولُ هَذَا مَا أَقْرَأُوا كِتَابِيَةَ ﴿١٩﴾

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿٢٠﴾

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾

¹ Tafsir Burhan, Vol. 8, Pg. 103.

² Tafsir Burhan, Vol. 8, Pg. 104.

19- *Then as for him who is given his book in his right hand, he will say: Lo, read my book.*

20- *Surely I knew that I shall meet my account.*

21- *So he shall be in a life of pleasure.*

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

“Then as for him who is given his book in his right hand...” (Surah Haqqah 69:19)

Imam Ja’far Sadiq (a) said: Every follower of Ummah would be accounted for with the Imam in whose age he died and the Holy Imams (a) would recognize their followers and their enemies through their faces and appearance and this is the meaning of the statement of God:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ

“...and on the most elevated places there shall be men who know...” (Surah Araaf 7:46)

...and these are the Holy Imams (a).

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

“...who know all by their marks...” (Surah Araaf 7:46)

...as they recognize the appearance of people; they would give the scroll to their followers in their right hands, and would proceed to Paradise without any accounting; they would give the scroll of deeds to their enemies in their left hands, who would proceed to Hellfire without accounting. When the followers of the Holy Imams (a) look at their scroll of deeds, they would remark to their brothers:

هَآؤُمْ اَقْرَءُوا كِتَابِيَهٗ ﴿١٩﴾ اِنِّى ظَنَنْتُ اَنْى مَّلَاقٍ حِسَابِيَهٗ
﴿٢٠﴾ فَهٗوَ فِى عِشَّةٍ رَّاضِيَهٗ ﴿٢١﴾

“Lo, read my book: Surely I knew that I shall meet my account. So he shall be in a life of pleasure.” (Surah Haqqah 69:19-21)

...in which ‘Raaziya’ [well-pleased (with him)] is in the meaning of ‘marziyya’ [well-pleasing (Him)], that is: the subject is in the place of object.¹

فُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾

23- The fruits of which are near at hand.

فُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾

“The fruits of which are near at hand.” (Surah Haqqah 69:23)

He said: Its fruits are suspended in such a way that they can be enjoyed while sitting as well as standing.²

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِى لَمْ أُوتَ كِتَابِيَهٗ
﴿٢٥﴾

وَلَمْ أَذَرَ مَا حِسَابِيَهٗ ﴿٢٦﴾

¹ Biharul Anwar, Vol. 8, Pg. 339; Nurus Thaqalayn, Vol. 5, Pg. 407; Tafsir Burhan, Vol. 8, Pg. 107.

² Tafsir Burhan, Vol. 8, Pg. 108.

يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾

مَا أَغْنَىٰ عَنِّي مَالِيَهُ ۖ ﴿٢٨﴾

25- And as for him who is given his book in his left hand
he shall say: O would that my book had never been
given me.

26- And I had not known what my account was.

27- O would that it had made an end (of me).

28- My wealth has availed me nothing.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ

“And as for him who is given his book in his left hand...”
(Surah Haqqah 69:25)

He said: This verse is revealed about Muawiyah.

فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهُ
﴿٢٦﴾ يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾

“...he shall say: O would that my book had never been
given me: And I had not known what my account was: O
would that it had made an end (of me).” (Surah Haqqah
69:25-27)

...in which ‘Qaziya’ implies death.

مَا أَغْنَىٰ عَنِّي مَالِيَهُ ۖ ﴿٢٨﴾

“My wealth has availed me nothing.” (Surah Haqqah 69:28)

That is: The wealth that he accumulated.

هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

29- My authority is gone away from me.

30- Lay hold on him, then put a chain on him.

31- Then cast him into the burning fire.

32- Then thrust him into a chain the length of which is seventy cubits.

33- Surely he did not believe in Allah, the Great.

34- Nor did he urge the feeding of the poor.

35- Therefore he has not here today a true friend.

36- Nor any food except refuse.

هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾

“My authority is gone away from me.” (Surah Haqqah 69:29)

That is: My proof is lost; so, it would be said to him:

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

“Lay hold on him, then put a chain on him, then cast him into the burning fire.” (Surah Haqqah 69:30-31)

That is: Remain in Hell.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

“Then thrust him into a chain the length of which is seventy cubits.” (Surah Haqqah 69:32)

He said: The esoteric meaning of ‘chain the length of which is seventy cubits’ is those very same seventy oppressors.¹

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُ عَلَى طَعَامِ
الْمِسْكِينِ ﴿٣٤﴾

¹ Nurus Thaqalayn, Vol. 5, Pg. 408; Tafsir Burhan, Vol. 8, Pg. 108.

“Surely he did not believe in Allah, the Great, nor did he urge the feeding of the poor.” (Surah Haqqah 69:33-34)

They usurped the rights of Aale Muhammad (a); the Almighty Allah said:

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

“Therefore he has not here today a true friend,” (Surah Haqqah 69:35)

That is: Today, there is no other friend or relative.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

“Nor any food except refuse.” (Surah Haqqah 69:36)

He said: It is the sweat of the disbelievers.¹

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

44- And if he had fabricated against Us some of the sayings.

¹ Tafsir Safi, Vol. 7, Pg. 283; Nurus Thaqalayn, Vol. 5, Pg. 410; Tafsir Burhan, Vol. 8, Pg. 110.

45- *We would certainly have seized him by the right hand.*

46- *Then We would certainly have cut off his aorta.*

47- *And not one of you could have withheld Us from him.*

﴿٤٤﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

“And if he had fabricated against Us some of the sayings.” (Surah Haqqah 69:44)

That is: If the Messenger of Allah (s) attributes lies on Us.

﴿٤٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

“We would certainly have seized him by the right hand.” (Surah Haqqah 69:45)

He said: I would take revenge from him with all power.

﴿٤٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

“Then We would certainly have cut off his aorta.” (Surah Haqqah 69:46)

He said: The nerve in the back through which the child is created.

﴿٤٧﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

“And not one of you could have withheld Us from him.” (Surah Haqqah 69:47)

That is: No one can prevent the recompense of the Almighty Allah and also cannot keep it away from Messenger of Allah (s).

وَأِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

وَأِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

50- And most surely it is a great grief to the unbelievers.

51- And most surely it is the true certainty.

52- Therefore glorify the name of your Lord, the Great.

وَأِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَأِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
﴿٥٢﴾

“And most surely it is a great grief to the unbelievers. And most surely it is the true certainty.” (Surah Haqqah 69:50-51)

That is: Amirul Momineen (a).

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

“Therefore glorify the name of your Lord, the Great.” (Surah Haqqah 69:52)¹

¹ Tafsir Safi, Vol. 7, Pg. 283; Nurus Thaqlayn, Vol. 5, Pg. 410; Tafsir Burhan, Vol. 8, Pg. 110.

Abdul Karim bin Abdur Raheem says: I know what is mentioned in the scroll of the folks of the right hand and what is there in the scroll of the folks of the left hand. As for the initial statement of scroll of the folks of the right hand: it is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.¹

¹ *Biharul Anwar*, Vol. 26, Pg. 118; *Tafsir Burhan*, Vol. 8, Pg. 106.

Exegesis of Surah Maarij

70- Surah Maarij (The Way of Ascent) was revealed in Mecca and it comprises of 44 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

1- One demanding, demanded the chastisement, which must befall

2- The unbelievers— there is none to avert it—

3- From Allah, the Lord of the ways of Ascent.

4- To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

5- Therefore endure with a goodly patience.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

“One demanding, demanded the chastisement, which must befall” (Surah Maarij 70:1)

The narrator says that Imam Muhammad Baqir (a) was asked about the meaning of the above verse; he replied: It is a fire, which emerges from the west. It will dragged an angel from behind till it reaches the houses of Bani Saad bin Hamam, which are in the Masjid; it would burn down- along with occupants- the houses of Bani Umayyah and those, who oppressed Aale Muhammad (a) and that is Imam Mahdi (a).¹

It is mentioned in another tradition that when two armies faced each other in the Battle of Badr, Abu Jahl raised his hands and said: O God, he has severed relations with me and brought a thing, which I don't recognize; so involve him in divine chastisement. Almighty Allah revealed:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

“One demanding, demanded the chastisement, which must befall” (Surah Maarij 70:1)²

Abdur Rahman bin Kathir has narrated from Imam Abul Hasan (a) that he said in the meaning of the verse:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

“One demanding, demanded the chastisement, which must befall” (Surah Maarij 70:1)

A person asked the successors regarding the glory and rank of the Night of Power (*Lailatul Qadr*) that what is inspired during that night. He replied: The Holy Prophet (s) was asked

¹ Biharul Anwar, Vol. 52, Pg. 188.

² Biharul Anwar, Vol. 19, Pg. 309; Tafsir Safi, Vol. 7, Pg. 289; Tafsir Burhan, Vol. 8, Pg. 113; Nurus Thaqlayn, Vol. 5, Pg. 412.

regarding “the chastisement, which must befall” by a person. After that he became a denier of that chastisement. So, when it descended:

لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

“...there is none to avert it from Allah, the Lord of the ways of Ascent.” (Surah Maarij 70:2-3)

This chastisement is for the disbelievers and no one is capable to deflect it. (That chastisement) is from the Lord of the ways of Ascent.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ

“To Him ascend the angels and the Spirit...” (Surah Maarij 70:4)

That is: In the morning of the Night of Power (*Lailatul Qadr*), the angels and the spirit (*Ruh*) return to Almighty Allah from the Prophet (s) and the successors of His Eminence.¹

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

“Therefore endure with a goodly patience.” (Surah Maarij 70:5)

That is: Be patient with a goodly patience before the denial of one, who says that it would not come to pass.²

¹ *Biharul Anwar*, Vol. 94, Pg. 13; *Nurus Thaqalayn*, Vol. 5, Pg. 413; *Tafsir Burhan*, Vol. 8, Pg. 113.

² *Tafsir Burhan*, Vol. 8, Pg. 113.

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

“...in a day the measure of which is fifty thousand years.”
(Surah Maarij 70:4)

He said: There are fifty stops/halts on the Judgment Day and each halt would be a thousand years of duration.¹

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

8- On the day when the heaven shall be as molten copper.

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

“On the day when the heaven shall be as molten copper.”
(Surah Maarij 70:8)

He said: ‘Mohol’ is in the meaning of molten tin or copper. On that day the sky would also melt in this manner.

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

يُبْصِرُونَهُمْ ۖ يَوْمُ الْمُحْرِمِ ۚ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بَيْنِهِ
﴿١١﴾

وَصَاحِبَيْهِ وَأَخِيهِ ﴿١٢﴾

¹ Tafsir Burhan, Vol. 8, Pg. 118.

وَفَصِّلَتِہِ الَّتِی تُؤْوِیہِ ﴿١٣﴾

10- And friend shall not ask of friend

11- (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children.

12- And his wife and his brother.

13- And the nearest of his kinsfolk who gave him shelter.

وَلَا یَسْأَلُ حَمِیْمٌ حَمِیْمًا ﴿١٠﴾

“And friend shall not ask of friend” (Surah Maarij 70:10)

That is: He would not convey any benefit.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said regarding the words:

یُبْصِرُونَهُمْ

**“(Though) they shall be made to see each other...”
(Surah Maarij 70:11)**

It means that in spite of the fact that their friends would be introduced that this is so and so friend of yours, they will not ask about the condition of each other.²

¹ Tafsir Burhan, Vol. 8, Pg. 119.

² Biharul Anwar, Vol. 7, Pg. 107.

يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمُنَا بَنِيهِ ﴿١١﴾
وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

“The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children, and his wife and his brother; and the nearest of his kinsfolk who gave him shelter.” (Surah Maarij 70:11-13)

She is a mother, who gave birth to him.¹

كَلَّا ۖ إِنَّهَا لَطَوٰى ﴿١٥﴾

نَزَاعَةً لِلشَّوٰى ﴿١٦﴾

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ﴿١٧﴾

وَجَمَعَ فَأَوْعٰى ﴿١٨﴾

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

¹ Tafsir Burhan, Vol. 8, Pg. 119.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

15- *By no means! Surely it is a flaming fire*

16- *Dragging by the head.*

17- *It shall claim him who turned and fled (from truth).*

18- *And amasses (wealth) then shuts it up.*

19- *Surely man is created of a hasty temperament.*

20- *Being greatly grieved when evil afflicts him.*

21- *And miserly when good befalls him.*

22- *Except those, who pray.*

23- *Those, who are constant at their prayer.*

كَلَّا ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾

“By no means! Surely it is a flaming fire” (Surah Maarij 70:15)

He said: The fire of Hell would blaze towards them.

نَرَاةً لِّلشَّوَىٰ ﴿١٦﴾

“Dragging by the head,” (Surah Maarij 70:16)

He said: It would pluck out the eyes of the sinners and disbelievers and make their faces black.

تَدْعُو مِّنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

“It shall claim him who turned and fled (from truth).”
(Surah Maarij 70:17)

That is: It would drag them towards the fire.

وَجَمَعَ فَأَوْعَى ﴿١٨﴾

“And amasses (wealth) then shuts it up.” ***(Surah Maarij 70:18)***

That is: They hoarded wealth and buried it and did not spend it in the way of God.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾

“Surely man is created of a hasty temperament;” ***(Surah Maarij 70:19)***

That is: Man is created greedy.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

“Being greatly grieved when evil afflicts him,” ***(Surah Maarij 70:20)***

He said: ‘Shar’ implies poverty.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

“And miserly when good befalls him,” ***(Surah Maarij 70:21)***

He said: ‘Khair’ implies needlessness and prosperity.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said: After that He has made exception of those, who pray with the phrase:

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

“Except those, who pray.” (Surah Maarij 70:22)

And He has praised them for the best of their deeds, which is regularity in prayer and said:

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

“Those, who are constant at their prayer.” (Surah Maarij 70:23)

He says: When they make recommended prayers obligatory upon themselves, they observe constancy on it.²

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

25- For him who begs and for him who is denied (good).

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

“For him who begs and for him who is denied (good).” (Surah Maarij 70:25)

¹ Tafsir Safi, Vol. 7, Pg. 292; Tafsir Burhan, Vol. 8, Pg. 119.

² Tafsir Safi, Vol. 7, Pg. 292; Nurus Thaqalayn, Vol. 5, Pg. 415; Tafsir Burhan, Vol. 8, Pg. 120.

He said: The beggar is one, who requests for something and the deprived is one, who is restrained from doing something.

﴿٣٦﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

أَيُطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

36- But what is the matter with those, who disbelieve that they hasten on around you.

37- On the right hand and on the left, in sundry parties?

38- Does every man of them desire that he should be made to enter the garden of bliss?

39- By no means! Surely We have created them of what they know.

40- But nay! I swear by the Lord of the Easts and the Wests that We are certainly able.

41- To bring instead (others) better than them, and We shall not be overcome.

﴿٣٦﴾ مُهْطِعِينَ

“...they hasten on around you,” (Surah Maarij 70:36)

That is: They are humiliated and obedient.

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

***“On the right hand and on the left, in sundry parties?”
(Surah Maarij 70:37)***

That is: Those, who sit around you.

كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

***“By no means! Surely We have created them of what they
know.” (Surah Maarij 70:39)***

He said: From the sperm and after that from the clot.

فَلَا أُقْسِمُ

“But nay! I swear...” (Surah Maarij 70:40)

That is: I say under oath.

رَبِّ الْمَشَارِقِ وَالْمَغَارِبِ

***“...by the Lord of the Easts and the Wests...” (Surah
Maarij 70:40)***

That is: The easts of winter, and easts of summer, wests of winter and wests of summer. This verse is an oath and its reply is:

إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ

“...We are certainly able; to bring instead (others) better than them...” (Surah Maarij 70:40-41)

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
﴿٤٣﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ ۖ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا
يُوعَدُونَ ﴿٤٤﴾

43- The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal.

44- Their eyes cast down; disgrace shall overtake them; that is the day, which they were threatened with.

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا

“The day on which they shall come forth from their graves in haste...” (Surah Maarij 70:43)

That is: From the grave.

كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

“...as if they were hastening on to a goal,” (Surah Maarij 70:43)

That is: They would hasten towards the callers while screaming.

تَرْهَقُهُمْ ذِلَّةٌ

“...disgrace shall overtake them...” (Surah Maarij 70:44)

That is: They would be humiliated.

ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

*“...that is the day, which they were threatened with.”
(Surah Maarij 70:44)*

That is the very same day that was promised to them.¹

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 420; *Tafsir Burhan*, Vol. 8, Pg. 125.

Exegesis of Surah Nuh

71- Surah Nuh was revealed in Mecca and it comprises of 28 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾

1- Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾

*“Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.”
(Surah Nuh 71:1)*

That is: We have mentioned the story of Nuh (a) before as well.

وَإِذْ كَلَّمَا دَعَوْتُهُمْ لِيَتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ
وَاسْتَعْصَمُوا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

7- And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ
وَاسْتَغْشَوْا ثِيَابَهُمْ

“And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments...” (Surah Nuh 71:7)

That is: They would cover and conceal themselves with it.

وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

“...and persist and are puffed up with pride.” (Surah Nuh 71:7)

That is: They were determined not to hear anything.

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

9- Then surely I spoke to them in public and I spoke to them in secret.

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

“Then surely I spoke to them in public and I spoke to them in secret:” (Surah Nuh 71:9)

That is: I call them secretly and openly.¹

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

¹ Tafsir Safi, Vol. 7, Pg. 302; Tafsir Burhan, Vol. 8, Pg. 127.

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

13- What is the matter with you that you fear not the greatness of Allah?

14- And indeed He has created you through various grades.

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

لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

“...you fear not the greatness of Allah?” (Surah Nuh 71:13)

They do not believe in the greatness of the Almighty Allah that you fear.¹

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

“And indeed He has created you through various grades:” (Surah Nuh 71:14)

That is: With different desires, intentions and conduct.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

17- And Allah has made you grow out of the earth as a growth.

¹ Biharul Anwar, Vol. 57, Pg. 326 & Vol. 67, Pg. 349; Tafsir Burhan, Vol. 8, Pg. 127.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

“And Allah has made you grow out of the earth as a growth.” (Surah Nuh 71:17)

That is: Made to grow on the earth – the Almighty Allah made you grow on the earth like vegetation – in which ‘out of’ is in the meaning of ‘on’.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَالًّا ﴿٢٤﴾

21- Nuh said: My Lord, surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

22- And they have planned a very great plan.

23- And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.

24- And indeed they have led astray many, and do not increase the unjust in aught but error.

رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا



“My Lord, surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.” (Surah Nuh 71:21)

That is: They follow the rich people.

وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾

“And they have planned a very great plan.” (Surah Nuh 71:22)

...is in the meaning ‘Kabira’; that is: great.¹

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ

وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

“And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.” (Surah Nuh 71:23)

He said: There were some believers before Prophet Nuh (a), who died. People were aggrieved at their death. Iblis came to them and prepared their images (idols) for the people so that they may become attached to them. And people also became attached to those images till summer arrived; then they brought those idols into their homes. After one century Iblis came to the people and said: These are gods, which your fathers worshipped.

¹ Tafsir Safi, Vol. 7, Pg. 303; Tafsir Burhan, Vol. 8, Pg. 128.

So, they also worshipped those images and a large number of people became deviated due to those idols till Nuh (a) invoked curse upon them and the Almighty Allah destroyed them.¹

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

سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

“...the seven heavens one above another,” (Surah Nuh 71:15)

Some of them are above others.

وَلَا تَذَرْنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

“...nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.” (Surah Nuh 71:23)

He said: Wadd was an idol of the Kalb tribe, Suwa belonged to Hazeel, Yaghus was worshipped by the Murad, Yauq by the Hamadan and Nasr by the Haseen.²

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

“...and do not increase the unjust in aught but error.” (Surah Nuh 71:24)

That is: Increase chastisement and retribution on the oppressors.

¹ Biharul Anwar, Vol. 3, Pg. 248 & Vol. 11, Pg. 315; Qisasul Anbiya, Jazaeri, Pg. 74; Tafsir Safi, Vol. 7, Pg. 305; Tafsir Burhan, Vol. 8, Pg. 129.

² Biharul Anwar, Vol. 3, Pg. 248.

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

27- For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children).

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

﴿٢٧﴾

“For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children).” (Surah Nuh 71:27)

After that the Almighty Allah destroyed them.¹

Salih bin Misam says that he asked Imam Muhammad Baqir (a): From where did Nuh (a) learn that those people would produce descendants, who would be corrupt and sinful?

Imam (a) replied: Have you not heard the statement of the Almighty Allah that he said to Nuh (a):

أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ

“And it was revealed to Nuh: That none of your people will believe except those, who have already believed...” (Surah Hud 11:36)²

¹ Tafsir Safi, Vol. 7, Pg. 305; Tafsir Burhan, Vol. 8, Pg. 133.

² Biharul Anwar, Vol. 11, Pg. 315; Nurus Thaqlayn, Vol. 5, Pg. 428; Tafsir Burhan, Vol. 8, Pg. 133; Tafsir Safi, Vol. 7, Pg. 306.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

28- My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!

Muhammad bin Ali Halabi says that Imam Ja'far Sadiq (a) said regarding the meaning of the verse:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا

“My Lord, forgive me and my parents and him who enters my house believing...” (Surah Nuh 71:28)

It is Wilayat; such that whoever enters it, he has in fact entered the houses of the prophets.

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

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

“...and do not increase the unjust in aught but destruction!” (Surah Nuh 71:28)

...that it means: Increase loss and harm upon the unjust.¹

¹ Biharul Anwar, Vol. 11, Pg. 316; Nurul Thaqlayn, Vol. 5, Pg. 429; Tafsir Burhan, Vol. 8, Pg. 133; Tafsir Safi, Vol. 7, Pg. 306.

Exegesis of Surah Jinn

72- Surah Jinn was revealed in Mecca and it comprises of 28 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَفْعُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

1- Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran.

2- Guiding to the right way, so we believe in it, and we will not set up anyone with our Lord.

3- And that He— exalted be the majesty of our Lord— has not taken a consort, nor a son.

4- And that the foolish amongst us used to forge extravagant things against Allah.

O Muhammad, tell the Quraish:

أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ

“It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran, Guiding to the right way...” (Surah Jinn 72:1-2)

...whose story We have mentioned in Surah Ahqaf.

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

“And that He - exalted be the majesty of our Lord - has not taken a consort, nor a son.” (Surah Jinn 72:3)

He said: It was what the Jinns had said and the Almighty Allah will not be pleased with them and ‘Jadd’ is in the meaning of ‘fortune’.

وَأَنَّهُ كَانَ يَفْقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

“And that the foolish amongst us used to forge extravagant things against Allah.” (Surah Jinn 72:4)

...in which ‘Shatat’ is in the meaning of injustice and oppression.¹

Imam Ja’far Sadiq (a) said regarding the meaning of the verse:

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا

“And that He - exalted be the majesty of our Lord...” (Surah Jinn 72:3)

The Jinns has mentioned a false thing and the Almighty Allah has quoted their statement.¹

¹ Tafsir Safi, Vol. 7, Pg. 309; Tafsir Burhan, Vol. 8, Pg. 136.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا ﴿٦﴾

6- And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing.

Zurarah says that he inquired from Imam Muhammad Baqir (a) regarding the meaning of the verse:

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا ﴿٦﴾

“And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing.” (Surah Jinn 72:6)

He said: It was a ritual of the period of Jahiliyya that a person travelled till he came to a soothsayer and he believed that the Satan inspires the soothsayer and he asks the soothsayer to say to the Satan that so and so person has taken refuge with him.²

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ
رَهَقًا ﴿٦﴾

¹ Biharul Anwar, Vol. 60, Pg. 98; Tafsir Safi, Vol. 7, Pg. 310; Tafsir Burhan, Vol. 8, Pg. 136; Nurus Thaqlayn, Vol. 5, Pg. 435.

² Biharul Anwar, Vol. 60, Pg. 98; Nurus Thaqlayn, Vol. 5, Pg. 436.

“And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing.” (Surah Jinn 72:6)

He said: The Jinns used to approach some people and inform them of the reports that they heard in the heavens before the birth of the Messenger of Allah (s); and those people became soothsayers on the basis of what they were informed by the Jinns.

﴿٦﴾ فزادوهم رهقًا

“...so they increased them in wrongdoing:” (Surah Jinn 72:6)

...in which ‘rahaqa’ is in the meaning of loss.¹

﴿١١﴾ وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ فِدْدًا ﴿١١﴾

﴿١٢﴾ وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾

﴿١٣﴾ وَأَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

﴿١٤﴾ وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

﴿١٥﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

¹ Tafsir Safi, Vol. 7, Pg. 310; Tafsir Burhan, Vol. 8, Pg. 137.

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾
لَنَقُتَنَّهُمْ فِيهِ ۖ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا
﴿١٧﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا
﴿٢٢﴾

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُهُمْ مَنْ أَضَعَفَ نَاصِرًا وَأَقَلُّ
عَدَدًا ﴿٢٤﴾

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

عَالَمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
رَصَدًا ﴿٢٧﴾

لِيَعْلَمَ أَنَّ قَدْ أَتْلَعُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ
كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

11- And that some of us are good and others of us are below that: we are sects following different ways.

12- And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight.

13- And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace).

14- And that some of us are those, who submit, and some of us are the deviators; so whoever submits, these aim at the right way.

15- And as to the deviators, they are fuel of Hell.

16- And that if they should keep to the (right) way, We would certainly give them to drink of abundant water.

17- So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement.

18- And that the mosques are Allah's, therefore call not upon anyone with Allah.

19- And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).

20- Say: I only call upon my Lord, and I do not associate anyone with Him.

21- Say: I do not control for you evil or good.

22- Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge.

23- (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein for a long time.

24- Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

25- Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term.

26- The Knower of the unseen! So He does not reveal His secrets to any.

27- Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him.

28- So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.

﴿۱۳﴾ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

“...so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace).” (Surah Jinn 72:13)

He said: ‘Bakhsa’ is in the meaning of loss and ‘rahaqa’ is in the meaning of divine chastisement.¹

كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

“...we are sects following different ways.” (Surah Jinn 72:11)

That is: On various religions.²

Imam Ja’far Sadiq (a) narrates from his respected father in the meaning of the verse:

فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

“...so whoever submits, these aim at the right way.” (Surah Jinn 72:14)

He said: Those, who admitted to our Wilayat, have trodden the path of guidance and righteousness.³

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

“And as to the deviators, they are fuel of Hell.” (Surah Jinn 72:15)

It implies Muawiyah and his supporters.

¹ *Tafsir Safi*, Vol. 7, Pg. 313; *Tafsir Burhan*, Vol. 8, Pg. 137; *Nurus Thaqlayn*, Vol. 5, Pg. 437.

² *Biharul Anwar*, Vol. 60, Pg. 98; *Tafsir Safi*, Vol. 7, Pg. 312; *Tafsir Burhan*, Vol. 8, Pg. 138; *Nurus Thaqlayn*, Vol. 5, Pg. 437.

³ *Tafsir Furat Kufi*, Pg. 511.

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

“And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,” (Surah Jinn 72:16)

‘Tariqa’ implies Wilayat of Imam Ali (a).

لَنَفْتَنَهُمْ فِيهِ

“So that We might try them with respect to it...” (Surah Jinn 72:17)

So that We may try them through the martyrdom of Imam Husain (a).

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

“...therefore call not upon anyone with Allah.” (Surah Jinn 72:18)

That is: Along with Aale Muhammad (a) don’t call anyone else; and don’t take anyone other than Aale Muhammad (a) as your guardians.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

“And that when the servant of Allah stood up calling upon Him...” (Surah Jinn 72:19)

That is: Muhammad (s) calls them to the Wilayat of Ali (a).

كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

“...they well nigh crowded him (to death).” (Surah Jinn 72:19)

That is: They surrounded him from all sides.

قُلْ إِنَّمَا أَدْعُو رَبِّي

“Say: I only call upon my Lord...” (Surah Jinn 72:20)

He said: Indeed, my Lord has commanded me to it.

لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

“I do not control for you evil or good.” (Surah Jinn 72:21)

If you turn away from the Wilayat of Ali (a).

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ

“Say: Surely no one can protect me against Allah...” (Surah Jinn 72:22)

If I conceal what the Almighty Allah has commanded.

وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

“...nor can I find besides Him any place of refuge.” (Surah Jinn 72:22)

That is: I have no refuge other than Him.

إِلَّا بِلَاغًا مِنَ اللَّهِ

“(It is) only a delivering (of communications) from Allah...” (Surah Jinn 72:23)

I convey to you what all the Almighty Allah commanded me regarding the Wilayat of Ali Ibne Abi Talib (a).

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

“...and whoever disobeys Allah and His Apostle...” (Surah Jinn 72:23)

...regarding Wilayat of Ali (a):

فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾

“...surely he shall have the fire of hell to abide therein for a long time.” (Surah Jinn 72:23)

Indeed, there is the fire of Hell for him, in which he would abide forever.

The Holy Prophet (s) said: O Ali, you are distributor of Hellfire, you would tell the fire: This one is mine and this is yours. The Quraish said: O Muhammad, when would occur what you have prepared for us from the issue of Ali and the fire? So the Almighty Allah revealed the following verse:

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ

“Until when they see what they are threatened with...” (Surah Jinn 72:24)

That is: Death and the Judgment Day.

فَسَيَعْلَمُونَ

“...then shall they know...” (Surah Jinn 72:24)

That is: So and so, so and so, so and so, Muawiyah, Amr bin Aas and their evil companions from the Quraish.

﴿٢٤﴾ مَنْ أَوْفَقُ نَاصِرًا وَأَقَلُّ عَدَدًا

“...who is weaker in helpers and fewer in number.” (Surah Jinn 72:24)¹

They asked: O Muhammad, when would this come to pass? The Almighty Allah said to Muhammad (s):

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

﴿٢٥﴾

“Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term.” (Surah Jinn 72:25)

‘Amada’ implies death.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ

¹ Biharul Anwar, Vol. 33, Pg. 162.

“The Knower of the unseen! So He does not reveal His secrets to any, except to him whom He chooses as an apostle...” (Surah Jinn 72:26-27)

That is: Ali al-Murtadha is from the Messenger of Allah (s) and the Messenger of Allah (s) is from him.

﴿٢٧﴾ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

“...for surely He makes a guard to march before him and after him,” (Surah Jinn 72:27)

He said: There is knowledge in his heart and there is a guard behind him, who teaches knowledge to Ali and makes him taste knowledge and the Almighty Allah also teaches inspiration to him. And ‘rasada’ is teaching from the Holy Prophet (s):

لِيَعْلَمَ

“So that He may know....” (Surah Jinn 72:28)

...the Prophet.

أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

“...that they have truly delivered the messages of their Lord, and He encompasses what is with them, and He records the number of all things.” (Surah Jinn 72:28)

Ali (a) was also aware of the knowledge of the Messenger of Allah (s).

وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

“...and He records the number of all things.” (Surah Jinn 72:28)

From what was there and what would be there, from the time the Almighty Allah created Adam (a) till the Judgment Day from the mischiefs, earthquakes, or sinking into the earth, or defamation, or the past nations that were destroyed, or who would be destroyed in future, the number of leaders of tyranny and oppressive regimes or just governments; he knew all by their names and lineage. Who would die through natural causes or would be killed, how many leaders would be defeated and how many defeated leaders would be such that their defeat would not cause harm to him; and what is the number of those leaders, who would receive support, whose being supported would be of no use to him.¹

Ibne Abbas said in the meaning of the verse:

وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ

“...and whoever turns aside from the reminder of his Lord...” (Surah Jinn 72:17)

‘Reminder of his Lord’ implies the Wilayat of Ali Ibne Abi Talib (a).²

فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

¹ Biharul Anwar, Vol. 36, Pg. 89; Tafsir Furat Kufi, Pg. 511; Nurul Thaqlayn, Vol. 5, Pg. 438; Tafsir Burhan, Vol. 8, Pg. 140.

² Biharul Anwar, Vol. 35, Pg. 395 & Vol. 36, Pg. 90; Shawahidut Tanzil, Vol. 2, Pg. 386.

“...so whoever submits, these aim at the right way.”
(Surah Jinn 72:14)

That is: One, who seeks the truth.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

“And as to the deviators, they are fuel of Hell.” (Surah Jinn 72:15)

‘Qaasit’ is one, who restrains you from moving forward.¹

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

“And that the Masjids are Allah’s, therefore call not upon anyone with Allah.” (Surah Jinn 72:18)

The seven places touched down in prostration are as follows: Two palms of hands, two knees, two big toes and the forehead.²

Imam Ali Reza (a) said: ‘Masjids’ are the very same the Holy Imams (a).³

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ

“And that when the servant of Allah stood up...” (Surah Jinn 72:19)

That is: The Messenger of Allah (s).

¹ Tafsir Burhan, Vol. 8, Pg. 141.

² Biharul Anwar, Vol. 82, Pg. 133; Tafsir Burhan, Vol. 8, Pg. 143.

³ Biharul Anwar, Vol. 23, Pg. 331; Tafsir Safi, Vol. 7, Pg. 314; Tafsir Burhan, Vol. 8, Pg. 143; Nurus Thaqlayn, Vol. 5, Pg. 440.

يَدْعُوهُ

“...calling upon Him...” (Surah Jinn 72:19)

Allusion to the Almighty Allah.

كَادُوا

“...they...crowded him (to death).” (Surah Jinn 72:19)

That is: The Quraish.

يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

“...they well nigh crowded him (to death).” (Surah Jinn 72:19)

That is: They became dominant.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ

“Until when they see what they are threatened with...” (Surah Jinn 72:24)

He said: The Qaim and Amirul Momineen (a) during the period of Rajat.

فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

“...then shall they know who is weaker in helpers and fewer in number.” (Surah Jinn 72:24)

He said: It is the statement of Amirul Momineen (a) to Abu Bakr that: O son of Sahhak, by God, except for that oath that I gave to the Messenger of Allah (s), and if it were not destined in the knowledge of God that I would not demand Caliphate in the world, you would have known, which of us is having weak and few supporters.

He (the Imam) said: When the Messenger of Allah (s) informed them of what would occur during the period of Rajat, they said: When would this come to pass? The Almighty Allah said: O Muhammad, tell them:

إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

“I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term.” (Surah Jinn 72:25)

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾

“The Knower of the unseen! So He does not reveal His secrets to any.” (Surah Jinn 72:26)

He said: The Almighty Allah told his chosen Prophet what all had occurred before him and what will come to pass in future – that is the advent of Qaim, Rajat and Judgment Day.¹

Husain bin Ziyad says that he heard Imam Ja'far Sadiq (a) say in the meaning of the verse:

¹ Biharul Anwar, Vol. 53, Pg. 58; Nurur Thaqalayn, Vol. 5, Pg. 441; Tafsir Burhan, Vol. 8, Pg. 144.

وَأَنَا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ
رَشْدًا ﴿١٠﴾

“And that we know not whether evil is meant for those, who are on earth or whether their Lord means to bring them good:” (Surah Jinn 72:10)

He said: By God, the Almighty Allah did not intended mischief for the people, except when they paid allegiance to Muawiyah and deserted Imam Hasan (a).¹

Jabir said that he heard from Imam Muhammad Baqir (a) in the explanation of the verse:

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا ﴿١٦﴾

“And that if they should keep to the (right) way, We would certainly give them to drink of abundant water.” (Surah Jinn 72:16)

That is: Whoever starts some polytheism of Shaitan is from the deniers of Wilayat:

عَلَى الطَّرِيقَةِ

“...to the (right) way...” (Surah Jinn 72:16)

That is: They are firm on Wilayat; in relation to that oath, pledge and covenant that the Almighty Allah took from the

¹ Biharul Anwar, Vol. 33, Pg. 162; Tafsir Burhan, Vol. 8, Pg. 137.

children of Adam (a) [in the particle stage], He would give them sweet water to drink.¹

¹ *Biharul Anwar*, Vol. 5, Pg. 234; *Nurus Thaqlayn*, Vol. 1, Pg. 438; *Tafsir Burhan*, Vol. 8, Pg. 140.

Exegesis of Surah Muzzammil

73- Surah Muzzammil (The Wrapped Up) was revealed in Mecca and it comprises of 20 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الْمُرْمَلُ ﴿١﴾

قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

- 1- O you who have wrapped up in your garments!
- 2- Rise to pray in the night except a little.
- 3- Half of it, or lessen it a little.
- 4- Or add to it, and recite the Quran as it ought to be recited.
- 5- Surely We will make to light upon you a weighty Word.
- 6- Surely the rising by night is the firmest way to tread and the best corrective of speech.

يَا أَيُّهَا الْمُرْمِّلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ
انْقُصْ

“O you who have wrapped up in your garments! Rise to pray in the night except a little, half of it...” (Surah Muzzammil 73:1-3)

He said: It was the Prophet, who had dressed himself and was asleep. So, the Almighty Allah said:

يَا أَيُّهَا الْمُرْمِّلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ
انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

“O you who have wrapped up in your garments!” Rise to pray in the night except a little, half of it, or lessen it a little,” (Surah Muzzammil 73:1-3)

That is: Less than half.

أَوْ زِدْ عَلَيْهِ

“Or add to it...” (Surah Muzzammil 73:4)

That is: Add a little to it.¹

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

“...and recite the Quran as it ought to be recited.” (Surah Muzzammil 73:4)

¹ Nurus Thaqlayn, Vol. 5, Pg. 446; Tafsir Safi, Vol. 7, Pg. 321.

He said: Recite the holy Quran with clear pronunciation of the letters, and don't make it like scattered particles of sand, and do not make it close to each other like the hair of the head and pronounce the letters in such a way that they are firmly entrenched in the hearts.¹

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

“Surely We will make to light upon you a weighty Word.”
(Surah Muzzammil 73:5)

That is: Midnight Prayer and it is that divine statement that He said:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾

“Surely the rising by night is the firmest way to tread and the best corrective of speech.” (Surah Muzzammil 73:6)

That is: It is the truest statement.²

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبِيلًا ﴿٨﴾

7- Surely you have in the daytime a long occupation.

8- And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.

¹ Tafsir Burhan, Vol. 8, Pg. 147.

² Tafsir Safi, Vol. 7, Pg. 322; Tafsir Burhan, Vol. 8, Pg. 148.

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

“...and devote yourself to Him with (exclusive) devotion.”
(Surah Muzzammil 73:8)

He said: It is raising both the hands and moving the index finger.¹

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

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

“Surely you have in the daytime a long occupation.”
(Surah Muzzammil 73:7)

You have a lot of time for sleeping and fulfilling your needs.

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

“...and devote yourself to Him with (exclusive) devotion.”
(Surah Muzzammil 73:8)

That is: Make your actions sincere for Him.²

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾

¹ Mustadrakul Wasail, Vol. 5, Pg. 185; Biharul Anwar, Vol. 90, Pg. 337; Tafsir Safi, Vol. 7, Pg. 324; Tafsir Burhan, Vol. 8, Pg. 148.

² Nurus Thaqalayn, Vol. 5, Pg. 449; Tafsir Burhan, Vol. 8, Pg. 149.

13- And food that chokes and a painful punishment.

14- On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.

وَطَعَامًا ذَا غُصَّةٍ

“And food that chokes...” (Surah Muzzammil 73:13)

That is: One cannot swallow it.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ

“On the day when the earth and the mountains shall quake...” (Surah Muzzammil 73:14)

That is: They would sink down.

وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾

“...and the mountains shall become (as) heaps of sand let loose.” (Surah Muzzammil 73:14)

That is: They would scatter like particles of sand.¹

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

17- How then will you guard yourselves if you disbelieve on the day which shall make children grey-headed?

¹ Nurus Thaqlayn, Vol. 5, Pg. 451; Tafsir Safi, Vol. 7, Pg. 323; Tafsir Burhan, Vol. 8, Pg. 150.

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

“How then will you guard yourselves if you disbelieve on the day which shall make children grey-headed?” (Surah Muzzammil 73:17)

That is: If you disbelieve how will you protect yourselves against the day which makes children white haired?

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

“How then will you guard yourselves if you disbelieve on the day which shall make children grey-headed?” (Surah Muzzammil 73:17)

That is: Children would become aged due to extreme terror and screams.¹

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ
وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عِلْمَ أَنْ
لَنْ تُحْصِيَهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عِلْمَ
أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۚ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ
فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ
قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

¹ Biharul Anwar, Vol. 6, Pg. 328.

هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



20- Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

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

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ

“Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it...” (Surah Muzzammil 73:20)

The Messenger of Allah (s) performed this ritual and gave glad tidings regarding that; but they found it difficult.

عَلِمَ أَنَّ لَنْ تُخْصُوهُ

“He knows that you are not able to do it...” (Surah Muzzammil 73:20)

And the Almighty Allah knew that it is difficult for people to observe it for one-third and half and two-thirds, a Muslim stands for prayer for half the night, while he does not know at which hour would be half or two-thirds would be complete, and how often he remains awake the whole night to understand that appointed hour. Therefore, the Almighty Allah revealed the following verse:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ
وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عِلْمَ
أَنَّ لَكَ تَخَصُّوهُ

“Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it...” (Surah Muzzammil 73:20)

And he said: God knows that you cannot get half or one-third. And therefore He abrogated the command of this verse.

فَاقْرَأُوا مَا تَيْسَّرَ مِنَ الْقُرْآنِ

“...therefore read what is easy of the Quran.” (Surah Muzzammil 73:20)

And know that that no prophet arrived, but that he prayed the Midnight prayer in seclusion, and no prophet performed this prayer at the beginning of the night.¹

¹ Biharul Anwar, Vol. 84, Pg. 135.

Samaa-a says that he inquired from Imam (a) the meaning of the verse:

وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

“...and offer to Allah a goodly gift (loan)...” (Surah Muzzammil 73:20)

He said: It is other than Zakat.¹

¹ *Biharul Anwar*, Vol. 93, Pg. 94; *Nurus Thaqalayn*, Vol. 5, Pg. 452; *Tafsir Safi*, Vol. 7, Pg. 328; *Tafsir Burhan*, Vol. 8, Pg. 151.

Exegesis of Surah Muddaththir

74- Surah Muddaththir (The Clothed One) was revealed in Mecca and it comprises of 56 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

وَتِبَابَكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

1- O you who are clothed!

2- Arise and warn.

3- And your Lord do magnify.

4- And your garments do purify.

5- And uncleanness do shun.

6- And bestow not favors that you may receive again with increase.

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾
وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾

“O you who are clothed! Arise and warn, and your Lord do magnify, and your garments do purify.” (Surah Muddaththir 74:1-4)

That is: O Messenger, give warning; ‘Muddathir’ means the dressed one.

قُمْ فَأَنْذِرْ ﴿٢﴾

“Arise and warn.” (Surah Muddaththir 74:2)

That is the uprising of the Qaim (a) during the period of Rajat as during that time he would warn the people.

وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾

“And your garments do purify.” (Surah Muddaththir 74:4)

Purification of garment is making it short and he said: Our Shia are pure.¹

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

“And uncleanness do shun.” (Surah Muddaththir 74:5)

...in which ‘Rujza’ implies filth and dirt.²

¹ Nurus Thaqalayn, Vol. 5, Pg. 453; Tafsir Safi, Vol. 7, Pg. 331.

² Tafsir Burhan, Vol. 8, Pg. 155; Tafsir Safi, Vol. 7, Pg. 332.

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

“And bestow not favors that you may receive again with increase.” (Surah Muddaththir 74:6)

Abul Jarud narrates: Don't give a thing at every hour in order to be reimbursed more than that.¹

فَإِذَا نُفِرَ فِي النَّاقُورِ ﴿٨﴾

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

وَبَيَّنَّ شُھُودًا ﴿١٣﴾

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

¹ Biharul Anwar, Vol. 9, Pg. 244 & Vol. 93, Pg. 144; Nurul Thaqlayn, Vol. 5, Pg. 454; Tafsir Burhan, Vol. 8, Pg. 155; Tafsir Safi, Vol. 7, Pg. 332.

كَأَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

سَأُرْهِفُهُ صَعُودًا ﴿١٧﴾

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

ثُمَّ نَظَرَ ﴿٢١﴾

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

لَوْاحَةٍ لِّلْبَشْرِ ﴿٢٩﴾

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا
فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ
آمَنُوا إِيمَانًا ۚ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ
وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا
يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشْرِ ﴿٣١﴾

8- For when the trumpet is sounded.

9- That, at that time, shall be a difficult day.

10- For the unbelievers, anything but easy.

11- Leave Me and him whom I created alone.

12- And give him vast riches.

13- And sons dwelling in his presence.

14- And I adjusted affairs for him adjustably.

15- And yet he desires that I should add more!

16- By no means! Surely he offers opposition to Our communications.

17- I will make a distressing punishment overtake him.

- 18- *Surely he reflected and guessed.*
- 19- *But may he be cursed how he plotted.*
- 20- *Again, may he be cursed how he plotted.*
- 21- *Then he looked.*
- 22- *Then he frowned and scowled.*
- 23- *Then he turned back and was big with pride.*
- 24- *Then he said: This is naught but enchantment, narrated (from others).*
- 25- *This is naught but the word of a mortal.*
- 26- *I will cast him into hell.*
- 27- *And what will make you realize what hell is?*
- 28- *It leaves naught nor does it spare aught.*
- 29- *It scorches the mortal.*
- 30- *Over it are nineteen.*
- 31- *And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those, who disbelieve, that those, who have been given the book may be certain and those, who believe may increase in faith, and those, who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.*

The deniers were infuriated on hearing the verses of Quran

فَإِذَا نُفِرَ فِي النَّافُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا
﴿١١﴾

“For when the trumpet is sounded, that, at that time, shall be a difficult day, for the unbelievers, anything but easy. Leave Me and him whom I created alone.” (Surah Muddaththir 74:8-11)

When the Quraish was bewildered by the style of Quran, they came to Walid bin Mughira, who was among the intellectuals of Arabs and famed for his literary expertise and philosophy, and told him to come and listen to the discourses of the Holy Prophet (s) and tell them what it actually was. He came to the Holy Prophet (s) and said: “O Muhammad, recite your poems.” The Messenger of Allah (s) said: “They are not poems, it is the discourse of Almighty Allah sent for the prophets,” and he recited the verses of Surah Ha Mim. When he reached the following verse:

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

“But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Thamud.”¹

...he began to tremble and his hair stood on their ends. After that he arose silently and went home. Quraish was worried lest he embraces Islam. He was an uncle of Abu Jahl. Abu Jahl

¹ Surah Fussilat 41:13

came to him and said: “Uncle, you have insulted us by inclining to the religion of Muhammad.” He said: “No, I am on your religion, but I heard such a meaningful discourse from Muhammad that makes one tremble.” Abu Jahl asked: “Is it poetry,” to which he replied in the negative. “Is it a sermon?” “No, a continuous speech is called a sermon whereas it was disjointed discourse, but contains such beauty and sweetness that cannot be fully described.” He said, “It must be soothsaying.” “No.” Abu Jahl asked, “Then what should we refer to it as?”

He replied: “Wait for a couple of days and allow me to think upon it.”

The following day the Quraish said to Walid: O Abu Abde Shams, what is your opinion regarding our question?

He replied: You say that Muhammad’s discourse is sorcery, since it influences the heart of human beings. Therefore, the Almighty Allah said regarding him:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

“Leave Me and him whom I created alone.” (Surah Muddaththir 74:11)

And if he recited it as ‘Waheed’ it was because he had said to Quraish: I will alone provide covering for the Holy Kaaba for a year and the rest of may do it for a year, as he was extremely wealthy and owned a large number of orchards and was the father of twelve sons in Mecca. He was the master of ten slaves, each of whom were given a thousand dinars to trade goods and a hundred weight (*Qintar*) of that time was also a thousand dinars. It is said that ‘*Qintar*’ implies a skin of cow filled with gold.

So, the Almighty Allah revealed:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا
 ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾
 ثُمَّ يَظْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا
 ﴿١٦﴾ سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾

“Leave Me and him whom I created alone, and give him vast riches, and sons dwelling in his presence, and I adjusted affairs for him adjustably; and yet he desires that I should add more! By no means! surely he offers opposition to Our communications. I will make a distressing punishment overtake him.” (Surah Muddaththir 74:11-17)

There is a mountain in Hell called Saood.¹

ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

“Then he looked, then he frowned and scowled.” (Surah Muddaththir 74:21-22)

‘Abasa’ means he acted in an acerbic manner and ‘basar’ means that he frowned.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ
 ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ
 ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

¹ Biharul Anwar, Vol. 9, Pg. 244.

“Then he turned back and was big with pride, then he said: This is naught but enchantment, narrated (from others); this is naught but the word of a mortal. I will cast him into hell. And what will make you realize what hell is?” (Surah Muddaththir 74:23-27)

...in which ‘Saqar’ is fire of Hell.

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

“It leaves naught nor does it spare aught.” (Surah Muddaththir 74:28)

That is: It is a fire, which neither leaves anything intact nor overlooks anything.

لَوَاحٍ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

“It scorches the mortal. Over it are nineteen.” (Surah Muddaththir 74:29-30)

It has become hot on him and it would burn him.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

“Over it are nineteen.” (Surah Muddaththir 74:30)

Angels punish them and that is the divine statement that:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً

“And We have not made the wardens of the fire others than angels...” (Surah Muddaththir 74:31)

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

“...and We have not made their number but as a trial for those, who disbelieve...” (Surah Muddaththir 74:31)

There are nineteen angels for each man, who would punish him.¹

Imam Ja’far Sadiq (a) said regarding the verse:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

“Leave Me and him whom I created alone.” (Surah Muddaththir 74:11)

‘Wahid’ means the illegitimate born and it implies Zafar.²

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

“And give him vast riches.” (Surah Muddaththir 74:12)

That is: I have destined for him death at an appointed time.

وَبَنِينَ شُهُودًا ﴿١٣﴾

“And sons dwelling in his presence,” (Surah Muddaththir 74:13)

Companions, who testified that he did not leave inheritance.

¹ Biharul Anwar, Vol. 8, Pg. 294; Tafsir Safi, Vol. 7, Pg. 334; Tafsir Burhan, Vol. 8, Pg. 157.

² Biharul Anwar, Vol. 20, Pg. 168.

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

“And I adjusted affairs for him adjustably.” (Surah Muddaththir 74:14)

I have appointed angels for what I have prepared for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا
﴿١٦﴾

“And yet he desires that I should add more! By no means! surely he offers opposition to Our communications.” (Surah Muddaththir 74:15-16)

That is: They would deny the Wilayat of Amirul Momineen (a) because of their enmity to the Messenger of Allah (s) regarding the issue of Wilayat.

سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

“I will make a distressing punishment overtake him. Surely he reflected and guessed.” (Surah Muddaththir 74:17-18)

...in which ‘fakkara’ means that he pondered regarding the Wilayat of Amirul Momineen (a), which was commanded to him; and ‘qaddara’ means that if the Messenger of Allah (s) passes away, he would not submit to the allegiance that he had given to Amirul Momineen (a) during the lifetime of the Messenger of Allah (s).

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

“But may he be cursed how he plotted; again, may he be cursed how he plotted.” (Surah Muddaththir 74:19-20)

Chastisement on top of chastisement; His Eminence, Qaim (a) would give that punishment.

ثُمَّ نَظَرَ ﴿٢١﴾

“Then he looked.” (Surah Muddaththir 74:21)

...towards the Holy Prophet (s) and Amirul Momineen (a).

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

“Then he frowned and scowled.” (Surah Muddaththir 74:22)

...due to what was commanded to him.¹

ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ

﴿٢٤﴾

“Then he turned back and was big with pride, then he said: This is naught but enchantment, narrated (from others).” (Surah Muddaththir 74:23-24)

Zafar said that the Holy Prophet (s) has enchanted the people through Ali (a).

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

¹ *Tafsir Safi*, Vol. 7, Pg. 334; *Tafsir Burhan*, Vol. 8, Pg. 158; *Nurus Thaqlayn*, Vol. 5, Pg. 454.

“This is naught but the word of a mortal.” (Surah Muddaththir 74:25)

That is: It is not a revelation from God.

سَأُضْلِيهِ سَقَرَ ﴿٢٦﴾

“I will cast him into hell.” (Surah Muddaththir 74:26)

Till the end all the verses are revealed about Zafar.¹

إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

35- Surely it (hell) is one of the gravest (misfortunes).

36- A warning to mortals.

Imam Muhammad Baqir (a) said in the meaning of verses:

إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

“Surely it is one of the gravest, a warning to mortals.” (Surah Muddaththir 74:35-36)

That it is Lady Fatima (s).²

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

¹ Nurus Thaqalayn, Vol. 5, Pg. 458; Tafsir Burhan, Vol. 8, Pg. 162.

² Biharul Anwar, Vol. 24, Pg. 331 & Vol. 43, Pg. 23; Nurus Thaqalayn, Vol. 5, Pg. 458; Tafsir Burhan, Vol. 8, Pg. 159.

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

قَالُوا لَمْ نَكُ مِنَ الْمَصْلِيِّينَ ﴿٤٣﴾

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿٤٤﴾

وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾

فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾

فَرَرْتُ مِنْ قَسْوَرَةٍ ﴿٥١﴾

- 38- Every soul is held in pledge for what it earns.
39- Except the people of the right hand.
40- In gardens, they shall ask each other.
41- About the guilty.
42- What has brought you into hell?
43- They shall say: We were not of those, who prayed.
44- And we used not to feed the poor.
45- And we used to enter into vain discourse with those,
who entered into vain discourses.
46- And we used to call the Day of Judgment a lie.
47- Till death overtook us.
48- So the intercession of intercessors shall not avail
them.
49- What is then the matter with them that they turn
away from the admonition?
50- As if they were asses taking fright.
51- That had fled from a lion?

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِيْنِ
﴿٣٩﴾

“Every soul is held in pledge for what it earns, except the people of the right hand.” (Surah Muddaththir 74:38-39)

‘Yameen’ implies Amirul Momineen (a) and companions are the Shia of His Eminence, who would ask the enemies of Aale Muhammad (a):

﴿٤٢﴾ مَا سَلَكَكُمْ فِي سَقَرٍ

“What has brought you into hell?” (Surah Muddaththir 74:42)

They would reply:

﴿٤٣﴾ لَمْ نَكُ مِنَ الْمُصَلِّينَ

“We were not of those, who prayed.” (Surah Muddaththir 74:43)

That is: We were not followers of the Holy Imams (a).

﴿٤٤﴾ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ

“And we used not to feed the poor.” (Surah Muddaththir 74:44)

They did not fulfill the rights of Aale Muhammad (a) like paying the Khums nor gave anything to the near kindred, the orphans, the poor and the traveler.

﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ

﴿٤٦﴾

“And we used to enter into vain discourse with those, who entered into vain discourses. And we used to call the Day of Judgment a lie.” (Surah Muddaththir 74:45-46)

That is: The day of recompense.

حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾

“Till death (certainty) overtook us.” (Surah Muddaththir 74:47)

‘Certainty’ implies death.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾

“So the intercession of intercessors shall not avail them.” (Surah Muddaththir 74:48)

Even if every proximate angel and messenger prophet intercedes for the enemy of Aale Muhammad (a) their intercession would not be accepted. Then He said:

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾

“What is then the matter with them that they turn away from the admonition?” (Surah Muddaththir 74:49)

From what was told to them regarding affection and love of Amirul Momineen (a).

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

“As if they were asses taking fright that had fled from a lion?” (Surah Muddaththir 74:51)

‘Faswara’ is lion.¹

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً ﴿٥٢﴾

52- Nay; everyone of them desires that he may be given pages spread out.

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

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً ﴿٥٢﴾

“Nay; everyone of them desires that he may be given pages spread out.” (Surah Muddaththir 74:52)

The context of revelation of this verse was people said to the Messenger of Allah (s): O Muhammad, we have been told that in Bani Israel whoever committed a sin in the morning, he saw his sin and its expiation written besides his head.

Jibraeel came down to the Messenger of Allah (s) and said: Your people have asked for the practice that prevailed in Bani Israel. If they want We would deal with them in a similar manner and We would punish them with the same punishment with which We punished Bani Israel and the people perceived that the Messenger of Allah (s) did not like that this practice should be effected in his nation.²

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْرِفَةِ

﴿٥٦﴾

¹ Tafsir Safi, Vol. 7, Pg. 340; Nurus Thaqalayn, Vol. 5, Pg. 459; Tafsir Burhan, Vol. 8, Pg. 163.

² Biharul Anwar, Vol. 9, Pg. 246; Tafsir Safi, Vol. 7, Pg. 341; Tafsir Burhan, Vol. 8, Pg. 163; Nurus Thaqalayn, Vol. 5, Pg. 460.

56- And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.

هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

“He is worthy to be feared and worthy to forgive.” (Surah Muddaththir 74:56)

That is: The Almighty Allah is worthy that they should fear Him and He is worthy to forgive.¹

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 460.

Exegesis of Surah Qiyamah

75- Surah Qiyamah (The Resurrection) was revealed in Mecca and it comprises of 40 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

1- Nay, I swear by the day of resurrection.

2- Nay, I swear by the self-accusing soul.

3- Does man think that We shall not gather his bones?

4- Yea, We are able to make complete his very fingertips.

5- Nay, man desires to give the lie to what is before him.

6- He asks: When is the day of resurrection?

7- So when the sight becomes dazed.

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

“Nay, I swear by the day of resurrection.” (Surah Qiyamah 75:1)

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

“Nay, I swear by the self-accusing soul.” (Surah Qiyamah 75:2)

Accusative self; it is the self of man, which disobeyed and Allah, the Mighty and Sublime has condemned it.

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَادِرِينَ عَلَىٰ
أَنْ نُّسَوِّيَ بَنَانَهُ ﴿٤﴾

“Does man think that We shall not gather his bones? Yea, We are able to make complete his very fingertips.” (Surah Qiyamah 75:3-4)

If the Almighty Allah wants, He would make the periphery of the fingers leveled.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

“Nay, man desires to give the lie to what is before him.” (Surah Qiyamah 75:5)

He advances the sin and delays repentance and says: I will repent soon.¹

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾

“He asks: When is the day of resurrection?” (Surah Qiyamah 75:6)

That is: When would it occur?

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

“So when the sight becomes dazed.” (Surah Qiyamah 75:7)

The eyes would be struck by lightning and can no more revolve in the socket.

كَأَلَّا لَا وَزَرَ ﴿١١﴾

11- By no means, there shall be no place of refuge!

كَأَلَّا لَا وَزَرَ ﴿١١﴾

“By no means, there shall be no place of refuge!” (Surah Qiyamah 75:11)

That is: He does not have refuge.

يُسَبِّحُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

¹ Nurur Thaqlayn, Vol. 5, Pg. 461.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ﴿١٥﴾

13- Man shall on that day be informed of what he sent before and (what he) put off.

14- Nay, man is evidence against himself.

15- Though he puts forth his excuses.

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

“Man shall on that day be informed of what he sent before and (what he) put off.” (Surah Qiyamah 75:13)

He would inform of what passed and what is there in future.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ

﴿١٥﴾

“Nay, man is evidence against himself, though he puts forth his excuses.” (Surah Qiyamah 75:14-15)

That is: He knows what deeds he has done though he would find excuses for it.¹

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

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

¹ Tafsir Safi, Vol. 7, Pg. 347.

“Man shall on that day be informed of what he sent before and (what he) put off.” (Surah Qiyamah 75:13)

He said: From the good and bad that he has advanced, and to what he has made as practice that is continued after him that if it is evil he would be involved in its wages like others and nothing would be reduced from the wages of other and if he is good, he would be rewarded like others and nothing would be reduced from the reward of others.¹

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

فَإِذَا قُرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

وُجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

¹ *Tafsir Safi*, Vol. 7, Pg. 347; *Nurus Thaqlayn*, Vol. 5, Pg. 461; *Tafsir Burhan*, Vol. 8, Pg. 166.

17- Surely on Us (devolves) the collecting of it and the reciting of it.

18- Therefore when We have recited it, follow its recitation.

19- Again on Us (devolves) the explaining of it.

20- Nay, but you love the present life.

21- And neglect the hereafter.

22- (Some) faces on that day shall be bright.

23- Looking to their Lord.

24- And (other) faces on that day shall be gloomy.

﴿١٧﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

“Surely on Us (devolves) the collecting of it and the reciting of it.” (Surah Qiyamah 75:17)

That is: Compiling the Quran and its recitation is the function of Aale Muhammad (a).

﴿١٨﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

“Therefore when We have recited it, follow its recitation.” (Surah Qiyamah 75:18)

When you recite the verses of Quran, you must follow it.

﴿١٩﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Again on Us (devolves) the explaining of it.” (Surah Qiyamah 75:19)

That is: Exegesis of Quran.

﴿٢٠﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

“Nay, but you love the present life.” (Surah Qiyamah 75:20)

...in which ‘Aajila’ implies this very same present world.

﴿٢١﴾ وَتَذَرُونَ الْآخِرَةَ

“And neglect the hereafter.” (Surah Qiyamah 75:21)

That is: You forsake the hereafter.

﴿٢٢﴾ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

“(Some) faces on that day shall be bright,” (Surah Qiyamah 75:22)

That is: Effulgent.

﴿٢٣﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ

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

They would be gazing at the divine face; that is: they would be looking towards divine mercy and bounties.¹

﴿٢٤﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

¹ *Tafsir Burhan*, Vol. 8, Pg. 168.

“And (other) faces on that day shall be gloomy.” (Surah Qiyamah 75:24)

That is: Degraded and humiliated.

﴿٢٦﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

﴿٢٧﴾ وَقِيلَ مَنْ رَاقٍ

﴿٢٨﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ

﴿٢٩﴾ وَالتَّفَّتِ السَّاقُ بِالسَّاقِ

﴿٣٠﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

26- Nay, When it comes up to the throat.

27- And it is said: Who will be a magician?

28- And he is sure that it is the (hour of) parting.

29- And affliction is combined with affliction.

30- To your Lord on that day shall be the driving.

﴿٢٦﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

“Nay, when it comes up to the throat.” (Surah Qiyamah 75:26)

When life reaches to the clavicle (collar bone).

﴿٢٧﴾ وَقِيلَ مَنْ رَاقٍ

“And it is said: Who will be a magician?” (Surah Qiyamah 75:27)

He would be told: Who can save you from the spell?

وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

“And he is sure that it is the (hour of) parting.” (Surah Qiyamah 75:28)

That is: He would be certain that the time of separation from the world has arrived.

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

“And affliction is combined with affliction.” (Surah Qiyamah 75:29)

That is: The world would be joined with the hereafter.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

“To your Lord on that day shall be the driving.” (Surah Qiyamah 75:30)

They would be driven towards the Almighty Allah.¹

فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٣١﴾

وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

¹ Tafsir Safi, Vol. 7, Pg. 350.

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾

أُولَى لَكَ فَأُولَى ﴿٣٤﴾

31- So he did not accept the truth, nor did he pray.

32- But called the truth a lie and turned back.

33- Then he went to his followers, walking away in haughtiness.

34- Nearer to you (is destruction) and nearer.

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾

“So he did not accept the truth, nor did he pray.” (Surah Qiyamah 75:31)

The context of revelation of the verse was that the Messenger of Allah (s) summoned the people towards allegiance to Ali (a) on the day of Ghadeer Khum. When he conveyed to them what he was commanded by the Almighty Allah regarding His Eminence, and the people turned away from the command of the Holy Prophet (s), the accursed Muawiyah relied on Mughira bin Shoba and Abu Musa Ashari and turned to his associates, saying: By God, I would never admit to the Wilayat of Ali (a) and I don't testify to the statement of Muhammad (s) regarding Ali (a), the Almighty Allah revealed the following verses:

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ

ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾ أُولَى لَكَ فَأُولَى ﴿٣٤﴾

“So he did not accept the truth, nor did he pray, but called the truth a lie and turned back, then he went to his followers, walking away in haughtiness. Nearer to you (is destruction) and nearer.” (Surah Qiyamah 75:31-34)

Woe be on one, who falsified My command, who refuses My order, and who conducts with his people with arrogance and malice; woe be on such a person, who is more deserving of chastisement and death.

After the revelation of these verses, that enchantment was removed from the Holy Prophet (s) and he mounted the pulpit and wanted to declare immunity from Muawiyah, the Almighty Allah revealed the following verse:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

“Do not move your tongue with it to make haste with it.” (Surah Qiyamah 75:16)

The Holy Prophet (s) maintained silence under the command of the Almighty Allah.¹

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

أَلَمْ يَكُنْ نُطْقَةً مِنْ مِثْلِي يُمْنَى ﴿٣٧﴾

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾

¹ Biharul Anwar, Vol. 33, Pg. 163; Tafsir Safi, Vol. 7, Pg. 351; Nurus Thaqlayn, Vol. 5, Pg. 465; Tafsir Burhan, Vol. 8, Pg. 172.

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

36- Does man think that he is to be left to wander without an aim?

37- Was he not a small seed in the seminal elements?

38- Then he was a clot of blood, so He created (him) then made (him) perfect.

39- Then He made of him two kinds, the male and the female.

40- Is not He able to give life to the dead?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

“Does man think that he is to be left to wander without an aim?” (Surah Qiyamah 75:36)

That is: Does man imagine that he would not be accounted for and would not be punished?

Then He said:

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَىٰ ﴿٣٧﴾

“Was he not a small seed in the seminal elements,” (Surah Qiyamah 75:37)

...after he marries.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ
الذَّكَرَ وَالْأُنْثَى ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَى ﴿٤٠﴾

“Then he was a clot of blood, so He created (him) then made (him) perfect. Then He made of him two kinds, the male and the female. Is not He able to give life to the dead? “ (Surah Qiyamah 75:38-40)

...it is refutation of one, who denies resurrection and Judgment Day.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 172.

Exegesis of Surah Dahr (Insan)

76- Surah Dahr (Insan/The Man) was revealed in Medina and it comprises of 31 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

﴿١﴾

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

1- There surely came over man a period of time when he was a thing not worth mentioning.

2- Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.

3- Surely We have shown him the way: he may be thankful or unthankful.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

﴿١﴾

“There surely came over man a period of time when he was a thing not worth mentioning.” (Surah Insan 76:1)

He said:

لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾

“...he was a thing not worth mentioning.” (Surah Insan 76:1)

...means that he was neither in knowledge nor worth any mention; and in another tradition, he said: He was in knowledge, but not in mention.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ

“Surely We have created man from a small life-germ uniting (itself)...” (Surah Insan 76:2)

That is: We shall test him.

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

“...so We have made him hearing, seeing.” (Surah Insan 76:2)

إِنَّا هَدَيْنَاهُ السَّبِيلَ

“Surely We have shown him the way...” (Surah Insan 76:3)

That is: We made clear for him the path of good and evil.

إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

“...he may be thankful or unthankful.” (Surah Insan 76:3)

And this is the refutation of the determinists, who imagine that no act and deed is under their control.¹

Ibne Abi Umair says that he asked Imam Muhammad Baqir (a) regarding the meaning of the verse:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

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

Imam (a) said: He either accepts it, as in that case he would be thankful, or he leaves it and becomes a denier.²

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

أَمْشَاجٍ نَّبْتَلِيهِ

“Surely We have created man from a small life-germ uniting (itself): We mean to try him...” (Surah Insan 76:2)

He said: The seed of man gets merged with the seed of the female.³

إِنَّ الْأَبْرَارَ يَشْرُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

¹ Tafsir Burhan, Vol. 8, Pg. 176.

² Wasailush Shia, Vol. 1, Pg. 36.

³ Biharul Anwar, Vol. 57, Pg. 376; Nurus Thaqlayn, Vol. 5, Pg. 469; Tafsir Safi, Vol. 7, Pg. 356; Tafsir Burhan, Vol. 8, Pg. 176.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

5- Surely the righteous shall drink of a cup the admixture of which is camphor.

6- A fountain, from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

7- They fulfill vows and fear a day the evil of which shall be spreading far and wide.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

“Surely the righteous shall drink of a cup the admixture of which is camphor.” (Surah Insan 76:5)

That is: In coolness and purity, as it contains camphor.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا

“A fountain, from which the servants of Allah shall drink; they make it to flow...” (Surah Insan 76:6)

That is: They would drink from it.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

“They fulfill vows and fear a day the evil of which shall be spreading far and wide.” (Surah Insan 76:7)

‘Mustateer’ implies great and huge.¹

¹ Tafsir Burhan, Vol. 8, Pg. 177.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

8- And they give food out of love for Him to the poor and the orphan and the captive.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

“And they give food out of love for Him to the poor and the orphan and the captive:” (Surah Insan 76:8)

It is narrated from Imam Ja'far Sadiq (a) on the authority of Abdullah Ibne Maimun that Fatima had (some) barley, from which porridge was made and placed before them (for breaking the fast). Just then a beggar came and said, I am a poor man, may Allah have mercy upon you. Ali (a) got up and gave him one third of the food. Then came an orphan and said, I am an orphan, may Allah have mercy upon you. Ali (a) got up and gave him another third (of the food) Then came a prisoner (of war) and said, may Allah have mercy upon you. Ali gave him the remaining one-third, without, they, the Ahle Bayt (a) tasting anything and going without meals. Thereby Allah the Exalted revealed these verses till:

وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾

“...and your striving shall be recompensed.” (Surah Insan 76:22)

...in the honor of Amirul Momineen (a) and these verses are applicable for every believer, who acts so generously in the path of God.¹

¹ Mustadrakul Wasail, Vol. 7, Pg. 268; Biharul Anwar, Vol. 35, Pg. 243.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا
﴿١٣﴾

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

13- Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

14- And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

15- And there shall be made to go round about them vessels of silver and goblets, which are of glass.

16- (Transparent as) glass, made of silver; they have measured them according to a measure.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ

“Reclining therein on raised couches...” (Surah Insan 76:13)

That is: They would be resting on couches in their bridal chambers.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا

“And close down upon them (shall be) its shadows...”
(Surah Insan 76:14)

The shades of the trees are near upon them.

وَذُلِّلَتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾

“...and its fruits shall be made near (to them), being easy to reach.” (Surah Insan 76:14)

The fruits of those trees are so near to them that they can feast on them standing as well as sitting.

وَأَكْوَابٍ كَانَتْ فَوَارِيرًا ﴿١٥﴾ فَوَارِيرَ مِنْ فِضَّةٍ

“...vessels of silver and goblets, which are of glass, (transparent as) glass, made of silver...” (Surah Insan 76:15-16)

That is: Big flasks without handles or spouts; and there are silver cups in Paradise through which they would drink.

قَدَرُوها تَقْدِيرًا ﴿١٦﴾

“...they have measured them according to a measure.”
(Surah Insan 76:16)

That is: We have prepared those cups in accordance to their status.

مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

“...of fine silk and thick silk brocade interwoven with gold...” (Surah Kahf 18:31)

‘Istabraq’ means silk.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

“And there shall be made to go round about them vessels of silver and goblets, which are of glass.” (Surah Insan 76:15)

The eyes would see from behind it as it sees from behind the mirror.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا

﴿١٩﴾

وَإِذَا رَأَيْتَ نِمْ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَخُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ

وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

19- And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.

20- And when you see there, you shall see blessings and a great kingdom.

21- Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.

وِلْدَانٌ مُخَلَّدُونَ

“...youths never altering in age...” (Surah Insan 76:19)

That is: Servants wearing bracelets.

﴿٢٠﴾ وَمُلْكًا كَبِيرًا

“...and a great kingdom.” (Surah Insan 76:20)

That is: It would neither decline nor be destroyed.

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ

“Upon them shall be garments of fine green silk and thick silk interwoven with gold...” (Surah Insan 76:21)

That is: They would be dressed in raiment of green silk and silk with gold threads.¹

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

23- Surely We Ourselves have revealed the Quran to you revealing (it) in portions.

¹ Biharul Anwar, Vol. 8, Pg. 135.

24- Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.

25- And glorify the name of your Lord morning and evening.

26- And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

The Almighty Allah has addressed His Prophet saying:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

“Surely We Ourselves have revealed the Quran to you revealing (it) in portions. Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one. And glorify the name of your Lord morning and evening.” (Surah Insan 76:23-25)

That is: In the morning and at midnight.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

“And during part of the night adore Him, and give glory to Him (a) long (part of the) night.” (Surah Insan 76:26)

That is: Pray the Midnight Prayer.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾

28- *We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.*

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

“We created them and made firm their make...” (Surah Insan 76:28)

The poet says:

“The horses that the King made firm and brought into existence. He formed their necks, backs, legs and bellies.”¹

¹ *Biharul Anwar*, Vol. 9, Pg. 246; *Tafsir Burhan*, Vol. 8, Pg. 178.

Exegesis of Surah Mursalaat

77- Surah Mursalaat (The Emissaries) was revealed in Mecca and it comprises of 50 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

فَالْعاصِفَاتِ عَصْفًا ﴿٢﴾

وَالنَّاشِئَاتِ نَشْرًا ﴿٣﴾

فَالْفَارِقَاتِ فَرْقًا ﴿٤﴾

فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾

عُدْرًا أَوْ نُذْرًا ﴿٦﴾

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

1- I swear by the emissary winds, sent one after another (for men's benefit).

2- By the raging hurricanes.

3- Which scatter clouds to their destined places.

4- Then separate them one from another.

5- *Then I swear by the angels who bring down the revelation.*

6- *To clear or to warn.*

7- *Most surely what you are threatened with must come to pass.*

8- *So when the stars are made to lose their light.*

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

“I swear by the emissary winds, sent one after another (for men’s benefit).” (Surah Mursalaat 77:1)

He said: These verses one after another are related to each other.

فَالْعَاصِفَاتِ عَصْفًا ﴿٢﴾

“By the raging hurricanes.” (Surah Mursalaat 77:2)

That is: The grave.

وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾

“Which scatter clouds to their destined places.” (Surah Mursalaat 77:3)

That is: They would scatter death.

فَالْفَارِقَاتِ فَرْقًا ﴿٤﴾

“Then separate them one from another.” (Surah Mursalaat 77:4)

That is: The quadrupeds.

﴿٥﴾ فَالْمَلَكِيَّاتِ ذِكْرًا

“Then I swear by the angels, who bring down the revelation.” (Surah Mursalaat 77:5)

That is: The angels.

﴿٦﴾ عَذْرًا أَوْ نَذْرًا

“To clear or to warn.” (Surah Mursalaat 77:6)

That is: I warn you and exhaust the proof on you. This verse is the oath and its reply is:

﴿٧﴾ إِنَّمَا تُوْعَدُونَ لَوَاقِعٌ

“Most surely what you are threatened with must come to pass.” (Surah Mursalaat 77:7)

﴿٨﴾ فَإِذَا النُّجُومُ طُمِسَتْ

“So when the stars are made to lose their light.” (Surah Mursalaat 77:8)

That is: Light of the stars would be lost and they would decline.¹

¹ Tafsir Safi, Vol. 7, Pg. 369; Nurus Thaqlayn, Vol. 5, Pg. 487; Tafsir Burhan, Vol. 8, Pg. 189.

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

وَإِذَا الرُّسُلُ أُقِيتَتْ ﴿١١﴾

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

9- And when the heaven is rent asunder.

10- And when the mountains are carried away as dust.

11- And when the apostles are gathered at their appointed time.

12- To what day is the doom fixed?

13- To the day of decision.

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

“And when the heaven is rent asunder.” (Surah Mursalaat 77:9)

That is: When the sky is torn up.

وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

“And when the mountains are carried away as dust.” (Surah Mursalaat 77:10)

That is: When the mountains would be uprooted.

وَإِذَا الرُّسُلُ أُقِيتَتْ ﴿١١﴾

“And when the apostles are gathered at their appointed time.” (Surah Mursalaat 77:11)

That is: Messengers sent at different times.¹

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

“To what day is the doom fixed?” (Surah Mursalaat 77:12)

That is: It is delayed.

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

“To the day of decision.” (Surah Mursalaat 77:13)

For the day of separation.

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

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

“So when the stars are made to lose their light.” (Surah Mursalaat 77:8)

It means that their light would be extinguished.²

¹ Tafsir Safi, Vol. 7, Pg. 370; Nurur Thaqalayn, Vol. 5, Pg. 488; Tafsir Burhan, Vol. 8, Pg. 189.

² Nurur Thaqalayn, Vol. 5, Pg. 488; Tafsir Burhan, Vol. 8, Pg. 189.

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

20- Did We not create you from contemptible water?

21- Then We placed it in a secure resting-place.

22- Till an appointed term.

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾

“Did We not create you from contemptible water?” (Surah Mursalaat 77:20)

That is: Filthy water.

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾

“Then We placed it in a secure resting-place.” (Surah Mursalaat 77:21)

That is: In the womb.

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

“Till an appointed term.” (Surah Mursalaat 77:22)

That is: Till the end of the term.¹

¹ Biharul Anwar, Vol. 34, Pg. 79.

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاخِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾

25- Have We not made the earth to draw together to itself.

26- The living and the dead.

27- And made therein lofty mountains, and given you to drink of sweet water?

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

“Have We not made the earth to draw together to itself, the living and the dead.” (Surah Mursalaat 77:25-26)

He said: ‘Kifaat’ means dwellings. It is mentioned in traditional reports that while returning from Siffeen, Amirul Momineen Ali (a) passed by a graveyard and said: This is the abode of the dead. Then he glanced at the houses of Kufa and said: They are dwellings of the living and then recited the following verses:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

“Have We not made the earth to draw together to itself, the living and the dead.” (Surah Mursalaat 77:25-26)

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاخِخَاتٍ

“And made therein lofty mountains...” (Surah Mursalaat 77:27)

Tall mountains.

وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾

“...and given you to drink of sweet water?” (Surah Mursalaat 77:27)

That is: Cool and sweet water; and every water is sweeter than the water of Euphrates.¹

انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

30- Walk on to the covering having three branches.

انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

“Walk on to the covering having three branches.” (Surah Mursalaat 77:30)

There are three branches of fire in it.

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾

32- Surely it sends up sparks like palaces.

33- As if they were tawny camels.

¹ Biharul Anwar, Vol. 9, Pg. 246.

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

“Surely it sends up sparks like palaces.” (Surah Mursalaat 77:32)

Its sparks would fly up like castles and mountains.

كَأَنَّهُ جِمَالَتُ صُفْرٍ ﴿٣٣﴾

“As if they were tawny camels.” (Surah Mursalaat 77:33)

That is: Black.¹

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾

41- Surely those, who guard (against evil) shall be amid shades and fountains.

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾

“Surely those, who guard (against evil) shall be amid shades and fountains.” (Surah Mursalaat 77:41)

Indeed, the pious shall be in a shade of effulgence, which is brighter than the light of the sun.

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

وَيُلَاقِيهِمْ يَوْمَئِذٍ الْمَكِيدِينَ ﴿٤٩﴾

¹ Tafsir Safi, Vol. 7, Pg. 372; Tafsir Burhan, Vol. 8, Pg. 190.

فَبَآئِيَ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

48- *And where it is said to them: Bow down, they do not bow down.*

49- *Woe on that day to the rejecters.*

50- *In what announcement then after it will they believe?*

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

“And where it is said to them: Bow down, they do not bow down.” (Surah Mursalaat 77:48)

That is: ‘When it is said: Be affectionate to the Imam and accept his Wilayat,’ they will not accept.

After that the Almighty Allah said to His Prophet:

فَبَآئِيَ حَدِيثٍ

“In what announcement...?” (Surah Mursalaat 77:50)

...they would bring faith after I have explained it to you.¹

¹ *Tafsir Safi*, Vol. 7, Pg. 374; *Nurus Thaqlayn*, Vol. 5, Pg. 490; *Tafsir Burhan*, Vol. 8, Pg. 192.

Exegesis of Surah Naba

78- Surah Naba (The Great Event) was revealed in Mecca and it comprises of 41 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

1- Of what do they ask one another?

2- About the great event.

3- About which they differ?

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ
مُخْتَلِفُونَ ﴿٣﴾

“Of what do they ask one another? About the great event, about which they differ?” (Surah Naba 78:1-3)

Husain bin Khalid said that Imam Ali Reza (a) said regarding the meaning of the verses:

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ
مُخْتَلِفُونَ ﴿٣﴾

“Of what do they ask one another? About the great event, about which they differ?” (Surah Naba 78:1-3)

Amirul Momineen (a) said: The Almighty Allah does not have any event greater than me and there is no sign for the Almighty Allah greater than me; and indeed, when my excellence was presented to the former nations none of them admitted to it in spite of the difference of their languages.¹

﴿٦﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

6- Have We not made the earth an even expanse?

7- And the mountains as projections (thereon)?

﴿٦﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

“Have We not made the earth an even expanse?” (Surah Naba 78:6)

The earth is a cradle, in which humanity is fostered.

﴿٧﴾ وَالْجِبَالَ أَوْتَادًا

“And the mountains as projections (thereon)?” (Surah Naba 78:7)

That is: The Mountains are the tent-pegs of the earth.

¹ Biharul Anwar, Vol. 36, Pg. 1; Tafsir Burhan, Vol. 8, Pg. 194; Nurus Thaqlayn, Vol. 5, Pg. 491; Tafsir Safi, Vol. 7, Pg. 380.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

10- And We made the night to be a covering.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

“And We made the night to be a covering.” (Surah Naba 78:10)

That is: The night covers up the day.¹

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

13- And We made a shining lamp.

14- And We send down from the clouds water pouring forth abundantly.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

“And We made a shining lamp.” (Surah Naba 78:13)

It implies the luminous sun.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ

“And We send down from the clouds...” (Surah Naba 78:14)

¹ Nurus Thaqlayn, Vol. 5, Pg. 492; Tafsir Burhan, Vol. 8, Pg. 196.

‘Mosiraat’ is clouds.

﴿ ١٤ ﴾ مَاءً ثَجَّاجًا

“...water pouring forth abundantly,” (Surah Naba 78:14)

That is: Incessant rain.

﴿ ١٦ ﴾ وَجَنَّاتٍ أَلْفَافًا

16- And gardens dense and luxuriant.

﴿ ١٦ ﴾ وَجَنَّاتٍ أَلْفَافًا

“And gardens dense and luxuriant.” (Surah Naba 78:16)

Gardens having dense foliage.¹

﴿ ١٩ ﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

﴿ ٢٠ ﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

﴿ ٢١ ﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

﴿ ٢٢ ﴾ لِلطَّاغِينَ مَابًا

﴿ ٢٣ ﴾ لَا يَثِيرَ فِيهَا أَحْقَابًا

¹ Biharul Anwar, Vol. 9, Pg. 247; Nurus Thaqlayn, Vol. 5, Pg. 492; Tafsir Burhan, Vol. 8, Pg. 197.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

إِلَّا حَمِيمًا وَعَسَاقًا ﴿٢٥﴾

19- And the heaven shall be opened so that it shall be all openings.

20- And the mountains shall be moved off so that they shall remain a mere semblance.

21- Surely hell lies in wait.

22- A place of resort for the inordinate.

23- Living therein for ages.

24- They shall not taste therein cool nor drink.

25- But boiling and intensely cold water.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

“And the heaven shall be opened so that it shall be all openings.” (Surah Naba 78:19)

That is: The gates of Paradise would open.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

“And the mountains shall be moved off so that they shall remain a mere semblance.” (Surah Naba 78:20)

That is: Mountains would become like mirage, which flash in the desert from far off.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

“Surely hell lies in wait,” (Surah Naba 78:21)

...in which ‘mirsaad’ is in the meaning of established; that is: indeed Hell is already established and ready.

لِلطَّاغِينَ مَأْبَا ﴿٢٢﴾

“A place of resort for the inordinate.” (Surah Naba 78:22)

That is: It is the abode of the hard headed.

لَا يَبِثْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾

“Living therein for ages.” (Surah Naba 78:23)

‘Ahqaab’ is in the meaning of years, and ‘Haqaab’ is in the meaning of eighty years, and each year is of 360 days, and one day of Qiyamat is equal to a thousand years of the world according to your calculation.¹

Humran bin Ayyin says that I asked Imam Ja’far Sadiq (a) regarding the meaning of the verses:

لَا يَبِثْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

“Living therein for ages. They shall not taste therein cool nor drink; but boiling and intensely cold water.” (Surah Naba 78:23-25)

¹ Biharul Anwar, Vol. 8, Pg. 295; Maniul Akhbaar, Pg. 221.

He said: This is regarding those, who would never come out of the Fire.¹

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

“They shall not taste therein cool nor drink.” (Surah Naba 78:24)

‘Bard’ implies sleep.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

31- Surely for those, who guard (against evil) is achievement.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

“Surely for those, who guard (against evil) is achievement.” (Surah Naba 78:31)

On that day the pious would be successful.

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

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

“Surely for those, who guard (against evil) is achievement.” (Surah Naba 78:31)

The pious are having nobility.¹

¹ *Nurus Thaqalayn*, Vol. 5, Pg. 494; *Tafsir Safi*, Vol. 7, Pg. 382; *Tafsir Burhan*, Vol. 8, Pg. 198.

وَكَوَاعِبُ أُنْرَابًا ﴿٣٣﴾

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

33- And those showing freshness of youth, equals in age.

34- And a pure cup.

وَكَوَاعِبُ أُنْرَابًا ﴿٣٣﴾

“And those showing freshness of youth, equals in age.”
(Surah Naba 78:33)

That is: Maidservants resembling each other are in the service of the folks of Paradise.²

وَكَوَاعِبُ أُنْرَابًا ﴿٣٣﴾

“And those showing freshness of youth, equals in age.”
(Surah Naba 78:33)

That is: Girls just matured.

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

“And a pure cup.” (Surah Naba 78:34)

That is: Brimming cups.

¹ Biharul Anwar, Vol. 8, Pg. 134 & Vol. 67, Pg. 282; Tafsir Safi, Vol. 7, Pg. 384.

² Biharul Anwar, Vol. 8, Pg. 134.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

38- The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent God permits and who speaks the right thing.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ

“The day on which the spirit and the angels shall stand in ranks; they shall not speak...” (Surah Naba 78:38)

Ruh is an angel greater than Jibraeel and Mikaeel, who accompanied the Messenger of Allah (s) and who is also with the Holy Imams (a).¹

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

40- Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O, would that I were dust!

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا

“Surely We have warned you of a chastisement near at hand...” (Surah Naba 78:40)

¹ Nurus Thaqlayn, Vol. 5, Pg. 496; Tafsir Safi, Vol. 7, Pg. 385; Tafsir Burhan, Vol. 8, Pg. 200.

That is: In the fire.

يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ
تُرَابًا ﴿٤٠﴾

“...the day when man shall see what his two hands have sent before, and the unbeliever shall say: O, would that I were dust!” (Surah Naba 78:40)

That is: Alas, would that I were a follower Ali (a).

He said: Indeed, the Messenger of Allah (s) gave the agnomen of Abu Turab to Amirul Momineen Ali (a).¹

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 496; *Tafsir Burhan*, Vol. 8, Pg. 201.

Exegesis of Surah Naziyat

79- Surah Naziyat (Those who pull out) was revealed in Mecca and it comprises of 46 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾

فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾

1- I swear by the angels who violently pull out the souls of the wicked.

2- And by those, who gently draw out the souls of the blessed.

3- And by those, who float in space.

4- Then those, who are foremost going ahead.

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

“I swear by the angels who violently pull out the souls of the wicked.” (Surah Naziyat 79:1)

That is: The angels, who capture the soul.

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

“And by those, who gently draw out the souls of the blessed.” (Surah Naziyat 79:2)

That is: In the world, the disbelievers are in enjoyment.

وَالسَّابِّحَاتِ سَبْحًا ﴿٣﴾

“And by those, who float in space.” (Surah Naziyat 79:3)

A believer, who recites divine glorifications.¹

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

فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾

“Then those, who are foremost going ahead.” (Surah Naziyat 79:4)

The souls of the believers, like the world, take precedence towards Paradise and the souls of the disbelievers also proceed towards the fire of Hell.²

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

¹ Biharul Anwar, Vol. 7, Pg. 46.

² Biharul Anwar, Vol. 6, Pg. 228 & Vol. 7, Pg. 46; Nurur Thaqalayn, Vol. 5, Pg. 497; Tafsir Burhan, Vol. 8, Pg. 304.

أَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾

أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

6- The day on which the quaking one shall quake.

7- What must happen afterwards shall follow it.

8- Hearts on that day shall palpitate.

9- Their eyes cast down.

10- They say: Shall we indeed be restored to (our) first state?

11- What! When we are rotten bones?

12- They said: That then would be a return occasioning loss.

13- But it shall be only a single cry.

14- When lo, they shall be wakeful.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾ تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾

“The day on which the quaking one shall quake, what must happen afterwards shall follow it.” (Surah Naziyat 79:6-7)

That is: The earth would split below the feet of its folks and ‘Radifa’ means ‘scream’.¹

﴿٨﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

“Hearts on that day shall palpitate.” (Surah Naziyat 79:8)

That is: The hearts would be terrified on that day.

﴿٩﴾ أَبْصَارُهَا خَاشِعَةٌ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ
﴿١٠﴾

“Their eyes cast down. They say: Shall we indeed be restored to (our) first state?” (Surah Naziyat 79:9-10)

The Quraish said: Is it possible for us to be resurrected after death?

﴿١١﴾ أَإِذَا كُنَّا عِظَامًا نَخِرَةً

“What! When we are rotten bones?” (Surah Naziyat 79:11)

That is: After our bones have decayed?

﴿١٢﴾ تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ

¹ Tafsir Burhan, Vol. 8, Pg. 205; Nurus Thaqlayn, Vol. 5, Pg. 499; Tafsir Safi, Vol. 7, Pg. 392.

“That then would be a return occasioning loss.” (Surah Naziyat 79:12)

The disbelievers said so by way of ridicule.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

“But it shall be only a single cry, when lo, they shall be wakeful.” (Surah Naziyat 79:13-14)

‘Zajra’ implies the second blowing of the trumpet and ‘Saahira’ is a locality in Shaam near Baitul Muqaddas.¹

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

أَنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾

“Shall we indeed be restored to (our) first state?” (Surah Naziyat 79:10)

That is in a new creation.

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

“When lo, they shall be wakeful.” (Surah Naziyat 79:14)

‘Saahira’ means the earth; since the disbelievers are placed in the earth, when they hear the second blowing of the trumpet and the scream, they would emerge from their graves and would all fall down flat to the ground.²

¹ Biharul Anwar, Vol. 7, Pg. 107; Tafsir Safi, Vol. 7, Pg. 392; Tafsir Burhan, Vol. 8, Pg. 206.

² Biharul Anwar, Vol. 7, Pg. 46.

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

16- When his Lord called upon him in the holy valley of Tuwa.

بِالْوَادِ الْمُقَدَّسِ

“...in the holy valley...” (Surah Naziyat 79:16)

That is: Pure and untainted.

طُوًى ﴿١٦﴾

“...Tuwa.” (Surah Naziyat 79:16)

Name of that desert.¹

فَحَشَرَ فَنَادَى ﴿٢٣﴾

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

23- Then he gathered (men) and called out.

24- Then he said: I am your lord, the most high.

25- So Allah seized him with the punishment of the hereafter and the former life.

¹ Tafsir Burhan, Vol. 8, Pg. 207; Nurus Thaqlayn, Vol. 5, Pg. 499; Tafsir Safi, Vol. 7, Pg. 393.

فَحْشَرَ

“Then he gathered (men)...” (Surah Naziyat 79:23)

That is: Firon.

فَنَادَى ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ
نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

“...and called out. Then he said: I am your lord, the most high. So Allah seized him with the punishment of the hereafter and the former life.” (Surah Naziyat 79:23-25)

...in which ‘Nakaal’ means chastisement, and his chastisement of the hereafter was because he said:

أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

“I am your lord, the most high.” (Surah Naziyat 79:24)

And the first word that he mentioned was:

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

“I do not know of any god for you except myself...” (Surah Qasas 28:38)

So, the Almighty Allah destroyed him due these two statements.¹

¹ Tafsir Safi, Vol. 7, Pg. 394; Nurur Thaqalayn, Vol. 5, Pg. 500; Tafsir Burhan, Vol. 8, Pg. 207.

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

29- And He made dark its night and brought out its light.

30- And the earth, He expanded it after that.

وَأَغْطَشَ لَيْلَهَا

“And He made dark its night...” (Surah Naziyat 79:29)

That is: He made its night pitch black.

The Arabic poet, Aashi says:

“Those two darkened the day and in that darkness my companion was pleading and protesting.”

وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

“...and brought out its light.” (Surah Naziyat 79:29)

That is: The sun.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

“And the earth, He expanded it after that.” (Surah Naziyat 79:30)

That is: Spread out.

وَالْجِبَالِ أَرْسَاهَا ﴿٣٢﴾

32- And the mountains, He made them firm.

وَالْجِبَالِ أَرْسَاهَا ﴿٣٢﴾

“And the mountains, He made them firm.” (Surah Naziyat 79:32)

That is: Made them stable.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ ﴿٣٦﴾

35- The day on which man shall recollect what he strove after.

36- And the hell shall be made manifest to him who sees.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

“The day on which man shall recollect what he strove after.” (Surah Naziyat 79:35)

He would be reminded of all the acts that he had performed.

وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ ﴿٣٦﴾

“And the hell shall be made manifest to him who sees.” (Surah Naziyat 79:36)

He said: It would be shown to him.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

40- And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires.

41- Then surely the garden—that is the abode.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden - that is the abode.” (Surah Naziyat 79:40-41)

These verses are regarding the servant of God, who when he has the chance to disobey the Almighty Allah, in spite of being capable for it, he restrains from it, due to fear of God and due to divine prohibition he stops his self from doing that, and the recompense of this act is the very same Paradise.¹

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُتَتْهَاهَا ﴿٤٤﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 506.

42- They ask you about the hour, when it will come.

43- About what! You are one to remind of it.

44- To your Lord is the goal of it.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

“They ask you about the hour, when it will come.” (Surah Naziyat 79:42)

That is: When would it come to pass?

And Allah, blessed and High says in reply:

إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾

“To your Lord is the goal of it.” (Surah Naziyat 79:44)

That is: Its knowledge is with your Lord.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

46- On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

“...but the latter part of a day or the early part of it.” (Surah Naziyat 79:46)

That is: A part of the day.¹

¹ Tafsir Safi, Vol. 7, Pg. 396; Nurus Thaqlayn, Vol. 5, Pg. 508.

Exegesis of Surah Abasa

80- Surah Abasa (He frowned) was revealed in Mecca and it comprises of 42 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

عَبَسَ وَتَوَلَّى ﴿١﴾

أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ﴿٣﴾

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾

أَمَّا مَنْ اسْتَعْى ﴿٥﴾

فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾

وَمَا عَلَيْكَ أَلَّا يَزَكِّي ﴿٧﴾

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾

وَهُوَ يَخْشَى ﴿٩﴾

فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

- 1- He frowned and turned (his) back.
- 2- Because there came to him the blind man.
- 3- And what would make you know that he would purify himself.
- 4- Or become reminded so that the reminder should profit him?
- 5- As for him who considers himself free from need (of you).
- 6- To him do you address yourself.
- 7- And no blame is on you if he would not purify himself.
- 8- And as to him who comes to you striving hard.
- 9- And he fears.
- 10- From him will you divert yourself.
- 11- Nay, surely it is an admonishment.

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾

“He frowned and turned (his) back, because there came to him the blind man.” (Surah Abasa 80:1-2)

These two verses were revealed about Uthman and Abdullah Ibne Umme Maktum, the *Muadhdhin* to the Messenger of Allah and he was blind. He came to the Messenger of Allah and with him was his companion and Uthman was with him (too). So the Messenger of Allah gave him priority over Uthman. Uthman frowned at his face and turned away from him. So Allah revealed:

عَبَسَ وَتَوَلَّى ﴿١﴾

“He frowned and turned (his) back,” (Surah Abasa 80:1)

– he frowned and turned away – meaning Uthman:

أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ﴿٣﴾

“Because there came to him the blind man. And what would make you know that he would purify himself.” (Surah Abasa 80:2-3)

...that is, he becomes pure, purer:

أَوْ يَذَّكَّرُ

“Or become reminded...” (Surah Abasa 80:4)

He said: The Messenger of Allah advised him:

أَمَّا مَنْ اسْتَغْنَى ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾

“As for him who considers himself free from need (of you), to him do you address yourself.” (Surah Abasa 80:5-6)

So, you, O Uthman, turn to him and if he sits before you, don't detest that.

وَمَا عَلَيْكَ أَلَّا يَزَكَّى ﴿٧﴾

“And no blame is on you if he would not purify himself.” (Surah Abasa 80:7)

It doesn't make difference whether you are needless of it or not or whether you are embellished with faith or drowned in your infidelity.

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾

“And as to him who comes to you striving hard.” (Surah Abasa 80:8)

That is: Ibne Umme Maktum, who hastened to you.

وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾

“And he fears, from him will you divert yourself.” (Surah Abasa 80:9-10)

That is: Turn away from him.¹

كَلا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

“Nay, surely it is an admonishment.” (Surah Abasa 80:11)

That is: The holy Quran.

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

¹ Biharul Anwar, Vol. 17, Pg. 85 & Vol. 30, Pg. 174; Tafsir Safi, Vol. 7, Pg. 399; Nurul Thaqlayn, Vol. 5, Pg. 508; Tafsir Burhan, Vol. 8, Pg. 212.

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

فُقِيلَ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١٧﴾

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾

ثُمَّ السَّبِيلَ يَسْرُهُ ﴿٢٠﴾

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرُهُ ﴿٢٣﴾

13- In honored books.

14- Exalted, purified.

15- In the hands of scribes.

16- Noble, virtuous.

17- The man was slain! How ungrateful is he (his killer)!

18- Of what thing did He create him?

19- Of a small seed; He created him, then He made him according to a measure.

20- Then (as for) the way— He has made it easy (for him).

21- Then He causes him to die, then assigns to him a grave.

22- Then when He pleases, He will raise him to life again.

23- Nay; but he has not done what He bade him.

فِي صُحُفٍ مُّكْرَمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ

“In honored books, exalted...” (Surah Abasa 80:13-14)

That is: With the Almighty Allah.

مُطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

“...purified, in the hands of scribes.” (Surah Abasa 80:14-15)

That is: In the hands of the Holy Imams (a), who are:

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

“Noble, virtuous.” (Surah Abasa 80:16)¹

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿١٧﴾

¹ Nurus Thaqlayn, Vol. 5, Pg. 510; Tafsir Safi, Vol. 7, Pg. 400; Tafsir Burhan, Vol. 8, Pg. 213.

“The man was slain! How ungrateful is he!” (Surah Abasa 80:17)

‘Man’ implies Amirul Momineen (a).

﴿١٧﴾ مَا أَكْفَرَهُ

“How ungrateful is he!” (Surah Abasa 80:17)

That is: What act or sin did His Eminence commit that he was killed?

﴿١٨﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٩﴾ مِنْ نُطْفَةٍ فَقَدَرَهُ ﴿٢٠﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ

“Of what thing did He create him? Of a small seed; He created him, then He made him according to a measure, then (as for) the way- He has made it easy (for him).” (Surah Abasa 80:18-20)

That is: The Almighty Allah has made the path of goodness easy for man.

﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

“Then He causes him to die, then assigns to him a grave, then when He pleases, He will raise him to life again.” (Surah Abasa 80:21-22)

...in Rajat.

﴿٢٣﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

“Nay; but he has not done what He bade him.” (Surah Abasa 80:23)

That is: Amirul Momineen (a) has not been able to complete what he has been commanded, so he will come back again during Rajat and complete it.¹

Abu Usamah says that he inquired from Imam Muhammad Baqir (a) regarding the verse:

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

“Cursed be man! How ungrateful is he!” (Surah Abasa 80:17)

The Imam said that it was revealed about Amirul Momineen Ali (a).

مَا أَكْفَرَهُ ﴿١٧﴾

“How ungrateful is he!” (Surah Abasa 80:17)

That is: O hypocrites, how you act with disbelief and malice in the slaying of Amirul Momineen (a). After that He has mentioned the nobility and lineage of Amirul Momineen (a) and mentioned how Almighty Allah granted nobility to him and said:

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

“Of what thing did He create him?” (Surah Abasa 80:18)

That is: He created him from the essence of the prophets.

¹ Biharul Anwar, Vol. 36, Pg. 174 & Vol. 53, Pg. 99.

فَقَدَرَهُ ﴿١٩﴾

“...then He made him according to a measure,” (Surah Abasa 80:19)

And deemed His Eminence for righteousness and goodness.

ثُمَّ السَّيْلَ يَسَّرَهُ ﴿٢٠﴾

“Then (as for) the way - He has made it easy (for him).” (Surah Abasa 80:20)

That is: His Eminence is the path of truth and guidance.

ثُمَّ أَمَاتَهُ

“Then He causes him to die...” (Surah Abasa 80:21)

After that he passed away like the prophets.

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾

“Then when He pleases, He will raise him to life again.” (Surah Abasa 80:22)

The narrator said: I asked what is the meaning of:

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾

“Then when He pleases, He will raise him to life again.” (Surah Abasa 80:22)

The Imam said: It means that after his martyrdom, God will make him alive again during the period of Rajat and complete his commission.¹

﴿٢٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

﴿٢٥﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا

﴿٢٦﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

﴿٢٧﴾ فَأَنْبَتْنَا فِيهَا حَبًّا

﴿٢٨﴾ وَعَبَبْنَا وَقَضَبًّا

﴿٢٩﴾ وَزَيَّنَّا وَنَحْلًا

﴿٣٠﴾ وَحَدَائِقَ غُلْبًا

﴿٣١﴾ وَفَاكِهَةً وَأَبًّا

﴿٣٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

﴿٣٣﴾ فَإِذَا جَاءَتِ الصَّاحَّةُ

¹ Biharul Anwar, Vol. 53, Pg. 99; Nurus Thaqlayn, Vol. 5, Pg. 510; Tafsir Burhan, Vol. 8, Pg. 213.

- 24- Then let man look to his food.
 25- That We pour down the water, pouring (it) down in abundance.
 26- Then We cleave the earth, cleaving (it) asunder.
 27- Then We cause to grow therein the grain.
 28- And grapes and clover.
 29- And the olive and the palm.
 30- And thick gardens.
 31- And fruits and herbage.
 32- A provision for you and for your cattle.
 33- But when the deafening cry comes.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا
 ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا
 ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

“Then let man look to his food, that We pour down the water, pouring (it) down in abundance, then We cleave the earth, cleaving (it) asunder, then We cause to grow therein the grain, and grapes and clover.” (Surah Abasa 80:24-28)

He said:

قَضْب

“...clover...” (Surah Abasa 80:28)

...is in the meaning of edible greenery.

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

“And thick gardens.” (Surah Abasa 80:30)

Gardens thick with numerous trees.

وَفَاكِهَةً وَأَبًّا ﴿٣١﴾

“And fruits and herbage” (Surah Abasa 80:31)

He said: It is grass that is consumed by the quadrupeds.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾

“A provision for you and for your cattle. But when the deafening cry comes.” (Surah Abasa 80:32-33)

...in which ‘Saakha’ means Judgment Day.¹

Ibne Abbas said regarding the following verse:

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

“A provision for you and for your cattle.” (Surah Abasa 80:32)

It implies for your benefit and benefit of your quadrupeds (cattle).

لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

¹ Nurur Thaqlayn, Vol. 5, Pg. 511; Tafsir Burhan, Vol. 8, Pg. 215.

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

37- Every man of them shall on that day have an affair,
which will occupy him.

38- (Many) faces on that day shall be bright.

39- Laughing, joyous.

40- And (many) faces on that day, on them shall be dust.

41- Darkness shall cover them.

42- These are they who are unbelievers, the wicked.

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

**“Every man of them shall on that day have an affair,
which will occupy him.” (Surah Abasa 80:37)**

That is: A preoccupation that would keep him away from
every other involvement.¹

¹ Tafsir Safi, Vol. 7, Pg. 404; Nurus Thaqlayn, Vol. 5, Pg. 512; Tafsir Burhan, Vol. 8, Pg. 216.

After that Allah, the Mighty and Sublime mentions those, who are affectionate to Amirul Momineen Ali (a) and who are aloof from his enemies and says:

﴿٣٨﴾ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٩﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

“(Many) faces on that day shall be bright, laughing, joyous.” (Surah Abasa 80:38-39)

Then He has mentioned the enemies of Aale Muhammad (a) and said:

﴿٤٠﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤١﴾ تَرْهَقُهَا قَتَرَةٌ

“And (many) faces on that day, on them shall be dust; darkness shall cover them.” (Surah Abasa 80:39-41)

That is: He would not have any goodness and reward.

﴿٤٢﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

“These are they who are unbelievers, the wicked.” (Surah Abasa 80:42)

They are the very same disbelievers and transgressors.¹

﴿٤٠﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

“And (many) faces on that day, on them shall be dust,” (Surah Abasa 80:40)

‘Ghabara’ means blackness.

¹ Biharul Anwar, Vol. 36, Pg. 174.

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

“Darkness shall cover them.” (Surah Abasa 80:41)

That is: Smoke and steam of Hell.

أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

“These are they who are unbelievers, the wicked.” (Surah Abasa 80:42)

That is: Disbelievers, who are deniers.¹

¹ *Biharul Anwar*, Vol. 7, Pg. 176; *Tafsir Burhan*, Vol. 8, Pg. 216.

Exegesis of Surah Takwir

81- Surah Takwir (The Covering Up) was revealed in Mecca and it comprises of 29 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا الشَّمْسُ كُوِّرَتْ

﴿٢﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ

﴿٣﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ

﴿٤﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ

1- When the sun is covered.

2- And when the stars darken.

3- And when the mountains are made to pass away.

4- And when the camels are left untended.

﴿١﴾ إِذَا الشَّمْسُ كُوِّرَتْ

“When the sun is covered.” (Surah Takwir 81:1)

When sun becomes dark and dim.

﴿٢﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ

“And when the stars darken,” (Surah Takwir 81:2)

When the light of the stars would be extinguished.

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

*“And when the mountains are made to pass away.”
(Surah Takwir 81:3)*

The mountains float in such a manner that it is said:

تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

*“...you think them to be solid, and they shall pass away as
the passing away of the cloud...” (Surah Naml 27:88)*

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

*“And when the camels are left untended,” (Surah Takwir
81:4)*

When everyone dies, camels would become ownerless with
no one to drive them.

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

6- And when the seas are set on fire.

7- And when souls are united.

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

“And when the seas are set on fire.” (Surah Takwir 81:6)

All the oceans of the earth would turn into fire.

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

“And when souls are united.” (Surah Takwir 81:7)

That is: They would be married with the Hourul Ein.¹

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

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

“And when souls are united.” (Surah Takwir 81:7)

As for the folks of Paradise, they would marry the ‘Khairaat Hisaan’ (Hourul Ein); and as for the folks of Hell, it should be known that there is a Shaitan with every inmate of Hell, that is: each of those disbelievers and hypocrites would be paired with their Shaitan.²

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

¹ Biharul Anwar, Vol. 7, Pg. 107.

² Biharul Anwar, Vol. 7, Pg. 107 & Vol. 8, Pg. 313; Nurul Thaqalayn, Vol. 5, Pg. 513; Tafsir Safi, Vol. 7, Pg. 409; Tafsir Burhan, Vol. 8, Pg. 220.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

8- And when the female infant buried alive is asked.

9- For what sin she was killed.

10- And when the books are spread.

11- And when the heaven has its covering removed.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

“And when the female infant buried alive is asked: For what sin she was killed.” (Surah Takwir 81:8-9)

The Arabs used to kill their female children due to shame. On Judgment Day the girls buried alive would be asked: For what crime were you killed?¹

Jabir says that Imam Muhammad Baqir (a) said in the meaning of the verses:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

“And when the female infant buried alive is asked: For what sin she was killed.” (Surah Takwir 81:8-9)

It implies whoever is killed in our affection and its evidence is the statement of the Almighty Allah to His Messenger:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

¹ Biharul Anwar, Vol. 7, Pg. 107; Tafsir Safi, Vol. 7, Pg. 410.

“Say: I do not ask of you any reward for it but love for my near relatives.” (Surah Shura 42:23)

That is: I don't ask for any recompense for my prophethood, except love for my Ahle Bayt (a).¹

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

“And when the books are spread.” (Surah Takwir 81:10)

That is: The scroll of deeds.

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

“And when the heaven has its covering removed.” (Surah Takwir 81:11)

That is: It would become invalid.

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

12- And when the hell is kindled up.

13- And when the garden is brought nigh.

Ibne Abbas said in the explanation of the verse:

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

“And when the hell is kindled up.” (Surah Takwir 81:12)

¹ Nurus Thaqlayn, Vol. 5, Pg. 515; Tafsir Burhan, Vol. 8, Pg. 221.

He would intend to flare up the fire for the disbelievers. Jaheem is a fire higher and more severe than Hell; and Jaheem in the language of Arabs, is a thing greater than fire. Like the statement of the Almighty Allah:

ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

“Build for him a furnace, then cast him into the burning fire.” (Surah Saffat 37:97)

That is: He intends to build a bigger fire.¹

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

“And when the garden is brought nigh.” (Surah Takwir 81:13)

That is: Paradise would be brought closer to the friends of God.²

فَلَا أُفْسِمُ بِالْخُنَّسِ ﴿١٥﴾

الْجُؤَارِ الْكُنَّسِ ﴿١٦﴾

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

¹ Biharul Anwar, Vol. 8, Pg. 294.

² Biharul Anwar, Vol. 7, Pg. 108; Tafsir Safi, Vol. 7, Pg. 410; Tafsir Burhan, Vol. 8, Pg. 223.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

وَمَا صَاحِبُكُمْ بِمَحْجُونٍ ﴿٢٢﴾

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾

وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ ﴿٢٤﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

15- But nay, I swear by the stars.

16- That run their course (and) hide themselves.

17- And the night when it departs.

- 18- *And the morning when it brightens.*
- 19- *Most surely it is the Word of an honored messenger.*
- 20- *The processor of strength, having an honorable place with the Lord of the Dominion.*
- 21- *One (to be) obeyed, and faithful in trust.*
- 22- *And your companion is not gone mad.*
- 23- *And of a truth he saw himself on the clear horizon.*
- 24- *Nor of the unseen is he a tenacious concealer.*
- 25- *Nor is it the word of the cursed Shaitan.*
- 26- *Whither then will you go?*
- 27- *It is naught but a reminder for the nations.*
- 28- *For him among you who pleases to go straight.*
- 29- *And you do not please except that Allah please, the Lord of the worlds.*

﴿١٥﴾ فَلَا أُقْسِمُ بِالْخُنَّسِ

“But nay, I swear by the stars.” (Surah Takwir 81:15)

‘Khunnas’ is a name of stars.

﴿١٦﴾ الْجَوَارِ الْكُنَّسِ

“That run their course (and) hide themselves.” (Surah Takwir 81:16)

He said: Stars concealed during the day, which are not visible.¹

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

“And the night when it departs.” (Surah Takwir 81:17)

That is: When the night becomes dark.

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

“And the morning when it brightens.” (Surah Takwir 81:18)

When the morning rises; all the above verses are oaths and the reply to:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ
مَكِينٍ ﴿٢٠﴾

“Most surely it is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion.” (Surah Takwir 81:19-20)

That is: He possesses a great rank with the Almighty Allah.

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

¹ Tafsir Burhan, Vol. 8, Pg. 224; Tafsir Safi, Vol. 7, Pg. 411; Nurur Thaqlayn, Vol. 5, Pg. 516.

“One (to be) obeyed, and faithful in trust.” (Surah Takwir 81:21)

It is the excellence that the Almighty Allah has bestowed to His Prophet, a like of which was not given to any other prophet.¹

Abu Basir says that he asked Imam Ja'far Sadiq (a) regarding the meaning of the verse:

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

“The processor of strength, having an honorable place with the Lord of the Dominion.” (Surah Takwir 81:20)

He said: It means Jibraeel.

I asked: What is the meaning of the verse:

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

“One (to be) obeyed, and faithful in trust.” (Surah Takwir 81:21)

He replied: That is: The Messenger of Allah (s) in view of the Almighty Allah is worthy of obedience; and he is the trusted one on the Judgment Day.

I asked: What is the meaning of the verse:

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾

“And your companion is not gone mad.” (Surah Takwir 81:22)

¹ Biharul Anwar, Vol. 9, Pg. 247; Tafsir Safi, Vol. 7, Pg. 411; Tafsir Burhan, Vol. 8, Pg. 225.

He replied: That is: The Prophet was not insane when he appointed Ali (a) upon the people.

I asked: What is the meaning of the verse:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

“Nor of the unseen is he a tenacious concealer.” (Surah Takwir 81:24)

He replied: Allah, blessed and High is not parsimonious in informing His Prophet about the unseen.

I asked: What is the meaning of the verse:

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

“Nor is it the word of the cursed Shaitan.” (Surah Takwir 81:25)

He replied: It implies soothsayers among the Quraish, and who attributed their statements to Shaitans, which in their terminology, they were their ‘twins’ and they spoke from the tongue of their twins. And this holy verse says:

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

“Nor is it the word of the cursed Shaitan.” (Surah Takwir 81:25)

The Quran is not like the statements of the soothsayers from the statements of the accursed Shaitan.

I asked: What is the meaning of the verse:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

“It is naught but a reminder for the nations.” (Surah Takwir 81:27)

He replied: Where are you headed regarding the Wilayat of Ali (a):

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

“It is naught but a reminder for the nations.” (Surah Takwir 81:27)

That is: For whoever, from whom the Almighty Allah has taken the pledge on the Wilayat of Ali (a).

I asked: What is the meaning of the verse:

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

“For him among you who pleases to go straight.” (Surah Takwir 81:28)

He replied: In the obedience of Ali (a) and the Imams after His Eminence.

I asked: What is the meaning of the verse:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

“And you do not please except that Allah please, the Lord of the worlds.” (Surah Takwir 81:29)

He replied: Indeed, the right way is towards Allah, blessed and High and not towards people.¹

Abul Hasan (a) said: The Almighty Allah deemed the hearts of the Holy Imams (a) as the place of His intention and whenever the Almighty Allah wants something, the Imams also want it and that is the meaning of the verse:

﴿ ٢٩ ﴾ رَبُّ الْعَالَمِينَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

“And you do not please except that Allah please, the Lord of the worlds.” (Surah Takwir 81:29)

That is: Volition (*Mashiyat*) is towards God and not towards people.²

Mount Qaf

Ibne Abbas says regarding the meaning of the verse:

﴿ ٢٩ ﴾ رَبُّ الْعَالَمِينَ

“...the Lord of the worlds.” (Surah Takwir 81:29)

The Almighty Allah created three hundred and seventeen worlds behind Mount Qaf and behind the seven oceans and did not inform them of the creation of Adam and his children and every world is equal to three hundred and thirteen worlds, in which He created Adam and his children. The folks of those

¹ *Biharul Anwar*, Vol. 9, Pg. 247 & Vol. 36, Pg. 175; *Tafsir Safi*, Vol. 7, Pg. 413; *Nurus Thaqalayn*, Vol. 5, Pg. 518; *Tafsir Burhan*, Vol. 8, Pg. 225.

² *Biharul Anwar*, Vol. 5, Pg. 114 & Vol. 24, Pg. 305 & Vol. 25, Pg. 372; *Basairud Darajaat*, Pg. 517; *Tafsir Burhan*, Vol. 8, Pg. 227.

worlds have not disobeyed the Almighty Allah even for a split second and that is the meaning of the verse:

إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

“...except that Allah please, the Lord of the worlds.”
(Surah Takwir 81:29)¹

¹ *Biharul Anwar*, Vol. 54, Pg. 322; *Tafsir Burhan*, Vol. 8, Pg. 227.

Exegesis of Surah Infitaar

82- Surah Infitaar (The Cleaving Asunder) was revealed in Mecca and it comprises of 19 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا السَّمَاءُ انْفَطَرَتْ

﴿٢﴾ وَإِذَا الْكَوَاكِبُ انشَترَتْ

﴿٣﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ

﴿٤﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ

﴿٥﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

﴿٦﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

﴿٧﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

﴿٨﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

1- When the heaven becomes cleft asunder.

2- And when the stars become dispersed.

3- And when the seas are made to flow forth.

4- And when the graves are laid open.

5- Every soul shall know what it has sent before and held back.

6- O man, what has beguiled you from your Lord, the Gracious one.

7- Who created you, then made you complete, then made you symmetrical?

8- Into whatever form He pleased He constituted you.

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾
وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

“When the heaven becomes cleft asunder, and when the stars become dispersed, and when the seas are made to flow forth.” (Surah Infitaar 82:1-3)

That is: When the oceans would be afire.

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

“And when the graves are laid open,” (Surah Infitaar 82:4)

That is: The graves would be split open and the dead would emerge from them.¹

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

“Every soul shall know what it has sent before and held back.” (Surah Infitaar 82:5)

¹ Biharul Anwar, Vol. 7, Pg. 108.

That is: They would know what good and evil deeds they have sent ahead.

After that He addresses the people saying:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ
فَسَوَّاهُ فَعَدَلَكَ ﴿٧﴾

“O man, what has beguiled you from your Lord, the Gracious one, Who created you, then made you complete, then made you symmetrical?” (Surah Infitaar 82:6-7)

That is: There is no asymmetry in you.

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾

“Into whatever form He pleased He constituted you.” (Surah Infitaar 82:8)

If He wanted He could have made you in another form.¹

كَأَلَّا بَلَّ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

كِرَامًا كَاتِبِينَ ﴿١١﴾

9- Nay, but you give the lie to the judgment day.

¹ Tafsir Safi, Vol. 7, Pg. 417; Nurus Thaqlayn, Vol. 5, Pg. 520; Tafsir Burhan, Vol. 8, Pg. 230.

10- And most surely there are keepers over you.

11- Honorable recorders.

﴿٩﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ

“Nay, but you give the lie to the judgment day.” (Surah Infitaar 82:9)

On the contrary, they falsified the Messenger of Allah (s) and Amirul Momineen (a).

﴿١٠﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

“And most surely there are keepers over you.” (Surah Infitaar 82:10)

The very same two angels that are appointed on man.

﴿١١﴾ كِرَامًا كَاتِبِينَ

“Honorable recorders.” (Surah Infitaar 82:11)

They record the good and bad deeds.

﴿١٣﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

﴿١٤﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

﴿١٥﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

13- Most surely the righteous are in bliss.

14- And most surely the wicked are in burning fire.

15- They shall enter it on the day of judgment.

16- And they shall by no means be absent from it.

17- And what will make you realize what the day of judgment is?

18- Again, what will make you realize what the day of judgment is?

19- The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

﴿١٤﴾ يَصْلُونَهَا يَوْمَ الدِّينِ ﴿١٥﴾

“Most surely the righteous are in bliss, and most surely the wicked are in burning fire, they shall enter it on the day of judgment.” (Surah Infitaar 82:13-15)

يَوْمَ الدِّينِ ﴿١٥﴾

“...the day of judgment.” (Surah Infitaar 82:15)

That is: The day of recompense and after that He said to honor the Judgment Day:

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

“And what will make you realize what the day of judgment is?” (Surah Infitaar 82:17)

O Muhammad,

مَا يَوْمَ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

“...what the day of judgment is? Again, what will make you realize what the day of judgment is? The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah’s.” (Surah Infitaar 82:17-19)¹

Ibne Abdullah said regarding the meaning of the verse:

The kingdom, power, rulership, honor, omnipotence, elegance, glory, awe and divinity is only for the Almighty Allah, Who has no partner.²

¹ Tafsir Burhan, Vol. 8, Pg. 230.

² Biharul Anwar, Vol. 7, Pg. 108; Tafsir Burhan, Vol. 8, Pg. 231.

Exegesis of Surah Mutaffifeen

83- Surah Mutaffifeen (The Defrauders) was revealed in Mecca and it comprises of 36 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

1- Woe to the defrauders.

2- Who, when they take the measure (of their dues) from men take it fully.

3- But when they measure out to others or weigh out for them, they are deficient.

4- Do not these think that they shall be raised again.

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

“Woe to the defrauders.” (Surah Mutaffifeen 83:1)

They are cheats, who weigh and measure less while selling.¹

¹ Mustadrakul Wasail, Vol. 13, Pg. 232; Biharul Anwar, Vol. 100, Pg. 106.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said: When Surah Mutaffifeen was revealed, the Messenger of Allah (s) had entered Medina, and people of Medina at that time were worst in terms of under weighing and their cheating was corrected through the revelation of this Surah.¹

As for ‘Wael’ God knows best; indeed, it is a well of Hell.²

Ibne Abbas said in the meaning of the verses:

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ
وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

“Who, when they take the measure (of their dues) from men take it fully, but when they measure out to others or weigh out for them, they are deficient.” (Surah Mutaffifeen 83:2-3)

He said: When they wanted to purchase a commodity, they used to measure it through one measure and when they wanted to sell it, they employed another measure to give out lesser amounts; such was their conduct.³

الَّذِينَ إِذَا أَكْتَالُوا

“Who, when they take the measure (of their dues)...” (Surah Mutaffifeen 83:2)

When they purchased the commodities.

¹ Mustadrakul Wasail, Vol. 13, Pg. 232; Biharul Anwar, Vol. 100, Pg. 106.

² Mustadrakul Wasail, Vol. 13, Pg. 232; Biharul Anwar, Vol. 100, Pg. 101.

³ Mustadrakul Wasail, Vol. 13, Pg. 233; Biharul Anwar, Vol. 100, Pg. 106; Tafsir Safi, Vol. 7, Pg. 423; Tafsir Burhan, Vol. 8, Pg. 233.

عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ
يُخْسِرُونَ ﴿٣﴾

“...from men take it fully, but when they measure out to others or weigh out for them, they are deficient.” (Surah Mutaffifeen 83:2-3)

The Almighty Allah said:

أَلَا يَظُنُّ أُولَئِكَ

“Do not these think...” (Surah Mutaffifeen 83:4)

That is: Do they not know that on Judgment Day they would have to account for this act of theirs?¹

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

كِتَابٌ مَرْقُومٌ ﴿٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

¹ Mustadrakul Wasail, Vol. 13, Pg. 233; Biharul Anwar, Vol. 100, Pg. 107; Tafsir Burhan, Vol. 8, Pg. 234.

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

كَلَّا ۚ بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوتُونَ ﴿١٥﴾

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴿١٦﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

7- Nay, most surely the record of the wicked is in the Sijjin.

8- And what will make you know what the Sijjin is?

9- It is a written book.

10- Woe on that day to the rejecters.

11- Who give the lie to the day of judgment.

12- And none gives the lie to it but every exceeder of limits, sinful one.

13- When Our communications are recited to him, he says: Stories of those of yore.

14- Nay, rather, what they used to do has become like rust upon their hearts.

15- Nay, most surely they shall on that day be debarred from their Lord.

16- Then most surely they shall enter the burning fire.

17- Then shall it be said: This is what you gave the lie to.

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

“Nay, most surely the record of the wicked is in the Sijjin.” (Surah Mutaffifeen 83:7)

The chastisement that the Almighty Allah has written for the wicked is in Sijjin.

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾

“And what will make you know what the Sijjin is? It is a written book.” (Surah Mutaffifeen 83:8-9)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said: ‘Sijjin’ is the seventh later of the earth and ‘Uluween’ is the seventh heaven.¹

Imam Ja’far Sadiq (a) said regarding the meaning of:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

“Nay, most surely the record of the wicked is in the Sijjin.” (Surah Mutaffifeen 83:7)

‘The wicked’ implies Abu Bakr and Umar.

¹ Biharul Anwar, Vol. 55, Pg. 51; Tafsir Safi, Vol. 7, Pg. 425; Nurul Thaqalayn, Vol. 5, Pg. 530; Tafsir Burhan, Vol. 8, Pg. 234.

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَيَلَّ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

“And what will make you know what the Sijjin is? It is a written book. Woe on that day to the rejecters; Who give the lie to the day of judgment.” (Surah Mutaffifeen 83:8-11)

‘Rejecters’ imply Abu Bakr and Umar.

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ
آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

“And none gives the lie to it but every exceeder of limits, sinful one. When Our communications are recited to him, he says: Stories of those of yore.” (Surah Mutaffifeen 83:12-13)

They were Abu Bakr and Umar, who falsified the Messenger of Allah (s); till the verse:

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴿١٤﴾

“Then most surely they shall enter the burning fire.” (Surah Mutaffifeen 83:16)

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

“Then shall it be said: This is what you gave the lie to.” (Surah Mutaffifeen 83:17)

That is: Those two and their followers.

كَأَنَّا إِنَّا كِتَابَ الْأَبْرَارِ لَفِي عَلَيْنَ ﴿١٨﴾

وَمَا أَذْرَاكَ مَا عَلَيْنَ ﴿١٩﴾

كِتَابُ مَرْفُومٍ ﴿٢٠﴾

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

إِنَّا الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

وَمِرَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

18- Nay, Most surely the record of the righteous shall be in the Iliyin.

19- And what will make you know what the highest Iliyin is?

20- It is a written book.

21- Those, who are drawn near (to Allah) shall witness it.

22- Most surely the righteous shall be in bliss.

23- On thrones, they shall gaze.

24- You will recognize in their faces the brightness of bliss.

25- They are made to quaff of a pure drink that is sealed (to others).

26- The sealing of it is (with) musk; and for that let the aspirers aspire.

27- And the admixture of it is a water of Tasnim.

28- A fountain, from which drink they who are drawn near (to Allah).

29- Surely they who are guilty used to laugh at those, who believe.

30- And when they passed by them, they winked at one another.

31- And when they returned to their own followers they returned exulting.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا
 عَلِيُّونَ ﴿١٩﴾ كِتَابٌ مَرْفُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ
 ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ
 ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ
 مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَلِكَ
 فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِرَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾
 عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

“Nay, Most surely the record of the righteous shall be in the Iliyin. And what will make you know what the highest Iliyin is? It is a written book, Those, who are drawn near (to Allah) shall witness it. Most surely the righteous shall be in bliss, on thrones, they shall gaze; you will recognize in their faces the brightness of bliss. They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk; and for that let the aspirers aspire. And the admixture of it is a water of Tasnim, a fountain, from which drink they who are drawn near (to Allah).” (Surah Mutaffifeen 83:18-28)

They imply the Messenger of Allah (s), Amirul Momineen (a), Lady Fatima Zahra (s), Imam Hasan (a), Imam Husain (a) and the Holy Imams (a).

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

“Those, who are drawn near (to Allah) shall witness it.” (Surah Mutaffifeen 83:21)

The angels have recorded their deeds.

إِنَّ الَّذِينَ أَجْرَمُوا

“Surely they who are guilty...” (Surah Mutaffifeen 83:29)

It implies Abu Bakr, Umar and their followers.

كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾

**“...who are guilty used to laugh at those, who believe.
And when they passed by them, they winked at one another.”
(Surah Mutaffifeen 83:29-30)**

It implies the Messenger of Allah (s) and till the end of the Surah it is regarding those two.¹

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ ﴿١٨﴾

**“Nay, most surely the record of the righteous shall be in
the Iliyin.” (Surah Mutaffifeen 83:18)**

That is: The rewards that are destined for them.

Imam Muhammad Baqir (a) said: Indeed, the Almighty Allah created us from lofty *Aala Illiyeen* and He created the hearts of our Shia from what we were created and their bodies from lower than that; so the hearts of our Shia are inclined to us, because they are created from the material we were created; then he recited the following verse:

¹ *Biharul Anwar*, Vol. 24, Pg. 5; *Tafsir Safi*, Vol. 7, Pg. 425; *Nurus Thaqalayn*, Vol. 5, Pg. 530; *Tafsir Burhan*, Vol. 8, Pg. 234.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ ﴿١٨﴾ وَمَا أَذْرَاكَ مَا
 عَلَيُّونَ ﴿١٩﴾ كِتَابٌ مَرْفُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ
 ﴿٢١﴾

“Nay, most surely the record of the righteous shall be in the Iliyin. And what will make you know what the highest Iliyin is? It is a written book, those, who are drawn near (to Allah) shall witness it.” (Surah Mutaffifeen 83:18-21)

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ

“They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk...” (Surah Mutaffifeen 83:25-26)¹

It is a water such that whenever a believer drinks it, he would perceive the smell of musk.²

Imam Ja'far Sadiq (a) said: Whoever leaves liquor for other than the Almighty Allah; Allah would made him drink from the sealed drink. It was asked: O son of Messenger of Allah, whoever leaves liquor for other than the Almighty Allah? He replied: Yes, by God, it is protecting the self.³

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

“...and for that let the aspirers aspire.” (Surah Mutaffifeen 83:26)

¹ Biharul Anwar, Vol. 5, Pg. 235.

² Biharul Anwar, Vol. 24, Pg. 5.

³ Al-Kafi, Vol. 6, Pg. 430; Wasailush Shia, Vol. 25, Pg. 298.

He said: Competition in the divine rewards that We promised and the believers seek that.

وَمَزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾

“And the admixture of it is a water of Tasnim.” (Surah Mutaffifeen 83:27)

Tasnim is the infinitive of ‘sanma’, which means ‘rising up’, since it is the highest spring of Paradise, or its drink is the best of the drinks of Paradise or it comes from above the folks of Paradise and that is why it is named as Tasnim. It is a spring, from which the proximate servants of God would drink and the proximate ones are Aale Muhammad (a); the Almighty Allah says:

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

“And the foremost are the foremost, these are they who are drawn nigh (to Allah).” (Surah Waqiyah 56:10-11)

...who are the Messenger of Allah (s), Khadija, Ali Ibne Abi Talib (a) and their progeny would be joined to them. The Almighty Allah says: We have joined their progeny to them, the proximate would drink purely from the Tasnim, but the other believers would drink it mixed with other drinks.¹

After that He has described the guilty, who would ridicule the believers, gesture towards them and laugh at them, and says:

¹ Nurus Thaqalayn, Vol. 5, Pg. 534; Tafsir Burhan, Vol. 8, Pg. 238.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾
وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ
انْقَلَبُوا فُكْهِينَ ﴿٣١﴾

“Surely they who are guilty used to laugh at those, who believe. And when they passed by them, they winked at one another. And when they returned to their own followers they returned exulting.” (Surah Mutaaffifeen 83:29-31)

That is: They would make fun of them.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ تُؤْتَوْنَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

32- And when they saw them, they said: Most surely these are in error.

33- And they were not sent to be keepers over them.

34- So today those, who believe shall laugh at the unbelievers.

35- On thrones, they will look.

36- Surely the disbelievers are rewarded as they did.

وَإِذَا رَأَوْهُمْ

“And when they saw them...” (Surah Mutaffifeen 83:32)

That is: The believers.

قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

“...they said: Most surely these are in error.” (Surah Mutaffifeen 83:32)

That is: They are misguided.

So, the Almighty Allah said:

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

“And they were not sent to be keepers over them.” (Surah Mutaffifeen 83:33)

Whereas the believers are not sent as the caretakers of their deeds.

Then the Almighty Allah said:

فَالْيَوْمَ

“So today...” (Surah Mutaffifeen 83:34)

That is: The Judgment Day:

الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ
يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُؤْتَى الْكُفَّارُ

*“...those, who believe shall laugh at the unbelievers; On
thrones, they will look. Surely the disbelievers are rewarded...”
(Surah Mutaffifeen 83:34-36)*

That is: The disbelievers are punished for the very deeds
that they committed:

مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

“...as they did.” (Surah Mutaffifeen 83:36)¹

¹ *Biharul Anwar*, Vol. 24, Pg. 6; *Tafsir Burhan*, Vol. 8, Pg. 242.

Exegesis of Surah Inshiqaq

84- Surah Inshiqaq (The Bursting Asunder) was revealed in Mecca and it comprises of 25 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا السَّمَاءُ انشَقَّتْ

﴿٢﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

﴿٣﴾ وَإِذَا الْأَرْضُ مُدَّتْ

﴿٤﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

1- When the heaven bursts asunder.

2- And obeys its Lord and it must.

3- And when the earth is stretched.

4- And casts forth what is in it and becomes empty.

﴿١﴾ إِذَا السَّمَاءُ انشَقَّتْ

“When the heaven bursts asunder.” (Surah Inshiqaq 84:1)

That is: On the Judgment Day.

﴿٢﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

“And obeys its Lord and it must.” (Surah Inshiqaq 84:2)

...in which ‘Azinat rabbiha’ means that they obey their Lord.

‘Huqqat’ means he has the right to obey his Lord.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

“And when the earth is stretched, and casts forth what is in it and becomes empty.” (Surah Inshiqaq 84:3-4)

The earth would be expanded; then it would split and human beings would emerge from it.

وَتَخَلَّتْ ﴿٤﴾

“...and (it) becomes empty.” (Surah Inshiqaq 84:4)

That is: It would be vacant from human beings.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ ﴿٧﴾

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾

6- *O man, surely you must strive (to attain) to your Lord, a hard striving until you meet Him.*

7- *Then as to him who is given his book in his right hand.*

8- *He shall be reckoned with by an easy reckoning.*

9- *And he shall go back to his people joyful.*

10- *And as to him who is given his book behind his back.*

11- *He shall call for perdition.*

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

“O man, surely you must strive (to attain) to your Lord, a hard striving...” (Surah Inshiqaq 84:6)

That is: Everyone would like good or evil to be sent before.

فَمَلَأْهِ ۖ ﴿٦﴾

“...until you meet Him.” (Surah Inshiqaq 84:6)

That is: You can now see what you sent before from good or evil.¹

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

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾

“Then as to him who is given his book in his right hand.” (Surah Inshiqaq 84:7)

¹ *Nurus Thaqalayn*, Vol. 5, Pg. 536.

This verse is revealed regarding Abu Salma Abdullah bin Abdul Aswad bin Hilal Makhzumi from the Bani Makhzum tribe. As for the verse:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

***“And as to him who is given his book behind his back.”
(Surah Inshiqaq 84:10)***

...it is revealed regarding his brother, Aswad bin Abdul Aswad Makhzumi, whom His Eminence Hamza killed during the Battle of Badr.¹

فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾

“He shall call for perdition,” (Surah Inshiqaq 84:11)

‘Thaboor’ is in the meaning of making hue and cry and screaming; that is: very soon their shrieks would rise on looking at their scroll of deeds.

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

فَلَا أُفْسِمُ بِالشَّفَقِ ﴿١٦﴾

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

¹ Biharul Anwar, Vol. 19, Pg. 310.

وَالْقَمَرَ إِذَا اتَّسَقَ ﴿١٨﴾

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

14- Surely he thought that he would never return.

15- Yea, surely his Lord does ever see him.

16- But nay, I swear by the sunset redness.

17- And the night and that, which it drives on.

18- And the moon when it grows full.

19- That you shall most certainly enter one state after another.

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ

“Surely he thought that he would never return. Yea!”
(Surah Inshiqaq 84:14-15)

They would imagine that they would not be resurrected after their death.

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

“But nay, I swear by the sunset redness.” (Surah Inshiqaq 84:16)

‘Safaq’ implies redness after the sunset.

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

“And the night and that, which it drives on.” (Surah Inshiqaq 84:17)

When He gathers all the creatures, so that they may be destroyed through it.

وَالْقَمَرَ إِذَا اتَّسَقَ ﴿١٨﴾

“And the moon when it grows full.” (Surah Inshiqaq 84:18)

When they would be gathered.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

“That you shall most certainly enter one state after another.” (Surah Inshiqaq 84:19)

Condition after a condition.

The Messenger of Allah (s) said: You would follow exactly the same conduct your ancestors followed in disobedience, without any decrease or increase; so much so that if they had entered the lair of reptiles, you would also do.

Companions asked: O Messenger of Allah (s), the Jews and Christians?

He replied: Who else do I imply? You would break the oath and pledge of Islam, one after another and the first oath that you break is Imamate [*Amanat/trust*] and the next is Prayer.¹

Zurarah says that Imam Muhammad Baqir (a) said regarding the meaning of the verse:

¹ *Biharul Anwar*, Vol. 24, Pg. 350 & Vol. 28, Pg. 8; *Nurus Thaqlayn*, Vol. 5, Pg. 538; *Tafsir Burhan*, Vol. 8, Pg. 245.

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

“That you shall most certainly enter one state after another.” (Surah Inshiqaq 84:19)

O Zurarah, did this Ummah not adopt one method after another after the passing away of the Prophet of God (s) and [also adopted] one enmity to Ahle Bayt (a) after another regarding the establishment of first, second and third regime?¹

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ

“Surely he thought that he would never return. Yea!” (Surah Inshiqaq 84:15)

That is: He would be resurrected after death.

فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾

“But nay, I swear by the sunset redness.” (Surah Inshiqaq 84:16)

And it is something that appears after the setting of the sun and it is conditional clause and its condition is:

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

“That you shall most certainly enter one state after another.” (Surah Inshiqaq 84:19)

That is: One religious denomination after another.

¹ Al-Kafi, Vol. 1, Pg. 415; Biharul Anwar, Vol. 24, Pg. 350 & Vol. 28, Pg. 9; Tafsir Safi, Vol. 7, Pg. 436; Tafsir Burhan, Vol. 8, Pg. 247.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

23- And Allah knows best what they hide.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

“And Allah knows best what they hide.” (Surah Inshiqaq 84:23)

That is: The Almighty Allah is aware of what they harbor in their hearts.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

25- Except those, who believe and do good; for them is a reward that shall never be cut off.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
﴿٢٥﴾

“Except those, who believe and do good; for them is a reward that shall never be cut off.” (Surah Inshiqaq 84:25)

That is: It would never be denied to them.¹

¹ Biharul Anwar, Vol. 9, Pg. 249; Tafsir Burhan, Vol. 8, Pg. 246.

Exegesis of Surah Buruj

85- Surah Buruj (The Mansions of the Stars) was revealed in Mecca and it comprises of 22 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

1- I swear by the mansions of the stars.

2- And the promised day.

3- And the bearer of witness and those against whom the witness is borne.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

“I swear by the mansions of the stars, and the promised day.” (Surah Buruj 85:1-2)

That is: The Judgment Day.

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

“And the bearer of witness and those against whom the witness is borne.” (Surah Buruj 85:3)

‘Witness’ is Friday and the witnessed one is the Judgment Day.¹

﴿٤﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ

﴿٥﴾ النَّارِ ذَاتِ الْوَقُودِ

﴿٦﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ

﴿٧﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

﴿٨﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
﴿٩﴾ شَهِيدٌ

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
﴿١٠﴾ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

4- Cursed be the makers of the pit.

5- Of the fire (kept burning) with fuel.

6- When they sat by it.

7- And they were witnesses of what they did with the believers.

¹ Nurus Thaqlayn, Vol. 5, Pg. 541; Tafsir Safi, Vol. 7, Pg. 441.

8- *And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised.*

9- *Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.*

10- *Surely (as for) those, who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.*

The killing of the people of Akhdood

قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾

“Cursed be the makers of the pit.” (Surah Buruj 85:4)

The context of revelation of this verse was that the man, who had incited the people of Abyssinia to fight against the people of Oman (Yaman) was Zoonawaas, the last of the kings of Hameer. He had adopted the religion of Jews and the Hamir tribe had also become Jews. He also adopted the name of Yusuf for himself and they continued to follow that religion for quite some time. Then the people informed them that there was a group of people in Najran who followed the religion of Jesus (a). Of course they had remained steadfast in the religion of Isa (a) and were acting according to the commandments of Injeel. Their leader was Abdullah bin Yamin. The flatterers of Zoonawaas incited him to attack Najran and to destroy them or to force them to revert to Judaism. So Zoonawaas entered Najran, gathered the people and forced them to enter the Jewish faith. They refused to do so. He applied much force, but still the people did not agree. Finally Zoonawaas got pits dug in the ground, filled them with wood and put it on fire. He threw many people in that fire, killed many with swords and tortured some to painful death. Thousands were killed in this way. One of the oppressed, Doos,

mounted a horse and fled. The king's men followed him, but could not apprehend him. Then Zoonawaas returned to Sana with his army. The Holy Quran refers to this:

قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

“Cursed be the makers of the pit, of the fire (kept burning) with fuel, when they sat by it, and they were witnesses of what they did with the believers. And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised.” (Surah Buruj 85:4-8)¹

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

“Surely (as for) those, who persecute the believing men and the believing women...” (Surah Buruj 85:10)

That is: Who burns them.

ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

¹ Tafsir Safi, Vol. 7, Pg. 443; Nurus Thaqlayn, Vol. 5, Pg. 544; Tafsir Burhan, Vol. 8, Pg. 252.

“...then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.” (Surah Buruj 85:10)¹

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

وَهُوَ الْعَفُوُّ الْوَدُّدُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

11- Surely (as for) those, who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.

12- Surely the might of your Lord is great.

13- Surely He it is Who originates and reproduces.

14- And He is the Forgiving, the Loving.

15- Lord of the Arsh, the Glorious.

Ibne Abbas says regarding the meaning of the verse:

إِنَّ الَّذِينَ آمَنُوا

¹ Biharul Anwar, Vol. 14, Pg. 438; Tafsir Burhan, Vol. 8, Pg. 253.

“Surely (as for) those, who believe...” (Surah Buruj 85:11)

That is: They said correctly and accepted faith in Allah, the Mighty and Sublime and they call Him only.

وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“...and do good, they shall have gardens beneath which rivers flow...” (Surah Buruj 85:11)

That is: He neither has the eyes with which to see nor the ear to hear.

ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

“...that is the great achievement.” (Surah Buruj 85:11)

That is: They would be successful through Paradise and would be secure from divine chastisement.

إِنَّ بَطْشَ رَبِّكَ

“Surely the might of your Lord...” (Surah Buruj 85:12)

O Muhammad:

لَشَدِيدٍ ﴿١٢﴾

“...is great.” (Surah Buruj 85:12)

That is: When the oppressors and tyrannical disbelievers would be seized as the Almighty Allah says in Surah Hud:

إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

“...surely His punishment is painful, severe.” (Surah Hud 11:102)

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

“Surely He it is Who originates and reproduces.” (Surah Buruj 85:13)

That is: He created and then caused them to die and after death, makes them alive once more.

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

“And He is the Forgiving, the Loving.” (Surah Buruj 85:14)

That is: He was kind on His friends and obedient folks and He would deal in an affectionate manner just as one of you loves your brother and conduct with him in a kind and cordial way.¹

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

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

“Lord of the Arsh, the Glorious.” (Surah Buruj 85:15)

That is: The Almighty Allah is glorious.

¹ *Tafsir Burhan*, Vol. 8, Pg. 254.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

21- Nay, it is a glorious Quran.

22- In a guarded tablet.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

“Nay, it is a glorious Quran, in a guarded tablet.” (Surah Buruj 85:22)

The ‘guarded tablet’ (*Lauhe Mahfooz*) has two sides: one side is towards the right of the Arsh on the forehead of Israfeel; whenever the Almighty Allah wants to send revelation, the tablet strikes the head of Israfeel, and Israfeel looks at the tablet, and he reveals to Jibraeel what he sees in the tablet.¹

¹ *Biharul Anwar*, Vol. 54, Pg. 366; *Tafsir Safi*, Vol. 7, Pg. 447; *Tafsir Burhan*, Vol. 8, Pg. 255.

Exegesis of Surah Tariq

86- Surah Tariq (The Night Comer) was revealed in Mecca and it comprises of 17 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمُ الثَّاقِبُ ﴿٣﴾

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

1- I swear by the heaven and the comer by night.

2- And what will make you know what the comer by night is?

3- The star of piercing brightness.

4- There is not a soul but over it is a keeper.

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

“I swear by the heaven and the comer by night.” (Surah Tariq 86:1)

Tariq is a brilliant star: it is the star of chastisement and the star of the Judgment Day and it is located at ‘Zohal’, the highest location.

﴿٤﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

“There is not a soul but over it is a keeper.” (Surah Tariq 86:4)

‘Keepers’ imply angels.¹

Abu Basir narrates that Imam Ja’far Sadiq (a) said regarding the meaning of the verse:

﴿١﴾ وَالسَّمَاءِ وَالطَّارِقِ

“I swear by the heaven and the comer by night.” (Surah Tariq 86:1)

Here ‘the heaven’ implies Amirul Momineen (a) and ‘Tariq’ implies a spirit, which accompanies the Holy Imams (a) and makes them tread the path of good deeds and he comes to the Holy Imams (a) every night from the Almighty Allah and informs them of what would occur during the night and the day.

Abu Basir says: I asked: What is the meaning of:

﴿٣﴾ النَّجْمِ الثَّاقِبِ

“The star of piercing brightness.” (Surah Tariq 86:3)

Imam (a) replied: It implies the Messenger of Allah (s).²

﴿٥﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

¹ Biharul Anwar, Vol. 7, Pg. 108; Nurul Thaqalayn, Vol. 5, Pg. 550; Tafsir Safi, Vol. 7, Pg. 452; Tafsir Burhan, Vol. 8, Pg. 258.

² Biharul Anwar, Vol. 24, Pg. 70 & Vol. 25, Pg. 48; Tafsir Burhan, Vol. 8, Pg. 258.

﴿٦﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ

﴿٧﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

﴿٨﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

﴿٩﴾ يَوْمَ تُبْلَى السَّرَائِرُ

5- So let man consider of what he is created.

6- He is created of water pouring forth.

7- Coming from between the back and the ribs.

8- Most surely He is able to return him (to life).

9- On the day when hidden things shall be made manifest.

﴿٦﴾ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

“So let man consider of what he is created: He is created of water pouring forth.” (Surah Tariq 86:5-6)

It implies sperm seed, which comes out with force.

﴿٧﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

“Coming from between the back and the ribs.” (Surah Tariq 86:7)

That is: The loins of the male, and the ribs of the female.

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

“Most surely He is able to return him (to life).” (Surah Tariq 86:8)

Just as He created him from a sperm seed, He is capable to bring him into the world again towards the Judgment Day.

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

“On the day when hidden things shall be made manifest.” (Surah Tariq 86:9)

That is: A day when the secrets would be exposed.

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ﴿١٦﴾

فَمَهْلٍ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا ﴿١٧﴾

10- He shall have neither strength nor helper.

11- I swear by the rain giving heavens.

12- And the earth splitting (with plants).

13- Most surely it is a decisive word.

14- And it is no joke.

15- Surely they will make a scheme.

16- And I (too) will make a scheme.

17- So grant the unbelievers a respite: let them alone for a while.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

“I swear by the rain giving heavens.” (Surah Tariq 86:11)

That is: The sky contains rain.

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

“And the earth splitting (with plants).” (Surah Tariq 86:12)

That is: The earth contains vegetation and it is the oath and its reply is the verse:

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

“Most surely it is a decisive word.” (Surah Tariq 86:13)

That is: The Quran is a statement that is decisive and which discriminates between truth and falsehood.

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

“And it is no joke.” (Surah Tariq 86:14)

That is: The Quran is not humor.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

“Surely they will make a scheme.” (Surah Tariq 86:15)

That is: They use deceptive tricks.

وَأَكِيدُ كَيْدًا ﴿١٦﴾

“And I (too) will make a scheme.” (Surah Tariq 86:16)

And it is chastisement from the Almighty Allah.

فَمَهْلُ الْكَافِرِينَ أَمَهُلُهُمْ رُوبِدًا ﴿١٧﴾

“So grant the unbelievers a respite: let them alone for a while.” (Surah Tariq 86:17)

That is: Leave them for a little while to enjoy.¹

Abu Basir says regarding the meaning of the verse:

¹ Biharul Anwar, Vol. 9, Pg. 249; Tafsir Safi, Vol. 7, Pg. 452; Tafsir Burhan, Vol. 8, Pg. 258.

﴿١٧﴾ أَمْهَلْهُمْ رُوَيْدًا

“...let them alone for a while.” (Surah Tariq 86:17)

It means that they neither have any power with which to gain proximity to the creator nor any helper who may help them if God punishes them.

I (Abu Basir) asked: What is the meaning of verse:

﴿١٥﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا

“Surely they will make a scheme,” (Surah Tariq 86:15)

He replied: They resorted to trickery with the Messenger of Allah (s); they employed deception with Ali (a); they cheated Lady Fatima Zahra (s); so the Almighty Allah said to Muhammad (s): O Muhammad:

﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهْلٍ
الْكَافِرِينَ

“Surely they will make a scheme, and I (too) will make a scheme. So grant the unbelievers a respite...” (Surah Tariq 86:15-17)

O Muhammad:

﴿١٧﴾ أَمْهَلْهُمْ رُوَيْدًا

“...let them alone for a while.” (Surah Tariq 86:17)

When His Eminence, Qaim (a) appears and takes My revenge from the oppressors and tyrants, from Quraish, Bani Umayyah and other people.¹

¹ *Biharul Anwar*, Vol. 23, Pg. 368 & Vol. 53, Pg. 58; *Tafsir Burhan*, Vol. 8, Pg. 258.

Exegesis of Surah Alaa

87- Surah Alaa (The Most High) was revealed in Mecca and it comprises of 19 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾

سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

وَيُخَوِّصُكَ لِلْغَيْبِ ﴿٨﴾

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾

سَيَذَكِّرُكَ مَنْ يُخَشَى ﴿١٠﴾

وَيَسَجِّبُهَا الْأَشْمَى ﴿١١﴾

الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

- 1- Glorify the name of your Lord, the Most High.
- 2- Who creates, then makes complete.
- 3- And Who makes (things) according to a measure, then guides (them to their goal).
- 4- And Who brings forth herbage.
- 5- Then makes it dried up, dust-colored.
- 6- We will make you recite so you shall not forget.
- 7- Except what Allah pleases, surely He knows the manifest, and what is hidden.
- 8- And We will make your way smooth to a state of ease.
- 9- Therefore do remind, surely reminding does profit.
- 10- He who fears will mind.
- 11- And the most unfortunate one will avoid it.
- 12- Who shall enter the great fire.
- 13- Then therein he shall neither live nor die.
- 14- He indeed shall be successful who purifies himself.

15- And magnifies the name of his Lord and prays.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

“Glorify the name of your Lord, the Most High.” (Surah Alaa 87:1)

That is: Say: Glory be to my Lord, the Most High [Sub h'aa na rabiyyal a'ala].

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

“Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal).” (Surah Alaa 87:2-3)

He made the things with the first determination and then guides to Himself, whoever He likes.

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

“And Who brings forth herbage.” (Surah Alaa 87:4)

That is: Vegetation.

فَجَعَلَهُ

“Then makes it...” (Surah Alaa 87:5)

That is: After its emergence.

غُثَاءً أَحْوَى ﴿٥﴾

“...it dried up, dust-colored.” (Surah Alaa 87:5)

It is a fact that after reaching maturity, all plants and vegetation dry up.

سُنْقُرُكَ فَلَا تَنْسَى ﴿٦﴾

“We will make you recite so you shall not forget.” (Surah Alaa 87:6)

That is: I remind you so you must not forget; after that He makes exception, saying:

إِلَّا مَا شَاءَ اللَّهُ

“Except what Allah pleases...” (Surah Alaa 87:7)

As no one is secure from lexical forgetfulness, which is the very same abandonment, because one, who never forgets is Allah, the Mighty and Sublime.¹

Asbagh says that he asked Amirul Momineen Ali (a) regarding the meaning of the verse:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

“Glorify the name of your Lord, the Most High.” (Surah Alaa 87:1)

He said: Two thousand years before the Almighty Allah created the heavens and the earths, it was inscribed on the pillar of the Arsh: There is no god, except Allah; the one, without any partner; and that Muhammad is His servant and His Messenger;

¹ *Tafsir Safi*, Vol. 7, Pg. 457; *Tafsir Burhan*, Vol. 8, Pg. 262; *Nurus Thaqlayn*, Vol. 5, Pg. 555.

so testify for the two of them; and that Ali is the successor of Muhammad (s).¹

وَنُيَسِّرْكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ

“And We will make your way smooth to a state of ease. Therefore do remind...” (Surah Alaa 87:8-9)

That is: O Muhammad:

إِنْ نَفَعَتِ الذِّكْرَىٰ ﴿٩﴾ سَيَذَكِّرْ مَنْ يَخْشَىٰ ﴿١٠﴾

“...surely reminding does profit. He who fears will mind.” (Surah Alaa 87:9-10)

That is: I remind you about that.

Then He said:

وَيَتَجَنَّبُهَا

“And...will avoid it,” (Surah Alaa 87:11)

That is: The most unfortunate one will keep away from what We reminded about.

الْأَشَقَىٰ ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾

“...the most unfortunate one, who shall enter the great fire.” (Surah Alaa 87:11-12)

¹ Biharul Anwar, Vol. 16, Pg. 365 & Vol. 27, Pg. 5; Tafsir Burhan, Vol. 8, Pg. 263.

The fire of the Judgment Day.

﴿١٣﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

“Then therein he shall neither live nor die.” (Surah Alaa 87:13)

That is: He would remain in the fire just the Almighty Allah said:

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ

“...and death will come to him from every quarter, but he shall not die...” (Surah Ibrahim 14:17)

﴿١٤﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

“He indeed shall be successful who purifies himself.” (Surah Alaa 87:14)

That is: The Zakatul Fitra that is paid before the Eidul Fitr Prayers.¹

﴿١٥﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

“And magnifies the name of his Lord and prays.” (Surah Alaa 87:15)

Prayer of Eidul Fitr and Eidul Qurban.

Ibne Abbas said in the meaning of the verse:

¹ *Tafsir Safi*, Vol. 7, Pg. 459; *Tafsir Burhan*, Vol. 8, Pg. 262; *Nurus Thaqlayn*, Vol. 5, Pg. 556.

إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

“...surely He knows the manifest, and what is hidden.”
(Surah Alaa 87:7)

That is: The Almighty Allah is aware of all whatever passes through your minds till the Judgment Day.

وَنُيَسِّرْكَ

“And We will make your way smooth...” (Surah Alaa 87:8)

O Muhammad, in all your issues, We would make your way smooth:

لِلْيُسْرَى ﴿٨﴾

“...to a state of ease.” (Surah Alaa 87:8)¹

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

18- Most surely this is in the earlier scriptures.

19- The scriptures of Ibrahim and Musa.

إِنَّ هَذَا

¹ Biharul Anwar, Vol. 9, Pg. 250; Tafsir Burhan, Vol. 8, Pg. 264.

“Most surely this...” (Surah Alaa 87:18)

That is: What you have recited from the Quran.

لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى
﴿١٩﴾

“...is in the earlier scriptures, The scriptures of Ibrahim and Musa.” (Surah Alaa 87:18-19)

It is also mentioned in the past heavenly books, especially the scrolls of Ibrahim and Musa (a).¹

¹ *Biharul Anwar*, Vol. 9, Pg. 249; *Tafsir Burhan*, Vol. 8, Pg. 263.

Exegesis of Surah Ghashiya

88- Surah Ghashiya (The Overwhelming Calamity) was revealed in Mecca and it comprises of 26 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ ﴿١﴾

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾

تَصْلَى نَارًا حَامِيَةً ﴿٤﴾

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾

لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

لَا تَسْمَعُ فِيهَا لَآغِيَةً ﴿١١﴾

- 1- Has not there come to you the news of the overwhelming calamity?
- 2- (Some) faces on that day shall be downcast.
- 3- Laboring, toiling.
- 4- Entering into burning fire.
- 5- Made to drink from a boiling spring.
- 6- They shall have no food but of thorns.
- 7- Which will neither fatten nor avail against hunger.
- 8- (Other) faces on that day shall be happy.
- 9- Well-pleased because of their striving.
- 10- In a lofty garden.
- 11- Wherein you shall not hear vain talk.

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ ﴿١﴾

“Has not there come to you the news of the overwhelming calamity?” (Surah Ghashiya 88:1)

That is: O Muhammad, the report of the Judgment Day was mentioned to you and the meaning of ‘Ghashiya’ is something that would overwhelm the people.

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾

“(Some) faces on that day shall be downcast, laboring, toiling.” (Surah Ghashiya 88:2-3)

They were of those, who opposed the religion of God; who prayed, fasted and at the same time, were inimical to Amirul Momineen Ali (a) and that is the statement of the Almighty Allah:

عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾

“Laboring, toiling.” (Surah Ghashiya 88:3)

That is: The Almighty Allah will not accept that act of theirs.

تَصَلَّى

“Entering...” (Surah Ghashiya 88:4)

That is their faces.

نَارًا حَامِيَةً ﴿٤﴾ تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾

“...into burning fire, made to drink from a boiling spring.” (Surah Ghashiya 88:4-5)

That is: They would scream and wail due to the severity of the heat.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

“They shall have no food but of thorns.” (Surah Ghashiya 88:6)

That is: Their diet is the sweat of the folks of the fire of Hell and secretions of the genitals of fornicators:

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

“Which will neither fatten nor avail against hunger.”
(Surah Ghashiya 88:7)

...which is neither fattening nor would it relieve them of hunger.

After that He has mentioned the followers of Amirul Momineen Ali (a) saying:

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

“(Other) faces on that day shall be happy, well-pleased because of their striving.” (Surah Ghashiya 88:8-9)

That is: The Almighty Allah would satisfy them due to their efforts.

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا تَسْمَعُ فِيهَا لَاغِيَةً ﴿١١﴾

“In a lofty garden, wherein you shall not hear vain talk.”
(Surah Ghashiya 88:10-11)

That is: There they would not hear jokes and falsehood.¹

Abu Hamza says that he heard Imam Ja'far Sadiq (a) say: Whoever opposes you, even though they might be very keen in worship and may also strive to perform good deeds, they are described in the following verses:

¹ Biharul Anwar, Vol. 7, Pg. 209; Tafsir Burhan, Vol. 8, Pg. 270; Nurul Thaqlayn, Vol. 5, Pg. 567.

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾ تَصَلَّى نَارًا
حَامِيَةً ﴿٤﴾

“(Some) faces on that day shall be downcast, laboring,
toiling, entering into burning fire.” (Surah Ghashiya 88:3-4)¹

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

وَمَنَازِقُ مَصْفُوفَةٌ ﴿١٥﴾

وَزَرَائِبُ مَبْنُوتَةٌ ﴿١٦﴾

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

13- Therein are thrones raised high.

14- And drinking-cups ready placed.

15- And cushions set in a row.

16- And carpets spread out.

17- Will they not then consider the camels, how they are
created?

Ibne Abbas says regarding the explanation of the following:

¹ Mustadrakul Wasail, Vol. 1, Pg. 153; Biharul Anwar, Vol. 27, Pg. 168; Tafsir Safi, Vol. 7, Pg. 466; Nurus Thaqlayn, Vol. 5, Pg. 563; Tafsir Burhan, Vol. 8, Pg. 269.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

“Therein are thrones raised high.” (Surah Ghashiya 88:13)

There would be thrones of gold inlaid with emeralds, pearls and rubies below which streams would flow.

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

“And drinking-cups ready placed.” (Surah Ghashiya 88:14)

That is: Cups that don’t have handle and spout.

وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

“And cushions set in a row.” (Surah Ghashiya 88:15)

That is: Carpets and pillows.

وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾

“And carpets spread out.” (Surah Ghashiya 88:16)

Everything that the Almighty Allah has created in Paradise is having examples in the world, except for the ‘zarrabi’; it is not known exactly what that is.¹

قال: كل شئ خلقه الله في الجنة له مثال في الدنيا إلا الزرابي فإنه لا يدري ماهي.

¹ Biharul Anwar, Vol. 8, Pg. 136.

Ibne Abbas says in the explanation of the verse:

﴿١٧﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

“Will they not then consider the camels, how they are created?” (Surah Ghashiya 88:17)

It implies the quadrupeds.

﴿١٨﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

﴿١٩﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

﴿٢٠﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

﴿٢١﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

﴿٢٢﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ

18- And the heaven, how it is reared aloft.

19- And the mountains, how they are firmly fixed.

20- And the earth, how it is made a vast expanse?

21- Therefore do remind, for you are only a reminder.

22- You are not a watcher over them.

﴿١٨﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٩﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

﴿٢٠﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

“And the heaven, how it is reared aloft, and the mountains, how they are firmly fixed, and the earth, how it is made a vast expanse?” (Surah Ghashiya 88:18-20)

Allah, the Mighty and Sublime says: Is anyone other than Me capable of creating the like of the camels, or raise up the heavens and fix the mountains and spread out the earth? Or can anyone else do all this?

﴿٢١﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

That is: O Muhammad: ***“Therefore do remind, for you are only a reminder.” (Surah Ghashiya 88:21)***

﴿٢٢﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ

“You are not a watcher over them.” (Surah Ghashiya 88:22)

That is: Neither are you their guard nor recorder of their deeds.¹

﴿٢٣﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ

﴿٢٤﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

﴿٢٥﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ

﴿٢٦﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

¹ Biharul Anwar, Vol. 9, Pg. 250.

23- *But whoever turns back and disbelieves.*

24- *Allah will chastise him with the greatest chastisement.*

25- *Surely to Us is their turning back.*

26- *Then surely upon Us is the taking of their account.*

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

إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾

“But whoever turns back and disbelieves.” (Surah Ghashiya 88:23)

It implies one, who would not heed your reminder and would not testify for you, and who denies My Lordship and falsifies My bounties.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

“Allah will chastise him with the greatest chastisement.” (Surah Ghashiya 88:24)

It implies filthy, severe and permanent chastisement.

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

“Surely to Us is their turning back.” (Surah Ghashiya 88:25)

They would have to return to Us in any case.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

“Then surely upon Us is the taking of their account.”
(Surah Ghashiya 88:26)

Their recompense is with Us.¹

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

“Surely to Us is their turning back.” ***(Surah Ghashiya 88:25)***

That is: Their return is to Us.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

“Then surely upon Us is the taking of their account.”
(Surah Ghashiya 88:26)

So, their account is upon Us.

¹ *Biharul Anwar*, Vol. 9, Pg. 251; *Tafsir Safi*, Vol. 7, Pg. 467; *Tafsir Burhan*, Vol. 8, Pg. 270; *Nurus Thaqlayn*, Vol. 5, Pg. 567.

Exegesis of Surah Fajr

89- Surah Fajr (The Daybreak) was revealed in Mecca and it comprises of 30 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْفَجْرِ ﴿١﴾

وَلَيَالٍ عَشْرٍ ﴿٢﴾

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ﴿٥﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

إِزْمَ ذَاتِ الْعِمَادِ ﴿٧﴾

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

1- I swear by the daybreak.

- 2- *And the ten nights.*
- 3- *And the even and the odd.*
- 4- *And the night when it departs.*
- 5- *Truly in that there is an oath for those, who possess understanding.*
- 6- *Have you not considered how your Lord dealt with Ad.*
- 7- *(The people of) Aram, possessors of lofty buildings.*
- 8- *The like of which were not created in the (other) cities.*
- 9- *And (with) Samood, who hewed out the rocks in the valley.*
- 10- *And (with) Firon, the lord of hosts.*

وَالْفَجْرِ ﴿١﴾

“I swear by the daybreak.” (Surah Fajr 89:1)

In this verse, Arabic letter ‘waw’ is extra.

وَلَيَالٍ عَشْرٍ ﴿٢﴾

“And the ten nights.” (Surah Fajr 89:2)

Ten days of Zilhajj.

وَالشَّفْعِ

“And the even...” (Surah Fajr 89:3)

It implies two units of prayer.

وَالْوُتْرِ ﴿٣﴾

“...and the odd.” (Surah Fajr 89:3)

It implies one unit of prayer that is recited at the last part of the night [in Midnight Prayer].

In another traditional report, he says: ‘Shafa’ implies Imam Hasan (a) and Imam Husain (a); and ‘witr’ implies Amirul Momineen (a).¹

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ﴿٥﴾

“Truly in that there is an oath for those, who possess understanding.” (Surah Fajr 89:5)

That is: People who possess intellect.

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

“And the night when it departs.” (Surah Fajr 89:4)

It implies Friday eve (Thursday) [that is: the eve of the Eid of sacrifice, in which the Hajj pilgrims move from Arafat to Mashar and gather over there].

After that the Almighty Allah tells His Prophet (s):

أَلَمْ تَرَ

“Have you not considered...” (Surah Fajr 89:6)

¹ Biharul Anwar, Vol. 24, Pg. 349; Tafsir Burhan, Vol. 8, Pg. 276; Tafsir Safi, Vol. 7, Pg. 473; Nurus Thaqlayn, Vol. 5, Pg. 571.

That is: Do you know?

كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ
يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

“...how your Lord dealt with Ad, (the people of) Aram, possessors of lofty buildings, the like of which were not created in the (other) cities...” (Surah Fajr 89:6-8)

After that Aad perished and the Almighty Allah destroyed him and his people through the wind.

وَتَمُودَ الَّذِي جَاءُوا الصَّخَرَ بِالْوَادِ ﴿٩﴾

“And (with) Samood, who hewed out the rocks in the valley.” (Surah Fajr 89:9)

That is: They had carved out the mountains.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

“And (with) Firon, the lord of hosts.” (Surah Fajr 89:10)

He had constructed shafts (cylinders) and he wanted to travel to the sky through them.¹

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

¹ Biharul Anwar, Vol. 13, Pg. 109; Nurus Thaqlayn, Vol. 5, Pg. 571; Tafsir Burhan, Vol. 8, Pg. 277.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

كَأَلَّا^ط بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ﴿١٨﴾

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

14- Most surely your Lord is watching.

15- And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.

16- But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.

17- Nay, but you do not honor the orphan.

18- Nor do you urge one another to feed the poor.

19- And you eat away the heritage, devouring (everything) indiscriminately.

20- And you love wealth with exceeding love.

21- Nay, when the earth is made to crumble to pieces.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

“Most surely your Lord is watching.” (Surah Fajr 89:14)

That is: He is present and watching every oppressor and He maintains a close watch on their deeds.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

“And as for man, when his Lord tries him...” (Surah Fajr 89:15)

That is: He tries him through bounties.

فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

“...he says: My Lord honors me. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.” (Surah Fajr 89:15-16)

That is: He tests him.

فَقَدَرَ عَلَيْهِ رِزْقَهُ

“...then straitens to him his means of subsistence...” (Surah Fajr 89:16)

That is: He subjects him to poverty.

فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

“...he says: My Lord has disgraced me.” (Surah Fajr 89:16)

The Almighty Allah said:

كَلَّا ۖ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَى
طَعَامِ الْمِسْكِينِ ﴿١٨﴾

“Nay, but you do not honor the orphan, nor do you urge one another to feed the poor.” (Surah Fajr 89:17-18)

That is: You don't call the orphans before you; it implies people, who usurped the rights of Aale Muhammad (a) and they usurped the property of the orphans, the poor and the needy, and the travelers.

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾

“And you eat away the heritage, devouring (everything) indiscriminately.” (Surah Fajr 89:19)

That is: You hoard wealth and do not spend it in the way of God.¹

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

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

¹ Tafsir Burhan, Vol. 8, Pg. 278.

***“Nay, when the earth is made to crumble to pieces.”
(Surah Fajr 89:21)***

That is: When the earth shakes.¹

Ibne Abbas says: When the earth would be broken up into pieces.²

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى
﴿٢٣﴾

22- And your Lord comes and (also) the angels in ranks.

23- And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

Description of Hell and the Siraat Bridge

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

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

‘Malak’ is actually one angel, but its implied meaning here is plural.³

¹ Biharul Anwar, Vol. 7, Pg. 109.

² Tafsir Safi, Vol. 7, Pg. 476; Tafsir Burhan, Vol. 8, Pg. 282.

³ Tafsir Burhan, Vol. 8, Pg. 282.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ
الذِّكْرَىٰ ﴿٢٣﴾

“And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?” (Surah Fajr 89:23)

Imam Muhammad Baqir (a) said: When the following verse was revealed:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

“And hell is made to appear on that day.” (Surah Fajr 89:23)

...people asked the Messenger of Allah (s) the meaning of this verse. He said: Jibraeel informed me that when Almighty Allah will gather all the formers and latters on Judgment Day, the Hell will be brought over there. It will be having a hundred thousand bridles dragged by a hundred thousand in an extremely humiliating and harsh manner and there will be a furor in Hell.

Then Hell will sigh and such a scream will emanate from it that if Almighty Allah had not given respite to all creatures till accounting, all would have perished by it. Then a flame will come out and surround every good and bad person. At that time there will be no human being or angel, who will not plead: My Lord, save me! And you, O Prophet will call out: My Lord, save my Ummah! Then they will place the Siraat Bridge on Hell. It will be thinner than hair and sharper than a sword.

It will have three stages: One of kindness to relatives (*Sile Rehem*) and trustworthiness. The second stage will be of prayer. The third stage will be that of divine justice – that is to judge among the oppressed. Then people will be ordered to cross the Siraat Bridge.

First, they will be stopped at the stage of kindness to relatives (*Sile Rehem*) and trustworthiness. If they had severed relations and misappropriated the property of others, they will not be allowed to cross this stage, till they do not discharge the duty; otherwise they will fall into Hell. If they escape this stage, they will be stopped at the stage of prayer. If they escape this as well, they will be stopped at the third stage of divine justice; and this is hinted at in the following verse:

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

“Most surely your Lord is watching.” (Surah Fajr 89:14)

All the people will cross the Siraat Bridge. Some will be holding on to it. Some will waver with one foot and the other leg will help them to regain balance. They will be surrounded by angels beseeching the Almighty Allah: Please God, forgive them. Grant them Your mercy and convey them safely to the other side. The condition of the people will be such that they will drop like moths fall around the lamp. Those, who manage to cross safely, will remark: All praise is for Allah and good deeds are perfected through the blessings of Allah and gardens are formed. I praise that Almighty, who saved me from His grace and mercy after I had lost all hopes. Indeed my Lord is merciful and One, who rewards the deeds of His servants.¹

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ ﴿٢٥﴾

وَلَا يُوثِقُ وَثَاقُهُ أَحَدٌ ﴿٢٦﴾

¹ *Biharul Anwar*, Vol. 8, Pg. 293; *Amali*, Shaykh Saduq, Pg. 176; *Al-Kafi*, Vol. 8, Pg. 312; *Nurus Thaqlayn*, Vol. 5, Pg. 574; *Tafsir Safi*, Vol. 7, Pg. 476.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

25- *But on that day shall no one chastise with (anything like) His chastisement.*

26- *And no one shall bind with (anything like) His binding.*

27- *O soul that art at rest!*

28- *Return to your Lord, well-pleased (with him), well-pleasing (Him).*

29- *So enter among My servants.*

30- *And enter into My garden.*

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

﴿٢٦﴾

“But on that day shall no one chastise with (anything like) His chastisement, and no one shall bind with (anything like) His binding.” (Surah Fajr 89:25-26)

It is so and so.¹

¹ *Nurus Thaqlayn*, Vol. 5, Pg. 576; *Tafsir Burhan*, Vol. 8, Pg. 283; *Tafsir Safi*, Vol. 7, Pg. 477.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً
مَرْضِيَةً ﴿٢٨﴾

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him).” (Surah Fajr 89:27-28)

When the death of a believer approaches, a caller calls out from the side of the Almighty Allah that O thou soul at rest regarding the Wilayat of Ali (a), come here, as I would please and satisfy you with divine rewards.

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّاتِي ﴿٣٠﴾

“So enter among My servants, and enter into My garden.” (Surah Fajr 89:29-30)

So, he would not feel any grief or sorrow; and he would immediately hearken to that call.¹

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said in the exegesis of the verses:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً
مَرْضِيَةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّاتِي
﴿٣٠﴾

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), so enter among My servants, and enter into My garden.” (Surah Fajr 89:27-30)

¹ Biharul Anwar, Vol. 6, Pg. 182.

It implies Imam Husain Ibne Ali (a).¹

¹ *Biharul Anwar*, Vol. 44, Pg. 219; *Tafsir Burhan*, Vol. 8, Pg. 283.

Exegesis of Surah Balad

90- Surah Balad (The City) was revealed in Mecca and it comprises of 20 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

أَيَحْسَبُ أَنْ لَنْ يَفْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا ﴿٦﴾

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

فَلا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

فَكُ رَقَبَةٌ ﴿١٣﴾

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾

1- Nay! I swear by this city.

2- And you shall be made free from obligation in this city.

3- And the begetter and whom he begot.

- 4- *Certainly We have created man to be in distress.*
- 5- *Does he think that no one has power over him?*
- 6- *He shall say: I have wasted much wealth.*
- 7- *Does he think that no one sees him?*
- 8- *Have We not given him two eyes.*
- 9- *And a tongue and two lips.*
- 10- *And pointed out to him the two conspicuous ways?*
- 11- *But he would not attempt the uphill road.*
- 12- *And what will make you comprehend what the uphill road is?*
- 13- *(It is) the setting free of a slave.*
- 14- *Or the giving of food in a day of hunger.*
- 15- *To an orphan, having relationship.*
- 16- *Or to the poor man lying in the dust.*
- 17- *Then he is of those, who believe and charge one another to show patience, and charge one another to show compassion.*
- 18- *These are the people of the right hand.*
- 19- *And (as for) those, who disbelieve in our communications, they are the people of the left hand.*
- 20- *On them is fire closed over.*

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

“Nay, I swear by this city.” (Surah Balad 90:1)

City implies Mecca.

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

“And you shall be made free from obligation in this city.” (Surah Balad 90:2)

The Quraish did not regard it lawful to oppress anyone in Mecca, but they made it lawful to oppress you.

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

“And the begetter and whom he begot.” (Surah Balad 90:3)

Adam (a), the prophets and the successors that are born.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

“Certainly We have created man to be in distress.” (Surah Balad 90:4)

That is: The Almighty Allah created man upright and He has not created other creatures in this manner. (So the meaning of ‘kabad’ is upright).

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

“He shall say: I have wasted much wealth.” (Surah Balad 90:6)

He said: ‘Labad’ is in the meaning of hoard.¹

¹ Biharul Anwar, Vol. 9, Pg. 251; Tafsir Safi, Vol. 7, Pg. 481; Tafsir Burhan, Vol. 8, Pg. 287.

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

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

“He shall say: I have wasted much wealth.” (Surah Balad 90:6)

It is Amr Ibne Abde Wudd. When Ali Ibne Abi Talib (a) presented him with Islam in the Battle of the Ditch (Khandaq), he asked: So, then what about the money that I spent to destroy you? He has spent the money to block the path of God. So Ali (a) eliminated him.¹

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

“And pointed out to him the two conspicuous ways?” (Surah Balad 90:10)

That is: We have shown him the path of evil and the path of felicity.²

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

“But he would not attempt the uphill road, and what will make you comprehend what the uphill road is?” (Surah Balad 90:11-12)

‘Uphill road’ implies the Holy Imams (a); so whoever passes them has rescued himself.

¹ Biharul Anwar, Vol. 9, Pg. 251; Tafsir Burhan, Vol. 8, Pg. 287; Tafsir Safi, Vol. 7, Pg. 483; Nurus Thaqlayn, Vol. 5, Pg. 580.

² Nurus Thaqlayn, Vol. 5, Pg. 581; Tafsir Burhan, Vol. 8, Pg. 291.

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

“Or to the poor man lying in the dust.” (Surah Balad 90:16)

That is: A poor man, who does not have sleeping clothes, which might keep him from being smeared in dust.

أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

“...people of the right hand.” (Surah Balad 90:18)

They are companions of Amirul Momineen Ali (a).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا

“And (as for) those, who disbelieve in our communications...” (Surah Balad 90:19)

Those, who opposed Amirul Momineen (a).

هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

“...they are the people of the left hand.” (Surah Balad 90:19)

‘Mash-ama’ implies the enemies of Aale Muhammad (a).

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

“On them is fire closed over.” (Surah Balad 90:20)

That is: A fire, whose surface is covered.¹

Imam Muhammad Baqir (a) said, explaining the verse:

﴿٧﴾ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ

“Does he think that no one sees him?” (Surah Balad 90:7)

He would punish him for killing the daughter of Prophet (s).

﴿٦﴾ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

“He shall say: I have wasted much wealth.” (Surah Balad 90:6)

That is: The amount that the Prophet (s) spent on mobilizing the army for the Battle of Tabuk.

﴿٧﴾ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ

“Does he think that no one sees him?” (Surah Balad 90:7)

Corruption was in his very being.

﴿٨﴾ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

“Have We not given him two eyes?” (Surah Balad 90:8)

That is: The Messenger of Allah (s).

¹ Biharul Anwar, Vol. 24, Pg. 282; Nurul Thaqlayn, Vol. 5, Pg. 582; Tafsir Burhan, Vol. 8, Pg. 294; Tafsir Safi, Vol. 7, Pg. 485.

وَلِسَانًا

“And a tongue...” (Surah Balad 90:9)

That is: Amirul Momineen (a).

وَشَفَتَيْنِ ﴿٩﴾

“...and two lips.” (Surah Balad 90:9)

That is: Imam Hasan (a) and Imam Husain (a).

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

**“And pointed out to him the two conspicuous ways?”
(Surah Balad 90:10)**

Towards the mastership of those two.

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

“But he would not attempt the uphill road, and what will make you comprehend what the uphill road is?” (Surah Balad 90:11-12)

What do you know? Everything is mentioned in the Quran:

أَدْرَاكَ

“...what will make you comprehend...” (Surah Balad 90:12)

That is: What would inform you; what do you know?

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

“To an orphan, having relationship.” (Surah Balad 90:15)

...implies the Messenger of Allah (s) and:

‘Maqraba’ implies relatives.

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

“Or to the poor man lying in the dust.” (Surah Balad 90:16)

That is: Amirul Momineen (a) is needless of knowledge and wisdom.¹

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said in the explanation of the verse:

فَكَرَّهْتُ رَقَبَةً ﴿١٣﴾

“(It is) the setting free of a slave.” (Surah Balad 90:13)

People would be saved from the fire of Hell through our recognition and we are the ones who would provide food to people on the day of hunger and famine.²

Ibne Abbas said explaining the meaning of the verse:

¹ *Biharul Anwar*, Vol. 9, Pg. 251 & Vol. 24, Pg. 282; *Tafsir Burhan*, Vol. 7, Pg. 290.

² *Biharul Anwar*, Vol. 24, Pg. 282 & Vol. 66, Pg. 364; *Tafsir Safi*, Vol. 7, Pg. 485; *Nurus Thaqlayn*, Vol. 5, Pg. 582; *Tafsir Burhan*, Vol. 8, Pg. 293.

وَتَوَاصَوْا بِالصَّبْرِ

“...and charge one another to show patience...” (Surah Balad 90:17)

That it means who adopts patience on the obligatory duties imposed by Allah, the Mighty and Sublime:

وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

“...and charge one another to show compassion.” (Surah Balad 90:17)

That is: Regarding that, which is among them and it would not be accepted, except from the believers.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 295.

Exegesis of Surah Shams

91- Surah Shams (The Sun) was revealed in Mecca and it comprises of 15 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

1- I swear by the sun and its brilliance.

2- And the moon when it follows the sun.

3- And the day when it shows it.

4- And the night when it draws a veil over it.

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

“I swear by the sun and its brilliance.” (Surah Shams 91:1)

Abu Basir asked Imam Ja’far Sadiq (a) regarding the verse:

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

“I swear by the sun and its brilliance.” (Surah Shams 91:1)

He replied: ‘Sun’ implies the Messenger of Allah (s) through whom the religion became clear to the people.

I asked: What is the meaning of the verse:

وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾

“And the moon when it follows the sun.” (Surah Shams 91:2)

He replied: It is Amirul Momineen (a).

I asked: What is the meaning of the verse:

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

“And the night when it draws a veil over it.” (Surah Shams 91:4)

He replied: They are the leaders of oppression, who changed the circumstances of the progeny of the Messenger (a) and occupied the seat to occupy which the progeny of the Messenger (a) was worthier and they dressed the religion of the Messenger of Allah (s) with oppression and tyranny and that is the statement of the Almighty Allah that:

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

“And the night when it draws a veil over it.” (Surah Shams 91:4)

That is: Darkness of injustice and tyranny covered the light of the day of Aale Muhammad (a).

I asked: What is the meaning of the verse;

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

“And the day when it shows it.” (Surah Shams 91:3)

He replied: It implies that Imam from the progeny of Lady Fatima Zahra (s) from whom people would inquire regarding the religion of the Messenger of Allah (s) and who would in turn explain and clarify the religion for them.¹

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

¹ *Manaqib Ibne Shahr Ashob*, Vol. 1, Pg. 283; *Al-Kafi*, Vol. 8, Pg. 50; *Tafsir Burhan*, Vol. 8, Pg. 297; *Tafsir Safi*, Vol. 7, Pg. 489.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

7- And the soul and Him Who made it perfect.

8- Then He inspired it to understand what is right and wrong for it.

9- He will indeed be successful who purifies it.

10- And he will indeed fail who corrupts it.

11- Samood gave the lie (to the truth) in their inordinacy.

12- When the most unfortunate of them broke forth with mischief.

13- So Allah's apostle said to them (leave alone) Allah's she-camel, and (give) her (to) drink.

14- But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and leveled them (with the ground).

15- And He fears not its consequence.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

“And the soul and Him Who made it perfect.” (Surah Shams 91:7)

That is: He created it and gave it form.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

“Then He inspired it to understand what is right and wrong for it.” (Surah Shams 91:8)

That is: He made it recognize right and wrong and inspired it and then gave it a choice to pick whichever it wanted.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

“He will indeed be successful who purifies it.” (Surah Shams 91:9)

That is: Who purified his self.

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

“And he will indeed fail who corrupts it.” (Surah Shams 91:10)

That is: He hijacked it.¹

Imam Ja'far Sadiq (a) said regarding the meaning of the verse:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

“He will indeed be successful who purifies it.” (Surah Shams 91:9)

It means Amirul Momineen (a), who purified his soul:

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

“And he will indeed fail who corrupts it.” (Surah Shams 91:10)

¹ Biharul Anwar, Vol. 24, Pg. 70; Nurul Thaqlayn, Vol. 5, Pg. 586; Tafsir Burhan, Vol. 8, Pg. 300; Tafsir Safi, Vol. 7, Pg. 490.

That is: Zariq and Habtar, who because of deceit in paying allegiance to His Eminence remained deprived of the rewards of hereafter.

Imam Muhammad Baqir (a) said regarding the meaning of the verse:

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

“Samood gave the lie (to the truth) in their inordinacy.”
(Surah Shams 91:11)

Inordinacy made him deny the truth.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

“Samood gave the lie (to the truth) in their inordinacy, when the most unfortunate of them broke forth with mischief.”
(Surah Shams 91:11-12)

When they hamstrung the she-camel.

فَدَمَدَمَ عَلَيْهِمُ رَبُّهُمْ بِذَنبِهِمْ

“...therefore their Lord crushed them for their sin...”
(Surah Shams 91:14)

Divine chastisement overtook them when they were unaware and during the night.

وَلَا يَخَافُ عِقَابَهَا ﴿١٥﴾

“And He fears not its consequence.” (Surah Shams 91:15)

After that, those whom I destroyed, would not fear.¹

¹ *Biharul Anwar*, Vol. 11, Pg. 394; *Nurus Thaqlayn*, Vol. 5, Pg. 586.

Exegesis of Surah Lail

92- Surah Lail (The Night) was revealed in Mecca and it comprises of 21 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾

1- I swear by the night when it draws a veil.

2- And the day when it shines in brightness.

3- And the creating of the male and the female.

4- Your striving is most surely (directed to) various (ends).

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

“I swear by the night when it draws a veil.” (Surah Lail 92:1)

That is: By the night when it covers the day; and it is an oath.

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

“And the day when it shines in brightness.” (Surah Lail 92:2)

The day, when it shines up and exudes brightness.

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

“And the creating of the male and the female.” (Surah Lail 92:3)

That is: He created the male and female; it is the reply to the oath.

إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾

“Your striving is most surely (directed to) various (ends).” (Surah Lail 92:4)

Those of you, who make efforts in goodness and those striving to create mischief.

It is narrated from Muhammad Ibne Muslim, saying, I asked Imam Muhammad Baqir (a) [Abu Ja'far (a)] about the holy verse:

وَاللَّيْلِ إِذَا يَغْشَى

“I swear by the night when it draws a veil.” (Surah Lail 92:1)

The Imam said: “The night here is the second person. He drew veil over Amirul Momineen (a) during his reign, which he enjoyed over Amirul Momineen (a). Amirul Momineen (a) was ordered to forbear during their rule.”

Muhammad Ibne Muslim said:

وَالنَّهَارِ إِذَا تَجَلَّى

*“And the day when it shines in brightness...
(Surah Lail 92:1)*

The Imam said: “The day is the Qaim from us, the Ahle Bayt. When he rises, he will defeat the rule of falsehood. The Quran has used many parables about it for the people, however, the Divine words are addressed to His Messenger (a) and us and no one other than us knows their meaning.”¹

﴿٥﴾ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

﴿٦﴾ وَصَدَّقَ بِالْحُسْنَى

﴿٧﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَى

﴿٨﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى

﴿٩﴾ وَكَذَّبَ بِالْحُسْنَى

﴿١٠﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَى

﴿١١﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

﴿١٢﴾ إِنَّ عَلَيْنَا لَلْهُدَى

¹ Wasailush Shia, Vol. 27, Pg. 205; Biharul Anwar, Vol. 24, Pg. 71 & Vol. 51, Pg. 49; Vol. 5, Pg. 588; Tafsir Burhan, Vol. 8, Pg. 303.

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

5- Then as for him who gives away and guards (against evil).

6- And accepts the best.

7- We will facilitate for him the easy end.

8- And as for him who is parsimonious and considers himself free from need (of Allah).

9- And rejects the best.

10- We will facilitate for him the difficult end.

- 11- And his wealth will not avail him when he perishes.
 12- Surely Ours is it to show the way.
 13- And most surely Ours is the hereafter and the former.
 14- Therefore I warn you of the fire that flames.
 15- None shall enter it but the most unhappy.
 16- Who gives the lie (to the truth) and turns (his) back.
 17- And away from it shall be kept the one, who guards most (against evil).
 18- Who gives away his wealth, purifying himself.
 19- And no one has with him any boon for which he should be rewarded.
 20- Except the seeking of the pleasure of his Lord, the Most High.
 21- And he shall soon be well-pleased.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
 فَسَنِيَرُهُ لِّلْيُسْرَىٰ ﴿٧﴾

“Then as for him who gives away and guards (against evil), and accepts the best, We will facilitate for him the easy end.” (Surah Lail 92:5-7)

This verse was revealed for a man, who owned a date palm that grew in the courtyard of a Muslim and on this pretext he used to enter the house of that Muslim without permission. The house owner complained to the Messenger of Allah (s); His Eminence, summoned the owner of the tree and when he arrived, he (s) said: Would you sell me the date tree in exchange of a tree in Paradise?

No, said the man.

The Prophet said: Sell it to me in exchange of an orchard in Paradise.

No, said the man again.

He did not agree and went away from there. A man from the Ansar having the agnomen of Abu Dahda learnt about this matter; he went the owner of the date palm and said: Sell the date palm to me. That man accepted. Abu Dahda came to the Messenger of Allah (s) and said: O Messenger of Allah (s), buy this date palm from me in exchange of an orchard in Paradise, which that man had not accepted.

The Messenger of Allah (s) said: There are orchards for you in Paradise. So, the following verse was revealed:

﴿٦﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾

“Then as for him who gives away and guards (against evil), and accepts the best.” (Surah Lail 92:5-6)

That is: Ibne Dahda.

﴿١١﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

“And his wealth will not avail him when he perishes.” (Surah Lail 92:11)

That is: When he dies.

﴿١٢﴾ إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

“Surely Ours is it to show the way,” (Surah Lail 92:12)

It is upon Us to make it clear for them.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾

“Therefore I warn you of the fire that flames.” (Surah Lail 92:14)

That is: A fire that would flame upon them.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

“None shall enter it but the most unhappy, Who gives the lie (to the truth) and turns (his) back.” (Surah Lail 92:15-16)

That is: He was of those, who were parsimonious towards the Messenger of Allah (s).

وَسِجِّئَتُهَا الْأَتَقَى ﴿١٧﴾ الَّذِي

“And away from it shall be kept the one, who guards most (against evil), who...” (Surah Lail 92:17-18)

‘The one, who guards most (against evil)’ implies Abu Dahda.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾

“And no one has with him any boon for which he should be rewarded.” (Surah Lail 92:19)

That is: One, who does something for himself cannot ask for anything from the Lord, but if the Almighty Allah permits it through His grace and mercy. Then He said:

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

“Except the seeking of the pleasure of his Lord, the Most High. And he shall soon be well-pleased.” (Surah Lail 92:20-21)

...with Amirul Momineen (a). He should be pleased with him.¹

Imam Ja'far Sadiq (a) said regarding the meaning of the verses:

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾
الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

“Therefore I warn you of the fire that flames: none shall enter it but the most unhappy, who gives the lie (to the truth) and turns (his) back.” (Surah Lail 92:14-16)

There is a vale of fire in Hell, which would not burn anyone, except the villains (that is: so and so), who falsified the Messenger of Allah (s) regarding Ali (a) and who turned away from his mastership (*Wilayat*). After that Imam (a) said: A fire is enflamed in Hell and it is twisted; and the fire of this valley is for the enemies of Ahle Bayt (*Nasibeen*).²

Imam Ja'far Sadiq (a) said regarding the meaning of the verses:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾

“Then as for him who gives away and guards (against evil), and accepts the best.” (Surah Lail 92:5-6)

¹ *Biharul Anwar*, Vol. 22, Pg. 99; *Nurus Thaqalayn*, Vol. 5, Pg. 589; *Tafsir Burhan*, Vol. 8, Pg. 304.

² *Biharul Anwar*, Vol. 8, Pg. 313; *Tafsir Safi*, Vol. 7, Pg. 498; *Tafsir Burhan*, Vol. 8, Pg. 304.

...that it implies mastership (*Wilayat*).

﴿٨﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٩﴾
وَكَذَّبَ بِالْحُسْنَىٰ

“We will facilitate for him the easy end. and as for him who is Parsimonious and considers himself free from need (of Allah), and rejects the best.” (Surah Lail 92:7-9)

...that it implies mastership (*Wilayat*).

﴿١٠﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ

“We will facilitate for him the difficult end.” (Surah Lail 92:10)

So, We would soon cast him into a difficulty and hardship.¹

¹ *Biharul Anwar*, Vol. 24, Pg. 24; *Nurus Thaqalayn*, Vol. 5, Pg. 590; *Tafsir Burhan*, Vol. 8, Pg. 305.

Exegesis of Surah Zuha

93- Surah Zuha (The Early Hours) was revealed in Mecca and it comprises of 11 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

وَلَا أَخْرَجَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

- 1- I swear by the early hours of the day.
- 2- And the night when it covers with darkness.
- 3- Your Lord has not forsaken you, nor has He become displeased.
- 4- And surely what comes after is better for you than that, which has gone before.
- 5- And soon will your Lord give you so that you shall be well pleased.
- 6- Did He not find you an orphan and give you shelter?
- 7- And find you lost (i.e. unrecognized by men) and guide (them to you)?
- 8- And find you in want and make you to be free from want?
- 9- Therefore, as for the orphan, do not oppress (him).
- 10- And as for him who asks, do not chide (him).
- 11- And as for the favor of your Lord, do announce (it).

وَالضُّحَىٰ ﴿١﴾

“I swear by the early hours of the day.” (Surah Zuha 93:1)

That is: When the sun climbs up.

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

“And the night when it covers with darkness.” (Surah Zuha 93:2)

The night, when it becomes dark everywhere.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾

“Your Lord has not forsaken you, nor has He become displeased.” (Surah Zuha 93:3)

That is: He is not inimical to you. And describes His grace upon him.

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَى ﴿٥﴾

“And surely what comes after is better for you than that, which has gone before. And soon will your Lord give you so that you shall be well pleased.” (Surah Zuha 93:4-5)

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said regarding the meaning of the verse:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴿٤﴾

“And surely what comes after is better for you than that, which has gone before.” (Surah Zuha 93:4)

‘Aakhirat’ implies the period of Rajat, which would be for the Holy Prophet (s). I asked: What is the meaning of the verse:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴿٥﴾

“And soon will your Lord give you so that you shall be well pleased.” (Surah Zuha 93:5)

He replied: He would grant you so much from Paradise till you are satisfied.¹

Zurarah has narrated from Imam Ja'far Sadiq (a) or Imam Muhammad Baqir (a) regarding the meaning of the verse:

﴿٦﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

“Did He not find you an orphan and give you shelter?” (Surah Zuha 93:6)

It implies that people gave shelter to you:

﴿٧﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

“And find you lost (i.e. unrecognized by men) and guide (them to you)?” (Surah Zuha 93:7)

That is: You were in a community that was unaware of your rank and stature and God guided them to you.

﴿٨﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

“And find you in want and make you to be free from want?” (Surah Zuha 93:8)

That is: You will organize the nation through knowledge and lead it; so He made them needless through you.²

¹ Biharul Anwar, Vol. 53, Pg. 59; Nurus Thaqalayn, Vol. 5, Pg. 594; Tafsir Burhan, Vol. 8, Pg. 310.

² Tafsir Burhan, Vol. 8, Pg. 312.

﴿٦﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

***“Did He not find you an orphan and give you shelter?”
(Surah Zuha 93:6)***

‘Orphan’ here implies incomparable and that is why a gem, which has no equal is known as orphan.

﴿٧﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

***“And find you lost (i.e. unrecognized by men) and guide
(them to you)?” (Surah Zuha 93:7)***

That is: He found you among people, who were unaware of the excellence of prophethood; so, the Almighty Allah guided them to you.¹

﴿٩﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

***“Therefore, as for the orphan, do not oppress (him).”
(Surah Zuha 93:9)***

That is: ‘Don’t oppress’ is an address to the Holy Prophet (s), but it is meant for people.

﴿١٠﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

***“And as for him who asks, do not chide (him).” (Surah
Zuha 93:10)***

That is: Don’t drive away the beggar.

¹ Biharul Anwar, Vol. 16, Pg. 142.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

***“And as for the favor of your Lord, do announce (it).”
(Surah Zuha 93:11)***

What the Almighty Allah revealed to you from the prayer, Zakat, fasting, Hajj and Wilayat and through which the Almighty Allah granted excellence to you.¹

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

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

“Your Lord has not forsaken you, nor has He become displeased.” (Surah Zuha 93:3)

After the initial verses of Surah Iqra were revealed, no revelation descended for some days. Khadija (s) said: Perhaps your Lord has abandoned you as He is no more sending revelations. Allah, blessed and High revealed the following verse:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

“Your Lord has not forsaken you, nor has He become displeased.” (Surah Zuha 93:3)²

¹ Nurus Thaqalayn, Vol. 5, Pg. 596.

² Nurus Thaqalayn, Vol. 5, Pg. 594; Tafsir Burhan, Vol. 8, Pg. 311.

Exegesis of Surah Inshirah

94- Surah Inshirah (The Expansion) was revealed in Mecca and it comprises of 8 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

﴿٢﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ

﴿٣﴾ الَّذِي أَنْقَضَ ظَهْرَكَ

﴿٤﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ

﴿٥﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

﴿٦﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا

﴿٧﴾ فَإِذَا فَرَغْتَ فَانصَبْ

﴿٨﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ

1- Have We not expanded for you your breast.

2- And taken off from you your burden.

3- Which pressed heavily upon your back.

4- And exalted for you your esteem?

5- Surely with difficulty is ease.

6- With difficulty is surely ease.

7- So when you are free, nominate.

8- And make your Lord your exclusive object.

﴿١﴾ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

“Have We not expanded for you your breast?” (Surah Inshirah 94:1)

That is: We have expanded your breast through Ali (a) and appointed him as your successor. Secondly, through the conquest of Mecca and embracing of Islam by Quraish, Almighty Allah expanded his breast and made the matter easy for His Eminence.

﴿٢﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ

“And taken off from you your burden.” (Surah Inshirah 94:2)

That is: Through Ali (a) in the battle.

﴿٣﴾ الَّذِي أَنْقَضَ ظَهْرَكَ

“Which pressed heavily upon your back.” (Surah Inshirah 94:3)

That is, which was troubling you so much.

﴿٤﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ

“And exalted for you your esteem?” (Surah Inshirah 94:4)

And We exalted your name in the world when people said: I witness that there is no god, except Allah and that Muhammad is the Messenger of Allah.

After that the Almighty Allah said:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

“With difficulty is surely ease.” (Surah Inshirah 94:6)

That is: You would get ease after every hardship that you face.

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

“So when you are free, nominate.” (Surah Inshirah 94:7)

That is: When you are free from the Farewell Hajj, declare the appointment of Amirul Momineen Ali Ibne Abi Talib (a) to Mastership (Wilayat).¹

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

“And make your Lord your exclusive object.” (Surah Inshirah 94:8)

Imam Ja'far Sadiq (a) said regarding the explanation of the verse:

¹ Tafsir Safi, Vol. 7, Pg. 507; Nurur Thaqlayn, Vol. 5, Pg. 603.

فَإِذَا فَرَغْتَ

“So when you are free...” (Surah Inshirah 94:7)

When you are free of prophethood:

﴿٧﴾ فَأَنْصَبْ

“...nominate.” (Surah Inshirah 94:7)

...appoint Ali (a) for Mastership (Wilayat).

﴿٨﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ

“And make your Lord your exclusive object.” (Surah Inshirah 94:8)

And in that be desirous of your Lord.¹

¹ *Biharul Anwar*, Vol. 36, Pg. 133; *Tawilul Ayaatuz Zaahira*, Pg. 785; *Tafsir Safi*, Vol. 7, Pg. 509; *Nurus Thaqlayn*, Vol. 5, Pg. 605; *Tafsir Burhan*, Vol. 8, Pg. 317.

Exegesis of Surah Tin

95- Surah Tin (The Fig) was revealed in Mecca and it comprises of 8 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالَّتَيْنِ وَالزَّيْتُونِ ﴿١﴾

وَطُورِ سَيْنَىٰ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

1- I swear by the fig and the olive.

2- And mount Sinai.

3- And this city made secure.

4- Certainly We created man in the best make.

5- Then We render him the lowest of the low.

6- Except those, who believe and do good, so they shall have a reward never to be cut off.

7- Then who can give you the lie after (this) about the judgment?

8- Is not Allah the best of the judges?

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾ وَطُورِ سَيْنِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ
﴿٣﴾

“I swear by the fig and the olive, and mount Sinai, and this city made secure.” (Surah Tin 95:1-3)

‘Fig’ implies the Messenger of Allah (s) and ‘olive’ implies Amirul Momineen (a); and ‘mount Sinai’ stands for Imam Hasan and Husain (a) and ‘city made secure’ is an allusion to the Holy Imams (a).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

“Certainly We created man in the best make.” (Surah Tin 95:4)

...is revealed regarding Zariq.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ

“Then We render him the lowest of the low. Except those, who believe and do good...” (Surah Tin 95:5-6)

That is: Amirul Momineen (a).

﴿٦﴾ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

“...so they shall have a reward never to be cut off.”
(Surah Tin 95:6)

That is: He would favor them through it.

After that He said to His Prophet:

﴿٧﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

“Then who can give you the lie after (this) about the judgment?” (Surah Tin 95:7)

...in which ‘judgment’ implies Amirul Momineen (a):

﴿٨﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

“Is not Allah the best of the judges?” (Surah Tin 95:8)¹

¹ Biharul Anwar, Vol. 24, Pg. 105; Tafsir Safi, Vol. 7, Pg. 512; Nurus Thaqlayn, Vol. 5, Pg. 606; Tafsir Burhan, Vol. 8, Pg. 321.

Exegesis of Surah Alaq

96- Surah Alaq (The Clot) was revealed in Mecca and it comprises of 19 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَىٰ ﴿٦﴾

أَن رَّاهُ اسْتَغَىٰ ﴿٧﴾

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

1- Read in the name of your Lord Who created.

2- He created man from a clot.

3- Read and your Lord is Most Honorable.

4- Who taught (to write) with the pen.

5- Taught man what he knew not.

6- Nay, man is most surely inordinate.

7- Because he sees himself free from want.

8- Surely to your Lord is the return.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

“Read in the name of your Lord Who created.” (Surah Alaq 96:1)

Abdullah bin Kaisan has narrated from Imam Muhammad Baqir (a) that he said: Jibraeel came down to Muhammad (s) and said: O Muhammad, read. What should I read? he asked. Jibraeel said:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

“He created man from a clot.” (Surah Alaq 96:2)

That is: He created you through a sperm seed [clot] and separated Ali from you.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

“Read and your Lord is Most Honorable, Who taught (to write) with the pen.” (Surah Alaq 96:3-4)

That is: He taught Ali Ibne Abi Talib (a).

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“Taught man what he knew not.” (Surah Alaq 96:5)

That is: Ali (a) learnt things he previously was unaware of.¹

اقْرَأْ بِاسْمِ رَبِّكَ

“Read in the name of your Lord...” (Surah Alaq 96:1)

Read in the name of the Beneficent and the Merciful.

الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

“...Who created. He created man from a clot.” (Surah Alaq 96:1-2)

...who created man from blood.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

“Read and your Lord is Most Honorable, Who taught (to write) with the pen.” (Surah Alaq 96:3-4)

Taught writing to man through which may be completed the issues of the world from the east to the west.

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي ﴿٦﴾ أَنْ رَأَاهُ اسْتَغْنَى ﴿٧﴾

“Nay, man is most surely inordinate, because he sees himself free from want.” (Surah Alaq 96:6-7)

Indeed, when man becomes needless, he starts to disbelieve and becomes a transgressor and a denier.

¹ Biharul Anwar, Vol. 36, Pg. 176; Tafsir Safi, Vol. 7, Pg. 515; Nurus Thaqlayn, Vol. 5, Pg. 609; Tafsir Burhan, Vol. 8, Pg. 323.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

“Surely to your Lord is the return.” (Surah Alaq 96:8)

Indeed, the return of everyone is to the Lord.

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

كَأَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿٩﴾ ﴿١٠﴾

9- Have you seen him who forbids.

10- A servant when he prays?

11- Have you considered if he were on the right way.

12- Or enjoined guarding (against evil)?

13- Have you considered if he gives the lie to the truth and turns (his) back?

14- Does he not know that Allah does see?

15- Nay, if he desist not, We would certainly smite his forehead.

16- A lying, sinful forehead.

17- Then let him summon his council.

18- We too would summon the braves of the army.

19- Nay, obey him not, and make obeisance and draw nigh (to Allah).

أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾ عَبْدًا إِذَا صَلَّى ﴿١٠﴾

“Have you seen him who forbids a servant when he prays?” (Surah Alaq 96:9-10)

Walid bin Mughira forbid people from praying and obeying God and His Messenger. So, the Almighty Allah said regarding him:

أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾ عَبْدًا إِذَا صَلَّى ﴿١٠﴾

“Have you seen him who forbids a servant when he prays?” (Surah Alaq 96:9-10)

Allah, blessed and High said:

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ﴿١٤﴾

“Have you considered if he gives the lie to the truth and turns (his) back? Does he not know that Allah does see?” (Surah Alaq 96:13-14)

Then He said:

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

“Nay, if he desist not, We would certainly smite his forehead.” (Surah Alaq 96:15)

That is: I would cast him into Hell.

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

“Let him summon his council.” (Surah Alaq 96:17)

When Abu Talib (a) passed away Abu Jahl and Walid [Allah’s curse be on those two] called out aloud: Come, let us eliminate Muhammad as his sole supporter is dead. So, the Almighty Allah said:

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

***“Let him summon his council, We too would summon the
braves of the army.” (Surah Alaq 96:17-18)***

That is: Just as those two call the Quraish to eliminate the Messenger of Allah (s), We also invite the angels of chastisement to throw them into the fire of Hell. Then He said:

كَلَّا لَا تُطِيعُوهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

***“Nay, obey him not, and make obeisance and draw nigh
(to Allah).” (Surah Alaq 96:19)***

That is: When they are called towards Him they don't obey. When Motam bin Adi bin Naufal bin Abde Manaf gave refuge to the Messenger of Allah (s) no one dared to disrespect him.¹

¹ Biharul Anwar, Vol. 9, Pg. 252; Nurus Thaqlayn, Vol. 5, Pg. 609; Tafsir Burhan, Vol. 8, Pg. 324.

Exegesis of Surah Qadr

97- Surah Qadr (The Majesty) was revealed in Mecca and it comprises of 5 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

1- Surely We revealed it on the grand night.

2- And what will make you comprehend what the grand night is?

3- The grand night is better than a thousand months.

4- The angels and the Spirit descend in it by the permission of their Lord for every affair.

5- Peace, it is till the break of the morning.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

“Surely We revealed it on the grand night.” (Surah Qadr 97:1)

It implies the holy Quran, which the Almighty Allah revealed on the Night of Qadr all at once on Baitul Mamoor and from there revealed it upon the Messenger of Allah (s) during a period of twenty-three years.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

“And what will make you comprehend what the grand night is?” (Surah Qadr 97:2)

You would not understand the meaning of ‘the grand night’; indeed the Almighty Allah on that night destines deaths, sustenance and every affair that is to occur during that year and whether that would be a year of drought or a prosperous year and every good and bad thing; just as the Almighty Allah said:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

“Therein every wise affair is made distinct.” (Surah Dukhan 44:4)

That is: For a year.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا

“The angels and the Spirit descend in it...” (Surah Qadr 97:4)

On that night, angels and Ruhul Qudus descend to the Imam of the time (a) and present him whatever is destined from the above matters.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

“The grand night is better than a thousand months.”
(Surah Qadr 97:3)

The Messenger of Allah (s) dreamt of monkeys jumping on his pulpit and he was aggrieved; so the Almighty Allah revealed:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

“Surely We revealed it on the grand night. And what will make you comprehend what the grand night is? The grand night is better than a thousand months.” (Surah Qadr 97:1-3)

That is: the Night of Qadr is better than a thousand months without Night of Qadr, in which Bani Umayyah ruled.

مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ

“...for every affair, Peace!” (Surah Qadr 97:4-5)

It is a greeting through which Imam (a) is greeted till it is morning.

Imam Muhammad Baqir (a) was asked: Do you know when the Night of Qadr is?

Imam (a) replied: How can I not know the Night of Qadr, during which the angels go around me all the time?¹

¹ Biharul Anwar, Vol. 94, Pg. 14; Tafsir Safi, Vol. 7, Pg. 521; Tafsir Burhan, Vol. 8, Pg. 344; Nurus Thaqlayn, Vol. 5, Pg. 632.

Exegesis of Surah Bayyinah

98- Surah Bayyinah (The Clear Evidence) was revealed in Medina and it comprises of 8 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ
﴿٤﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيمَةِ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ
خَالِدِينَ فِيهَا ۚ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَأُوهُمْ عِنْدَ رَبِّهِمْ جَزَاءَ عَذَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ خَشِيَ
رَبَّهُ ﴿٨﴾

1- Those, who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence.

2- An apostle from Allah, reciting pure pages.

3- Wherein are all the right ordinances.

4- And those, who were given the Book did not become divided except after clear evidence had come to them.

5- And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

6- Surely those, who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.

7- (As for) those, who believe and do good, surely they are the best of men.

8- Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ

“Those, who disbelieved from among the followers of the Book and the polytheists...” (Surah Bayyinah 98:1)

That is: The Quraish.

مُنْفَكِينَ

“...could not have separated (from the faithful)...”
(Surah Bayyinah 98:1)

They are in their disbelief.

حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

“...until there had come to them the clear evidence.”
(Surah Bayyinah 98:1)¹

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

‘Bayyinah’ implies Muhammad, the Messenger of Allah (s).

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

﴿٤﴾

“And those, who were given the Book did not become divided except after clear evidence had come to them.” (Surah Bayyinah 98:4)

When the Messenger of Allah (s) came to them with the Quran they opposed His Eminence and dispersed from around him.

¹ Biharul Anwar, Vol. 9, Pg. 253.

حُفَاءَ

“...upright...” (Surah Bayyinah 98:5)

...means pure.

وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

“...and that is the right religion.” (Surah Bayyinah 98:5)

That is: The upright and the firm faith.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ

“Surely those, who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell...” (Surah Bayyinah 98:6)

The Almighty Allah revealed the Quran on them, but they apostasied and became deniers and they disobeyed Amirul Momineen (a):

أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

“...they are the worst of men.” (Surah Bayyinah 98:6)

They are the most terrible creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِّ



“(As for) those, who believe and do good, surely they are the best of men.” (Surah Bayyinah 98:7)

This verse is revealed about Aale Muhammad (a).¹

Ibne Abbas said in the meaning of the verse:

أُولَٰئِكَ هُمْ خَيْرُ الْبَرِّ ﴿٧﴾

“...surely they are the best of men.” (Surah Bayyinah 98:7)

That is: The best of the creatures.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا

“Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever...” (Surah Bayyinah 98:8)

And the describers cannot describe it.

رَضِيَ اللَّهُ عَنْهُمْ

“Allah is well pleased with them...” (Surah Bayyinah 98:8)

¹ Biharul Anwar, Vol. 9, Pg. 253 & Vol. 23, Pg. 369.

That is: The Almighty Allah is pleased with their deeds.

وَرَضُوا عَنْهُ

“...and they are well pleased with Him...” (Surah Bayyinah 98:8)

And they are also pleased with the reward that the Almighty Allah has bestowed on them.

ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

“...that is for him who fears his Lord.” (Surah Bayyinah 98:8)

And that is for those, who fear their Lord and who refrain from disobedience of the Almighty Allah.¹

¹ *Tafsir Safi*, Vol. 7, Pg. 525; *Tafsir Burhan*, Vol. 8, Pg. 352; *Nurus Thaqlayn*, Vol. 5, Pg. 643.

Exegesis of Surah Zilzal

99- Surah Zilzal (The Shaking) was revealed in Medina and it comprises of 8 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

﴿٢﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

﴿٣﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا

﴿٤﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

﴿٥﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

﴿٦﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

﴿٧﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

﴿٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

1- When the earth is shaken with her (violent) shaking.

2- And the earth brings forth her burdens.

3- And man says: What has befallen her?

4- On that day she shall tell her news.

5- Because your Lord had inspired her.

6- On that day men shall come forth in sundry bodies that they may be shown their works.

7- So he who has done an atom's weight of good shall see it.

8- And he who has done an atom's weight of evil shall see it.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
﴿٢﴾

“When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens.” (Surah Zilzal 99:1-2)

‘Burdens’ of the earth are human beings.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

“And man says: What has befallen her?” (Surah Zilzal 99:3)

‘Man’ here implies Amirul Momineen (a).

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا

“On that day she shall tell her news, because your Lord had inspired her. On that day men shall come forth in sundry bodies...” (Surah Zilzal 99:4-6)

That is: People are disunited from the aspects of faith, infidelity and hypocrisy; some are believers and some are disbelievers and some hypocrites.

لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

“...that they may be shown their works.” (Surah Zilzal 99:6)

Everyone would stand before his deeds, and he would see his deeds clear and manifest.

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

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

These verses are regarding the determinists, who imagine that they don’t do anything through their volition.

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

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

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

If he is from the folks of Hell, and he has done an iota of good in the world, if it is done for someone else, that same good deed of his would be a cause of remorse for him, and under the statement:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

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

...he said: If he is from the folks of Paradise, on Judgment Day he would see that evil and after that the Almighty Allah would forgive him.¹

¹ *Biharul Anwar*, Vol. 27, Pg. 169; *Nurus Thaqlayn*, Vol. 5, Pg. 648; *Tafsir Safi*, Vol. 7, Pg. 529; *Tafsir Burhan*, Vol. 8, Pg. 359.

Exegesis of Surah Aadiyat

100- Surah Aadiyat (The Assaulters) was revealed in Mecca and it comprises of 11 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾

فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

فَأَثَرُنَ بِهِ نَقْعًا ﴿٤﴾

فَوْسَطْنَ بِهِ جَمْعًا ﴿٥﴾

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ ﴿١١﴾

- 1- I swear by the runners breathing pantingly.
- 2- Then those that produce fire striking.
- 3- Then those that make raids at morn.
- 4- Then thereby raise dust.
- 5- Then rush thereby upon an assembly.
- 6- Most surely man is ungrateful to his Lord.
- 7- And most surely he is a witness of that.
- 8- And most surely he is tenacious in the love of wealth.
- 9- Does he not then know when what is in the graves is raised.
- 10- And what is in the breasts is made apparent?
- 11- Most surely their Lord that day shall be fully aware of them.

Battle of Zatul Salasil

وَالْعَادِيَاتِ صَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ
صُبْحًا ﴿٣﴾

*“I swear by the runners breathing pantingly, then those that produce fire striking, then those that make raids at morn.”
(Surah Aadiyat 100:1-3)*

Abu Basir narrates from Imam Ja'far Sadiq (a) that he said regarding the context of revelation of the verses:

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

“I swear by the runners breathing pantingly, then those that produce fire striking.” (Surah Aadiyat 100:1-2)

That this chapter is revealed regarding the natives of the Yabis valley.

I asked: What is their story?

Imam (a) said: Twelve thousand mounted men of the valley of Yabis assembled and covenanted upon oath that they would not separate till they had slain Muhammad and Ali (a). Jibraeel informed the Prophet of the danger, which threatened him, and ordered that Abu Bakr and four thousand Muhajireen and Ansars should be sent against the army of Yabis. The Prophet accordingly ascended the pulpit, and announced the communication made to him, and exhorted the people to engage in the expedition with vigor on Monday. Muslims made the necessary preparation and the Holy Prophet (s) gave Abu Bakr order to summon the enemy to embrace Islam, and if they would not accept it, to kill their fighting men, take their women and children prisoners, plunder their property, and destroy their houses and fields. Abu Bakr advanced by easy marches till he came up with the enemy, who send a detachment of two hundred armed men, demanding who the Muslims were, and what was their object, and furthermore, to have a parley with their chief. Abu Bakr, with a party of his men, appeared to parley with the infidels, whom he advised to embrace Islam, but they swore by Laat and Uzza that were it not for some relationship between them they would kill him. “Go back,” said they “and reckon it a great favor that we have nothing to do with you, though we will slay Muhammad and his brother, Ali.” Abu Bakr hereupon represented to his army the vastly superior power and advantages of the enemy, and ordered a retreat. The army replied, “You act contrary to the commands of the Prophet, fear Allah and fight with them.” He replied, “I know what you are ignorant of,” and marched his men back to Medina. The Prophet

rebuked him for his disobedience and cowardice, and then announced to the people, that he was divinely commanded to send Umar with four thousand mounted men on this expedition. Umar's fortune was precisely like that of Abu Bakr, and he received the same rebuke.

The Prophet now sent Ali with an army of Muhajireen and Ansars against the formidable foe. Ali made such forced marches through unusual route that his men feared their horses would be quite exhausted, and themselves left behind through fatigue. He encouraged his army by saying that the Prophet had commanded him victory. Ali encamped on approaching the enemy, and they send out their detachment of two hundred men, to demand who he was, and what was his object. He replied: "I am Ali bin Abi Talib, the cousin and brother of the Prophet, and his messenger to summon you to testify to the divine Unity, and to the prophethood of the Prophet; therefore, embrace Islam and share the prosperity and adversity of Muslims." The infidels replied: "You are just the man we wanted to encounter; get ready for battle, and be assured we shall slay you and your army. Let the only treaty between us be to meet in deadly onset tomorrow, at breakfast time." "Woe to you!" retorted Ali; "Do you think you can frighten me by your superior numbers? I look to the aid of Allah, angels and Muslims, and verily, there is no might or power, but in the Almighty Allah." The parley ended, and both parties retired to their respective camps. Ali ordered the horses to be attended to, barley to be given them, to have them saddled and remain in readiness.

At earliest dawn the Muslims performed prayers, and it was yet dark when Ali attacked the enemy, whom he utterly routed. According to the command of the Prophet, he slew their fighting men, took their women and children prisoners, plundered their goods, destroyed their houses, and then returned to Medina. On the morning of the victory, Jibraeel came to the Prophet and informed about the victory of Imam Ali (a) and the Prophet mounted the pulpit and announced Ali's triumph, and that only two Muslims were slain in the engagement. The Prophet and

people of Medina went out several miles to meet Ali and his victorious army on their return. The Prophet and Ali dismounted from their horses, the Prophet embraced the hero, and kissed him on his forehead. According to Imam Ja'far Sadiq (a) the Muslims had never before taken such valuable spoils, except at Khyber. Thus the Almighty Allah revealed Surah Adiyat:

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ
 صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

“I swear by the runners breathing pantingly, then those that produce fire striking, then those that make raids at morn, then thereby raise dust, then rush thereby upon an assembly: Most surely man is ungrateful to his Lord.” (Surah Aadiyat 100:1-6)

Imam Ja'far Sadiq (a) said: “These verses were revealed about the hypocrisy of Abu Bakr and Umar, who denied the bounties of the Almighty Allah and when they reached the Yabis valley, they found the love for through world opposing the command of God and His Prophet, so at the end of the Surah, the Almighty Allah informed that He is aware their infidelity and hypocrisy and that He will expose them on Judgment Day and recompense them.

It is also narrated with regard to the expedition of Zatul Salasil that one day a desert Arab came to the Prophet and reported that a party of Arabs had gathered in Ramal Valley and made an agreement to attack Medina. The Holy Prophet (s) collected the Muslims and told them that a party of disbelievers has plotted to attack them and they must be prepared to defend themselves. Ashab Suffa volunteered in sincerity. The Holy Prophet (s) drew lots from the eighty persons and appointed Abu Bakr as their chief and gave him the standard, instructing him to

punish Bani Sulaym. Idolaters had appointed watches on mountain peaks. Since Abu Bakr traveled by the highway he was at once detected and they armed themselves. Abu Bakr reached the heavily wooded and rocky land but the infidels lived in a valley that was difficult to enter. When Abu Bakr attempted to enter, the disbelievers came out and slain many Muslims. At last Abu Bakr had to return unsuccessful from there. Then the Messenger of Allah (s) gave the standard to Umar and sent him on the same expedition. He also followed the usual route and was soon detected by the disbeliever who hid beneath the trees and rocks. When Umar stepped into their valley, they came out and drove him away. When he also returned unsuccessful; the Holy Prophet (s) was extremely aggrieved. Amr Aas said: "O Messenger of Allah (s), please send me as the result of a battle depends on trickery, perhaps I can overcome them through my cunning." He was also sent and he also followed the usual road and he also returned defeated. According to another report, Khalid bin Walid was sent instead of Amr. Thus the Holy Prophet (s) was aggrieved for many days and he continued to condemn them. Then he called Imam Ali (a) and gave him the Islamic standard and said: O Lord, now I have appointed one, who is a fighter and he never flees from the battle. O Lord, You know that I am Your Messenger. So help him for the sake of my sanctity and make him victorious. According to another report, Amirul Momineen (a) came to Lady Fatima (s) and asked for his special headwear and she asked where he was being sent to by her father. "Ramal Valley," said the Imam. Lady Fatima (s) was worried for the difficult expedition. Meanwhile the Messenger of Allah (s) arrived and asked her why she was crying. He asked: "Do you think that your husband will be killed? If Allah wills, it won't be." Imam Ali (a) said: "Do you not want me to be killed and be rewarded with Paradise?" Thus he set out for the expedition and the Holy Prophet (s) accompanied him upto Masjid Ahzab. Amirul Momineen (a) was astride a red horse and had a Yemeni sheet over his shoulders. He held the Khati spear aloft. The Messenger of Allah (s) prayed for their success and returned and also sent Abu Bakr, Umar, Amr Aas or Khalid bin

Walid with him. Imam Ali (a) took the Iraq route leaving the usual highway. Companions thought that he was heading somewhere else. Amirul Momineen (a) took them through a secret route. They traveled during the nights and hid themselves in mountain passes during daytime. Amr Aas saw that the Imam was following an appropriate procedure, which was sure to yield victory, so he was overcome with jealousy. He told Umar, Abu Bakr and other men that Ali is ignorant of these paths, while we are experts of this terrain, which is infested by wild beasts, which are more dangerous for our forces, so you must stop him from taking this route.” People reported this talk to Amirul Momineen (a) who said: “One, who obeys Allah and His Prophet should follow me and one, who intends to oppose Allah and His Prophet may go by any road he likes. All fell silent and followed the Imam. They passed mountain passes during the nights and concealed themselves during the day. The Almighty Allah made the wild beasts obedient to the Imam and they did not harm the Muslims, till the Imam reached the enemy territory. Ali (a) told his men to tie up the snouts of the horses so that they may not make noises. So Muslims were stopped and he proceeded. When Umar saw that victory was near, he said: “There are many wolves, lions and wild beasts in this valley. Ask Ali to permit us to scale the mountain face.” Abu Bakr tried to discuss the matter with Imam Ali (a), but he paid no attention. Umar said: “Why should we kill ourselves? Come, let us climb up from this valley. Muslims said: “The Holy Prophet (s) ordered us to obey Ali. We will not disobey him and follow your ideas. This went on till the morning. Amirul Momineen (a) launched a surprise attack and killed the men, took their women and children as prisoners. Tied their remaining men in chains and ropes; that is why this battle is known as the Battle of Zatul Salasil. The field of battle was five marches from Medina. That same morning, the Holy Prophet (s) came out and prayed the Morning Prayer with the people. In the first unit he recited Surah Adiyat. He said: “It is a chapter just revealed upon me and the Almighty Allah has informed me that Ali has overcome the

enemies,” and he explained the jealousy of Amr Aas as jealousy to him.

According to a report the one, who is jealous is a denier of bounty and they are Abu Bakr, Umar and Amr Aas, who said that there are many wild beasts and they should take the usual road.

Amirul Momineen (a) said to them: Go back to your work, and hold the reins of your mounts firmly; it is sufficient for you. Obey me and listen to my orders. I am more knowledgeable than you regarding what I am doing. They were thus compelled to fall silent.

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

“And most surely he is a witness of that.” (Surah Aadiyat 100:7)

That is: Upon the enmity.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

“And most surely he is tenacious in the love of wealth.” (Surah Aadiyat 100:8)

That is: Loving life and the remaining alive of those two individuals was the reason that they feared their lives like the wild beasts; so Allah, blessed and High said:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

“Does he not then know when what is in the graves is raised, and what is in the breasts is made apparent?” (Surah Aadiyat 100:9-10)

That is: He would gather them and make it apparent:

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

“Most surely their Lord that day shall be fully aware of them.” (Surah Aadiyat 100:11)¹

¹ Biharul Anwar, Vol. 21, Pg. 67; Nurus Thaqlayn, Vol. 5, Pg. 652; Tafsir Burhan, Vol. 8, Pg. 361.

Exegesis of Surah Qariah

101- Surah Qariah (The Terrible Calamity) was revealed in Mecca and it comprises of 11 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ الْقَارِعَةُ

﴿٢﴾ مَا الْقَارِعَةُ

﴿٣﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

﴿٤﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

﴿٥﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

﴿٦﴾ فَأَمَّا مَنْ نَقَّلَتْ مَوَازِينُهُ

﴿٧﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

﴿٨﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

﴿٩﴾ فَأُمُّهُ هَاوِيَةٌ

﴿١٠﴾ وَمَا أَدْرَاكَ مَا هِيَ

نَارُ حَامِيَّةٌ ﴿١١﴾

- 1- *The terrible calamity!*
- 2- *What is the terrible calamity!*
- 3- *And what will make you comprehend what the terrible calamity is?*
- 4- *The day on which men shall be as scattered moths.*
- 5- *And the mountains shall be as loosened wool.*
- 6- *Then as for him whose measure of good deeds is heavy.*
- 7- *He shall live a pleasant life.*
- 8- *And as for him whose measure of good deeds is light.*
- 9- *His abode shall be the abyss.*
- 10- *And what will make you know what it is?*
- 11- *A burning fire.*

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَذْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

“The terrible calamity! What is the terrible calamity! And what will make you comprehend what the terrible calamity is?”
(Surah Qariah 101:1-3)

The Almighty Allah has repeated the word of ‘al-Qariah’ (the terrible calamity) because of its fear and terror, so that people on hearing it may lament and scream.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

“The day on which men shall be as scattered moths, and the mountains shall be as loosened wool.” (Surah Qariah 101:4-5)

He said: A’han is in the meaning of wool.

﴿٦﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

“Then as for him whose measure of good deeds is heavy.” (Surah Qariah 101:6)

That is: It is heavy due to the good deeds.

﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

“He shall live a pleasant life. And as for him whose measure of good deeds is light.” (Surah Qariah 101:7-8)

That is: Lacking good deeds.

﴿٩﴾ فَأُمُّهُ هَاوِيَةٌ

“His abode shall be the abyss.” (Surah Qariah 101:9)

He said: He would be plunged into the fire.

Then He said:

وَمَا أَدْرَاكَ

“And what will make you know?” (Surah Qariah 101:10)

O Muhammad:

مَا هِيَ ﴿١٠﴾

“...what it is?” (Surah Qariah 101:10)

That is: What Hawiya (fire) is? Then He said:

نَارٌ حَامِيَةٌ ﴿١١﴾

“A burning fire.” (Surah Qariah 101:11)

It is a scorching and searing fire.¹

¹ *Tafsir Safi*, Vol. 7, Pg. 541; *Tafsir Burhan*, Vol. 8, Pg. 369.

Exegesis of Surah Takathur

102- Surah Takathur (The Multiplication of Wealth and Children) was revealed in Mecca and it comprises of 8 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَلْهَأَكُمُ التَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

1- Abundance diverts you.

2- Until you come to the graves.

3- Nay! You shall soon know.

4- Nay! Nay! You shall soon know.

5- Nay! If you had known with a certain knowledge.

6- *You should most certainly have seen the Hell.*

7- *Then you shall most certainly see it with the eye of certainty.*

8- *Then on that day you shall most certainly be questioned about the boons.*

﴿١﴾ أَلْهَاكُمْ التَّكَاثُرُ

“Abundance diverts you.” (Surah Takathur 102:1)

That is: Your excess has made you neglectful.

﴿٢﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

“Until you come to the graves.” (Surah Takathur 102:2)

Why do you also count the dead and boast on their number?

﴿٦﴾ لَتَرَوُنَّ الْجَحِيمَ

“You should most certainly have seen the Hell.” (Surah Takathur 102:6)

That is: You have to undergo the Purgatory in any case.

﴿٨﴾ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then on that day you shall most certainly be questioned about the boons.” (Surah Takathur 102:8)

That is: Regarding Mastership (Wilayat) and its proof is the following verse:

وَقَفُّهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

“And stop them, for they shall be questioned.” (Surah Saffat 37:24)

That is regarding Mastership (Wilayat).

Jamil has narrated from Imam Ja’far Sadiq (a) that he said: I inquired from His Eminence regarding the meaning of the verse:

لَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

“...on that day you shall most certainly be questioned about the boons.” (Surah Takathur 102:8)

...that what it is? He replied: This nations would be interrogated regarding the blessing of the Messenger of Allah (s) and after that regarding the boon of the infallible Imams of Ahle Bayt (a).¹

¹ Biharul Anwar, Vol. 7, Pg. 272 & Vol. 24, Pg. 52; Tafsir Safi, Vol. 7, Pg. 547.

Exegesis of Surah Asr

103- Surah Asr (Time) was revealed in Mecca and it comprises of 3 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْعَصْرِ ﴿١﴾

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ﴿٣﴾

1- I swear by the time.

2- Most surely man is in loss.

3- Except those, who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

“I swear by the time, most surely man is in loss.” (Surah Asr 103:1-2)

وَالْعَصْرِ ﴿١﴾

“I swear by the time.” (Surah Asr 103:1)

It is an oath and its reply is:

إِنَّ الْإِنْسَانَ

“Most surely man...” (Surah Asr 103:2)

Imam Ja’far Sadiq (a) recited this Surah as follows:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

“I swear by the time, most surely man is in loss.” (Surah Asr 103:1-2)

And he is in it till the end of time.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“Except those, who believe and do good...” (Surah Asr 103:3)

And enjoin piety and enjoin patience.¹

Abdur Rahman bin Kathir has narrated from Imam Ja’far Sadiq (a) regarding the meaning of the verse:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ﴿٣﴾

“Except those, who believe and do good, and enjoin on each other truth, and enjoin on each other patience.” (Surah Asr 103:3)

¹ Tafsir Burhan, Vol. 8, Pg. 371.

That he said: In this statement, Allah, blessed and High has excluded the folks of purity and sincerity from His creatures: when he says:

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا

“Most surely man is in loss, except those, who believe...”
(Surah Asr 103:2-3)

That is: Except those, who believe in the Mastership (Wilayat) of Amirul Momineen Ali (a):

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

“...and enjoin on each other truth, and enjoin on each other patience.” (Surah Asr 103:3)

...and who advise each other regarding Mastership (Wilayat) of his descendants and who command each other patience.¹

¹ Biharul Anwar, Vol. 24, Pg. 214. & Vol. 36, Pg. 183. & Vol. 64, Pg. 59; Tafsir Safi, Vol. 7, Pg. 550; Nurus Thaqalayn, Vol. 5, Pg. 666.

Exegesis of Surah Humazah

104- Surah Humazah (The Slanderer) was revealed in Mecca and it comprises of 9 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

1- Woe to every slanderer, defamer.

2- Who amasses wealth and considers it a provision
(against mishap).

- 3- *He thinks that his wealth will make him immortal.*
- 4- *Nay! He shall most certainly be hurled into the crushing disaster.*
- 5- *And what will make you realize what the crushing disaster is?*
- 6- *It is the fire kindled by Allah.*
- 7- *Which rises above the hearts.*
- 8- *Surely it shall be closed over upon them.*
- 9- *In extended columns.*

وَيْلٌ لِّكُلِّ هُمَزَةٍ

“Woe to every slanderer...” (Surah Humazah 104:1)

Who attributes deficiency on others and who insults the poor.

لُْمَزَةٍ ﴿١﴾

“...defamer.” (Surah Humazah 104:1)

This word is applicable to one, who gestures with his head and neck, and who is angry when he comes across a poor man or a beggar.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

“Who amasses wealth and considers it a provision (against mishap).” (Surah Humazah 104:2)

That is: He counts and hoards it.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

“He thinks that his wealth will make him immortal.”
(Surah Humazah 104:3)

He imagines that his wealth is since eternity and that it is everlasting.

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

“Nay! He shall most certainly be hurled into the crushing disaster.” (Surah Humazah 104:4)

‘Hutama’ implies a fire that burns everything.

وَمَا أَدْرَاكَ

“And what will make you realize...?” (Surah Humazah 104:5)

O Muhammad:

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾ الَّتِي
تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

“And what will make you realize what the crushing disaster is? It is the fire kindled by Allah, which rises above the hearts.” (Surah Humazah 104:5-7)

That is: It flames upon the hearts.

Abu Zar Ghiffari (r) said: Warn the proud of two things: One is that their chests would be branded and the other is that their backs would be dragged over the ground.

﴿٨﴾ إِنَّهَا عَلَيْهِمْ مُّصَدَّةٌ

“Surely it shall be closed over upon them.” (Surah Humazah 104:8)

The fire of Hell would surround all the folks of Hell.

﴿٩﴾ فِي عَمَدٍ مُمَدَّدَةٍ

“In extended columns.” (Surah Humazah 104:9)

That is: When they would be chained up on logs, they would devour their skins [which by God, is an everlasting chastisement].¹

¹ Nurus Thaqlayn, Vol. 5, Pg. 667; Tafsir Burhan, Vol. 8, Pg. 383; Tafsir Safi, Vol. 7, Pg. 551.

Exegesis of Surah Feel

105- Surah Feel (The Elephant) was revealed in Mecca and it comprises of 5 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

1- Have you not considered how your Lord dealt with the possessors of the elephant?

2- Did He not cause their war to end in confusion.

3- And send down (to prey) upon them birds in flocks.

4- Casting against them stones of baked clay.

5- So He rendered them like straw eaten up?

أَلَمْ تَرَ

“Have you not considered?” (Surah Feel 105:1)

O Muhammad, did you know?

﴿١﴾ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

“...how your Lord dealt with the possessors of the elephant?” (Surah Feel 105:1)

It was revealed about the King of Abyssinia, who marched to Mecca to destroy the holy Kaaba. When his armies were moving to the Sacred Masjid, Abdul Muttalib asked the elephant: Do you know where you are going?

The elephant shook his head.

Abdul Muttalib said: They have brought you to demolish the holy Kaaba, would you do that?

Again the elephant shook his head.

The ruler of Abyssinia tried to take the elephants inside the Masjid complex, by they did not. So he attacked them with swords and cut them into pieces. So the Almighty Allah sent on them:

﴿٣﴾ طَيْرًا أَبَايِلَ

“...birds in flocks.” (Surah Feel 105:3)

Flocks after flocks arrived.

﴿٤﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

“Casting against them stones of baked clay.” (Surah Feel 105:4)

Each bird was holding three pebbles: one in the beak and one each in its claws; and they dropped them over the Abyssinians piercing their heads and emerging from their

bottoms causing their bodies to disintegrate. Their condition was such that the Almighty Allah says:

﴿٥﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

“So He rendered them like straw eaten up?” (Surah Feel 105:5)

That is: Like the grass chewed up by quadrupeds.

Imam Ja'far Sadiq (a) said: Folks of the elephants were the first to be infected with small pox.¹

¹ *Biharul Anwar*, Vol. 15, Pg. 132; *Tafsir Safi*, Vol. 7, Pg. 553; *Nurus Thaqlayn*, Vol. 5, Pg. 675.

Exegesis of Surah Quraish

106- Surah Quraish was revealed in Mecca and it comprises of 4 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لِإِيلَافِ قُرَيْشٍ ﴿١﴾

إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

1- For the protection of the Quraish.

2- Their protection during their trading caravans in the winter and the summer.

3- So let them serve the Lord of this House.

4- Who feeds them against hunger and gives them security against fear.

لِإِيلَافِ قُرَيْشٍ ﴿١﴾ إِيلَافِهِمْ

“For the protection of the Quraish; their protection...”
(*Surah Quraish 106:1-2*)

This chapter is revealed about the Quraish. Since the Quraish used to undertake two journeys [one in summer to Yemen and another in winter to Shaam].

In the summer, they used to go to Syria, which had moderate weather and in winter to Yemen, where they enjoyed a warm climate, for the purposes of trade, and it was by Allah's Grace that they travelled safe and undisturbed on their journeys, otherwise, the routes were not safe and none could travel, without being plundered and suffering death and destruction or suffering heavy losses. (Of course, for the same love, they did not leave Mecca to settle in those places).

It was the position of the Quraish with regard to their connection with their services to the Holy Kaaba that they received, by the Will of Allah, the security and honor from the people. He planned to keep them safe, by His Grace, for the advent of Islam and the holy Prophet (s) to emerge from that tribe and in that sacred land.

When the Quraish had been granted such great blessings; security in trade for gaining profit and in life for being honored, they should have gratefully worshipped the Lord of the Kaaba, Who, inspite of their land being only a desert and thus unproductive, provided them with every kind of good food and the other provisions of life, through merchandise and pilgrimage, which is brought to their very door. And Allah had protected them from the most formidable enemy, Abraha.

Therefore, in this Surah, the Almighty Allah says:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

“So let them serve the Lord of this House, Who feeds them against hunger...” (Surah Quraish 106:4)

...and that they do need to travel to Shaam anymore.

وَأَمْنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

“...and gives them security against fear.” (Surah Quraish 106:4)

That is: They may be secure from the highway robbers.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 393; *Tafsir Safi*, Vol. 7, Pg. 559; *Nurus Thaqlayn*, Vol. 5, Pg. 676.

Exegesis of Surah Maoon

107- Surah Maoon (The Daily Necessaries) was revealed in Mecca and it comprises of 7 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْءَدِينِ ﴿١﴾

فَءَلَيْكَ الَّذِي يُءْءُ الْءِءِيمَ ﴿٢﴾

وَلَا يَخْءُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

الَّذِينَ هُمْ يُرَءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

1- Have you considered him who calls the judgment a lie?

2- That is the one, who treats the orphan with harshness.

3- And does not urge (others) to feed the poor.

4- So woe to the praying ones.

5- Who are unmindful of their prayers.

6- Who do (good) to be seen.

7- And withhold the necessities of life.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾

“Have you considered him who calls the judgment a lie?”
(Surah Maoon 107:1)

This verse is revealed about Abu Jahl and the disbelievers of Quraish.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

“That is the one, who treats the orphan with harshness.”
(Surah Maoon 107:2)

That is: He deprives the orphan from his rights.

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾

“And does not urge (others) to feed the poor.” (Surah Maoon 107:3)

That is: He has no inclination to feed the poor.¹

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

“So woe to the praying ones, who are unmindful of their prayers.” (Surah Maoon 107:4-5)

That is: Who omit the prayers completely, because every person is prone to forgetfulness in prayers and sometimes he performs them.

¹ Biharul Anwar, Vol. 9, Pg. 253.

Imam Ja'far Sadiq (a) said: It implies delaying prayer from its earliest hour, without any excuse.¹

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

“Who do (good) to be seen.” (Surah Maaoun 107:6)

Whatever they do.

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

“And withhold the necessities of life.” (Surah Maaoun 107:7)

Like lamp, fire, yeast or their like that are common necessities in life. Zakat and Khums is mentioned in another traditional report.²

¹ *Wasailush Shia*, Vol. 4, Pg. 124.

² *Mustadrakul Wasail*, Vol. 12, Pg. 436; *Biharul Anwar*, Vol. 72, Pg. 45; *Tafsir Safi*, Vol. 7, Pg. 561; *Nurus Thaqalayn*, Vol. 1, Pg. 677; *Tafsir Burhan*, Vol. 8, Pg. 395.

Exegesis of Surah Kauthar

108- Surah Kauthar (The Heavenly Fountain) was revealed in Mecca and it comprises of 3 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

﴿٢﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ

﴿٣﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1- Surely We have given you Kauthar.

2- Therefore pray to your Lord and make a sacrifice.

3- Surely your enemy is the one, who shall be without posterity.

﴿١﴾ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Surely We have given you Kauthar,” (Surah Kauthar 108:1)

Kauthar is a stream in Paradise that the Almighty Allah has bestowed to the Prophet (s) in lieu of his son, Ibrahim.

It is mentioned in traditional reports that the Messenger of Allah (s) entered the Masjid when Amr bin Aas and Hakam bin Abil Aas were present there. Amr said: O Aba Abtar. During the period of Jahiliyya, a person who did not have a son was called as Abtar (whose progeny is severed). After that Amr boasted: I have distressed Muhammad. So the Almighty Allah revealed on His Messenger:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ

“Surely We have given you Kausar, therefore pray to your Lord and make a sacrifice. Surely your enemy...” (Surah Kauthar 108:1-3)

That is: Amr, who has distressed you.

هُوَ الْأَبْتَرُ ﴿٣﴾

“...is the one, who shall be without posterity.” (Surah Kauthar 108:3)

That is: He would neither have religion nor descendants.¹

¹ *Biharul Anwar*, Vol. 17, Pg. 209 & Vol. 33, Pg. 163; *Tafsir Burhan*, Vol. 8, Pg. 405; *Tafsir Safi*, Vol. 7, Pg. 565; *Nurus Thaqlayn*, Vol. 5, Pg. 683.

Exegesis of Surah Kafirun

109- Surah Kafirun (The Unbelievers) was revealed in Mecca and it comprises of 6 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

1- Say: O unbelievers!

2- I do not serve that, which you serve.

3- Nor do you serve Him Whom I serve.

4- Nor am I going to serve that, which you serve.

5- Nor are you going to serve Him Whom I serve.

6- You shall have your religion and I shall have my religion.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

“Say: O unbelievers!” (Surah Kafirun 109:1)

Ibne Abu Umair has narrated that Abu Shakir asked Abu Ja’far Ahwal regarding the verses:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ وَلَا
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

“Say: O unbelievers! I do not serve that, which you serve, nor do you serve Him Whom I serve: nor am I going to serve that, which you serve, and nor are you going to serve Him Whom I serve.” (Surah Kafirun 109:1-5)

That whether it behoves an eloquent person to repeat the same thing twice in a sentence?

Abu Ja’far Ahwal had no reply to this objection. So, he was compelled to travel to Medina and ask Imam Ja’far Sadiq (a) regarding this. His Eminence said that the cause for the revelation of these verses and its repetition in the Surah was in reply to the repetition in the proposal by disbelievers, who told the Holy Prophet (s) that he should worship for one year what they worshipped and the next year they would worship what he worshipped. These verses were revealed in refusal to all their proposals.

Abu Ja’far Ahwal went to Abu Shakir and told him the reply. Abu Shakir said: The camel has carried this reply from Hijaz.¹

Whenever Imam Ja’far Sadiq (a) recited this Surah, he repeated thrice: My religion is Islam.¹

¹ Biharul Anwar, Vol. 9, Pg. 253.

Exegesis of Surah Nasr

110- Surah Nasr (The Help) was revealed in Mecca and it comprises of 3 verses.

¹ *Biharul Anwar*, Vol. 89, Pg. 340; *Tafsir Safi*, Vol. 7, Pg. 570; *Nurus Thaqlayn*, Vol. 5, Pg. 688; *Tafsir Burhan*, Vol. 8, Pg. 409.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

﴿٢﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

﴿٣﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

1- When there comes the help of Allah and the victory.

2- And you see men entering the religion of Allah in companies.

3- Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).

Emphasis of the Prophet upon the Mastership (Wilayat) of Ali (a)

﴿١﴾ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

*“When there comes the help of Allah and the victory.”
(Surah Nasr 110:1)*

He said: This Surah was revealed during the Farewell Hajj in Mina. When the Surah was revealed, the Messenger of Allah (s) said: This Surah contains the news of my passing away. So he went to the gathering of people in Masjid Kheef and said: May the Almighty Allah help one, who listens to my discourse

and keep it treasured in his breast by memorizing it; and conveys it one, who has not heard it. How often it happens that the person carrying the message is himself not aware of it and how often one, who receives this message is wiser than the one, who conveys it. There are three things, in which the heart of the Muslim does not regard deceit as lawful: One is that an act should be purely for the Almighty Allah without any ostentation; secondly, a good expectation from the leaders of Muslims and thirdly, to remain with the congregation of Muslims, because the Muslim society is encompassing all, who are in its pursuit. O people, I leave among you two important things: such that if you remain attached to them, you would never get deviated: one of them being the Book of Allah, blessed and High and the other is my progeny, that is my Ahle Bayt. Indeed, the Kind Lord has informed me that these two shall not separate till they reach to me at the Cistern of Kauthar like these two fingers – then he joined his index and middle fingers and then said: I don't say that they are like these two fingers of mine – and he joined his index and middle finger – so that one may have precedence over the other since the middle finger is longer than the index finger.¹

¹ *Biharul Anwar*, Vol. 27, Pg. 68; *Nurus Thaqalayn*, Vol. 5, Pg. 690; *Tafsir Burhan*, Vol. 8, Pg. 412.

Exegesis of Surah Lahab

111- Surah Lahab (The Flame) was revealed in Mecca and it comprises of 5 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ ﴿١﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

1- Perdition overtake both hands of Abu Lahab, and he will perish.

2- His wealth and what he earns will not avail him.

3- He shall soon burn in fire that flames.

4- And his wife, the bearer of fuel.

5- Upon her neck a halter of strongly twisted rope.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

“Perdition overtake both hands of Abu Lahab, and he will perish.” (Surah Lahab 111:1)

That is: Abu Lahab suffered loss. When he gathered the Quraish in Darun Nadwa and with them took the oath to eliminate the Messenger of Allah (s), he was wealthy. So the Almighty Allah said:

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ
﴿٣﴾

“His wealth and what he earns will not avail him. He shall soon burn in fire that flames.” (Surah Lahab 111:2-3)

That is: The fire would burn him up.

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

“And his wife, the bearer of fuel.” (Surah Lahab 111:4)

Umme Jamil was the daughter of Sakhar and she gossiped about the Messenger of Allah (s) and conveyed his statements to the disbelievers.

حَمَّالَةَ الْحَطَبِ ﴿٤﴾

“...the bearer of fuel.” (Surah Lahab 111:4)

That is: She stoked the fire of malice and enmity of the infidels upon the Messenger of Allah (s).

فِي حَبْلِهَا

“Upon her neck...” (Surah Lahab 111:5)

That is: In her neck.

“...a halter of strongly twisted rope.” (Surah Lahab 111:5)

That is: A rope of fire.

Name of Abu Lahab was Abde Manaf; so the Almighty Allah gave him the agnomen of Manaf, because Manaf was an idol that they worshipped.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 415; *Tafsir Safi*, Vol. 7, Pg. 576; *Nurus Thaqlayn*, Vol. 5, Pg. 698.

Exegesis of Surah Ikhlas

112- Surah Ikhlas (The Unity) was revealed in Mecca and it comprises of 4 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

- 1- Say: He, Allah, is One.
- 2- Allah is He on Whom all depend.
- 3- He begets not, nor is He begotten.
- 4- And none is like Him.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

“Say: He, Allah, is One.” (Surah Ikhlas 112:1)

That is: He is One God.

The context of revelation of this chapter was that the Jews came to the Messenger of Allah (s) and said: Tell us about your Lord. The Almighty Allah revealed the following Surah:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ
 ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him.” (Surah Ikhlas 112:1-4)

‘One’ is an attribute of the Almighty Allah.

Just as the Messenger of Allah (s) said: Allah is a light, which has no darkness and is a knowledge, that has no ignorance and unawareness.

الصَّمَدُ

“...on Whom all depend.” (Surah Ikhlas 112:2)

That is: There is no gate to Him.

لَمْ يَلِدْ

“He begets not...” (Surah Ikhlas 112:3)

That is: He is not an accident.

لَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“...nor is He begotten. And none is like Him.” (Surah Ikhlas 112:3-4)

He has no equal, like, partner or helper.

Ibne Abbas says that the Quraish said to the Prophet in Mecca: Describe your Lord to us so that we may recognize and

worship him. So, the Almighty Allah revealed this Surah on the Prophet:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

“Say: He, Allah, is One.” (Surah Ikhlas 112:1)

That is: He is indivisible and cannot be analyzed. His essence cannot be described and a number cannot be attributed to Him. He neither decreases or increases.

اللَّهُ الصَّمَدُ ﴿٢﴾

“Allah is He on Whom all depend.” (Surah Ikhlas 112:2)

Lordship and nobility end with Him; all folks of the heavens depend on Him to fulfill their needs.

لَمْ يَلِدْ

“He begets not...” (Surah Ikhlas 112:1-4)

He has not given birth to anyone as the Jews claim about Uzair (a) – curse and chastisement of God be on them – nor Christ, as the Christians allege – anger and fury of God be on them – nor the Sun, Moon and the stars or as the Majus say – divine curse and chastisement be on them, and nor angels as the disbelievers of Quraish say – divine curse be on them.

وَلَمْ يُولَدْ ﴿٣﴾

“...nor is He begotten.” (Surah Ikhlas 112:3)

He was neither in any loins nor in any womb; nor is He created from a pre-existing thing.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“And none is like Him.” (Surah Ikhlas 112:4)

He has no likeness or equal in His essence, and none of His creatures can reach to His position although he might be having divine excellence and a very lofty rank.¹

¹ *Tafsir Burhan*, Vol. 8, Pg. 415.

Exegesis of Surah Falaq

113- Surah Falaq (The Dawn) was revealed in Mecca and it comprises of 5 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

1- Say: I seek refuge in the Lord of the dawn.

2- From the evil of what He has created.

3- And from the evil of the utterly dark night when it comes.

4- And from the evil of those, who blow on knots.

5- And from the evil of the envious when he envies.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

“Say: I seek refuge in the Lord of the dawn.” (Surah Falaq 113:1)

‘Falaq’ is a well in Hell from severity of whose heat the folks of Hell seek refuge; they would ask the Almighty Allah to kill their self. When the self is killed, it would be burnt in the heat of Hell; and that well is in a casket of fire; and the folks of that well would seek refuge of God from the heat of that casket and in that casket would be six individuals from the formers and the latters; as for the six individuals from the formers, they are as follows:

1- Qabeel, son Adam (a), who killed his brother.

2- Namrud, who cast Ibrahim (a) into the inferno.

3- Firon.

4- Samiri, who made the calf.

5- One, who turned away Bani Israel from the religion of Prophet Musa (a).

6- One, who prevented the people from the religion of Prophet Isa (a).

And the six individuals from the latter period are as follows: The first, second and third Caliphs and Muawiyah, Zul Thaddieen, chief of the Khawarij of Naharwan and Ibne Muljim, the assassin of Amirul Momineen (a).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

“And from the evil of the utterly dark night when it comes.” (Surah Falaq 113:3)

He said: They would be cast into that well and would not be worth seeing.¹

¹ *Biharul Anwar*, Vol. 8, Pg. 296 & Vol. 30, Pg. 406; *Nurus Thaqalayn*, Vol. 5, Pg. 721; *Tafsir Burhan*, Vol. 8, Pg. 438.

Exegesis of Surah Naas

114- Surah Naas (The Men) was revealed in Mecca and it comprises of 6 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

1- Say: I seek refuge in the Lord of men.

2- The King of men.

3- The God of men.

4- From the evil of the whisperings of the slinking (Shaitan).

5- Who whispers into the hearts of men.

6- From among the jinn and the men.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

“Say: I seek refuge in the Lord of men.” (Surah Naas 114:1)

Indeed, that is seeking of refuge in the Lord of men.

مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾

“The King of men, the God of men, from the evil of the whisperings of the slinking (Shaitan).” (Surah Naas 114:2-4)

‘Khannas’ is the name of a satan, which lives in the breasts of human beings and in which it creates doubts and makes them despair from good deeds and threatens them with poverty and urges them to evil deeds and that is the statement of the Almighty Allah that:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ

“Shaitan threatens you with poverty and enjoins you to be wanton...” (Surah Baqarah 2:268)¹

Imam Ja’far Sadiq (a) said: There is no heart, but that it has two ears, in one of which is the guiding angel and in the other is the deceiving satan. The angel commands him to do good deeds and the satan prevents him; and in the same way, there are satans among the human beings as well, who urge the people to commit indecencies and the satans from the Jinns are also as such.²

Imam Ja’far Sadiq (a) said: The cause for the revelation of Surah Falaq and Surah Naas was that the Messenger of Allah (s)

¹ *Tafsir Burhan*, Vol. 8, Pg. 445.

² *Biharul Anwar*, Vol. 60, Pg. 245; *Tafsir Safi*, Vol. 7, Pg. 588; *Nurus Thaqalayn*, Vol. 5, Pg. 725; *Tafsir Burhan*, Vol. 8, Pg. 445.

feared (fell ill); so Jibraeel came down with these two Surahs and presented them to the Prophet as amulets.¹

Ibne Abbas said regarding the meaning of the verse:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

“From the evil of the whisperings of the slinking (Shaitan).” (Surah Naas 114:4)

It means that the accursed Satan, which is present in the heart of human beings, has a nose like the snout of a pig. When the person turns to the world and towards things that the Almighty Allah does not like, he whispers him to pursue that and when he recites the remembrance of God, he motivates him to turn away from it and not to remember God.²

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

“Who whispers into the hearts of men.” (Surah Naas 114:5)

After that He informs that this Shaitan is from the Jinns as well as human beings. Allah, the Mighty and Sublime said:

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

“From among the jinn and the men.” (Surah Naas 114:6)

That is: From Jinns as well as humans.³

¹ Biharul Anwar, Vol. 89, Pg. 363; Tafsir Burhan, Vol. 8, Pg. 446.

² Mustadrakul Wasail, Vol. 5, Pg. 301; Biharul Anwar, Vol. 67, Pg. 54.

³ Biharul Anwar, Vol. 60, Pg. 246; Tafsir Burhan, Vol. 8, Pg. 445.

Abu Bakr Hadhrami says that he asked Imam Muhammad Baqir (a): Did Ibne Masud remove the *Muadhdhatayn* (Surah Falaq and Naas) from the Quran? He replied: My father said regarding this: He did that of his own volition; otherwise those two are from the Quran.¹

Abu Bakr Hadhrami says that Imam Ja'far Sadiq (a) said: Indeed, the Messenger of Allah (s) said to Ali (a): O Ali, the Quran is at so and so place; take it and arrange it and do not allow it to be lost as the Jews lost the Taurat. Ali (a) collected it in a yellow cloth, took it home and said: I would not leave the house till I collect the holy Quran. Someone came to see His Eminence, and Ali (a) went out without his robe till he collected the Quran.

The Messenger of Allah (s) said: If people had recited it as it was revealed no two persons would have differed.²

Imam Muhammad Baqir (a) said: No one from this nation compiled the Quran, except the successor of Muhammad (s).³

Abu Basir says that he heard Imam Ja'far Sadiq (a) say: Indeed, the holy Quran is the forbiddor and enjoinder. It commands to Paradise and forbids from the fire of Hell.⁴ There are clear and ambiguous verses in it. Faith is reposed in the clear and they are acted upon; as for the ambiguous, only faith should be reposed in them, but not be acted upon; and that is the statement of the Almighty Allah:

¹ *Tafsir Burhan*, Vol. 8, Pg. 446.

² *Biharul Anwar*, Vol. 89, Pg. 48; *Tafsir Burhan*, Vol. 8, Pg. 493; *Nurus Thaqalayn*, Vol. 5, Pg. 726.

³ *Biharul Anwar*, Vol. 89, Pg. 48; *Nurus Thaqalayn*, Vol. 5, Pg. 727.

⁴ *Al-Kafi*, Vol. 2, Pg. 601; *Tafsir Ayyashi*, Vol. 1, Pg. 10.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

“...then as for those in whose hearts there is perversity they follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those, who are firmly rooted in knowledge say: We believe in it, it is all from our Lord...” (Surah Aale Imran 3:7)¹

Imam Ja'far Sadiq (a) said: Indeed, Quran explains everything and by God, it does not leave out anything that can be needed by the people; so much so that no one can say: If only this were mentioned in Quran, except that God has already mentioned it.²

Thus ends the English translation of *Tafsir Ali Ibne Ibrahim Qummi* on the night of March 18, 2018, Hyderabad, India.

¹ *Biharul Anwar*, Vol. 23, Pg. 191 & Vol. 89, Pg. 81.

² *Al-Kafi*, Vol. 1, Pg. 59; *Biharul Anwar*, Vol. 89, Pg. 81; *Tafsir Burhan*, Vol. 8, Pg. 494.

Bibliography

1. Allamah Majlisi, *Biharul Anwar*, 110 volumes, Mausisa Al-Wafa, Beirut – Lebanon, 1404 A.H.
2. Thiqatul Islam Kulaini, *Al-Kafi (Usul, Furu, Rawdha)*, 8 volumes, Darul Kutubul Islamiya, Tehran, 1365 Solar.
3. Shaykh Saduq, *Man Laa Yahzarahul Faqih*, 4 volumes, Intisharaat Jami Mudarresen, Qom, 1413 A.H.
4. Shaykh Tusi, *At-Tahdhib*, 10 volumes, Darul Kutubul Islamiya, Tehran, 1365 A.H. Solar.
5. Shaykh Hurre Amili, *Wasailush Shia*, 29 volumes, Mausisa Aalal Bayt (a), Qom, 1409 A.H.
6. Abu Mansur Ahmad bin Ali Tabarsi, *Al-Ihtijaaj*, one volume, Nashr Murtadha, Meshed Muqaddas, 1403 A.H.
7. Shaykh Mufeed, *Al-Ikhtisaas*, one volume, Intisharaat Kangra Jahani Shaykh Mufeed, Qom, 1413 A.H.
8. Husain bin Abul Hasan Dailami, *Irshaadul Quloob*, two volumes combined in a single volume, Intisharaat Sharif Razi, 1412 A.H.
9. Shaykh Saduq, *Al-Amali*, one volume, Intisharaat Kitab Khana Islamiya, 1362 Hijri Solar.
10. Shaykh Saduq, *At-Tauheed*, one volume, Intisharaat Jami Mudarresen, Qom, 1398 A.H. (1357 solar).
11. Shaykh Saduq, *Al-Khisaal*, two volumes combined in one, Intisharaat Jami Mudarresen, Qom, 1403 A.H.
12. Muhammad bin Hasan Fattal Nishapuri, *Rauzatul Waizeen*, one volume, Intisharaat Razi, Qom.

13. Hakim Haskani, *Shawahidut Tanzeel*, 2 volumes, Mausisa Chaap O Nashr, 1411 A.H.
14. Ibne Fehr Hilli, *Oddatud Dai*, one volume, Darul Kutubul Islamiya, Tehran, 1407 A.H.
15. Shaykh Saduq, *Ilalush Sharai*, one volume, Intisharaat Maktabatud Dawari, Qom.
16. Furat bin Ibrahim Kufi, *Tafsir Furat*, one volume, Mausisa Chaap O Nashr, 1410 A.H.
17. Sayyid Sharafuddin Husaini Astarabadi, *Tawilul Ayaatuz Zahira*, one volume, Intisharaat Jami Mudarreseen, Qom, 1409 A.H.
18. Muhaddith Noori, *Mustadrakul Wasail*, 17 volumes, Mausisa Aalal Bayt (a), Qom, 1408 A.H.
19. Shaykh Tusi, *Al-Amali*, one volume, Intisharaat Darul Thaqafa, Qom, 1414 A.H.
20. Sayyid Nimatullah Jazaeri, *Qisasul Anbiya (a)*, one volume, Intisharaat Kitab Khana Ayatullah Marashi, Qom, 1404 A.H.
21. Qutubuddin Rawandi, *Qisasul Anbiya (a)*, one volume, Chaap Bubiya Mazuhashhai Astan Quds Razavi, 1409, A.H.
22. Shaykh Saduq, *Kamaluddin*, 2 volumes in one volume, Darul Kutubul Islamiya, Qom, 1395 A.H.
23. Husain bin Saeed Ahwazi, *Al-Momin*, one volume, Intisharaat Madressa Imam Mahdi (atfs), Qom, 1404 A.H.
24. Ibne Shahr Ashob Mazandarani, *Manaqib Aale Abu Talib (a)*, 4 volumes, Mausisa Intisharaat Allamah, Qom, 1379 A.H.
25. Imam Ali Ibne Abi Talib (a), *Nahjul Balagha*, one volumes, Intisharaat Dar Hijra, Qom.

26. Muhammad bin Hasan bin Farrukh Saffar, *Basairud Darajaat*, one volume, Intisharaat Kitab Khana Ayatullah Marashi, Qom, 1404 A.H.

27. Ahmad bin Muhammad bin Khalid Barqi, *Al-Mahasin*, one volume, Darul Kutubul Islamiya, Qom, 1371 A.H.

28. Shaykh Saduq, *Maaniul Akhbaar*, one volume, Intisharaat Jami Mudarreseen, Qom, 1361 solar.

29. Abul Fazl Ali bin Hasan Tabarsi, *Mishkatul Anwaar*, one volume, Kitab Khana Haidariya, Najaf Ashraf, 1385 A.H.

30. Raziuddin Ali bin Yusuf Hilli, *Al-Adadul Qawiya*, one volume, Intisharaat Kitab Khana Ayatullah Marashi, Qom, 1408 A.H.

31. Bahrani Sayyid Hashim, *Al-Burhan fee Tafsiril Quran*, Edited: Qism Darasaatul Islamiya Mausisa al-Ba-atha- Qom, Buniyad Bethet – Tehran, Year 1416 A.H.

32. Uroosi Huwaizi Abde Ali bin Juma, *Tafsir Nurus Thaqalayn*, Edited: Sayyid Hashim Rasooli Mahallati, Intisharaat Ismailiyan, Qom, 1415 A.H.

33. Faiz Kashani Mulla Mohsin, *Tafsir Safi*, Edited: Husain Aalami, Intisharaat as-Sadr, Tehran, 1415 A.H.

34. Muhammad bin Masud Ayyashi, *Tafsir Ayyashi*, 2 volumes, Chaap Khana Ilimiya, Tehran, 1380 A.H.

35. Imaduddin Tabari, *Basharatul Mustafa*, one volume, Chaap Kitab Khana Haidariya, Najaf, 1383 A.H.

36. Husain bin Saeed Ahwazi, *Az-Zuhd*, one volume, Chaap Sayyid Abul Fazl Husainiyan, 1402 A.H.

37. Muhammad bin Umar Kishi, *Rijal Kishi*, one volume, Intisharaat Danishgah Meshed, 1348 Hijri Solar.

38. Ibrahim bin Ali Amili Kafami, *Al-Baladul Amin*, one volume, Lithograph edition.

39. Qutubuddin Rawandi, *Ad-Daawaat*, one volume, Intisharaat Madressa Imam Mahdi (atfs), Qom, 1407 A.H.
40. Sayyid Ali bin Musa bin Tawus, *Falaahus Saail*, one volume, Intisharaat Daftar Tablishaat Islami, Qom.
41. Shaykh Tusi, *Misbahul Mutahajjid*, one volume, Mausisa Fiqush Shia, Beirut, 1411 A.H.
42. Ibrahim bin Ali Amili Kafami, *Al-Misbaah*, one volume, Intisharaat Razi, Qom, 1405 A.H.
43. Ibne Shahr Ashob Mazandarani, *Mutashabihaat Quran*, two volumes in one volume, Intisharaat Bedaar, 1328 Hijri Solar.
44. Tajuddin Sheiri, *Jamiul Akhbaar*, one volume, Intisharaat Razi, Qom, 1363 Solar.
45. Shaykh Mufeed, *Al-Amali*, one volume, Intisharaat Kangra Jahani Shaykh Mufeed, Qom, 1413 A.H.
46. Ali bin Isa Ardibeli, *Kashful Ghumma*, 2 volumes, Chaap Makatba Bani Hashimi, Beirut, 1381 A.H.
47. Shaheed Thani, *Kashfur Reebea*, one volume, Intisharaat Murtadhavi, 1390 A.H.
48. Qutubuddin Rawandi, *Fiqhul Quran*, 2 volumes, Intisharaat Kitab Khana Ayatullah Marashi, Qom, 1405 A.H.
49. Sayyid Razi, *Khasaisul Aaimma (a)*, one volume, Majma Bahuth Astan Quds Razavi, 1406 A.H.
50. Ibne Abil Hadid Mutazali, *Sharh Nahjul Balagha*, 20 volumes in 10 volumes, Intisharaat Kitab Khana Ayatullah Marashi, Qom, 1404 A.H.
51. Husain bin Abul Hasan Dailami, *Elamuddin*, one volume, Mausisa Aalal Bayt (a), Qom, 1408 A.H.
52. Shaykh Saduq, *Thawabul Aamaal*, one volume, Intisharaat Sharif Razi, Qom, 1364 Solar.

53. Raziuddin Hasan bin Fadhl Tabarsi, *Makarimul Akhlaq*, one volume, Intisharaat Sharif Razi, Qom, 1412 A.H.
54. Ali bin Ja'far (a), *Masail Ali bin Ja'far (a)*, one volume, Mausisa Aalal Bayt (a), Qom, 1409 A.H.
55. Sayyid Ali bin Musa bin Tawus, *Al-Amaan*, one volume, Mausisa Aalal Bayt (a), Qom, 1409 A.H.
56. Ibne Quluwahy, *Kamiluz Ziyaraat*, one volume, Intisharaat Murtadhavi, Najaf Ashraf, 1356 A.H.
57. Ibne Numa Hilli, *Mathirul Ahzaan*, one volume, Intisharaat Madressa Imam Mahdi (atfs), Qom, 1406 A.H.
58. Sayyid Ali bin Musa bin Tawus, *Al-Lohoof*, one volume, Intisharaat Jahaan, Tehran, 1348 Hijri Solar.
59. Ibne Taifur Ahmad bin Abi Tahir, *Balaghatun Nisa*, one volume, Intisharaat Sharif Razi, Qom, 1412 A.H.
60. Tabatabai Sayyid Muhammad Husain, *Al-Mizan fee Tafseeril Quran*, Daftar Intisharaat Islami Jamiai Mudarriseen Hauza Ilmiya Qom, 1417 A.H.