

يَا أَيُّهَا الَّذِينَ آمَنُوا

**"O YOU WHO BELIEVE !"**

VOLUME 2



JAMEEL KERMALLI

# O YOU WHO BELIEVE

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Reflections from the Holy Qur'an

Volume 2

Compiled by Jameel Kermalli

O You Who Believe...  
Reflections from the Holy Qur'an

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Volume 2

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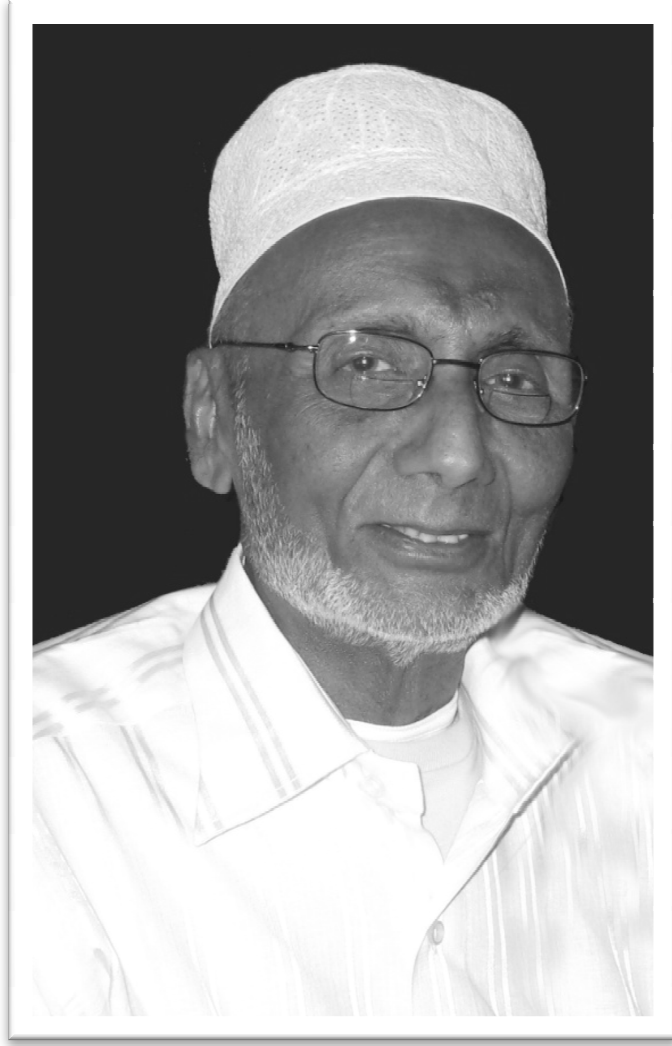
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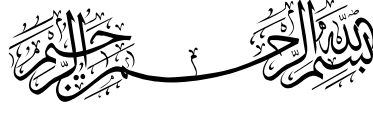
يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً  
مَرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي

“O soul at peace! Return to your Lord, pleased, pleasing!  
Then enter among My servants! And enter My paradise!”  
(Al-Qur’an, 89:27-30)

This book is dedicated to the loving memory of  
*Marhoom (Late) Al-Haj Aliraza Mohamedhusein Mulla Nanji*  
who passed away on Sha’ban 12<sup>th</sup>, 1430 AH / August 4<sup>th</sup>, 2009 in  
Nairobi, Kenya. For the reward of his soul and the souls of all of the  
deceased, please gift it with a recitation of Suratul Fatiha.







In The Name Of Allah, The Beneficent, The Merciful,

## Introduction by the Compiler

The book is divided into an *Introductory Part* (which has EIGHT Sections), NINE parts (each parts contains TEN verses from al-Qur'an; last part contains 9 verses – 89 total), and a *Conclusion*.

INTRODUCTORY part:

- i. O' Believers in Qur'an
  - ii. Believers in Qur'an
  - iii. Degrees of Believers
  - iv. Believers Conviction
  - v. Believers and Muslims
  - vi. Believers
  - vii. Ali
1. The FIRST contains details and text on the first 10 Verses from al-Qur'an which begin with O' You Who Believe! (79 verses remaining).
  2. The SECOND part contains details and text on the next 10 Verses (11-20) from al-Qur'an which begin with O' You Who Believe!
  3. The THIRD (of the nine) part contains details and text on the next 10 Verses (21-30) from al-Qur'an which begin with O' You Who Believe!
  4. The FOURTH (of the nine) part contains details and text on the next 10 Verses (31-40) from al-Qur'an which begin with O' You Who Believe!
  5. The FIFTH (of the nine) part contains details and text on the next 10 Verses (41-50) from al-Qur'an which begin with O' You Who Believe!
  6. The SIXTH (of the nine) part contains details and text on the next 10 Verses (51-60) from al-Qur'an which begin with O' You Who Believe!
  7. The SEVENTH (of the nine) part contains details and text on the next 10 Verses (61-70) from al-Qur'an which begin with O' You Who Believe!

8. The EIGHTH (of the nine) part contains details and text on the next 10 Verses (71-80) from al-Qur'an which begin with O' You Who Believe!

The NINTH and last part contains details and text on the last 9 Verses (81-89) from al-Qur'an which begin with O' You Who Believe! (79 verses remaining).

## AUTHOR'S BIOGRAPHY

Jameel Kermalli is a graduate of the University of Southampton, UK with a Bachelors of Science (Hons.) degree in Psychology, majoring in Health Psychology. He is also a Board Certified Psychotherapist and a Board Certified Biofeedback Practitioner, specializing in EEG Biofeedback. His Doctorate is in Naturopathic Medicine and his areas of specialty include Homeopathic, Nutritional and Herbal Medicines. Jameel is also a Board Certified Nutritional Consultant.

He graduated on top of his class from *al-Hussaini Madressa* in Dar es Salaam and is a teacher in Islamic studies.

He has his own private practice in Lake Mary, Florida.

Jameel is also part of the team that has developed *The Hajj Board Game*, the first of its kind, due for release very soon. The Hajj Board Game, resembling monopoly, summarizes the Pilgrimage to the House of Allah, combining education, relaxation and mystery. The game is suitable for adults and youths, those going to Hajj, those having gone to Hajj and those who have not yet been blessed to undertake this sacred journey.

Jameel is also the author of a highly researched book, **The Truth About Islam - A Contemporary Approach Towards Understanding Islamic beliefs and Practices**, which is under preparation. This book is a scientific work relating to the Concept of Energy in The Universe, its Intelligence, and how Islamic beliefs and practices accord totally with known scientific and modern discoveries.

Please go through the site to get details: [www.zahrafoundation.com](http://www.zahrafoundation.com)

A brief Summary of the *Zahra Foundation* and their activities:

### 1. ISLAM, The Absolute Truth CD BOOK

#### DESCRIPTION

1. A scientific work relating to the Concept of Energy in the Universe, its Intelligence, and how Islamic beliefs and practices accord totally with known scientific and modern discoveries.

2. In the book, there is an explanation of the nature of the Aimmah (AS) using Science and how/why they are infallible, mistake-free and are blessed with maximum knowledge possible.

3. Also, Shia Fiqh - Jurisprudence - is explained using science; also Shia Beliefs and Practices.

#### **2 & 3. The FIQH (ISLAMIC LAWS) CD's (TWO)**

##### **DESCRIPTION**

1. All Fiqh Rulings in a Fiqh-Dictionary, where all the crosswords and other puzzles are generated - hundreds and thousands ...

#### **4. The PUZZLE Books CD**

##### **DESCRIPTION**

**LEVEL ONE** (25) CROSS WORD (05) CRISS CROSS (5) ISLAMIC MIND BENDERS (15) ISLAMIC CLOZE (10) WORD SEARCH

**LEVEL TWO** (25) CROSS WORDS (05) CRISS CROSS (50) LETTER TILES (5) ISLAMIC MIND BENDERS (50) TELEPHONE PUZZLE

**LEVEL THREE** (05) CROSS WORD (05) CRISS CROSS (75) QUR'ANIC RIDDLES (50) CRYPTOGRAM (50) FALLEN PHRASES

#### **5. The HAJJ Game CD**

##### **DESCRIPTION**

The Hajj Game, resembling monopoly, summarizes the Pilgrimage to the House of Allah, combining education, relaxation and mystery. The game is suitable for adults and youths, those going to Hajj, those having gone to Hajj and those who have not yet been blessed to undertake this sacred journey.

The HAJJ was developed in such a way so as to be played again and again, creating mystery and excitement every time it is played. It comes with a glossary of terms so that the game and the Hajj rituals are better understood. The questions are well designed, leading and exciting. Arabic Language questions were introduced as a way for

people to learn some bits and pieces of the language so that they can have no conversation problems whilst in Hajj.

#### **6. The AIMMAH Game CD - resembling Monopoly**

Madrasa Principals can make orders for the game to be used by students again and again, so the Life Histories of the 14 Infallible are learned.

The game was designed for the young and old, to experience the joy, thrill, mystery and challenge of a life-time.

#### **CONTENTS:**

- Instructions
- Older Players - 840 - Q and A
- Children Players - 280 - Q and A
- Children Players - Aimmah Riddles and Solve the Puzzles
- Older Players - Quranic Riddles and Solve the Puzzles
- Sayings, Stories, Deeds Which Invite Happiness and Displeasure of Allah.

#### **7. Islamic Courses on CD**

- Concentration in Prayer, 25 Strategies and 30-Day Workbook
- Spiritual Journey, Self-Building, Self-Purification
- ARSH - Throne of Allah - Details and Power of The Throne
- SATAN - the Accursed
- TASBIH of Fatima Zahra (AS)



# Foreword

## *A tribute to Ada – An icon of community service*

In a famous hadith, the Prophet Muhammad ﷺ has said that:

“When a person dies, all of his deeds are terminated except for three types:

1. An ongoing and perpetual charity he leaves behind;
2. Knowledge which was conveyed by him (to others) from which others benefit (a knowledge that continues to be implemented after his passing);
3. And a virtuous son or daughter he leaves behind who prays for him and asks for forgiveness on his behalf.

This foreword is a testimony of a personality who has been blessed with all the above three means of the **Thawabe Jaariya** (perpetual reward).

Indeed, the book you have in your hands has a unique history. It is a story of a believer whose lifelong dream was to have a compilation of the tafseer (exegesis) of the 89 verses of the Holy Quran where Allah ﷻ addresses the faithful with the words “**O you who believe**”. The individual who had this lifelong dream had actually handwritten the 89 verses with a hope that one day, he would be able to complete this task. Alas, this was not to happen during his lifetime. However, as he breathed his last breath, he managed to elicit a promise from his daughter, Kaniz Mavani of Edmonton, Alberta, Canada to have such a book published... This believer was none other than the late al-Haj Aliraza Nanji.

The compilation you are holding contains the 89 verses with the tafsir of the renowned Allamah Taba'taba'i, Ayatullah Sayyid Faqih Imami and S.V. Mir Ahmed Ali. This is an priceless compilation for those not well versed in Islamic thought as well as our Zakireen.

I sincerely thank the Almighty Allah ﷻ for the blessing of being a close confidant of al-Haj Aliraza Nanji, whom I consider an exemplary leader, teacher, role model and to me personally - a real friend in need and as such, it



is my privilege to write a few words of tribute to this very special man who touched many lives.

The name al-Haj Aliraza Nanji (fondly known as Ada), stood out as an icon of community service, touching humility, modesty, simplicity and contagious spirituality. His unassuming demeanor, his lean physique, his soft spoken tone, and above all his passion for imparting religious knowledge especially to the young were the hallmarks of a leader who inspired many towards community service. Truly the adage, “Sayyidul Qawm Khadimuhum” (The true leader of a community is the one who is the greatest servant towards them) could not be more apt in describing the essence and his style of his community service.

Al-Haj Aliraza Nanji was an accomplished social worker with an enormous passion and appetite for tabligh (propagation and education of the faith of Islam). In the last 40 years he had not only established numerous Madaris (Islamic schools) in Kenya but was also instrumental playing a leading role in establishing a boarding school in Nakuru, Tanzania. This school caters for the underprivileged students from all walks of life between the ages of five to twenty.

As one who championed the cause for the less fortunate in society and service to humanity in general, he devoted great efforts in setting up a medical centre at Riruta, Kenya on the outskirts of the capital city of Nairobi providing medical facilities to the deserving citizens of the country - irrespective of religion or racial background.

He was a founding member and chairman of the *Hajj Assistance Committee* which has been providing services to the hujjaj for the past 25 years. Since the inception of the *Hajj Assistance Committee* he performed all 25 Hajj and in spite of terminal illness at an advanced stage, he defied all odds and performed his last Hajj in December 2008 while at the same time, attending celebrations to mark the 25<sup>th</sup> anniversary of *Hajj Assistance Committee*.

The Hujjaj who make the pilgrimage through the auspices of group come from every corner of the globe, including those from other madhabs (Islamic denominations) as well. Those of us who have had the privilege of seeing him in action in the Holy Land often wonder where he derived his energy from! He

instilled in his team of volunteers the concept of providing service with a smile with the late Aliraza Bhai leading from the front!

He had been the Headmaster (Principal) of Hydery Madressa in Nairobi for close to 30 years and under his guidance, the Madressa was one of the first ones to organize a formal teacher's training program.

He was the main architect of the common syllabus for all Madaaris and a large parts of the syllabus has been incorporated within the syllabus of a number of Islamic weekend schools throughout the world.

I vividly recall how hard he tried to promote these text books in the Western Madressa in the eighties just as the community was settling down in the UK, USA and Canada and as a result, today thousands of students continue to benefit from his efforts.

In the early seventies when Aliraza Bhai had migrated to Canada, he played a pivotal role in establishing the Madressa in Toronto. His guidance at youth camps, his subtle attempts to ameliorate tensions within the community, his personal charity, and much more are all remembered.

Al-Haj Aliraza Nanji, in his pursuit to serve the less fortunate members of our society, travelled regularly to India and contributed tremendously in building flats for Sadaats and non-Sadaats as well as contributing towards building of mosques and madressas.

It is a mark of esteem and his remembrance of the ultimate journey (of death) that as the very person who played the role of a corpse in producing the "Ghusl, Kafan, and Dafan" video many years ago, was for a change and became benefactor of the duty taught by that very production - a rare occasion for him to receive a personal benefit from his tireless efforts of providing service to humanity.

These are but a few of the known services of Marhum Aliraza Nanji.

As a silent worker, the true spectrum of his charitable involvements are only known to himself and Allah ﷻ.

In those efforts, he was blessed with the unflinching support given to him by his beloved wife Nargis Bai, his loving daughter Kaniz, caring sons Onali and

Mohamed and his entire family. They have enabled Ada to be of such splendid service to community and humanity at large.

*But alas, Jab Ahmade Mursal Na Rahe, to kaun rahega - 'If the sent Ahmad (Prophet Muhammad) can not remain (forever on this Earth), then who (of us) can remain alive forever?'*

His passing away, is indeed a great loss to all of us and we feel sad that the community has lost yet another one of the towering personalities of his generation, which has contributed so much to the welfare of the community.

We pray for his maghfirat

His Excellency Manzooralı Kanani

*Honarary Consul & Permanent Representative to UNEP & UN-Habitat of Union Of Comoros*

## Dedication to a Man of Struggle - ADA

It is with great sadness that our community lost ADA - Haji Aliraza bhai Nanji May Almighty shower his blessings on his soul.

I was first inspired by his work in the 90's when I was the secretary of Tabligh Sub Committee of KSI Jamaat of Dar es Salaam and since 1992, I was always guided by his spirituality. Indeed, his entire focus was to educate children and youth in teaching them the correct method of theology of the school of thought of Ahlul Bayt عليه السلام.

He personally had put in a lot of efforts to prepare the first text books of the Madressah and these have become very useful to almost all the global madaris - not only Africa. Since those years he had strived very hard not only for the Madressah, but he was also the pioneer of tabligh activities in Kenya.

I remember in the year 1994, myself and Dr. Shiraz Dato were looking for a venue for our youth camp and as soon as we informed ADA, he said, "Why not come to Nakuru Rasul al-Akram School" - and that is how the first batch of 35 students left for the *Nakuru Summer Camp* in 1995. In fact he was the backbone of all such camps handled since 1995 to 2002 in which over 600 youths (boys & girls) participated from more than 14 Jamaats in Africa.

He was totally devoted in the propagation work and one of the excellent works he performed was in establishing the *Bilal Muslim Mission* of Nairobi & Nakuru which till today is producing Shia reverts in that area.

In 2002 when we established the *Al-Itrah Foundation* in Dar es Salaam, our main aim and goal was to translate the Holy Qur'an Commentary into Kiswahili and from the year that we started to publish such translated versions in Juzuu of full Swahili, he always supported this move and told me that all of the Qur'ans which were sent to him were collected and very few were distributed, when I inquired the reason, he said, "The day we finish all chapters in 30 different volumes, that is when he will start distributing complete set to a Muballigh who can read full Qur'an at his own time in Swahili."

Time was not in his favour and by the time we reached Juz 26, ADDA had returned to his LORD.

He was one of the pillars of tabligh in the community and the world will remember him for many years to come.

When he was on chair of AFTAB and it was for the first time he made a point of calling a conference on HILAL and tabligh's way forward in the community and much more was achieved during his time.

Due to his struggle, today we all remember his firm commitment as far as Islam's propagation is concerned and he was always very humble to say YES to most of the activities.

Today, the Khoja and African communities have lost a person who was the main focus of movement of the Islamic system in this area.

Today, we in East Africa drew inspiration from ADA and it will continue with the challenges. We hope to continue the struggle with unity, tolerance and mutual acceptance.

His unique approach in solving the HILAL issue after the conference will always be remembered as a dynamic institution he conducted under AFTAB as indeed, today, this community has lost a fatherly personality who had vision in Tabligh to move it forward.

On behalf of my family, the Tabligh Board of KSI Jamaat & Al-Itrah Foundation, we extend our heartfelt condolences to his family members and to the community of Nairobi - Kenya.

With Salaams and duas  
Mehboob Jafferli H. K. Somji  
Dar es Salaam, Tanzania  
8<sup>th</sup> July 2010

# The Way I Knew Marhoom Al-Haj Alireza Nanji

Surely if we try to describe Marhoom al-Haj Alireza Nanji, we won't be able to accomplish that in just a mere paper, however we can group his personality into various segments and this is because of his high integrity and weighty being in the area of propagation (of the faith of Islam).

Initially I met this great man in 1993 in a seminar on religion held in Nairobi, Kenya where he was active in the field of tabligh. The discussion at that gathering was how propagation can be enacted at a faster speed and how the various challenges can be faced.

I had no experience in this field since I had just finished my Hawza education. After the seminar, Marhoom Alireza took me to one of the centers called Kirigiti situated in the Kiambu District and it was in November of 1993, I started working with Marhoom Al-Hajj Alireza Nanji.

I am surely advantaged to have worked with this great personality for the period of 15 years, having faced different challenges in the field of tabligh. He was the model mentor who taught me this difficult work of propagation and instructed me as to way forward towards success in all of my daily endeavours.

He was a teacher whom, if one can appreciate the below traits of his noble character can truly benefit from him because all of his propagational activities were not for his own ego or self.

We can categorize his living into the following segments:

## **1. Piety**

*Allah ﷻ has said that for one who is pious, Allah makes his acts easy to do.*

In all areas I had travelled with him or even when I was in his house, I don't recall seeing him ever neglecting the night prayers. He was actively talking about prayers and pilgrimage performance and he lived a simple life. He didn't want to be above others and his clothing was simple.

## 2. Cleanliness

Most of those who knew him talk of his attire and smartness. He often talked of cleanliness as being a part and parcel of a believer. So in his eyes, for one to be matured religiously, he had to clean in order to attain esoteric guidance.

## 3. Ordinary

Among the friends whom I met and learnt a lot from is Mzee al-Haj Alireza Nanji. Though he came from a rich family in Nairobi, but if you see how he dressed, the vehicle he used to use and the standard he was, one could notice that he lived like Imam Ali عليه السلام.

## 4. Hero

He was recognized by his herous entity in the field of propagation or in any disipline he went into. He could pacify the situation or make matters open without circumbulating so long as he was on the right path. Since saying the truth was his characteristic although it could be bitter.

## 5. Keeping Trusts (Amaana)

When he received something from a person, he would keep it safely, record down (what we was given) and then later on, pass it back to the owner without hesitation.

## 6. Remitter

In all his life he participated fully in using his resources and money for the cause of Islam. He wouldn't hesitate serving the cause of Allah ﷻ whenever he could and when others declined to use their resources, he pitched in to help.

## 7. He Did His Own

I recall visiting with him in one of the Bilal centers situated in Western Kenya (Busia, Vihiga). Him being an old man by this time, however he would still drive on his own fro home to the village - a distance of about 1,500 kilometers. He would walk in the village without bearing in mind his status and all the while, enduring the hardship of the roads in the upcountry.

Mzee al-Haj Alireza Nanji had a role model of a personality which showered him with fame and recognition in all parts he visited. Most of the believers in the remote areas of Africa knew his mobile number and they could communicate freely on matters pertaining to the centers.

He used to give pieces of advice to Mualims & Mualimas (male and female propagationists) to the way forward to success. He encouraged the youth to get married so that Shi'ite society might grow – and he gave specific encouragement to the Mualims (teachers of the community) so that they could take a prominent role in leading the society which is behind them.

He used to say, “Where are the Muslims in terms of technology or even going to the moon as we talk of seeing the moon during the Month of Ramadhan, that people should go as per the generation.”

He wanted to see hard work prevailing in the society, as hard work is avenue to success.

Surely our society has endured a loss which will never be recovered...

May almighty Allah rest his soul in peace

Sheikh Salman

Ahlul Bayt Centre

Arusha, Tanzania





# INTRODUCTION

The religion of Islam emphasizes all Muslims, men and women, to try to understand the verses of al-Qur'an, in as much detail. The Aimmah عليه السلام are the foremost in this knowledge, followed by the great scholars in Islam, most of whose writings have been referred to in developing this certificate course. All verses in this course have **O Believer** in them, there is advice in each one of them, and so we have explored each one of them.

## Goals and Objectives

There are 89 verses in al-Qur'an that have **O Believers** or begin with this remark, and this course will take you through each verse, its revelation and its understanding. Moreover, students will learn exactly why Allah ﷻ revealed such verses and what He wants from us. After all, the address is to all believers, and not Muslims – those who have brought with them belief, not only Islam.

## Acknowledgments

This entire course was developed, and is a result of reading and researching many books in the Muslim World. Zahra Foundation takes no credit towards the development of this course. Tafasir Books written by Mir Ahmed Ali, al-Taba'taba'i, some other great Shia commentators of al-Qur'an like al-Ayashi, al-Shaikh Baqir al-Irawani, al-Mujahid, al-Sayyid Mustafa al-Khumeini and so forth, have all been instrumental towards the development of this course.

Together with the above, a number of books that have collected traditions of the Aimmah عليه السلام and the Prophet ﷺ were also helpful as these sacred 14 are The Masters in Commenting al-Qur'an and Allah ﷻ blessed these Perfect Souls with the highest possible understanding of the Divine Text.

## Ali – The Foremost Believer

A companion was once standing with the Messenger of Allah ﷺ next to the Ka'bah when they saw Ali b. Abi Talib عليه السلام coming toward them. The

Messenger of Allah ﷺ said: *My brother is coming toward us.* Then the Prophet ﷺ faced the Ka'bah and hit it with his hand and said:

I swear to the One who has my life in His hand that Ali and his Shia are the winners on the Day of Judgment. Ali was the first to believe in me. Ali is the most loyal to Allah. Ali is the most serious person in following the orders of Allah. Ali is the most just with his people. Ali is the fairest divider. Ali has the highest status in Allah's eyes.

Then the following verse was revealed:

Verily, those who believe and do good deeds are the best created beings.<sup>1 and 2</sup>

Imam Husain عليه السلام's sermon on the day of Ashura – 10<sup>th</sup> of Muharram al-Haram:

Now then! Consider my family, and ponder as to who I am and then admonish yourselves. Then do you consider that killing me and plundering my sanctity and respect is lawful for you?

Am I not the grandson of your Prophet and the son of his Vicegerent and cousin, who was the foremost in believing and the bearer of witness upon everything that the Prophet had brought from Allah?

When the verse: *and warn your tribe of near relatives*<sup>3</sup> was revealed, the Prophet ﷺ asked Ali to invite the tribe of his near relatives at the house of Abu Talib. Before the leaders of the Quraysh, like Isa, he said:

O Relatives! By Allah, I and I alone can offer you the most precious of gifts, the good of this world and of the hereafter. Allah has commanded me to call you to that which is the best-His worship.

I, therefore, call upon you to come forward and testify to my prophethood. Who among you will help me and join me in my task, and be my brother, my lieutenant, my vicegerent and my successor?

Ali was the only person who came forward in response to the call of the Prophet. Without delay, the Prophet declared:

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<sup>1</sup> Al-Qur'an – Chapter 98, Verse 7

<sup>2</sup> Bihar al-Anwar 35:246

<sup>3</sup> Al-Qur'an – Chapter 26, Verse 214

Verily Ali is my brother, my vicegerent and my successor. From this day, it has been made obligatory upon every one to obey the superior authority of Ali.

Mir Ahmed Ali writes that:

The above event has been recorded by a large number of notable scholars and prominent traditionists in their books, for example, Ibn Ishaq, Ibn Jarir, Ibn Abu Hatam, Ibn Marduwayh and Abu Na'im, and Bayhaqi, who has recorded it in both of his books, *Sunan* and *Dala'il*, and Tha'labi and Tabari in their great commentaries of surah al-Shu'ara. Tabari has recorded this also in his *Tarikh al-Umam wal-Muluk* (i.e. the history of the various people and their rulers), vol. 2, p. 217, in somewhat different words, and Ibn Athir has recorded this among the traditions universally accepted to be genuine in his *Tarikh al-Kamil*, vol 2, p. 22.

The Messenger of Allah ﷺ said about this verse,

And the foremost (in faith) will be foremost (in receiving rewards), those are they who will be brought nearest (to Allah), in gardens of bliss.<sup>4</sup>

The Prophet ﷺ replied,

Jibraeel told me they ("the foremost in faith" ) are Ali and his Shia. They are the foremost in receiving rewards; they are the ones nearest to Allah and they are honored by Allah.<sup>5</sup>

Virtues of Imam Ali عليه السلام Confirming His Status, and as The Original and Foremost Believer

1. al-Qummi (in his book *Stages of The Hereafter - Manazil al-Akhirah*) quotes al-Saduq who quotes from Abdullah, son of Abbas who says that he heard the Prophet ﷺ say:

The one who doubts the greatness and high honour of Ali will arise from his grave in a manner that in his neck will be bound a collar with

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<sup>4</sup> Al-Qur'an – Chapter 56, Verse 10-12

<sup>5</sup> Amaali of al-Tusi 1:70

three hundred thorns in it, and on each thorn Shaytan will be seated who will be spitting on his face with rage.

2. The Prophet ﷺ has said:

O Ali, you are to me as Harun was to Musa. You are my brother in this world and the hereafter. Your flesh is my flesh; your blood is my blood.

You and I are from the same light.

3. The fifth Shiite Infallible, al-Baqir عليه السلام says:

When the verse was revealed: *...And everything We confined into a Manifesting Guide.*<sup>6</sup>

There were Abu Bakr and Umar who asked the Prophet if the manifesting guide was the Torah, the Evangel, or the Qur'an – the Prophet replied negative.

The Prophet then turned towards Ali, son of Abu Talib, and he said: Verily! This is the manifesting guide, in whom God has contained the knowledge of everything! The Prophet continued; O group of men! There is no branch of knowledge, which God did not bestow on me and I have conveyed that knowledge to Ali. Verily! God has contained in me knowledge and I have contained it in Ali. I am the city of knowledge and Ali is its gate.

4. Once, Ali, son of AbuTalib عليه السلام passed by riding the Prophet's mule and Salman was present among the people. So Salman said:

(O people)! Do you not rise to detain him and ask him questions? By Allah, Who split the grain and created the breathing creatures, no one but he (i.e. Ali) will inform you about the secrets of your Prophet. Indeed, he is the most learned about this earth and its chief element on which it rests. If you miss him, you will miss the knowledge and deny the people (its benefit).<sup>7</sup>

He said:

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<sup>6</sup> Al-Qur'an – Chapter 36, Verse 12

<sup>7</sup> al-Amali

Ask me before you lose me. By Allah, if you ask me about anything that could happen up to the Day of Judgment, I will tell you about it. Ask me about the Book of Allah, because by Allah there is no (Qur'anic) verse that I do not know whether it was revealed during the night or the day, or whether it was revealed on a plain or on a mountain.<sup>8</sup>

5. In *al-Amali* by al-Mufid, Saeed, son of al-Musayyib is quoted to have said:

There is no verse between the two covers of the Qur'an, except that I know for whom it was revealed and when it was revealed, and whether on a plain, leveled land or upon a mountain. Surely, here in my breast is abundant knowledge! So, put your questions to me before you do not find me among yourselves, for when you have lost me, you will not find anyone uttering the words I utter.

6. Ali says in the *Peak of Eloquence* (in several of his remarkable sermons):

They (the Aimmah) are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion. With them Allah straightened the bend of religion's back and removed the trembling of its limbs.

None in the Islamic community can be taken at par with the progeny of the Prophet (Ale Muhammad). One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favor exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its centre of return.

No person in the world can be brought at par with them, nor can any one be deemed their equal in sublimity, because the world is over laden with their obligations and has been able to secure eternal blessings only through their guidance.

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<sup>8</sup> al-Amali

They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam.

They possess all the characteristics, which give the superiority in the right for vicegerency and leadership. Consequently, no one else in the ummah enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors.

He is the leader (Imam) of all who exercise fear (of Allah) and a light for those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behavior is guiding, his speech is decisive and his decision is just. Allah sent him after an interval from the previous Prophets when people had fallen into errors of action and ignorance. Allah may have mercy on you.

7. In *al-Amali* by al-Mufid, the Prophet has said:

Allah, Most High, created the souls two thousand years earlier than the bodies attached it to the Throne and ordered them to greet me and obey me. So, the first one among men who greeted me and expressed his obedience to me was the soul of Ali.

8. Jabir, son of Abdullah al-Ansari reports a tradition that the great al-Mufid (author of more than 190 books and treatises) writes in his book *al-Amali*, the angel Jibraeel descended unto the Prophet, and said:

Allah commands you to address the people around you, informing them about the excellence of Ali, son of Abu Talib عليه السلام and has commanded all the angels to listen to what you will say. In addition, He reveals to you that whoever will oppose you about his affair, he shall enter Hell fire, and Paradise is for him who obeys you.

Then, the Prophet caused the announcement, (join) the congregational prayers. People assembled and the Prophet climbed the pulpit and commenced first by saying; I seek refuge from Shaytan,

the condemned and I begin in the Name of Allah, Most Merciful. Then he said:

O People! I am the bringer of good tidings and I am the Warner. I am the Prophet, born in *Ummul-Qura*. I am now conveying to you, from Allah, Most High, about a man whose flesh is from my flesh and whose blood is from my blood; he is treasure house of the knowledge and he is the one who Allah has selected from this community, chosen him, befriended him and guided.

Allah created me and him from one essence and blessed me with the Prophethood and blessed him with the task of purveying on my behalf. He made me city of the knowledge and made him its gate. He made him a treasurer of the knowledge and the source from whom divine laws are received. He blessed him with specific divine appointment, made clear his position, forewarned against animosity to him and made affection towards him obligatory, enjoining all people to obey him.

And He, Most High, says; Whoever hates him, hates Me and whoever befriends him, befriends Me. Whoever rises against him, rises against Me and whoever opposes him, opposes Me. Whoever disobeys him, disobeys Me and whoever harms him, harms Me. Whoever despises him, despises Me. And whoever loves him, loves Me and whoever obeys him, obeys Me.

Whoever pleases him, pleases Me and whoever protects him, protects Me. Whoever fights him, fights Me and whoever helps him, helps Me. Whoever intends foul against him, does so against Me and whoever plots against him, plots against Me.

O People! Listen to my command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed, it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself.

Then he took Amir al-Mu'mineen (Ali) and said; O people! This is the Master of the Believers and the Annihilator of the Infidels and the Proof of Allah to all humankind. O Allah! I have indeed, conveyed and



they are your servants. And You are able to reform them so reform them by Your mercy, O Most Merciful.

Then he came down from the pulpit and the Angel Jibraeel came unto him saying; O Muhammad, Allah sends you Peace and says, May Allah reward you best for having conveyed. You have indeed conveyed the message from your Sustainer and given your community the correct advice. You have pleased the faithful and constrained the infidels. O Muhammad, your cousin will be stricken with affliction and because of him, some will be surely tried. And those who do wrong shall soon come to know what punishment awaits them.

9. Saeed, son of al-Musayyib has said:

I heard a man ask Ibn Abbas about Ali b. Abi Talib عليه السلام. Abbas told him: Surely, Ali is the one who prayed towards both the Qiblah and swore allegiance to the Prophet on both occasions. He never worshipped an idol nor did he divine by the arrows. He was born a Muslim and did not associate any partner to Him, even for a wink.

The man said; I did not ask you that! I want to know from you about the sword which he proudly carried over his shoulder, came to Basra and killed forty thousand. Then he went to Syria, confronted the Arab leaders, pitting one against the other and then killed them. Then he came to Nahrawan and killed the Muslims up to the last one.

Ibn Abbas told him: Who do you think is more knowledgeable, Ali or myself? He said: If I had thought Ali to be more knowledgeable, I would not have come to you!

Upon hearing this, Ibn Abbas was enraged and he said; May your mother mourn you! Ali is the one who taught me. And his knowledge is from the Prophet ﷺ and the Prophet received knowledge from Allah, Most High. So, the knowledge of the Prophet is from Allah, and Ali's knowledge is from the Prophet and my knowledge is from Ali. And the knowledge of all the companions of Muhammad, رضي الله عنهم when compared to Ali's knowledge is just like a drop in the seven oceans.<sup>9</sup>

10. The Prophet ﷺ has said:

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<sup>9</sup> al-Amali

The victory of Ali on the day of the battle of the Ditch is much more in worth than the devotional worship performed by the created beings of both the worlds (seen and unseen) till the Day of Judgment.

Al-Khumeini confirms the sincerity Ali's in every second of his life (since the beginnings of creation), that even one strike of his sword on the day of Khaybar was, is and continues to be weightier in the books of Allah than the worship of the entire creation, including the non-living, the angels and the jinn.

I swear by the station of Ali b. Abi Talib عليه السلام that even if all the Archangels البراقع and all the Prophets of Allah, except the Seal of Prophets محمد ﷺ, who is the lord of Ali عليه السلام and all others, if they try to utter a single Takbir (i.e. Allahu-Akbar - Allah ﷻ is Great) of Ali's, they will not be able to do it!

11. This Ali is the first person to believe in my prophethood and will be the first person to shake hands with me on the Day of Judgment. He is the truest person and the wisest discriminator in this nation. He will differentiate between truth and falsehood and he is the ruler of the faithful.
12. Ali is from me and I am from Ali and nobody can discharge my duty as a messenger except me or Ali.
13. Ammar! When you find Ali walking on one path and the people walking on a different track, then follow the path of Ali and leave the people. Ali will never lead you to destruction and will never misguide you.
14. Fatima! Are you not pleased with this, that Allah cast a glance on the dwellers of earth and selected from them two men; one of them your father and the other your husband?
15. Ali is the commander of the faithful. Allah, the Mighty and Glorious, appointed him wali in His highest heaven and made His angels the witnesses, and certainly Ali is the representative of Allah and His proof, and he is the Imam (leader) of all the Muslims.
16. There are three foremost persons: Yusha b. Nun, who was the foremost in believing in the prophethood of Musa, the companion Yasin, who was the

foremost in believing in the prophethood of Isa, and Ali b. Abi Talib, who is the foremost in believing in the prophethood of Muhammad.

### Believers, According to Ali from Peak of Eloquence (Nahjul-Balagha)

- O' Creatures of Allah! The most beloved of Allah is he whom Allah has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear.
- The lamp of guidance is burning in his heart.
- He has provided entertainment for the day that is to befall him.
- He regards what is distant to be near him and takes the hard to be light.
- He looks at and perceives; he remembers (Allah) and enhances (the tempo of his) actions.
- He drinks sweet water to whose source his way has been made easy.
- So he drinks to satisfaction and takes the level path.
- He has put off the clothes of desires and got rid of worries except one worry peculiar to him.
- He is safe from misguidance and the company of people who follow their passions.
- He has become the key to the doors of guidance, and the lock for the doors of destruction.
- He has seen his way and is walking on it.
- He knows his pillar (of guidance) and has crossed over his deep water.
- He has caught hold of the most reliable supports and the strongest ropes.
- He is on that level of conviction, which is like the brightness of the sun.

- He has set himself for Allah, the Glorified, for performance of the most sublime acts of facing all that befalls him and taking every step needed for it.
- He is the lamp in darkness.
- He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts.
- When he speaks, he makes you understand whereas when he remains silent then it is safe to do so.
- He did everything only for Allah and so Allah also made him His own. Consequently, he is like the mines of His faith and as a stump in His earth.
- He has enjoined upon himself (to follow) justice.
- The first step of his justice is the rejection of desires from his heart.
- He describes right and acts according to it.
- There is no good, which he has not aimed at, nor any likely place (of virtue) of the Qur'an.
- Therefore, the Qur'an is his guide and leader.
- He gets down when the Qur'an puts down his weight and he settles where the Qur'an settles him down.

### The Characteristics of an Unfaithful Believer

- While the other (kind of) man is he who calls himself learned but he is not so.
- He has gleaned ignorance from the ignorant and misguidance from the misguided.
- He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'an according to his own views and right after his passions.

- He makes people feel safe from big sins and takes light the serious crimes.
- He says that he is waiting for (clarification of) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually, he is immersed in them.
- His shape is that of a man, but his heart is that of a beast.
- He does not know the door of guidance to follow or the door of misguidance to keep aloof there from.
- These are living dead bodies.

## Believers and Muslims: Different Groups of People

The desert Arabs say:

*We believe. Say; You have no faith; but you (only) say - We have submitted our wills to Allah, for Faith has not yet entered your hearts. However, if you obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft Forgiving, Most Merciful.*<sup>10</sup>

Mir Ahmed Ali writes:

The desert Arabs, in general, were uncertain in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam demands complete submission to the will of Allah. The reference here is to the Bani Asad who came to profess Islam in order to get charity during a famine.

This verse refers to the actual possibility of professing faith as lip-profession, without a deep, inward and living assurance of the heart, which in fact is the basis of reward given by Allah to His sincere servants. The lip-profession was resorted to because of many advantages available to the Muslims.

Aqa Mahdi Puya says:

Real submission to the will of Allah creates *iman* (conviction that enters and abides in the heart). So those who say; *We submit*, can be

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<sup>10</sup> Al-Qur'an, 49:14

called Muslims but they are not *mu'minin*, whereas *mu'min* is necessarily a Muslim. Islam is the outer circle and iman is the inner core. Islam is submission and iman is the full realization of the faith with complete conviction. Both can be verbal declaration without conviction, and both can be from the bottom of the heart, real and sincere.

### A Believers' Conviction is Incomplete Without Certain Merits.

Be informed that you are expected to emulate the Sunnah of your Lord, the most Exalted, the most Great, then the Sunnah of your Prophet ﷺ, then the Sunnah of your Imam. Imam al-Rida عليه السلام is quoted on p. 241, vol. 2 of *Al-Kafi* as having said:

A believer does not reach the degree of conviction (iman) until he has acquired three merits:

- He follows a Sunnah from his Lord
- a Sunnah from his Prophet ﷺ
- and a Sunnah from his wali (master, Imam).
  - As for a Sunnah from his Lord, he has to conceal His secret; Allah, the most Exalted, the most Great, has said: *'He (alone) knows the unseen, and He makes no one acquainted with His mysteries, except a messenger with whom He is pleased...'*<sup>11</sup>
  - As for a Sunnah of his Prophet ﷺ, it is tolerating people. Allah, the most Exalted and the most Great, ordered His Prophet ﷺ to tolerate people, saying: *'Hold to forgiveness; command what is right.'*<sup>12</sup>
  - As for a Sunnah from his wali, it is taking to patience during trials and tribulations.

One who is expected to emulate an Attribute of his Lord whereby He is praised, there is no doubt that he is prepared to assume a great status and a

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<sup>11</sup> Al-Qur'an, 72:26-27

<sup>12</sup> Al-Qur'an, 7:199

tremendous significance. It is so because Allah thus enables you to enter His abode which He chose and preferred for His friends, the elite ones, the loved ones, and it is Paradise. He, therefore, is bound to guide you to merits which make you look like the residents of such an abode so that you will be on par with the abode and with those who reside therein.

As for the abode itself, it is good and pure in the most perfect purity and light. Its residents are the prophets, messengers, martyrs and the truthful; therefore, the wisdom of the Wise One insists that there should be nobody inside this abode who looks like a stranger. Thus, you in such an abode will not look out of place.<sup>13</sup>

Through His munificence and mercy on you, He does not want you to abide except in the good and pure abode; therefore, His Divine care insists on guiding you to the most sublime of attributes, the most perfect, the most shiny, the most precious. He does not accept that you should emulate any merits except the ones which, due to their distinction, bring you sublimity and greatness, merits which He attributes to His own Self, praising thereby Himself. One whose merits are attributed to Him fits to reside in the abode related to Him. Since his neighbors in the said abode are friends of Allah, He has obligated him to adopt their mannerism. It is then that the Creator, Praise to Him, shall address his soul, which is now good and pure, having adopted such good and pure merits, saying,

O soul at rest and satisfied! Return to your Lord, well pleased and well-pleasing to Him! Enter, then, [your abode] among My devotees! Yes, enter My heaven!<sup>14</sup>

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<sup>13</sup> These statements, if absorbed, can turn the worship of a servant of Allah from one resulting from an effort to overcome reluctance to the world of adoration which is in sync with the nature of the mood. Since He wishes the residents of this abode to be all in harmony therein, He loves anything which brings about such harmony. If adoration is a hard undertaking in its first type, it is clear that the worship of a servant will then be involuntary, a manifestation of affectation, earning nothing more than rewards, whereas the true adoration is expected to lift the worshipper to the state of feeling at ease with the Lord of the Worlds. Such an ease makes the worshipper forget any hardship resulting from the effort to earn His Pleasure.

<sup>14</sup> Al-Qur'an, 89:27-30

These merits are numerous. The Imam عليه السلام selected three of them in particular to be given preference, so much so that he described conviction as hinging on them:

First

- One has to keep his secret a secret because most people have shortcomings and are imperfect. But the attributes of perfection are so well known in their goodness, beauty and honor that people wish they have had them to adorn themselves by.
- Since they run contrarily to what the nafs wants, and since people's determination to oppose their nafs is weak, they feel reluctant to struggle to achieve the above.
- But when they find someone with the determination to adorn himself with them, they worry lest he, indeed, should acquire them and thus become superior to them.
- Since the nafs does not wish to lag behind the peers, actually it by nature wishes to surpass them, these people will try by all means to stop him from achieving his objective with their actions, statements and tricks.
- One person cannot confront countless people.
- The One Who decreed the Shari`ah did not make a way for the believer to save himself from all of this except when one conceals his secret.
- He must not demonstrate what he is determined to achieve.
- It is then that he will be spared the evil of people.
- He will then be able to stay connected with that path.

Since Ahlul Bayt عليهم السلام, the skilled doctors and the kind men of wisdom, know that the evil-insinuating nafs is also one of the believer's enemies, belonging to the same category like those that stand to block his way, they عليهم السلام greatly commended the believer to conceal his secret, explaining to him that doing so



is one of the attributes of the Lord whereby He praised Himself, and that conviction hinges upon it.

What is meant here is to suspend self-resisting [when listening to Satanic insinuations]; the inclination of the nafs to show-off. The reason is that one to whom such an inclination is manifested will benefit therefrom, or he may be delighted therewith, or his advice or supplication may be solicited, perhaps he will convey such knowledge to those who may benefit from it. There may be other reasons why such a manifestation is sound.<sup>15</sup> Such hindering insinuations must be rejected if one is sound of judgment at all due to Allah's will that he should hide his secret from them. He must confide his secrets only to the custodians of the secrets, the mysteries, of the Almighty. A wise person does not abandon the doing of what is more wise. He does not do anything except what is most perfect.

It is concluded from the above that the revelation [of one's secrets] harms people and runs contrarily to wisdom. You, too, must follow the example of your Lord in dealing with wisdom. You must avoid what corrupts; otherwise, it is nothing but corruption even if it has the appearance of righteousness! Our master, Imam Ali son of Imam al-Husain عليه السلام, said the following to al-Zuhri:

Beware of saying what the hearts reject even if you have an excuse for saying it, for you cannot excuse everyone who rejects what you may say.<sup>16</sup>

Among the poetry attributed to the Imams عليهم السلام is the following:

- The jewels of my knowledge; shall I from people hide

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<sup>15</sup> These are beautiful portraits of how Satan makes wrong look right. He resorts to the method of decorating falsehood in order to make it look like righteousness. Here is the role of one's insight which unveils such decoration; it is one of the requirements of treading the path to Allah Almighty. Such a decoration is possible in every stage of one's path. It diverts him from what is more important to what is most important. It is, hence, obligatory on every servant of Allah, whenever he goes forward or lags behind, to study the other possible alternatives so that he may select what is better from among similar options. This is closer to acting in accordance with one's actual obligation. This, in truth, is an act that pleases the Lord.

<sup>16</sup> Bihar al-Anwar, Vol. 71, p. 156

- Lest an ignorant person should see knowledge and is therewith tried.
- Before me, the Father of al-Hasan عليه السلام said the same and why
- To al-Husain عليه السلام, having admonished al-Hasan عليه السلام thereby.
- Lord! If the jewels of certain knowledge I discharged,
- I, with the sin of adoring idols will be charged.
- Thus, some Muslims will find it fit to shed my blood,
- Seeing as good what is most abhorred.

Such knowledge is very well known. There are many incidents which condone hiding a secret and condemn going to extremes in propagating something. The conclusion achieved therefrom is that one who is dominated by love for secrecy and contempt for its revelation sees through the eyes of reason. When he sees an occasion to reveal, he reveals as much as he sees necessary. Thus, he follows the recommendations of Ahlul Bayt عليهم السلام who have said:

Do not convey wisdom except to those who are worthy of it; otherwise, you will then do wisdom injustice. Nor should you hold it back from those who are worthy of it; otherwise, you will then be unjust to them.<sup>17</sup>

Be admonished that the attribute of keeping a secret to yourself involves two issues:

- One is that a believer has a secret to keep.
- The other is that he has the faculty of concealing and hiding to the extent that his own nafs will not over-power him so as to reveal and to publicize it.

All of this involves the second. As for the first, suffices it what Imam Al-Sadiq عليه السلام once said to al-Mufaddal b. Salih:

O Mufaddal! Allah has servants who deal with Him with the sincerity of His secret, so He deals with them with the sincerity of His kindness. These are the ones whose books of reckoning will pass by Him empty,

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<sup>17</sup> Bihar al-Anwar, Vol. 2, p. 78

so when they stand before Him, He shall fill them from the secrets of that with which they entrusted Him.

Al-Mufaddal asked the Imam, 'Master! Why is that?!' Imam al-Sadiq عليه السلام said:

He granted them a respite till the time when the custodians [of His secrets] become acquainted with what went on between Him and them.

Our mentor, Asbul-Abbas, namely Ahmed b. Fahad, having cited this sacred tradition, said the following by way of comment:

Do not be unmindful about such lofty stations which are more precious than Paradise itself.<sup>18</sup>

I say that it is to this meaning that a poet refers, having done well when he said:

- The hearts of those blessed with knowledge have eyes
- That see what onlookers do not see,
- And the Sunnah with secrets silently speaks
- What even the honored scribes do not know,
- And hearts fly with no wings
- To the domain of the Lord of the World.
- All this is relevant to the first tradition.

Second

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<sup>18</sup> As we read in Uddat al-Da'i: For a believer to have a secret in life is a matter which has been overlooked by most people. They have contented themselves with building for the life of this world without having a particular endeavor to do what brings them eternal happiness. Every believer who believes in another life wherein the fruit of his deeds will be manifested has to have one particular concern in the field of bringing about a distinctive connection with his Lord, which is the axis of all his activities. It is clear that the nature of this connection varies from one servant of Allah to another according to what one has been given by the Lord of Existence of abilities till the matter reaches His loved one, the Chosen One who had with him all certain conditions which neither a close angel nor a sent Prophet could bear.

- One has to tolerate people.
- It is a Sunnah narrated about the Prophet ﷺ.
- We have already cited Ali عليه السلام as saying that the one loved by Allah the most is he who emulates His Prophet ﷺ.
- The wisdom behind it is similar to that about hiding your secret from people.
- Actually, the latter is one way to tolerate people.

*Al-Kafi* quotes Imam al-Sadiq عليه السلام saying, ‘The Messenger of Allah ﷺ has said:

My Lord ordered me to tolerate people just as He ordered me to perform the obligations.

He also cites his grandfather the Prophet ﷺ as saying,

Tolerating people is half the extent of conviction (iman), while kindness to them is half the livelihood.<sup>19</sup>

Then Imam al-Sadiq عليه السلام commented saying,

Socialize with the righteous secretly and socialize with the sinners publicly; do not be harsh with the latter lest they should oppress you. A period of time will come wherein the only one who safeguards his creed is one thought to be not very smart at all. He accustoms himself to being called unintelligent, one lacking the faculty to rationalize.<sup>20</sup>

The Imam عليه السلام also quotes his grandfather عليه السلام as saying,

If someone lacks three merits, he cannot accomplish anything:

- Piety which shields him from violating the sanctities of Allah ﷻ,
- Manners whereby he tolerates people, and
- Clemency whereby he responds to the ignorance of an ignorant person.<sup>21</sup>

Imam al-Sadiq عليه السلام has also said:

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<sup>19</sup> Al-Kafi, Vol. 2, p. 117

<sup>20</sup> Al-Kafi, Vol. 2, p. 96

<sup>21</sup> Al-Kafi, Vol. 2, p. 95

One who keeps his hand from harming people keeps away only one hand while they will keep away from him many.<sup>22</sup>

So my brother, what some people, who claim to be on the right track and are pious, say that they do not care about people, that they do not need them, and that they take them lightly, up to the end of such statements which fall in the category of lack of toleration ... all of this is actually following one's own desires.

It is ignorance about the way of Ahlul Bayt عليهم السلام<sup>23</sup>. Many people confuse tolerating people with pretending to get along very well with them, imagining that the mandated toleration is pretension. But the difference between them is quite clear. Contemptible pretension is agreeing on making what is ugly look as though it were beautiful. Or it may be abandoning its rejection out of the desire to attain what they have, so that one may thus acquire some worldly benefits or win their hearts without avoiding a wrongdoing.

What proves the beauty of kindness and toleration is that it leads to everything good. Traditions are very well known about a Syrian man who spoke inappropriately to Imam Ali son of al-Husain عليه السلام when the Imam was transported to Yazid, the curse of Allah be on him, in Syria. The Syrian said: 'Praise be to Allah Who killed you, Who proved your claims false and Who relieved the people of your mischief.' When the man finished his statement, the Imam عليه السلام said to him,

O sheikh! Do you read the Qur'an?

The Syrian answered in the affirmative.

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<sup>22</sup> Al-Kafi, Vol. 2, p. 96

<sup>23</sup> This is a beautiful portrait of reality and of upholding the way of Ahlul Bayt G from the viewpoint of one who already does so. Holding others in contempt is one of the well known slippery paths in this field due to what the person who treads the path leading to Allah sees of the bright spiritual portraits which may distract him even from his obligation while dealing with people. Actually, if he looks at people as being the dependents of Allah Almighty, and that benevolence to them is one of the manifestations of obedience to the One Who created them, he will never hold a single one of them in contempt, even if the latter may be disobedient to his Lord. It is well known that if all the links of adoring the Lord come to an end, the link of the Creator with the one whom He creates remains to the very end.

The Imam عليه السلام asked him, Have you read this verse: Say: I ask no reward of you for this except the love of those near in kin? The Syrian again answered in the affirmative.

The Imam عليه السلام asked him, Have you read this verse: Allah only wishes to remove all abomination from you, you members of the family, and to make you pure and spotless<sup>24</sup>? The old man again answered in the affirmative.

The Imam عليه السلام asked him again, O sheikh! Have you read this verse: And give to the near in kin his due right<sup>25</sup>? The Syrian also answered in the affirmative.

The Imam عليه السلام said to him, We are the near in kin, and we are the family of your Prophet ﷺ!

It was then that the sheikh raised his hand to the heavens, wept and dissociated himself from Husain's killer [Yazid]. He wept and repented (Bihar al-Anwar, vol. 45, p. 129). So, look into how kindness attracts one to righteousness!

Toleration means abandoning denial in order to avoid or minimize a wrongdoing, or it may be a precaution against initiating a wrongdoing; so, how can this be compared with that?! Toleration may be a measure to avoid the mischief of the person whom you tolerate, or it may be to attract him to righteousness. All these objectives cannot be rejected. Or it may be the outcome of fear, or to render something wrong ineffective. It is then that kindness, a smile, toleration of harm and rewarding evil with goodness is nothing but toleration about which Allah has said:

*Repel (evil) with what is better: Then will he whom you once hated become, as it were, your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.*<sup>26</sup>

And it is similar to this verse:

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<sup>24</sup> Al-Qur'an, 33:33

<sup>25</sup> Al-Qur'an, 17:26

<sup>26</sup> Al-Qur'an, 41:34-35

...Speak gently to him; perhaps he may take warning or fear (Allah).<sup>27</sup>

And it is like a statement by Imam al-Sadiq عليه السلام cited in *Al-Kafi* as follows:

While the Prophet ﷺ was once with Aishah, a man sought permission to meet with him. The Prophet ﷺ said: 'How bad the [timing of the] tribesman is! Aishah, therefore, entered her chamber, and the Messenger of Allah ﷺ permitted the man to come in. When the man entered, the Messenger of Allah ﷺ received him with a smile on his sacred face and kept talking to him. When the man finished his talk and left, Aishah said: 'O Messenger of Allah ﷺ! You were not pleased with this man coming to meet with you [at a very inappropriate time], yet you welcomed him with your smile and paid him your full attention! The Prophet ﷺ said: The worst of Allah's servants is one with whom you do not wish to sit on account of his sins.<sup>28</sup>

This is how one tolerates others. Such toleration is a sort of taqiyyah. Countless testimonials in favor of taqiyyah exist, so much so that the scholars of exegesis interpret the following verse as referring to it:

Truly the most honored of you in Allah's sight is (he who is) the most righteous [muttaqi] among you.<sup>29</sup>

that is, the most fair in observing taqiyyah. It is even said that nine out of the ten portions of faith lies in taqiyyah as we read on p. 172, vol. 2, of *Al-Kafi*.

Suffices you a statement in *Al-Kafi* by Hammad b. Waqid al-Fahham who said: 'I once met Abu Abdullah عليه السلام face-to-face, but I turned my face away from him and kept going. After that I visited him and said: 'May I be sacrificed for your sake! I meet you face-to-face but I turn my face away from you out of my fear to trouble you.' He عليه السلام said to me,

May Allah have mercy on you! But a man met me yesterday at such-and-such a place and said to me, 'O Abu Abdullah! Yet there was nothing good or beautiful about meeting him.'<sup>30</sup>

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<sup>27</sup> Al-Qur'an, 20:44

<sup>28</sup> Al-Kafi, Vol. 2, p. 246

<sup>29</sup> Al-Qur'an, 49:13

<sup>30</sup> Al-Kafi, Vol. 2, p. 173

So, notice how the man earned the Imam's supplication to Allah to have mercy on him when he did not greet him upon seeing him face-to-face, and notice how one did not take note of the Imam's status, so the Imam was not pleased with him and said that there was nothing good or beautiful about such a meeting.<sup>31</sup>

From this incident and its likes, you come to know that a believer may abandon being gracious to someone when his action brings the latter envy and dissension. One may even be gracious to another by speaking ill of him as some Imams عليه السلام did to some of their closest friends; it is similar to the incident when al-Khidr عليه السلام made a hole in a ship so it might be spared confiscation by an oppressive king.

### Third

Patience during the time of trials and tribulations. There is no doubt that life is a believer's jail. Any jail producing something good is by itself good. Imam al-Sadiq عليه السلام said the following to a man who complained to him about being needy:

'Be patient; Allah will find an outlet for you.' Then the Imam remained silent for some time following which he asked the same man, 'Tell me, how is Kufa's jail?' 'Not roomy at all,' the man answered, 'And it stinks. Its inmates are in the very worst of condition.' The Imam said to the man,

You are already in a jail, and you nevertheless want to be enjoying ease while still being there! Have you not come to know that life is a believer's jail?<sup>32</sup>

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<sup>31</sup> From this narrative and its likes do you come to know an important principle in the rules of dealing with people as required by Ahlul Bayt G. This principle is: taking everything into consideration when options abound. A believer opts for the most wise course of action, ignoring all others. Rationality, something which is advocated by numerous traditions, requires a believer to look into one matter from various angles so that, having done his calculations, he may arrive at the one which in the end pleases Allah Almighty the most, even when there are other options which please Him, too, but they are no match to his ultimate objective.

<sup>32</sup> Al-Kafi, Vol. 2, p. 195



A believer may either be eager for the Hereafter, so the basis of his stay in life is that the latter feels like a prison for him in addition to the other calamities to which he may be exposed.<sup>33</sup> Or he may be one feared as having inclinations for this world, desiring what is in it, so the munificence of the most Wise One comes to disturb him with all kinds of problems so that he may find it [life in this world] repugnant and not feel comfortable therewith; it is the abode of the oppressors.

Or he may be weak in his deeds of righteousness, obeying a little [of Allah's commandments]. The munificence of the most Wise One comes not to deprive him of the garment of trials and tribulations. Imam al-Sadiq عليه السلام has said:

Had a believer known how many rewards he would have when afflicted with problems, he would have wished to be ripped off with scissors.<sup>34</sup>

Imam al-Sadiq عليه السلام has said:

If a believer is tried with an affliction, and if he takes to patience, he will be rewarded with rewards fit for a thousand martyrs.<sup>35</sup>

Imam al-Sadiq عليه السلام has also said:

As a servant of Allah may have a special status with Allah, the most Great, the most Exalted One, which he earns through one of two

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<sup>33</sup> What a way this is to bring about a feeling of eagerness to those who are suffering from trials and tribulations! The compiler has clarified the effect of tribulation on all kinds of people, starting from the people of the Hereafter and ending with the custodians of the creed. But there is a huge difference between the effect of problems on the people who seek the Hereafter: It increases the latter's eagerness to the abode wherein there is neither tribulation nor exhaustion. It [adversely] affects the people who run after this life. It increases the rewards of those who inwardly feel closer to Allah. Such closeness is prompted by the Divine bliss which is relevant only to His friends, those who follow His Commandments, who are aware of His watchful eyes. It is from this onset that the Divine blessing descends upon those who are satisfied with their lots: 'We belong to Allah, and to Him is our return.' It is well known that the implication here is not simply that we shall be brought before Him [for judgment] without the existence of a state of link with the Absolute King, with the depth of belonging to Him.

<sup>34</sup> Al-Kafi, Vol. 2, p. 198

<sup>35</sup> Al-Kafi, Vol. 2, p. 75

merits: his wealth may disappear, or he may be tried with an affliction in his own body.<sup>36</sup>

Affliction, then, may either bring a believer rewards, thus elevating his status, or it may be his penalty and atonement, and both are good and liked by a man of wisdom. As for the rewards, this is quite obvious. As for the penalty, it is on account of narratives from Ahlul Bayt عليه السلام that Allah is too Gracious to penalize His servant twice [in the life of this world as well as in the Hereafter]. Anything for which He penalizes him in the life of this world, he is not going to penalize him for it in the Hereafter.

So, if a believer has to be afflicted, he has to be patient. Allah created patience before affliction; otherwise, a believer's heart would have cracked like an egg falling on a solid ground. Imam Ali عليه السلام is quoted in *Al-Kafi* as having cited the Messenger of Allah ﷺ as saying,

Patience is of three types:

- At the time of affliction,
- During the time of obedience [of Allah's Commandments] and
- At the time of avoiding committing a transgression.
  - One who is patient when afflicted till he is solaced, Allah will write for him three hundred degrees between each is like the distance between the heavens and the earth.
  - One who is patient while obeying [his Maker], Allah will write for him six hundred degrees, the distance between each is like the distance between the corners of the earth and the Arsh.
  - And when one is patient in order not to commit a transgression, Allah writes for him nine hundred degrees the distance between each is like the distance between the corners of the earth and the end of the Arsh.<sup>37</sup>

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<sup>36</sup> Al-Kafi, Vol. 2, p. 199

<sup>37</sup> Al-Kafi, Vol. 2, p. 75

*Al-Kafi* also cites Imam al-Sadiq عليه السلام as saying,

We [Ahlul Bayt عليه السلام] are quite patient, and our Shi'a are even more so.

Someone said to him, 'May I be your sacrifice! How can your Shi'a be more patient than you?! The Imam عليه السلام said:

It is so because we are patient about what we know, whereas they are patient about what they do not know.<sup>38</sup>

Notice how kind Ahlul Bayt عليه السلام are! Notice how they appreciate their Shi'a, how the latter are rewarded even for the few calamities which are a fraction of those with which Ahlul Bayt عليه السلام are afflicted. They want their Shi'a to be attached to them so that they would not be separated from them. In the latter case, their Shi'a would decrease in number and perish, for Ahlul Bayt عليه السلام know that their Shi'a cannot receive salvation except when Ahlul Bayt عليه السلام consider them as part of them, making their holy souls and those of their Shi'a one in kind. It is then that there will be no possibility of rejecting the whole; everyone has to be accepted.

But if each person is judged individually, their Shi'a will inevitably perish. Their ultimate concern, their earnest objective with regard to their Shi'a, is that the latter become like them just as the Commander of the Faithful عليه السلام said:

One who emulates a people almost becomes one of them.<sup>39</sup>

Then they perfect all of this with their own intercession and with supplicating for their Shi'a. For example, the supplication of the Imam of the Time عليه السلام, may Allah hasten his reappearance and make me one of his sacrifices, which was heard by the Sayyid son of al-Tawus. It is the one in which he, while being inside the vault, supplicates for the Shi'a of Ahlul Bayt عليه السلام. Some of its text has slipped my memory. It includes the following:

- Lord! Our Shi'a are of us!
- They were created of the remnant of our mold and kneaded with the noor of our wilaya;

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<sup>38</sup> *Al-Kafi*, Vol. 2, p. 76

<sup>39</sup> *Nahjul-Balaghah*, axiom 207

- so, place us in charge of their affairs, forgive the sins which they have committed out of their reliance on their love for us,
- and when their scales [of good deeds] become light, make them heavy with the surplus of our own good deeds.<sup>40 and 41</sup>

Look at him, may Allah hasten his reappearance, and may He make me his sacrifice, and how he goes to extremes in mixing the Shi'a with their Ahlul Bayt عليه السلام so that they do not get separated from each other. He says that both were created from the same mold, and that the followers, sins originate from reliance for salvation from them on love for Ahlul Bayt عليه السلام. And once he supplicates to his Lord to complete their shortcoming with the surplus of the good deeds of their masters and of those who love them.

So, brother! They know what we do not. They are the ones who have said:

Do not look at the act of disobedience; look at the One Whom you disobey.<sup>42</sup>

Because of their knowledge of our disobedience, and due to the intensity of their fear for us lest we should perish, they have guided us to the path of salvation which leads to safety. This path is: exerting a real effort to emulate Ahlul Bayt عليه السلام as much as possible, so much so that one's main concern should be not to forget about them for a twinkling of an eye. This is so on account of what Imam al-Ridha عليه السلام has said: that is, he is satisfied from a

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<sup>40</sup> Bihar al-Anwar, vol. 35, p. 303, narrated in various different wordings

<sup>41</sup> Contemplate upon the depth of the emotional link between this Infallible Imam of the Time and his subjects who shall be gathered under his banner. This should not make anyone wonder, for the Imam adopts the manners of Allah Almighty to the extreme degrees humanly possible. It is well known that the Imam-in-Charge, during his occultation, is not indifferent to what happens to the nation of his grandfather عليه السلام. It is so because he is the one who is most concerned about the events of this time in all their cycles, just as his grandfather the Commander of the Faithful used to feel the pain suffered by hungry people in Yamamah or Hijaz or anywhere else. From this onset, a person who truly loves someone does not add his own burden of worries to the burden already suffered by the person whom he loves. Rather, he tries his best to decrease his worries by doing whatever is required to remove the grief of his friend. Add to this how he goes far in supplicating for an ease for his hardship; surely there is no ease from hardship for all people except through his reappearance.

<sup>42</sup> Bihar al-Anwar, Vol. 74, p. 77

believer (mu'min) with his following of his master's tradition. He means that such a tradition incorporates all other traditions. Patience, then, in its three stages: during the time of affliction, during the time of obedience and during the time avoiding disobedience, leaves no tradition without including it. It has already been stated in the transmissions relevant to mut'ah that:

I hate for any man among you not to adorn himself with a merit done by the Messenger of Allah ﷺ.

The book titled *Al-Faqih* quotes Bakr b. Muhammad who cites Abu Abdullah عليه السلام saying that he asked the Imam عليه السلام about the mut'ah. The Imam عليه السلام answered,

I hate for a Muslim man to leave this life and there is one merit of the Messenger of Allah ﷺ which he did not do.<sup>43</sup>

It is also narrated that a believer is not complete till he performs the mut'ah.<sup>44</sup> Imam al-Sadiq عليه السلام, in an agreed upon tradition, is quoted as having said:

I hate for a man to die leaving one tradition of the Messenger of Allah without practicing it.<sup>45</sup>

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<sup>43</sup> Al-Faqih, Vol. 3, p. 463

<sup>44</sup> Al-Faqih, vol. 3, p. 466

<sup>45</sup> Al-Faqih, Vol. 3, p. 466:

But one must not be unmindful with regard to the law of making the best option when plenty are available about what is commendable. The traditions, in their first text, call for good merits, leaving the evaluation of practicing them to the individual himself who should rely on his insight and knowledge of the other principles of the Shari'ah. For example, the traditions relevant to the mut'ah, which the compiler mentions, advocate the revival of this tradition which cures a lingering problem in everyday life which cannot be solved except through permanent or temporary marriage, or the alternative is adultery. There is no comparison between what is haram and what is a Sunnah advocated by the Prophet and by the Imams G from among his offspring. But, by way of comparison, we have to take notice of another text which explains the importance of paying attention to other comparable issues when we implement the Sunnah. The father of al-Hasan is quoted as having said the following to some of his followers:

Do not over-emphasize the practice of mut'ah; rather, you should observe the Sunnah. Do not let it [mut'ah] distract you from your beds and lawful wives, or else the latter would disbelieve, dissociate themselves, complain about this practice and [even] condemn us. (Was'ail al- Shi'a, Vol. 14, p. 450)

This proves that Ahlul Bayt عليهم السلام do not wish their Shi'a to neglect any of their practiced traditions. And if someone does so, he will be liable to do something hateful to them [i.e. smear their reputation]; may Allah protect us and our brethren from doing that, and may He enable us to bring happiness to them.

There is no harm here in pointing out to some of their traditions which they very much cared about, so much so that they upheld them and paid attention to them to the extent of treating them as obligations, perhaps Allah will enable us to emulate them in upholding these traditions except when there is a very strong reason not to, and in the presence of more serious obstacles:

Fulfilling a Promise: The way of Ahlul Bayt عليهم السلام is that a believer must hold himself accountable to fulfilling his promise, out of his precaution against eventualities because of which he may fall into breaking his promise which, in their view, is quite serious.<sup>46</sup> As long as one cannot control unexpected events, he is not counted as a violator. If he makes a promise, he must uphold it and not falter. One who falters in fulfilling his promise goes against the way of Ahlul Bayt عليهم السلام. Thus, he excludes himself from their motto, entering in the motto of others; may Allah protect us against such a situation.

What brings this notion closer to your comprehension is the will which the Prophet صلى الله عليه وآله made to Ali عليه السلام to pay off his debts on his behalf<sup>47</sup> and to likewise fulfill his pledges. Had he not regarded his pledge just as he regarded a debt, and had he not held his conscience responsible for fulfilling it, his greatest excuse would have been death and thus inability to fulfill it; otherwise, he

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<sup>46</sup> Notice the expression of the author, how he emphasizes this point although there is no proof from the Shari`ah that breaking a promise, because of an unexpected event, especially in the presence of the sincere intention to fulfill it, is haram. A believer who watches his conduct reaches a point where he avoids doing anything held by the Lord as ugly and contemptible, though it is not necessarily haram. He does so out of his apprehension lest he should incur the Wrath of the Master even in a degree commensurate with the extent of the deed. A lover is prompted by avoiding doing anything which the one he loves dislikes even if he is not obligated to do so as we, lovers in this world, do. So, what would you say about the love for the One loving Whom is the blessed result of His own munificence and favors?!

<sup>47</sup> Historians estimate the debts left by the Messenger of Allah صلى الله عليه وآله at the time of his demise to be close to 400,000 dirhams which Ali عليه السلام did, indeed, pay off during a number of years. (Tr.)

would not have needed to obligate his wasi [the Commander of the Faithful عليه السلام] to pay off his debts [and fulfill his pledges on his behalf]. Indeed, a poet did well when he composed the following lines:

- A good man is one who does good without a promise,
- And one who fulfills a promise is half a man;
- But if someone did not do either, he is a woman,
- And half a woman is one who insists on so doing.

Be advised that what we mean by fulfilling a promise, which is the way of Ahlul Bayt عليه السلام, when obstacles arise and excuses become available, is the situation when one is still able to fulfill his promise. But in the absence of such obstacles, this goes without saying. Breaking a promise without an excuse is surely a defect in the individual and an ugliness even if done by the least of all people. Such a conduct is not worthy of inclusion among the attributes of Ahlul Bayt عليه السلام which we would like to urge others to emulate. Other merits are:

Voluntary Benevolence Beyond and More than a Pledge: They treat this as an obligation. The Prophet ﷺ was always gracious in fulfilling his promise, that is, it was his habit, whenever he borrowed, to give to the lender more than what he owed him, so much so that he was very well known for sticking to this habit. As for his Ahlul Bayt عليه السلام, generosity is their demeanor and benevolence is their mark as we recite in the inclusive ziyarah. They were the embodiment of acting upon this verse:

Allah commands [the doing of] justice and benevolence...<sup>48</sup>

It is said that Ali عليه السلام emancipated one thousand slaves from his own personal toil.<sup>49</sup> He was not satisfied with just emancipating them, but he provided them with means of earning a livelihood as well. Also, once he promised a bedouin to give him four thousand dirhams, so he sold the orchard which had been planted by the Messenger of Allah ﷺ. He, thus, gave him what he had

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<sup>48</sup> Al-Qur'an, 16:90

<sup>49</sup> Bihar al-Anwar, Vol. 63, p. 320

promised him and a lot more.<sup>50</sup> Voluntary benevolence which exceeds the amount owed, or more than what was promised, has a way in winning people's hearts even if its amount is small. It is understood, from examining the way of Ahlul Bayt عليه السلام, that they adhered to it.<sup>51</sup>

### Self Denial Even While in Need

Allah Almighty has said:

*...They give others in preference over their own selves, even though poverty is their lot.*<sup>52</sup>

Be informed that if a believer does not uphold self-denial, making that a priority, he will sooner or later be overcome by his own ego, by the desire to oppress, to abandon equity, though it may be for periods of time. He will then stop being a believer (mu'min), for a believer is one from whose evil people are safe, unlike one who upholds self-denial. The maximum impetus of the latter's nafs is that he should abandon such self-denial. So, if he does abandon self-denial, he will not abandon the basis of fulfilling his obligations. At any rate, he will be safe from committing injustice.<sup>53</sup>

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<sup>50</sup> Bihar al-Anwar, vol. 41, p. 45

<sup>51</sup> A believer has to absorb the philosophy behind spending in all its Shari`a-related and ethical aspects which include taking into consideration people's feelings. He should bear in mind that what he spends is dealing with the wealth of his Master with the latter's permission, even as he tackles the demands of this Master. So, there should be no amazement after that because what is worthy of amazement is spending from the real wealth, not from the purported wealth. This is why you find them spending while being fearful because they will return to their Master Who will ask them about what they had spent, including spending on commendable causes, because there is a possibility of something wrong with the way whereby they earned the wealth or how they spent it. One of the philosophical aspects of spending is that if one gives someone something by way of charity, he must not follow his giving with reminding that person of it, nor should he follow it with harming him. Doing so nullifies the requirements of benevolence, obstructing the possibility of its being replenished in the future.

<sup>52</sup> Al-Qur'an, 59:9

<sup>53</sup> This observation by the author is beautiful. He sets safe cycles for the believer further from the dangerous ones. He calls for self-denial which, were one to obey his own inclination to abandon it, will still maintain the basis of his spending security against extravagance. This is the way which has to be followed in all ethical fields; otherwise, one who seeks a path to Allah will permit himself to



All of this is a drop in the bucket, yet feeling satisfied with this much is better. Allah's help do we seek; Allah suffices us, and how Great the One upon Whom we rely is!

## Degrees of Believers

Believers are of Various Degrees Distinguishing One from the Other With Regard to Their Limits.

This chapter deals with the many different degrees of iman and each mu'min's share thereof. Al-Miqdad, may Allah be pleased with him, occupies the eighth degree, while Abu Dharr [al-Ghifari], may Allah be pleased with him, occupies the ninth. Salman, may Allah be pleased with him, occupies the tenth, and so on.

In *Al-Kafi*, Abdul-Aziz al-Qaratasi is cited as having said:

Abu Abdullah عليه السلام said to me,

O Abdul-Aziz! Iman falls into ten degrees: it is like a ladder, one step is ascended after the other. Nobody, therefore, who occupies the second should say to the one who occupies the first: 'You do not have anything, till he ascends to the tenth.

So, do not look down upon one who is below you or else he who is above you may cause you to slip and fall. When you see someone occupying a degree less than yours, raise him kindly to you, and do not over-burden him so you may cause him to break, for anyone who causes a believer to break has to rejoin what he breaks.<sup>54</sup>

Surely Allah blesses Muhammad ﷺ and the Progeny of Muhammad عليه السلام, the righteous ones, the purified.

Destiny has hindered the completion of this work; so, I plead to Allah, the King, the all-Knowing, to grant us those who will complete this speech; surely none loses hope of His mercy except those who are mean.

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enjoy some permissible facets the legality of which is in doubt, such as talking nonsense or doing what is haram. His nafs will then entice him into looking at what is definitely haram.

<sup>54</sup> *Al-Kafi*, Vol. 2, p. 37

## Believers in al-Qur'an

- It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah
- and the last day
- and the angels
- and the Book
- and the prophets,
- and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives,
- and keep up prayer
- and pay the poor-rate;
- and the performers of their promise when they make a promise,
- and the patient in distress
- and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).<sup>55</sup>

The Prophet said:

Whosoever acted in accordance with this verse, he surely perfected (his) faith.

Allamah Taba'taba'i writes that when the qiblah was changed from Baitul-Maqdis to the Ka'bah, there ensued a long drawn out controversy and conflict in the public. It was then that this verse was revealed.

Allamah continues to write:

- The words, the one who believes in Allah and the last day... define the righteous ones, and explain their real state.

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<sup>55</sup>Al-Qur'an, Chapter 2, Verse 177

- The verse introduces them with all three aspects of belief, deeds and morals, in three stages.
- The first stage begins with the words, the one who believes in Allah.
- The second is the sentence, these are they who are true.
- In addition, the third is, and these are they who are the pious.

According to Mir Ahmed Ali, righteousness (belief after attaining Islam) is this that one should believe:

- in the unity of Allah with all His attributes;
- in the last day of judgment;
- in the angels;
- in the book of Allah;
- in all the prophets and messengers of Allah;
- and give away wealth out of love for Allah to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the liberation of slaves;
- and keep up the (obligatory) prayers.

### O Believers in al-Qur'an

When asked to comment on al-Qur'an, Chapter 36, Verse 20 - and from the remote part of the city there came a man running, he said: O My People! Follow the messengers ..., the Prophet ﷺ said about this Believer from the people of Ya Sin:

There were three persons who, without a moment of hesitation, responded to the call of three prophets: believer from the people of Firaun<sup>56</sup>, believer from the people of Yasin<sup>57</sup>, and Ali b. Abi Talib<sup>58</sup>; and

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<sup>56</sup> Al-Qur'an, 40:28

<sup>57</sup> Al-Qur'an, 36:20

<sup>58</sup> Al-Qur'an, 26:214

they never worshipped any god save Allah even for *the twinkling of an eye*, they are the most truthful and Ali is the best amongst them.<sup>59</sup>

And the best of believers, *it is Ali*, the Prophet has said and reported in *al-Dur al-Manthur*.

Chapter 3, Verse 7, Mir Ahmed Ali comments further:

It is a historical fact that all the companions of the Prophet, before embracing Islam, for a long time in their lives, were idolworshippers. The Prophet, Bibi Fatima and Ali b. Abi Talib and their children were the only ones who were free from the impurity of polytheism right from the day they were born. All Muslims, in every age, add *Karamallahu Wajhu* (Allah graced and honoured his face above others) after the name of Ali, because he never worshipped any *ghayrallah* (other than Allah).<sup>60</sup>

Ikrimah narrates from Ibn ‘Abbas that he said:

No verse was revealed (with the words); O You Who Believe!, but Ali is its chief and its head. Allah has admonished the companions of Muhammad ﷺ in more than one place, but He has never mentioned Ali except with good (words).<sup>61</sup>

Allamah Taba’taba’i says that the same hadith up to the words *its head* has been narrated in *Tafsirul Burhan* from Muwaffaq b. Ahmad from Ikrimah from Ibn Abbas; al-Ayyashi also has narrated it from Ikrimah; and we have quoted this hadith earlier from *al-Dur al-Manthur*. Some traditions quote ar-Ridha عليه السلام as saying:

There is not in the Qur’an: O You Who Believe, except about us.

al-Hajj Mujahid has narrated in many traditions concerning the virtues of Amir al-Mu’minin Ali عليه السلام. He writes:

Whenever in any place the phrase O Believers! occurs in the Qur’an Amir al-Mu’minin Ali عليه السلام is to be considered the foremost of them

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<sup>59</sup> Tafsir Thalabi

<sup>60</sup> Tafsir al-Ayyashi

<sup>61</sup> Tafsir al-Ayyashi

and the most meritorious, as he has surpassed them all in embracing Islam.<sup>62</sup>

In his exegesis of the verse 274, in the Chapter of al-Baqarah of al-Qur'an:

- The tafsir (exegesis) of Abu al-Hajjaj Mujahid, son of Jabr (or Jubayr), a Makki and Makhzumi (21-104 or 105/642-722 or 723), is the work of a leading commentator of an Iranian origin and belonging to the Tabi'un, the generation following that of the Prophet ﷺ and his companions.
- He had studied the sciences of the Qur'an and the arts of Qur'anic hermeneutics (tafsir and ta'wil) under Amir al-Mu'minin Ali b. Abi Talib عليه السلام and Ibn Abbas, Jabir al-Ansari, Umm Salamah, Umm Hani bint Abu Talib, and others.
- Ibn Asakir (d. 571/1175), in *Ta'rikh Dimashq*, has given an elaborate biographical account of him and describes him in these words - Sufyan Thawri would say; One should learn the exegesis of the Noble Qur'an from four persons: Sa'id b. Jubayr, Mujahid, Ikrimah and Dahhak b. Muzahim. Qatadah would say; Mujahid is the most learned of the Tabi'un in the exegesis of the Qur'an.

Ibn Abbas reports:

We were sitting with the Prophet when Ali entered. Ali said: Peace be on you, O Messenger of Allah.

The Prophet replied: Peace be on you too, O Commander of the Believers.

Ali responded; O Prophet, you call me the Commander of Believers while you are still alive?

The Prophet answered; Yes, while I am alive.

Then the Prophet continued; O Ali! You passed by Jibraeel and I yesterday and did not say Salaam. So Jibraeel said; Why did the Commander of the Believers not say Salaam to us. I swear to Allah, we would have been pleased if he had said Salaam to us and we would have responded.

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<sup>62</sup> Furat al-Kufi, *Tafsir Furat al-Kufi* (Tehran: 1410/1990), p. 49.

Ali answered; It looked like you and Dehya were in a private meeting so I did not want to interrupt.

The Prophet said; He was not Dehya, he was Jibraeel. I asked Jibraeel why he called you the Commander of the Believers. Jibraeel told me that in the Battle of Badr, Allah told Jibraeel to come to me (the Prophet) and tell me to order the Commander of the Believers to ride his horse in front of the army lines because the angels love to watch him do that. So Allah named you the Commander of the Believers that day in the heavens.

Then the Prophet said; O Ali! You are the commander of everyone in the heavens and the commander of everyone on earth. You are the commander of those who have passed away and the commander of those who are yet to come. There is no commander before you and no commander after you. It is forbidden for anyone who has not received this title from Allah to be called by this name.

Harithbin al-Khazraj the holder of the flag of Ansar, once said: I heard the Messenger of Allah telling Ali:

No one precedes you after me except a *Kafir* (unbeliever), and no one disobeys you except a *Kafir*. The people of the seven skies call you the Commander of the Believers by the order of Allah.





## Verse 50

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

At-Tauba (The Repentance) 9:23

### O You Who Believe!

- Do not take your fathers and your brothers as protectors, if they love infidelity above Faith -
- If any of you do so, they do wrong.

### Commentary

*Explanation by Allamah Taba'taba'i*

In the verse being discussed the words, “If any one of you do so, they do wrong”, this was not to give the idea to those whose fathers and brothers were disbelievers that they were not morally very guilty because they belonged to that family, but then this verse would not have been able to instill the fear in them or to keep the believers from befriending them.

The words, “If any one of you do so, they do wrong” linguistically acts as a reminder that they are definitely unjust after due deliberations. The words, “Verily God does not guide those who are unjust”, has come in places in the Qur'an. The verse (50) of Surah Maidah on this issue adds to its meaning when it says:

*“O you who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not the unjust people.”*



The conclusion that we draw here is that such people are bereft of the mercies of God and none of their good deeds even will help them attain success both here and in the hereafter.

*Tafsir Burhan* in the book *Jama' Banussaha* vol. 2 quotes Nisai who says Talha b. Shiba, Bani Abduldar, Abbas b. Abdul Muttalib and Ali b. Abi Talib were boasting among each other.

Talha said: *The Keys of the Kabah are with me and I can spend the night in it if I want to.* Abbas said: *I have the post of the water bearer and I too can spend the night inside the Kabah because I work there.* Hazrat Ali said:

I do not understand what you say. I have prayed towards this Qiblah six months earlier than everyone, and I have gone to Jihad.

God then revealed the verse:

*“Do you make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah?”*

The Compiler says:

What he means by saying that he had prayed to the Kabah six months earlier than all others is that he believed in Islam six months earlier than everyone else, because here it is the belief that is under scrutiny and not prayers or else the prayers would have been mentioned. Talha b. Shiba mentioned here according to some was Shiba himself and according to some others it was Uthman b. Abi Shiba.

*Tafsir Burhan* quotes Ibn Shahr Ashub who in turn quotes Abu Jafar عليه السلام about the explanation of the verse, “O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith”, that faith here means the succession of Hazrat Ali.

*The Compiler says:*

This tradition is critical of the in-depth of the Qur'an and it is important to analyze the status of belief before passing a judgment because belief has various stages each of them has its own zenith.

*Tafsir al-Qummi* says that when Hazrat Ali declared:

From today onwards no idolater is allowed to enter the precinct of the Kabah. The Quraysh became very angry and said: “Our trade has perished, our wives and children have become destitute and now are houses are about to fall.”

It was then that God revealed the verse (24) of Surah Taubah:

*“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight - are dearer to you than Allah, or His Apostle, or the striving in His cause; - then wait until Allah brings about His decision: and Allah guides not the rebellious.”*

*The Compiler says:*

Then wait until Allah brings about His decision is very necessary. The verse refers to something, which is presently not in demand, and there is no customer for it in the market so they need to find alternative means for daily income. In the next verse it says, “O you who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if you fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.”

It is due to these traditions or this particular tradition that we can say that the subject of both the verses is the same but so far as language of expression is concerned they are very different because in the verse O you who believe! The language is respectful while in the verse, Say: If it be that your fathers” takes a hard tone especially in the end when it says “and Allah guides not the rebellious.’ So how can it be possible that the evildoers are included when the verse is addressing the righteous believers?

The verse speaks of love of fathers and brothers but there are no such indications in the tradition and the Quraysh were not afraid of losing their fathers, brothers, wives or children. Then why did the verse mention them? Moreover, it admonishes them for giving precedent to the love of their kin over the love of God and His Messenger. We should ponder why the word “Jihad” has been used here. *Durrul Manthur* records Ahmed Bukhari quoting Abdullah b. Hisham as saying,

We were with the Holy Messenger and he was holding the hands of Umar b. Khattab. Umar said: *O Messenger of God, you are the dearest one in my heart after my life.* The Messenger replied to this statement by saying,

None of you has truly believed until I become more dear to him than his own life.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

No commentary available for this verse

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

The last temptation and pretext that might appear among a group of Muslims in front of the command of war against idol-worshipers was that they thought if they fought against the idolaters, they should renounce their relatives and tribes.

On the other side, their capitals and commerce was mostly in the hands of idolaters. By means of their intercourse into Makkah, the briskness of their market would increase.

On the third side, this group of Muslims had some good and comfortable houses in Mecca which might be destroyed if they fought against idolaters.

This holy verse clearly and decisively answers such persons. At first, it says:

*“O’ you who have Faith! Do not take your fathers and your brothers for guardians if they prefer unbelief to belief...”*

Then, as an emphasis, it adds:

*“... and whoever of you takes them for a guardian, those - they are the unjust.”*

What injustice is greater than this that a person, by making friends with disbelievers and joining to the camp of foreigners and the enemies of the Truth, does injustice both to himself, and to the society which he belongs to, and to the Messenger of Allah ﷺ ?



## Verse 51

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ  
عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ  
حَكِيمٌ﴾

*At-Tauba (The Repentance) 9:28*

### **O You Who Believe!**

- Truly the Pagans are unclean,
- So let them not, after this year of theirs, approach the Sacred Mosque.
- And if you fear poverty,
- Soon will Allah enrich you, if He wills, out of His bounty,
- For Allah is All-knowing, All-wise.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

*Majma'ul Bayan* has explained this verse as, “All the evil things abhorred by man are unclean or Najis. e.g. an unclean man, woman or nation are in short unclean. The word “I'la” denotes poverty in this verse.

The idolaters were banned entry into the sacred mosque when it was asked for the Muslims to prevent them from doing so. The reason given for this ban is that they are unclean. This means the idolaters are subjected to a special form of uncleanliness and a special form of “pure cleanliness.” Whatever be the thought behind it the thing that is clear is that we are asked not mix with the idolaters in a benign manner.

The year mentioned is the 9<sup>th</sup> year of Hijra. This is the year when Hazrat Ali عليه السلام went with the Surah Tauba to Makkah and recited it to the idolaters and then declared that from that day - no one had the right to come bare-bodied and circumambulate the Ka'ba for none among the idolaters had the right to enter the mosques precincts.

The words, "And if you fear poverty," means that if you fear the you will lose business and your market will be destroyed and you will face dire poverty, then you should not despair for God in his great mercy will give you refuge and shield you from poverty.

God has made this great promise to allay the fears of the people of Makkah and those who visit it in the days of Hajj but this promise is not limited to any specific time frame. The promise is valid today for those who practice the religion diligently and God will be their refuge and make them superior to others. His words are echoing throughout the ages and the lands for idolatry is diminishing but the idolaters of Makkah then were not given more than 4 months after the day of recitation of Surah Baraat. At the expiry of this period excepting for a limited few most of the idolaters accepted Islam. Those who remained adamant came to an agreement with the Messenger who gave them a respite of some time. The point in a nutshell is that nearly all idolaters accepted Islam.

A Complete Discussion

*Majma'ul Bayan* has quoted the commentators and the historians who say:

In the end of Ramadan or the Beginning of Shawwal of the 8th Hijra, the Holy Messenger after subjugating the idolaters of Makkah decided to move towards Hunayn to fight the tribes of Bani Hawazan and Bani Thaqeef. The chieftain of the Bani Thaqeef, Malik b. Auf Nasiri together with the women and children of his tribes families had reached the place called Autas to face the Muslim army. Incidentally the old and blind chief of the Jasham tribe Dareed b. Hamad was with them. He asked the people where they were and they told him that they had reached Autas.

He quipped:

This is a good place for battle; the ground is neither too soft nor too hard and uneven. I hear the sounds of the camels and the donkeys but I also hear the wailing of the children!

The people told him that Malik b. Auf has brought all women and children with him. Dareed exclaimed:

By God Malik is good to herd sheep but not to lead men in battle. Ask Malik to meet me.

Dareed told Malik after he came:

O Malik. You are the chief of this tribe, but there will come another day for this is not the end that you think of destroying the entire generation in one stroke. Take all of them back to the nearest town and keep with you only the warriors and the cavalry, because in a battle only the sword and the horse are of use. Your children and women will return to you if your army wins and if you lose you will not be shamed before them!

Malik retorted:

You have grown old and senile. You have lost the experience and intelligence that you once had.

On the other side the Messenger unfurled the biggest flag and handed it over to Hazrat Ali. To all the allies who entered Makkah with their flags he said: "Go ahead."

After a rest of fifteen days his tents were pitched outside Makkah and he sent an emissary to Safwan b. Umayya asking if he could hire a hundred body armors. Safwan asked, "Does he want to hire or does he desire to take them by force?" He was told that the Messenger desired to hire them and so he gave the hundred armors and joined them. Two thousand of those who had converted to Islam after the liberation of Makkah also joined in. The force now became twelve thousand in numbers because the original force that had entered Makkah was ten thousand strong. So now the Messenger left with an army of twelve thousand.

The Messenger sent one of his companions to Malik b. Auf and when he reached there he saw and heard him telling his friends, "Each of you should

keep his wife and his children behind him. You should break your scabbard and hide in the gorges of the hills. After the sun rises you should attack the enemy as one force and destroy the army of Muhammad for he has not faced anyone experienced in battle.”

The holy Messenger started towards Hunayn after the morning prayers and suddenly the first rank of the Bani Hawazan attacked his men from all sides. The tribe of Banu Saleem leading the Muslim army was faced with defeat for the force behind them who had boasted about their numerical strength deserted the battle. Hazrat Ali and few of the faithful remained with the flag steadfast till the end. Those who fled were fleeing in such a hurry that they did not glance at the Messenger as they passed him. Abbas b. Abdul Muttalib had the reins of the Messengers ride in his hands while he was flanked on both sides by Fazal b. Abbas and Abu Sufian b. Harith b. Abdul Muttalib. On his opposite side were Nufil b. Harith and Rabiah b. Harith together with nine from Banu Hashim. The tenth person Ayman was standing close by.

The uncle of the Messenger Abbas b. Abdul Mutallib recited the following stanzas: We were nine that day and we protected the Messenger in such a manner that the enemy fled. My work was to shout loudly “O my son!” every time my son wanted to attack the enemy so that they would feel scared. The tenth one amongst us had put his life in peril and he never cried out even when he was hurt.” When the Messenger saw his companions fleeing then he asked his uncle Abbas b. Abdul Mutallib who had a stentorian voice to cry out loud, “O Muhajirs and Ansars (O emigrants and their helpers), O companions of Surah Baqarah! O people who have sworn allegiance under the date tree in Hudaibiya, where are you fleeing? The Messenger stands here!”

When the voice of Abbas reached the escapers they returned and said “We come! We come, O Messenger of God!” The Ansars especially started to fight the idolaters fearlessly. The Messenger then said: “The cauldron of war is a fire! The truth is that I am the Messenger of God and the son of Abdul Mutallib.”

A little later help came from God and the soldiers of Hawazan fled in all directions with the Muslims chasing them. Malik b. Auf ran and took shelter in the fortress of Taif. Nearly hundred of his soldiers were killed and the Muslims

captured their booty, men and women. The Messenger ordered that the women and children be taken to nearby Ja'rana and kept there. He appointed Badeel b. Warqa Khizai as their protector and he himself went after the fleeing enemy.

He surrounded the fortress where Malik b. Auf had taken shelter in order to capture him and the rest of the month was spent there. In the month of Zilqada he went to Jara'na and distributed the war booty amongst his soldiers that was taken in Autas in the battle of Hunayn.

Sa'ad b. Museeb says:

A soldier from the front rank of the enemy said that, 'We challenged the companions of the Messenger, they were not able to stand their ground for a short amount of time that takes to milk an ewe. After breaking their ranks and pushing them back we reached close to the Messenger when we saw and heard a radiant personality telling us, "Go back O blackguards!" and we returned and the result was that those people whom we had nearly captured now attacked and overpowered us. These radiant personalities were the angels who had come to help.

Zuhri says, "I heard Shiba b. Uthman saying, "I was hiding and tailing the Messenger so that I could avenge the death of Talha b. Usman and Usman b. Talha who were martyred at Uhud by attempting to kill the Messenger. God informed His Messenger about my intentions and me. The Messenger turned and faced me then struck me on the chest and said: "O Shiba I hand you over to God!" My limbs started to shiver on hearing these words. Suddenly I felt that this person whom I hated the most had now become more precious to me than my own life. So I gave witness, "I give witness that you are God's Messenger sent by Him for God informed you about the inner secrets of my heart." The Messenger distributed all that was captured in Ja'rana and among the captives were, six thousand women and children. The numbers of camels and sheep were uncountable.

Abu Saeed Hazari says, "The Messenger distributed the entire war booty among those of the Quraysh and those Bedouins who felt attracted to Islam only when they received such booties. He gave nothing to the Ansars, so Sa'ad



b. Ibada approached the Messenger and said: “O Messenger of God! The Ansars are unhappy with the distribution that you have just made because you have given it all to the city dwellers and other Arab tribes but have given nothing to the Ansars ( your helpers).”

The Messenger replied, “What do you think personally?”

He said: “I too belong to the Ansars!”

The Messenger then said: “Go and ask the Ansars to come here.” Sa’ad gathered all of them and the Messenger came to them. He praised the Almighty God and said: “O people of Ansar, is it not true that you were all wayward before I came to you and God sent His guidance to you through me? You were penniless and God made you oblivious from poverty? Were you not thirsting for each others blood when God instilled love in your hearts?” They all answered unanimously, “Yes it is true o Messenger of God!”

The Messenger said: “Will you not answer me?”

They said: “What can we say, our necks are laden with the obligations of God and His Messenger!”

The Messenger said: “You could have replied that, “You came to us exiled by your own people and we gave you refuge, respect and prominence. You were empty handed and we helped you with the worldly goods. You were afraid of the enemy and we gave you shelter. You had no friends and we befriended you!”

The Ansars said: “All this is the benevolence of God and His Messenger.”

The Messenger then said:

You are upset because of this insignificant wealth through which I have tried to bring man to the folds of Islam? But you pay no heed to the great graces that God has bestowed upon you through Islam and his guidance? What then, O Ansars, you do not like those who love the world to take the worldly goods (camels and sheep) while you take away the Messenger of God himself? By God who controls my life, if all the people go to one side and the Ansars go to another then I will follow the path taken by the Ansars. Had there been no reward for

migration then I would have called myself an Ansar. O God have mercy on the Ansars and the children of then children also.

This short speech affected the Ansars so much that they began to weep. Their eyes and beards were wet with tears. It was then that they said: “We are agreeable with God’s supremacy and your prophet hood and we are happy that the unity of God and you O messenger have come as our share.” Then all the men dispersed.

Anas b. Malik says:

The Messenger called his proclaimer and asked him to proclaim that none should cast his eyes upon a pregnant woman until she gives birth to a child and not to be attentive to other women till they cross the period of one menstrual cycle. Then the people of Hawzan came to Jara’na to pay ransom and release their family members or to buy their freedom. Their representative said: “O Messenger of God, your maternal aunts and your breast feeders who had suckled you are also among the prisoners. Had we met the same fate that we have met now, if we faced and fought Abi Shimir and Numan b. Manzar, we would have hoped for mercy from the two Arab kings. And you are more merciful and forgiving than all.” They then recited a few couplets of poetry.

Then they were asked what would they prefer from the war booty, the prisoners or the wealth. They answered, “Since you give us the right to choose between the prisoners and the wealth, we would like to tell you that we prefer our relatives more. We do not ask you about our camels and sheep. The Messenger said: “All the prisoners with Banu Hashim are yours but the rest of the Muslims have to be asked and I will request and you should also meet them in this regards by declaring yourselves to be Muslims.

The people of Hawazan came and stood besides the Muslims when the Messenger rose to lead the Zuhar prayers and said: “We have fostered the Messenger of Allah. Present among the prisoners are his aunts and those who suckled him. We too are Muslims now so we hope the Messenger will return our prisoners to us.”

The Messenger rose up and said: "I forgo both my share and the share of Banu Hashim. Whomever among you so desires may forgo his share happily. Those who do not agree to this can take a price for their share and I am willing to pay the same to him." On hearing this most of the Muslims returned their share without asking for compensation excepting some who showed their interest in taking a price. A person was sent to Malik b. Auf telling him that his share of loot will be returned to him if he became a Muslim and above this he would be camels and sheep. Malik b. Auf came out from the fortress of Taif recited the Kalima and became a Muslim. The Messenger returned all his relatives and materials and added to it 100 female camels and let him go. He made him the guardian of the Muslims of his tribe.

The Compiler says:

The author of *Tafsir al-Qummi* has recorded a similar hadith in his commentary but here the couplets that have been referred to the Messenger are absent. No authentic narrator like Museeb, Zuhri, Anas or Ibn Saeed has been mentioned. The Sunni people have recorded most of the issues of this hadith.

The hadith recorded by Ali b. Ibrahim Qummi has an addition as we will observe shortly, for he says that when the Messenger saw the Muslims facing defeat, he moved his ride, took his sword out of the scabbard and spoke to Janab Abbas:

Go to that high rise and call out, "O companions of Surah Baqarah, O companions of Shajara, Where are you fleeing? The Messenger stands here." Then he raised his hands towards the sky and prayed, "O Lord all thanks and praise to You, I narrate my conditions to you and plead to you for help." Jibril came down a little later and said: "O Messenger your prayer was similar to the prayer of Musa b. Imran for making a road in the river and save his people from the Pharaoh.

The Messenger then asked Abu Sufyan b. Harith for a handful of dust and he obliged. The Messenger threw it towards the idolaters and said: "Let you be insulted" and then raised his head towards the heavens and said: "Lord! If this group is killed, then your worship will cease on this earth. So if you feel that you should not be worshipped anymore then it is up to you."

On the other side the Ansars returned after they heard Hazrat Abbas. They broke their scabbards and shouted, “Here we come”, yet they were ashamed to come in front of the Messenger of Islam who asked Abbas “Who are they?” He told him that they were all Ansars. The Messenger then said: “Now the cauldron of war is seething.” The help came from God and the Hawazan were defeated.

Tafsir *Durrul Manthur* says that Abu shaykh Muhammad b. Abdullah Umair Yashi has recorded “There were four thousand Ansar with the Messenger on that day, a thousand from Jahina, and a thousand from Narina, a thousand from Aslam and another thousand from Ghaffar with a thousand from Ashjah. In the same way there were a thousand from Muhajirs and other tribes with him. The verse “On the day of Hunain: Behold! Your great numbers elated you, but they availed you naught” was revealed under this situation.”

Ishaq has been quoted in Seerah b. Hisham saying, “When the people fled and the people of Makkah witnessed them with venom and hatred in their hearts, they said words that clearly exhibited their animosity. Abu Sufyan b. Harab said: “These people will not stop before they reach the river and will surely run up to there.” He further notes that Abu Sufyan had brought the “gambling arrows” hidden under his loins.” Among them was a Habla b. Jambal whom Ibn Hisham has recorded as Kalah b. Jamabal. He remained idolating together with his brother in the period of respite that the messenger had given to them. On the day of Hunayn he was elated and shouted pointing at the Messenger, “The sorcery is defeated!” His brother shouted at him to keep quiet. “Today our leader is a Quraysh but if we are defeated then one of the Hawazan will lead us. I prefer the Quraysh as a leader than one of the Bani Hawazan.”

Ibn Ishaq records Shiba b. Uthman Abi Talha from the tribe of Abduldar as saying:

I was thinking that today I can soothe the scars on my heart and can revenge the death of my father who was killed in Uhud. I got ready to do so and followed Muhammad waiting for the right opportunity to kill him but suddenly something entered my heart and overwhelmed

it. I lost all the will power I had to take my revenge. I understood that this is the work of God and I cannot succeed in my aim.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The infidels are unclean both literally and metaphorically. It refers to their physical uncleanliness as well as to their impure hearts and souls. According to the holy Imams anything wet touched by an idolater should not be used unless properly purified.

When the unclean pagans were debarred from entering the sacred precinct of Ka'bah, the Muslims began to worry about the profits from trade and commerce, but Allah assured them that their welfare and economic position will not suffer. This actually happened.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

One of the four commandments that Ali عليه السلام conveyed to the people of Makkah in the rites of Hajj (pilgrimage) in the ninth year A.H. was that from that year no pagan was allowed to enter the Holy Mosque and to circumambulate the Ka'bah. This verse has pointed to this matter and its philosophy. It says:

*“O you who have Faith! The polytheists are indeed unclean, so they shall not approach the Sacred Mosque after this year...”*

Then, in response to those shortsighted persons who said with the absence of pagans in the Sacred Mosque their business and trading would decline and they would become poor and miserable, the Qur'an says:

*“...and if you fear poverty, then Allah will enrich you out of His grace if He pleases...”*

And He did enrich them in the best form and, at the age of the Prophet ﷺ with the spread of Islam, the crowds of pilgrims to the Sacred Mosque started to come toward Mecca, and this circumstance has been being continued up to the present time. Consequently, Makkah, which was located in a place surrounded by some dry mountains, has been changed into a very much inhabited city and an important center of bargains and tradings.

Finally, at the end of the verse, the Qur'an adds that Allah is All-Knowing, All-Wise; and whatever instruction He commands is according to His Wisdom, and He is perfectly aware of its results. The verse says:

*“...verily Allah is All-Knowing, All-Wise.”*





## Verse 52

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ  
بِالْبَاطِلِ وَيُصَدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا  
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

*At-Tauba (The Repentance) 9:34*

### **O You Who Believe!**

- There are indeed many among the priests and anchorites,
- Who in falsehood devour the substance of men and hinder (them) from the way of Allah.
- And there are those who bury gold and silver and spend it not in the way of Allah.
- Announce unto them a most grievous penalty.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

This verse seemingly clarifies the words of the verse being discussed “nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth”, clarifying that those people believed neither God nor on the Day of Judgment and in the sentence “nor hold that” is clarified by the verse, “many among the priests and anchorites, who in Falsehood.” In the clearest possible manner (the verse) defines those that concern the collective human beings and their aims about humanity are clearly refuted by defining the worst of them.

The Qur'an has mentioned the sins and the crimes of the people of the book especially the Jews in verses, Baqarah, Maidah Nisa etc. but this verse has



decried injustice upon them and the misuse of the family and goods. It is because misusing another person's good has a special mention in the list of crimes and sins. Secondly, it is appropriate to issue such sentences against the crimes that desire to destroy the humanity collectively, because by showing their misuse it is clarified that if these people of the book get the chance to rule the people it will be a gravest mistake. It is beyond doubt that no crime destroys the society more than the crime of misusing someone else's material because the most important thing that gives stability to the society is its economics and God has declared it to be the cause of a society's stability.

If we analyze the crimes, the injustices, etc. deeply and their causes, we will find that either of these two things are the cause of its increase,

1. Extreme poverty that urges the poor to loot the material of others through theft and even murder; and it urges people to weigh less due to price rise or by usurping the goods of others.
2. Unlimited wealth urges one to be wasteful of expenditure in eating fooding and clothing or building houses, spending on wives and exotic things, insulting the sanctity of others and usurping other's wealth.

All the evil that evolves from these two things affect the human society directly. If the system that allows accumulation of wealth; promotes the laws for the best possible administration, and differentiates between the halal and haram income, is destroyed with everyone having the right to usurp another's wealth or to earn money in any way. Then it will think of accumulating wealth in any way ii can legally or illegally and to any extent. It is in such situations that chaos; mischief and social ills will raise their heads and brings the human society to its lowest depth where people think of nothing but their stomachs and sex. The result is that no manner of teachings or upbringing, politics, or preaching can control the mischief.

This is the reason in this verse; among all sins, the worst is usurping the wealth, even of the Jewish priests who declared themselves as the leaders of the society and its welfare. Some Christian writers have mentioned the injustices done by their priests or by those who hold them in reverence e.g.

usury, usurping another person's property, bribes, selling of indulgences for a place in heaven etc.

By the words "in the same manner" means being influenced in judgment through bribes as described by the verse 41 of Surah Maida, "O my Messenger let not those grieve you, who race each other into unbelief." Even if they may not be involved in other crimes just selling indulgences for places in heaven is enough to damn them.

When it says, that the followers of the Christian priests are so impressed by their seemingly pious conduct and worship that they give them strange offerings, like giving them their life's savings through their will, charity and other general gifts which do not amount to eating something not permitted. The same is the problem of usury but it is not limited to the Christian priests because Qur'an has mentioned it as an attribute of all Christians when it says, "And their resorting to usury when they were ordered not to do so." (Nisa 16) Again in Surah Maidah (41) the book says, "(They are fond of) listening to falsehood, of devouring anything forbidden."

The purpose of this verse is not to discuss the disbelief of all Christians but highlights the injustices done by the Christian priests. The real fact is how any group of religious leaders performs the task of worship. These handfuls of people who claim to redeem the deeds of people and declare themselves to be their protectors so that they can return to the righteous fold; those who stray but their claims are false and whatever they have accumulated from the people is haram. Neither religion nor intelligence deems their deeds to be acceptable.

When we said the words, "hinder them from the ways of God" compliments the words "nor acknowledge the religion" the point to prove was that the deeds of the Christians priests were the cause of destroying the human society being an obstruction in the way of a just rule. They do not allow the people to reach the stage of reinvigorated belief and natural obedience, which is the prime aim of good governance.

This was the reason for all the fallacies to enter their religion, but here the only mention is that which played the pivotal role in destroying a society or that which prevented people from walking the straight path. These people

used to the opposed the true religion both overtly and covertly. They persisted on their misbehavior with all the vigor, not just in the days of the Messenger but from that era till today they remain persistent in their propaganda against Islam.

“And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty.” Raghīb in his book *Al-Mufradat* says the word “Kunz” means the piling of material and protecting it. He has taken it to be *dates* because the days of piling is when the dates are gathered and heaped in piles. The heaped camel is one on which there is plenty of meat. Qur’an also says something similar and this was the view of Raghīb.

In short we can say that the crux of the meaning is “a heap or pile of wealth or material” so that the people do not have it plenty and each takes advantage from it. Some may have the possibility to give, the other to take and the third, act on it. This piling or hoarding of wealth was actually storing it underground in those days when there were no banks.

This verse is connected to the earlier verse, which is about admonishing the Christian priest for usurping wealth and eating that which is not permitted, stopping people from the straight path of God. There is no other assumption to prove that this verse is specifically about the people of the book.

We cannot say precisely that this verse has been revealed for the people of the book and only they have been banned from accumulating wealth, but Muslims can hoard wealth (gold and silver) as much as they would like to and spend it in the manner they choose. The truth is that this verse draws the attention of all who hoard wealth and warns them of severe punishment.

The words, “they do not agree on the way of God” :

- highlights the hoarding of wealth
- and clarifies that God is unhappy about this hoard of wealth that is not spent in His way.
- Hypocrisy stops this expenditure in the way of God.

- What the verse means to say that if charity is not practiced in a society in the way of God then it leads to its destruction as in the case of Jihad.
- Jihad needs charity to be able to protect all that should be defended.

In the same way the salaries have to be paid but if someone hoards wealth, despite it being required for legal use in the society, then he is also like the person who has not spent anything in the way of God so he should now wait for God's severest punishment. This is because he has preceded himself before God and has given importance to his own and his family's requirement over the religious and social requirements prescribed by God.

This meaning is inferred from the words "and they will be told: This is what you had hoarded for yourself in the world." in a later verse. This will be because they had given preference to their own needs over the needs of those in the way of God in this world and the hereafter. They not only harmed the needs of the collective life but also were unfaithful both to God and His messenger because they had hidden their wealth from the leader of the people. This in turn resulted in opulence in one section of the society while the need is for equal distribution of wealth in all sections of society.

Had the wealthy person not hidden his wealth from the leader he could have used it for fulfilling the needs of all (needs that can only be overcome through money). This signifies that they have been disloyal to both God and His Messenger.

To be precise we can say that the verse does not ban the accumulation of wealth to a healthy degree but has banned the use of hoarding it, because Islam has not fixed any parameters for accumulation of wealth so much so that a person may have unlimited wealth but does not hoard it. And since he spends it in all necessary spheres Islam has no axe to grind with him. Spending it lawfully benefits both him and the society at large and he cannot be considered to be a person who was disloyal to both God and His messenger since he has exposed his wealth to all.

If the leader of the Muslim needs a certain amount he could well ask him to contribute. This verse actually is about that wealth which prevents its owner

from spending in charity. As we have said before charity does not mean Zakat only but has a vast connotation. It includes Zakat as well Jihad, defense and other expenditure that save the society from disintegrating.

The obligatory charity that gives preference to one's family only and gives more than what is required to the needy may be considered by some people like us to be charity but it is not the charity that this verse discusses. This sort of charity is not the correct charity in the way of God. And when it not so then stopping it or accumulating wealth when there is no need for charity will not be called hoarding.

The verse has not banned the hoarding of wealth but it has banned hoarding of wealth with no intention of spending it in charity or just causes. This is what the verse was trying to prove. Since this issue has become a linguistic one also in the sense of interpretation we find the commentators often at loggerheads about it and their debates are very lengthy. We will discuss the same soon in a separate chapter Insha Allah. The words, "announce unto them a most grievous penalty" speaks volumes about its fallacies.

*Tafsir al-Qummi* records that Janab Abu Dharr Ghiffari when he lived in Syria used to come out of his house each morning and declare in a loud voice, "O you who hide their wealth should be warned that a day will come soon that your foreheads, backs and sides will be marked so much that the whole body will be aware of it."

**The Compiler says:**

Allama Tabrisi has discussed the issue that in the entire body only the forehead, backs and sides will be marked or scarred because the fire should reach right into their middle. The forehead will be scarred so that the brain itself is shattered and the back and sides will be scarred so that insides should also be burnt. We may also accept his explanation because from various verse of the Qur'an we learn that the heads of those who hide their wealth will be touching their waists therefore, their faces, backs or waists and their sides will be scorched with fire.

*Durrul Manthur* records the tradition narrated by Abdur Razzaq who says,

Give the tidings to those who hoard wealth that their foreheads, backs and sides will be scorched.

In the same book, there is a tradition of Zayd b. Wahab narrated by Ibn Marduia on the authority of Ibn Sa'ad, Ibn Abi Sheba, Bukhari, b. Hatim and Abu Shaykh. Who says:

I met Abu Dharr Ghiffari in Rabza and asked why he stayed at that place. He answered: I was in Syria and used to constantly read the verse, *“And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty.”* Muawiya said: This verse has not been revealed about us but the people of the book. I answered: No it is not so this verse has been revealed for both the people of the book as well as the Muslims.

In *Durrul Manthur*, Muslim and Ibn Marduia have quoted a tradition through Ahnaf b. Qais who says, Hazrat Abu Dharr entered and said:

The capitalist are forewarned about the day when their foreheads will be pierced by fire in such a way that it will exit from their necks and their backs will be poked by fire in such a way that it will come out from their sides!

I asked, What kind of explanation is this? He answered: I do not say it but I repeat what I have heard from their messenger.

The same book records that Ahmed in the chapter Zuhad has quoted Abi Bakr b. Manzar who says,

In the days when Habib b. Salma was the ruler of Syria, he sent three hundred dinars to Abu Dharr and asked him to spend it on his necessities. Hazrat Abu Dharr replied: Take this back and return it! Did he not get any person more proud than me on God's earth. I have a shade that shelters me in both summer and winter, I have three sheep who when they return in the evening feed me their milk, and a maidservant who is enough to serve me. Verily I am afraid to keep anything more.

In the same book Bukhari and Muslim have quoted a tradition from Ahnaf b. Qais who says:

I was sitting among a group of Quraysh people when suddenly a person attired in shabby clothes, disheveled hair and a fiery face came and stood close by. He then said:

The capitalist are forewarned about the stone that has become so red in the fire of Hell that when it is touched to their forehead it will come out through their napes and shoulders. And if it is touched to the shoulder blades it will come out through the chests and they will tremble when they see it!!

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Gold and silver means wealth. Misuse of wealth and resources has been frequently condemned in the Qur'an. Treat yourself as the trustee of that which Allah has given to you. Do not acquire anything wrongfully or on false pretences, do not hoard or amass wealth for its own sake but use it freely for the good of the people; do not waste it for idle purposes or for ostentation. Pay zakat, khums and sadaqa.

Abu Dhar al-Ghaffari used to recite this verse before the rulers of his time. Refer to the commentary of Suratul Baqarah: 3, 177, 219 and 245; Ali Imran 116 and 180.

Verse 35 describes the penalties to be suffered by those who misuse wealth- for such misuse is as much a spiritual sin as any other kind of disobedience to Allah's will.

Aqa Mahdi Puya says:

The reward of our good deeds and the punishment of our bad deeds, done in this world, shall be blissful or painful in the life of the hereafter in such a way that the life of hereafter shall reflect the actions done in this world.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

The contents of the former verses were mostly upon the heathenish deeds of the Jews and Christians who believed in a kind of diety for their religious scholars. This verse implies that not only they do not have the rank of diety, but also they do not have the eligibility of leading people. The best evidence

for this idea is their committing different offenses. The Qur'an addresses the Muslims and says:

*“O you who have Faith! Verily many of the rabbis and monks consume the properties of the people in vanity and bar (them) from Allah's way.*

These rabbis and monks used to devour the people's properties falsely in different forms and without having a lawful permission, as follows:

One of those forms was that:

- They used to conceal some of the facts of the religion of Messiah عليه السلام and Moses عليه السلام in order that people would not convert to the new religion (Islam), which put their interests in danger and caused their presents to be ceased.
- Another thing was that, by bribery from people, they invalidated the right and confirmed falsehood in place of right, and thus they judged falsely in benefit of the cruel and the strong.
- One of other ways of gaining their unlawful incomes was that, under the name of 'selling Paradise' or 'forgiving sins', they took a great deal of money from people.
- They used to bar people from Allah's way by perverting the Divine revelations or concealing them in order to preserve their unlawful gains.

Fitting to the discussion of mammonism of the leaders of both the Jews and the Christians, the Qur'an mentions a general law due to those who treasure up wealth. It states:

*“...And those who treasure up gold and silver, and do not spend them in the way of Allah; inform them of a painful chastisement.”*

The abovementioned holy verse has clearly prohibited treasuring up wealth, and commands Muslims to utilize their properties actively in the way of Allah and in a profitable path for Allah's servants. They should severely avoid treasuring and storing them in a corner so that their wealth would not be applied in the current bargains; otherwise, they must wait for a painful punishment.



This painful punishment is not only the violent retribution of the Resurrection Day, but also it encompasses the hard chastisements of this world which comes forth as a result of disturbing the economical harmony of the society and causing a larger gap between the rich and the poor.

How much of Wealth Is Counted Treasure?

According to many traditions, that which is obligatory to be paid is yearly alms tax, not other than that. Thus, if a person obtains some considerable wealth and regularly pays its Islamic tax, i.e. alms and also its one fifth levy, (khums), this person will not be included of the meaning of the verse under discussion.

A tradition narrated from the Prophet ﷺ indicates that when this verse was revealed the circumstance became difficult for the Muslims. They said that by this command none of them could keep anything for the future of their children. Finally, they asked the matter from the Prophet ﷺ, and he said:

- Allah has not enjoined alms-tax save for that the rest of your properties becomes pure for you.
- So, the law of heritage has been legislated upon the properties which remain after you.

This statement means that if treasuring up wealth were absolutely prohibited, the law of heritage would be meaningless.

Considering the totality of the concerning traditions upon this subject and together with the holy verse itself, it is understood that in ordinary conditions, viz. at periods that society is not in an unpleasant or dangerous circumstance and people enjoy an ordinary life, paying alms tax is usually sufficient for the poor and the remaining wealth of such people is not counted 'treasure'.

But at the time of extraordinary conditions, and when it requires that the interests of the Islamic society to be protected, the Islamic government can assign some limitations for treasuring up wealth, or may demand all the stored properties of people to protect the existence of the Islamic society.

## Traditions upon Alms

Imam as-Sadiq عليه السلام said:

Allah has given you these extra properties in order that you spend them alongside His pleasure, not to hoard up and treasure it up.<sup>63</sup>

The holy Prophet ﷺ said:

Allah has enjoined alms in the wealth of the rich Muslims as much as to sufficient the poor. Verily Allah will severely reckon and punish them if they do not fulfil their duty.<sup>64</sup>

According to some traditions, when the Expected Mahdi (May Allah hasten his glad advent) reappears, he will control treasures in order to use them all for the miserable people and his religious strives.

*Muntakhab-ul-Athar, Usul al-Kafi*, vol. 4, p. 61; and many other traditions which are recorded in the books of both great sects of Muslims, such as: *Musnad Ahmad Hanbal*, *Sahih Bukhari*, the books entitled: *Manla Yahzuruhul-Faqih*, *Wasa'il-ush-Shi'a*, and *al-Amali* by Shaykh-Tusi. Conflict with Uthman was not due to his wealth and position, but it was a protest to a social indecency Uthman was committing.

Abu Dharr and this verse:

To make a protest against the manner of Mu'awiyah, Uthman, and the authorities of the government in gathering and treasuring up gold and silver, Abudhar, who was one of the close companions of the Prophet ﷺ, repeatedly recited this verse aloud before Mu'awiyah and then in front of Uthman every morning and evening. He said that this verse was not allocated only to those who hinder Alms tax, but it encompasses everyone who treasures up wealth.

One of the excellencies of Abudhar in his life was that when confronting the governors of his time he used to enjoin right and forbid wrong concerning their vain expenses.

Abudhar was frequently exiled because he opposed the wrong style of the government of his time and shouted against the financial method of

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<sup>63</sup> Tafsir as-Safi

<sup>64</sup> Ibid.

Uthman, Mu'awiyah's treasuring up unlawful properties, and justifications of Ka'b-ul-Akhbar. The details of this meaning are found in the history books of both great sects of Muslims, including: *Al-Qadir*, vol. 8, p. 335; *Al-Minar*, the commentary, vol. 10; *Tafsir-i-Nur*, vol. 5, p. 46, and so on.

#### Explanations

1. Not all the scholars and clergies are wicked. The holy verse says:

*“O you who have Faith! Verily many of the rabbis and monks consume the properties of the people in vanity ...”*

It should be noted that this matter refers to many of them, not all of them. This statement means that there are also some ones among them who do not commit these indecencies. This very idea, that the Qur'an announces, is a very good evidence that the judgements of the Qur'an are just. That is why in Sura Al-Ma'idah, No. 5, verse 82, the Qur'an has admired a group of them.

2. To misuse opportunities and ranks is religiously unlawful, and the greatest danger for clergymen is a financial mischief.

*“...Consume the properties of the people in vanity and bar (them) from Allah's way...”*

3. The mammonism of the scholars and the treasuring up wealth done by the rich causes the wrath of Allah. The verse says:

*“...And those who treasure up gold and silver, and do not spend them in the way of Allah; inform them of a painful chastisement.”*

4. Treasuring up gold, silver and money, and restraining from spending them in charity is a capital sin, because it has been promised punishment for.

5. In Islam, there is no limitation for having a considerable capital, but in gaining it, there are some conditions which should be observed. To spend wealth in a bad way is also unlawful in Islam.

6. Treasuring up wealth is a social calamity, and worse than that is greed, while worse than this is concealing and storing wealth, since it produces a lot of difficulties for the society.



## Verse 53

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَالَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَثَأَقَلْتُمْ إِلَى  
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا  
قَلِيلٌ﴾

*At-Tauba (The Repentance) 9:38*

### **O You Who Believe!**

- What is the matter with you,
- That, when you are asked to go forth in the cause of Allah, you cling heavily to the earth?
- Do you prefer the life of this world to the Hereafter?
- But little is the comfort of this life, as compared with the Hereafter.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

This verse is about the signs and the conditions of the hypocrites and about the hardships the Muslims had to bear because of their craftiness. In the beginning the verse chastises the Muslims as to why they hesitate from going to battle and narrates the help that God intends to give to His Messenger and how He helped him when he came out of Makkah forlorn and helpless.

God says, “O you who believe! What is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth?”

The word “iththaqaltum or cling heavily” was actually “Tathaqultum” like “Adarku” which actually was “Tadarku” etc. Here the sense of preference has been hidden and this is why the use of the word “iLa” which will mean “cling dearly” or “cling heavily.” It may also mean “that you are disheartened when

you clung to the earth'. The "cause of God" is the Jihad for which they were asked to travel.

God said: *"Do ye prefer the life of this world to the Hereafter?"*

It seems that the word "prefer" includes contentment and the term "to the" is often used by us also when we say that "We would prefer some good portion to the whole" or when we say, "We prefer to befriend that person to all of them." What the verse wants to say is that the life of this world is inferior to the life in the hereafter. They however suppose the life in the world to be same as the life in the hereafter and according to this verse they choose the inferior life.

The words, "But little is the comfort of this life, as compared with the Hereafter" speak about this manifest bounty. As we have seen the meaning of the verse is:

*"O you who believe, what is the matter with you that when the Messenger of God asks you to come out for jihad you show a disinclination. It seems that your heart is not inclined to jihad."*

Do you prefer the life of this world to the life in the hereafter? If it is, then you should be aware that the life in this world is very inferior to the life in the hereafter.

The believers have been chastised very harshly both in this verse and the next and as we learn this verse has the background of the battle of Tabuk. The punishment we are chastised about is complete in every sense with no conditions attached to it and so we have no valid reason to assume it to be the punishment in the hereafter. This, because the tone of the verse suggest that this may be punishment in this world or we take it to be the punishment both in this world and the hereafter.

### **A Discussion on tradition**

The author says that scrutiny of the verses before and after this story are connected with this tradition since the verses chastise the Momins or the common people, and the words "Illa tansuru" of the verse of the cave also point towards the same. The disinclination in the words "O you who believe! What is the matter with you, that, when you are asked to go forth in the cause

of Allah, you cling heavily to the earth” is clearly about not all the Muslims. One such group came out to fight on the call of Messenger willingly and without fear while only some Muslims and the hypocrites showed disinclination.

The address “O you who believe” is for all the Muslims and the chastisement that comes next is for a certain specific group of Muslims. The generality of this address is very common in various places in the Qur’an like Baqarah (91) “Why then did you kill Allah’s prophets”, was addressed to all the Jews even though all the Jews were not guilty of killing the prophets. Similar verses are very frequent in the Qur’an.

The truth about this form of address in the Qur’an is that it wants to protect the right of the few practicing Muslims so that their rights are not usurped because of their numbers. Just as the common people are included in these form of addresses, so the verse has specified them separately and praised them. In this very chapter there are verses yet to come, the Mumins have been praised and their efforts have been regarded as the best form of being grateful.

God said: “The Believers, men and women, are protectors one of another.” Similarly, in other verses that are about the battle of Tabuk the Qur’an berates all the Muslims who are lethargic or show a disinclination.

So, we can say that it includes the Sahaba as well and it means Abu Bakr, is also included. The later verses are about those people who obeyed instantly and they are praised and thanked.

According to this tradition the words “unless you forth” that pints towards the people’s lethargy criticizes all Muslims that includes Abu Bakr too. This shows that Abu Bakr too did not help the Messenger or was lethargic or reluctant to help him. It does not prove that he helped, but to the contrary it proves that he was reluctant in helping. Then, the words “For Allah did indeed help him, when the unbelievers drove him out: he had no more than one companion” reverts to the fact that the Messenger helped and encouraged him and it is not Abu Bakr who helped the Messenger.

The readers are well aware that this verse denotes the fact that it is not against anyone helping someone but that God does help and will help the Messenger even if the entire Ummah decides not to do so. This verse proves that on the Day of the Cave, God helped only the Messenger and no one else and this is reiterated and well proven by the words, “then Allah sent down His peace upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the Unbelievers.’

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The reference is to the defensive expedition of Tabuk in 9 Hijra, to counter the aggression by the Byzantine empire. The people who hesitated to follow the call of Tabuk were deterred by:

1. a very long journey in the heat of the summer,
2. the fear of losing the fruit harvest, which was ripe for gathering,
3. the dread of a highly organised, large and formidable foe.

They have been reminded that the comforts of this life are little as compared with the hereafter. Those who hesitated on account of clinging to worldly gains were suffering from a spiritual disease, therefore they have been warned of severe punishment if they failed to obey the Holy Prophet. If a nation receives favours and fails to deserve them, it will be replaced by another, as has often happened in history.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

It has been narrated by Ibn-Abbas, as well as some others, that this verse and the verse after it have been sent down about the ‘ Battle of Tabuk ‘.

Some Islamic narrations indicate that the Prophet of Islam ﷺ usually did not make manifest the war decisions and his final aims concerning them for Muslims before the beginning of war, in order that the Islamic martial secrets would not be handed to the enemy. But, the situation was different about the Battle of Tabuk, where in advance he announced clearly that they were going to fight against the Romans. That fight against the Emperor of Eastern Byzantine, of course was not a simple matter, and Muslims should be completely prepared for that great war.

In addition to that, the distance between Madina and the country of the Romans was very long and, all things apart, it was summer, the hot season, and the time of harvest for both corns and fruits.

All these affairs with together made the problem of going toward the battlefield extraordinary difficult for the Muslims, so much so that some of them showed hesitation in accepting the Prophet's invitation.

It was in those circumstances that these couple of verses were sent down and, with a very sharp and decisive tone, warned Muslims to be aware of danger, and made them ready to participate in that great war.

### Commentary

As it was cited in the occasions of revelation, the abovementioned verse is about the circumstance of the Battle of Tabuk.

Tabuk is a region between Madina and Syria where the bound of Saudi Arabia is located now, and, at that time, it was close to the lands of the Emperor of Eastern Byzantine, which was dominated over Syria. This event happened in the ninth A.H. viz. about one year after the occurrence of Makka Conquest.

With the most intensive manner, the Qur'an invites people unto Holy Struggle. Sometimes it applies some encouraging words, and sometimes some scorning words, and sometimes it threatens them. It addresses people differently and through various ways in order to make them ready. Here, in this verse, at first it says:

*“O’ you who have Faith! What (excuse) have you that when it is said to you.  
‘Go forth in Allah’s way’, you should incline heavily to the ground?”*

Then, with a reproaching tone, and, referring to the life of this fleeting world and also the vast eternal life in the coming world, it says:

*“...Are you contented with the life of this world instead of the Hereafter?”*

Did you do it while the advantages and the amount of the life of this world in comparison with the life in Hereafter is very little? The verse says:

*“...But the enjoyment of the life of this world, compared with the Hereafter, is but little.”*



How might a wise person submit to such a detrimental exchange? And how does he lose an extraordinary worthy thing for reaching to a worthless little thing?



## Verse 54

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

*At-Tauba (The Repentance) 9:119*

### **O You Who Believe!**

- Fear Allah,
- And be with those who are true (in word and deed).

### Commentary

*Explanation by Allamah Taba'taba'i*

The word “Sadaq” here means that whatever is being told is compatible to the truth and a person whose news is compatible with the truth is called “Sadiq.” Those who have used it as a simile use it to describe a person whose deed is according to his belief or the work he does is as per his resolution. He may also be called a “Sadiq” they say. In the same when you use it for piety and the “truthful ones”, it can be used freely for “Be always with the truthful”, despite that living or being the companion of anyone means to obey him or to follow him also. These are those assumptions that tell us that “Sidq” has a wider connotation than its literal or assumed meaning.

The verse orders the Muslims to adapt piety and follow the pious and truthful ones in their manner of speech and character. This is different than saying hat “You should enjoin the truthful one in their truthfulness.” Had this been the case God would have said: “Be one of the truthful or pious ones” and not, “Join the Truthful and pious ones.” This point is now sufficiently clear and no further clarification is necessary.

Ibn Shahr Ashub has quoted the commentary of Abu Yusuf b. Yaqub b. Sufian in his *Tafsir Burhan*. He says:

Malik b. Anas has quoted Nafa' and Ibn Umar for our Hadith and they say, In this verse God tells the companions of the Messenger to fear Him and then they say that the truthful ones mentioned in this verse are the Messenger and his Ahlul Bayt or progeny.

The Compiler says:

He says that there is a number of Hadith from the Ahlul Bayt regarding this issue. In *Durrul Manthur* Ibn Abbas and Ibn Asakir have quoted Imam Ja'far as-Sadiq explaining the words "Be with the truthful ones" as Hazrat Ali is the one who represents the truthful ones.

*Al-Kafi* has quoted Yaqub b. Shuaib as saying, one day I was sitting with Imam as-Sadiq عليه السلام and I asked him, "What will be the responsibility of the Muslims on the death of an Imam or a religious leader of the Muslims?" The Imam answered:

God says till such time these people are busy in knowing their Imam (and following) completely, they are absolved of the duty of Jihad. And those who wait in the city for the return of the first group are also exempted till such time that this group returns.

The Compiler says: that there are too many hadiths having the same meaning from the infallible Imams that *Tafqa* means to accumulate the symbolic knowledge of Fiqh (it can be accumulated by anyone) but it also includes other meanings. It should be remembered that there are other stories about the history of this verse's revelation but since they are not reliable we refrain from mentioning them.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Al Baqarah: 2 and Ali Imran: 138 clearly say that the Qur'an is a guidance for the pious, but for all others it is a narration. Verse 177 of al Baqarah (see commentary) and verse 15 of al Hujurat describe the genuinely truthful with whom people have been commanded to remain attached.

In the light of the commentary of al Baqarah: 177 and al Hujurat: 15 we come to the conclusion that the Holy Prophet and his Ahlul Bayt are the genuinely truthful.

By “the truthful” is meant the Holy Prophet and his Ahlul Bayt. The authentic books concur in reporting that this verse refers to the Ahlul Bayt. See Hafiz Abu Nu’aym; Muwaffaq b. Ahmad; and Ibn Hajar in his *Sawa’iqul Muhriqah*, chap. 11, p. 90.

Fakhruddin al-Razi in his i vol. 16, p. 220 and 221 accepts that only the sinless (ma’sumin) can be the truthful mentioned in this verse, but in order to include his heroes he says that all those who follow the right path are also the truthful. It cannot be, because Allah Himself has thoroughly purified some of His chosen servants (al-Ahzab: 33) so that other believers may remain attached with them as has been commanded in this verse. If all those who follow the right path are the truthful then who will remain attached with whom?

Polytheism is the worst falsehood. Refer to the commentary of al Baqarah: 124 to know that whosoever has worshipped a ghayrallah (other than Allah) at any time in his life cannot inherit the imamah bestowed on Ibrahim. Allah had promised to bestow wilayah or imamah on those descendants of Ibrahim who, like Ali b. abi Talib, had never worshipped any ghayrallah-a karramallahu wajhahu, and only Ali is known as the karramallahu wajhahu, the genuine truthful-and the Imams among the thoroughly purified Ahlul Bayt of the Holy Prophet. No one, therefore, except those mentioned in Ahzab: 33 and Ali Imran: 61, is the truthful.

This verse very clearly says that those who used to have doubts in the prophethood of the Holy Prophet (see commentary of Fath: 1) and run away from the battlefields (see commentary of Bara’at: 25 to 27) could never be the true faithfuls. The truthfuls have been described in Baqarah: 177 and Bara-at: 119. These qualities in highest degree are found only in the Ahlul Bayt, who alone should be followed by all muslims as their leaders.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

This verse addresses the believers and commands them to be in awe of Allah and to be pious. They should be always with the truthful ones, too.

Thus, the believers are commanded in this verse to do two things:

- The first is that they should be in awe of Allah, and it is evident that the state of being Godwary is very effective in man from the point of training. When a person is Godwary, he not only avoids committing disgrace actions, but also performs his duties.
- The second is that they ought to be with the truthful ones, and to make friends with some ones who are generally truthful. They should, therefore, avoid making friends with the liars.

The verse says:

*“O you who have Faith! Be in awe of Allah and be (always) with the truthful ones.”*

Accompaniment and agreement with truthful ones has an important function in the spiritual progression and the elevation of man. It makes him familiar with spiritual and ethical values, so far that the one himself will habitually become one of the truthful ones.

Some Islamic narrations denote that the objective meaning of ‘the truthful ones’ is Muhammad and his Ahlul Bayt عليه السلام, and the immaculate Imams عليه السلام. It is certain that they were the top of the truthful ones, and the Islamic community, as a duty, ought to follow them.



## Verse 55

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

*At-Tauba (The Repentance) 9:123*

### **O You Who Believe!**

- Fight the unbelievers who gird you about,
- And let them find firmness in you,
- And know that Allah is with those who fear Him.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

A general order for jihad is being given in this verse so that Islam may be spread everywhere. When it says that the believers should fight the disbelievers who stay or reside close to them then it means it orders the Muslim to help spread the rule Islam wherever they exist.

The words “God is with the pious” means that God will be with the Muslims if they adapt piety. They should always be wary and never forget God for a moment and should know that God is with them and their leaders. If they do so and adapt piety then God has promised that they will always be successful and rule the world.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

When conflict becomes inevitable, the first thing is to clear our surroundings of all evil and destroy its power base. The last portion of this verse refers to taqwa-to safeguard oneself against evil with full awareness of Allah’s laws. Generally it applies to all the pious believers but in view of that which has been stated in the commentary of al Baqarah: 2 and 177 and Ali Imran: 138 and

verse 119 of this surah a particular group of muttaqin has been singled out in this verse. The Quran is a guidance only for the pious, and for others it is a narration as has been said in verse 2 of al Baqarah and 138 of Ali Imran.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

In the life of the Prophet of Islam, the Muslims had many enemies. Some of those enemies lived in a long distance from the Muslims, like the Romans who were in Syria, Palestine, and Tabuk. But, some of other enemies of the Muslims were not so far from the center of Islam.

For, example, the tribes of Hawāzin and Thaqif were in a little distance from the Muslims and they were a danger in ambush. It was necessary that at first the near enemies should be crushed, and then the far distanced enemies might be dealt with, because their danger was greater and they could be aware of the secrets and martial abilities of the Muslims.

In this holy verse, the Qur'an notifies to the Muslims of this very matter. It says:

*“O ‘ you who have Faith! Fight those of the infidels who are near to you, and let them find severity in you, and know that Allah is with the pious ones.”*

To show violence of action in front of an enemy the strivers may make him both frightened and disappointed. He understands that the Muslims are not penetrable, and they may not be deceived by some mere promises, nor that they can get the martial secrets from them.

A believer should have the ultimate humility and modesty in front of his religious brethren, but he must be severe, firm and violent in front of enemies, as the Qur'an says:

*“Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves...”<sup>65</sup>*

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<sup>65</sup> Al-Qur'an, 48:29



## Verse 56

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُونَ﴾

*Al-Hajj (The Pilgrimage) 22:77*

### **O You Who Believe!**

- Bow down;
- Prostrate yourselves;
- And adore your Lord;
- And do good;
- That you may prosper.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The order to bow and prostrate is actually the order for worship (Salat) and when it says, “worship you Lord” it explain all kinds of worship other than Salat, like Hajj and Fasting in Ramadan.

In the end of the verse are the words, “they will always be successful” means all the commandments of the religion that have been explained because there is betterment of society and a greater life on fulfilling them as it says in Suratul Anfal (24):

*“Give your response to Allah and His Apostle, when He calls you.”*

You should respond to the messenger when he enjoins to things that are connected with your spiritual life and accept his biddings. This verse commands us to fulfill the tenets of Islam like worship or Jihad etc:



*“Strive as it behooves to strive for Him.”<sup>66</sup>*

The word “Jihad” means to strive to defend one’s society and faith but also has a wider connotation to include the defense against Satan and the demon soul within us that misguides and misleads us to sin and to fight against temptations that the Satan may instigate. The Messenger called the latter the “Greater Jihad.” It includes other things as well because it is a general order for defense against all things that are against mankind’s humaneness. This call is connected to God and all things done for Him. Surah Ankabut in verse forty-nine says, “We shall certainly guide those who strive hard for Us to Our ways, and verily God is with those who do good deeds.”

A Discussion on Traditions

*Usul al-Kafi* quotes Burayd Ajli who says:

I said to Imam Abu Jafar عليه السلام about the meaning of this verse, “O you who believe! Bow down and prostrate, to worship your Lord and do good deeds haply you may succeed. Strive for God as it behooves you to strive for Him.”

The Imam answered:

- This verse refers to us the Ahlul Bayt عليهم السلام, we are the ordained and chosen ones, and it is for about us that God has no objections in religion.
- The words “The nation of the grand father Ibrahim” refers only to us and God has mentioned us in his earlier revealed books with the words “and them.”
- The Muslims have read in the Qur’an that the Messenger was made a witness to that which he delivered from God to us and made us the witnesses of the people on that which we have delivered to them.
- So it is clear that everyone acknowledges the Judgment Day and we deny those who deny it.

The Compiler says:

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<sup>66</sup> Al-Qur’an, 22:78

There are many traditions in this instance in Shia books from the Imams. In the verse being discussed we have dealt with traditions that refer to this meaning.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The essential spirit of Islam has been summarised in this verse.





## Verse 57

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُواتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

*Al-Nour (The Light) 24:21*

### **O You Who Believe!**

- Follow not Satan's footsteps.
- If any will follow the footsteps of Satan,
- He will (but) command what is shameful and wrong.
- And were it not for the grace and mercy of Allah on you
- Not one of you would ever have been pure;
- But Allah does purify whom He pleases.
- And Allah is One Who hears and knows (all things).

### **Commentary**

*Explanation by Allamah Tabataba'i*

These three verses, together with the four that follow them, guide us as how to preserve religious unity in human society: To enter into total submission, to limit oneself to the word spoken by Allah and to that deed whose path is shown by Allah. They declare that religious unity was never disintegrated, nor was the happiness of both worlds turned into misery with disaster visited upon the territory of a people, except when they left submission, manipulated the signs of Allah by altering them and putting them into the wrong place. This had happened to the children of Israel and other people, and will surely happen to this ummah also. But in the end Allah promises them His help, Surely the help of Allah is near.

Again, as the hearers are already believers, the submission called for means total submission to Allah after believing in Him. Hence the word *wholly* in the translation. It follows that believers must submit all their affairs to Allah, they should not decide themselves what was good for them and what was not, they should not prepare or select any path for themselves without the guidance of Allah and His Apostle.

They must remember that no people were destroyed except that they followed their own views and desires, and talked without true knowledge; and no people forfeited the right of life and happiness except that they became disunited.

It is clear from the above that following the footsteps of Satan does not mean following him in all the falsehood which he invites to, because a believer cannot follow Satan in all satanic schemes. Rather, it means to follow him in the matters of religion. Satan furnishes some paths of untruth with the signposts of truth; in this way, he puts into religion what is not from religion. Thus, a believer is deceived into following that path without realizing his error.

One way of becoming aware of such an interpolation is to find out whether Allah and His Apostle have ever mentioned it in their teachings of the religion.

The context and words of the verses also show what has been explained above. "Footsteps" are found in a trodden path. The believer is proceeding on that path; therefore, it must be the path of true religion. But Satan has put his marks thereon. So, the footsteps of Satan should refer to Satanic ways within the highway of true faith. The believer is obliged to enter into submission. Therefore, wherever he proceeds without wholly submitting himself to Allah and His Apostle, it must be in the footsteps of Satan if he goes on to that path, he is following Satan's footsteps.

This verse is similar to some others. For example:

*"O men! Eat of what is in the earth lawful and good, and do not follow the footsteps of Satan; surely he is to you an open enemy. He only enjoins you evil and indecency, and that you should say against Allah what you do not know."*<sup>67</sup>

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<sup>67</sup> Al-Qur'an, 2:168-169

*“O you who believe! Do not follow the footsteps of Satan; and whoever follows the footsteps of Satan, then surely he enjoins indecency and evil.”<sup>68</sup>*

*“Eat of what Allah has given you and do not follow the footsteps of Satan, then surely he enjoins indecency and evil.”<sup>69</sup>*

*“Eat of what Allah has given you and do not follow the footsteps of Satan; surely he is your open enemy.”<sup>70</sup>*

The difference between the verse under discussion and those quoted above is that this verse addresses the group as a whole, as it contains the word *kaffatan* (all, wholly, but those other verses are general. Accordingly, this verse implies the same meaning as the verses:

*“And hold fast by the cord of Allah all together and be not divided.”<sup>71</sup>*

*“And surely this My path is straight one, so follow it; and do not follow the (other) ways, for they will scatter you from His path.”<sup>72</sup>*

The verse implies that Islam guarantees that it contains all kind of laws and knowledge which are needed by the human beings for their welfare and good.

#### *A Discussion on Traditions*

‘Abdu’r Rahman says: I asked Abu ‘Abdillah about a man who vowed to slaughter his child. He said:

That is from the footsteps of the Satan.<sup>73</sup>

Mansfir b. Hazim said: Abu ‘Abdillah عليه السلام said to me: ‘Have not you heard about Tariq? Verily, Tariq was a cattle-dealer in Madina. He came to Abu Ja’far and said: “O Abu Ja’far! I have taken an oath by divorce (of my wives), emancipation (of my slaves) and vow.” Thereupon, (Abu Ja’far, a.s.) said to Him:

O Tariq! verily this is from the footsteps of the Satan.

Abu Ja’far عليه السلام said:

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<sup>68</sup> Al-Qur’an, 24:21

<sup>69</sup> Ibid.

<sup>70</sup> Al-Qur’an, 6:142

<sup>71</sup> Al-Qur’an, 3:103

<sup>72</sup> Al-Qur’an, 6:153

<sup>73</sup> at-Tahdhib

Every oath taken in the name of other than Allah, is from the footsteps of the Satan.<sup>74</sup>

as-Sadiq عليه السلام said:

When a man takes oath for not doing a thing, while what he has sworn against, its doing is better than its leaving, then he should do that which is better; and there is no penalty on him; surely it (i.e., such oath) is only from the footsteps of the Satan.<sup>75</sup>

### **The author says:**

The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them, as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.) Oath in the name of other than Allah refers to an oath which has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

Al-Baqir عليه السلام said about the words of Allah: *“And the parable of those who disbelieve is as the parable of one who calls out...”* That is, their likeness when you call them to the faith is like the caller who calls out to the cattle which understands nothing other than hearing a voice.

The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.) Oath in the name of other than Allah refers to an oath which

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<sup>74</sup> al-Ayyashi

<sup>75</sup> al-Kafi

has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The particular incident referred to here occurred on the return from the defensive expedition of the Bani Mustaliq in 5-6 Hijra. At one of the halts, A'isha, the Holy Prophet's wife, withdrew from the camp to cleanse herself in the nearby desert. There she lost her necklace. As it was dark there she took time to discover it. In the meantime the march was ordered. As her litter was veiled, it was not noticed that she was not in it. When she returned to the camp, she could do nothing but wait. She fell asleep.

Next morning she was found by Safwan who had been left behind to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This episode furnished some malicious enemies of the Holy Prophet, particularly the hypocrites, with an opportunity to raise a scandalous storm in order to hurt the feelings of the Holy Prophet. The ringleader among them was the chief of the Madina hypocrites, Abdullah b. Ubay. Mistah, her uncle, also helped him. Ibn Ubay is referred to as the man who "took on himself the lead among them" to spread the scandal.

Ali b. abi Talib knew that it was an obvious lie (as said in verse 12), concocted to hurt the Holy Prophet, so he asked Burayrah, the maid of A'isha, to tell the mischief-makers the truth about her mistress. On Burayrah's report the scandal was diffused.

For verse 13 refer to the commentary of verse 4.

Mistah was a sahabi (companion) of the Holy Prophet but because of his role in the incident he was punished by the Holy Prophet. It shows that every sahabi was not righteous. According to Allah's law (indallah) four witnesses have to be produced even if the accusation is true.

People may think it is an insignificant matter to speak lightly of something which damages a person's character or reputation, but with Allah it is a most serious matter in all cases, particularly when it involves the honour and reputation of pious men and women.



Dissemination of scandalous news and gossip is a wide-spread social evil. In modern times it is carried out through books and magazines.

For thorough purification see commentary of Ahzab: 33 and for partial purification verse 26 of this surah.

Verse 22: *“And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah’s way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.”* refers to Abu Bakr, the father of A’isha, and Mistah, his cousin. Abu Bakr was given ample means by Allah. He used to support Mistah, but after this incident he withdrew his help. According to the highest standards of Islamic ethics, as said in this verse, a truly generous patron should not, in personal anger, withdraw his support even from a delinquent if he is in need. The general application holds good for all time. Those who desire that Allah should forgive their faults must be forgiving and merciful in their dealings with men who have wronged them.

*Explanation of Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars:*

The Arabic word /khatuwat/ is the plural form of the word /khatwat/ that means ‘step’. The Holy Qur’an has used the phrase /khatuwatis shaytan/ (‘the footsteps of the Satan’) when it is the matter of calumny and lust, in order to indicate that Satan encourages man step by step to do some sins.

Though these verses do not follow the subject of ‘ifk, they complete the content of that matter. It is a warning for all believers that evil thought and deeds sometimes penetrate gradually and invisibly. If they are not controlled and hindered in their first steps, man will get alerted when the die is cast. Thus when the first temptations of spreading lewdness or any sin get manifest, they must be immediately withstood, so that defilement does not get prevalent.

In the first verse, addressing the believers, it says:

*“O you who believe! Do not follow the steps of the Satan. And whoever follows the steps of the Satan, then verily he commands indecency and wrong...”*

If 'Shaytan' is interpreted into the vast meaning of the word, as any 'ruinous, felonious, cunning creature', the extensiveness of this warning in all dimensions of life becomes clear.

A pure and faithful man can never be all of a sudden involved in corruption, but it is done step by step.

*First step:*

Hobnobbing and getting familiar with wicked persons.

*Second step:*

Attending their parties.

*Third step:*

Thought of sin.

*Fourth step:*

Committing questionable examples and errors.

*Fifth step:*

Committing lesser sins.

Finally he will do the worst sins and he is just like a person on whom an offender's yoke is laid and the offender leads him to precipice step by step, so that he falls down and will be ruined. Yes, these are 'the footsteps of the Satan.'

Then the verse refers to one of the most important Divine favors and blessings which are bestowed on man in the path of guidance. It says:

*"... Had it not been Allah's Grace and His Mercy on you, not one of you would have ever been pure. But Allah purifies whom He pleases; and Allah is All-Hearing, All-Knowing."*

Undoubtedly, Divine grace and bless rescue men from defilements, sins and deviations, because He has conferred, on one hand, the gift of intellect and, on the other hand, the grace of the existence of the Prophet ﷺ and ordinances that have been sent down by revelation. Moreover, His special help, and

supernatural aid that cover deserving, receptive, and apt men are the most important factors of purification and cleanness.

The Qur'anic holy phrase /manyasa/, as we have said repeatedly, does not mean unreasonable will and desire, but Allah does not do any guidance and does not confer any grace, unless attempt and exertion is carried out by servants. One who has decided to go this path and tries, Allah will hold his hands, saves him from devil's temptations and so leads him to the destination.

In other words, Divine grace and bless has sometime religious aspect, that he has come forth through mission of prophets, revelation of heavenly books, legalization of ordinances, glad tidings and warnings. And it is sometime genetic or inherent, that comes forth through Divine spiritual helps. The verses in question (out of indication of the sentence 'man yasha') mostly concern the second section.

Meanwhile, we must pay attention that the words 'Zakat' and 'Tazkiyah' originally mean 'to grow' and 'to cause to grow', but in most cases they have been applied in the sense of: 'to become clean' and 'to clean something'. They may have one root, because no growth and development occurs when evils and corruptions are not got rid of.



## Verse 58

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا  
عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Al-Nour (The Light) 24:27

### O You Who Believe!

- Enter not houses other than your own,
- Until you have asked permission,
- And saluted those in them -
- That is best for you,
- In order that you may heed (what is seemly).

### Commentary

*Explanation by Allamah Tabataba'i*

All the orders of the Shariah laws that have been discussed earlier are now explained in these verses.

God Says:

*“O you who believe! Do not enter the houses other than your own before becoming acquainted with and greeting their inhabitants. This is the best for you; haply you will remember.”*

The word “Anas” defines all those things that bring peace and the word “istinas” is for things like “O God” before you enter the house or coughing so that the owner of the house understands that somebody has come and wants to enter the house. He may then rearrange his attire for he may be in a relaxed attire and does not want anyone to see in this manner. This helps people hide their genitals and protect their faith.

So whenever a visiting person coughs to alert the house owner of his presence and then enters and greets him he has protected a persons shame and in the same way helped establish a decent custom of brotherhood, mutual respect, etc. By the words “You may heed advice from it maybe” it tell us about the benefits or that he may pay attention to his responsibilities by practicing this deed. This may be done brotherhood as a Sunnah establish in a society, attract others to do so and reap the benefits of a collective good deed.

Some commentators have said the words “take advice” is the benefit about the hidden features of this verse. You have been so advised so that you may learn and realize the philosophy behind this advice. Some other commentators say that the words “until you seek permission” was actually “until the permission is given” and the reader can easily understand this.

God said:

*“But if you find none in them. Do not enter until you are permitted.”*

Which means that if you know that there is no one in the house who may permit your entry then do not enter it until you get the permission from the owner of the house to do so. This does not permit you peep into the house and then desist from entering because you did not find anyone there. This rule has been made so that no one becomes privy to the inner condition of the house and the owners genitals. This verse speak about the house where the owner is missing for the time being but if he is there and does not allow you to enter then you should return immediately. This is the best for you and God is aware of whatever you do.

*A Discussion on Traditions*

*Tafsir al-Qummi* quotes Abdur Rahman b. Abdullah who quotes Imam Ja’far as-Sadiq عليه السلام that he explained this verse saying, ‘ “Istenas” defines the footsteps and the Islamic greeting.

*The Compiler says:*

This hadith has been mentioned by Shaykh Saduq in his book *Ma’ani al-Akhbar* quoting Muhammad b. Hasan and Rafa Abdur Rahman and Imam Ja’far as-Sadiq عليه السلام.

*Majmual al-Bayan* has quoted Abu Ayub Ansari who says:

“I asked the Messenger as to how “Istenas “occurs. He said: When a man chants the praise of the lord or coughs so that the owner of the house is alerted.

A hadith has been recorded from Sahal b. Sa’ad who says: “One day a person with bowed head entered the house of the Messenger while he was combing his hair. The messenger said:

Had I known that you were peeping then I would have blinded you with this comb. It is wrong to look at anyone in this manner.

Another tradition tells us that a person went to the messenger and enquired, “Do I have to take the permission of my mother before I enter the house? “He answered “Yes”, the man then says, “There is no one else to look after my mother and do I have to seek permission even then?” The Messenger asked him, “Do you want to see your mother naked?” The man denied this “So take permission.” said the Messenger.

A man wanted to enter the house of the Messenger so he coughed. The Messenger told his slave girl Roza ,” Go and tell this person that he should greet rather than cough and ask for permission to enter.” The man listened carefully to these words and did accordingly. The Messenger then said: “Enter” and he did.

*The Compiler says:*

In *Durrul Manthur* the compilers, have named Abu Ayub for the first hadith, Sahal b. Sa’ad for the second and the fourth by *Umaru b. Sa’ad Saqfi*. In the same book Ibn Marduia has quoted I’bada b. Thamit that “One day some one asked the messenger, “Why should we take permission to enter the house?” He answered,

If anyone enters a house without permission then he has disobeyed God’s laws. He loses respect and can be turned out.

The author of *Tafsir al-Qummi* states that the Imam said: (about the verse being discussed) that:

It means that if there is no one present who can permit you, then you should not enter until some one comes to give you permission.

It is stated in *Tafsir al-Qummi* that Imam as-Sadiq عليه السلام explained the verse,

You are not to be blamed for entering uninhabited (ware) houses if your goods are inside them, and God knows what you do in the open and in secrecy - These are toilets, inns and flour mills etc and you need no permission to enter them.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Islam regards sudden and abrupt entry into another's house an act of moral offence. The conventions of propriety and privacy are essential to a refined life of decency and morality.

Aqa Mahdi Puya says:

Tastanis-u-to seek familiarity-has been used figuratively for asking permission so as to stop the practice of entering stealthily without notice.

It is essential to invoke peace on the inmates of the house (say: assalamu alaykum) and obtain definite permission to enter the house, be it of parents, brothers, sisters or any relative.

The rule about dwelling houses is strict, because privacy is precious and necessary to a refined, decent and well-ordered life, but such restrictions are not applicable to other houses used for commercial and social purposes, though permission should be obtained from the owner or in-charge. Islam regulates every aspect of human life, individual as well as collective.



## Verse 59

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ  
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ  
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

*Al-Nour (The Light) 24:58*

### **O You Who Believe!**

- Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions:
- Before morning prayer;
- Then while you doff your clothes for the noonday heat;
- And after the late-night prayer -
- These are your three times of undress.
- Outside those times it is not wrong for you or for them to move about attending to each other:
- Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

### **Commentary**

*Explanation by Allamah Taba'taba'i*



This verse as we have already said explains the orders that have come in this Surah and it ends on them. It also tells us that whatever God says is due to his knowledge and soon those who practice them will discern the truth behind these orders.

God says:

*“O You who believe! Let your legal slaves and slave girls and those among you who have not come to the age of puberty...”*

This verse tells us that the owner of the house may not like the idea that outsiders should see him in this condition (undressed) especially at the time of after noon. The word “aurat” here means “fault” because no one wants another person to discover his faults. It is very important to hide them.

God says, “O believers, do not enter the house of others” without permission of its owners but the present verse is exempted from this rule because it declares sufficient for the slaves to ask thrice for permission and no more is compulsory.

It then says ask them to take the permission for entry “*Their slaves and their maid slaves.*” This refers only to the male slaves though the words used show a generality. The details will come later.

“*And those who have not reached puberty*” refers to those children who understand but have not attained a mature age. This permission has to be given thrice every day, before the Fajr prayers, secondly when you come to change your dress for the afternoon prayer (zuhr) and the third time after the Isha prayers. These three occasions are like three layers for your modesty and it is best that no one else becomes aware of your condition at those times.

God says: “By clarifying the verse’ and this means that this how clearly God issues His orders because these verses stand proof on these orders. God is always aware of your condition and He gives respites and opportunities for that which suits Him.

A Discussion on Hadith

Ibn Abbas has been quoted in *Durrul Manthur* by Sai’d b. Mansur, Abi Shiba, Abu Daud, and Ibn Marduia and by Bahiqi in Sanan about the verse “O you

who believe, you children”, that this verse for permission has not been practiced by most people but I keep reminding my daughter and my slave girls that they should take permission before they come in my presence.

The words of the Imam has been recorded in *Tafsir al-Qummi* that “God has asked the people, whether they be father, son, brothers, sisters etc. to take permission in all the three occasions mentioned from the owner of the house before they enter his presence. The times are mentioned once against, as the time of Fajr, and after Zuhr and Isha, but they will not be censured for times other than those mentioned.

Zarara has quoted Imam Ja’far as-Sadiq عليه السلام In *Al-Kafi* that he said “your owned servants” here refers to only the male servants and not the females ones. Zarara says, “I asked, should the women also take permission on these three occasions?” He answered, “No, they can go inside” He then added “Those among you who have matured should seek permission in these three times.”

*Majma’ul Bayan* says (quoting Ibn Abbas) that you should tell your slaves and maid-slaves that they should seek your permission to enter your presence whether it is in your house or any other place where you are stationed. Some who follow Ibn Umar say that this verse deals only with the male slaves. Similar hadith have come from Imam al-Baqir and Imam Ja’far as-Sadiq عليه السلام.

The Compiler says:

The manifest meaning of these verse and these traditions weakens the hadith that Hakim has quoted through Hazrat Ali, which says it refers to women and men do not need any permission.

In *Durrul Manthur* Ibn Abu Sheba and Ibn Marduia have quoted Ibn Umar who says, the Messenger of God said:

O Muslim, do not let the Arabs overcome you in the sense that they call the prayers of Isha as “Asma Prayers” because the Qur’an has named this prayer as Isha. Asma refers to the time of milking the camels.

The Compiler says:

This kind of traditions has been quoted through Abdur Rahman b. auf who says, the Messenger said: “after the time of Isha prayers” and the word Asma is connected with camels.

*Al-Kafi* quotes Hariz who in turn quotes Imam Ja’far as-Sadiq عليه السلام “there is no harm in them”, refers to the aged and inform women.

*The Compiler says:*

There are various hadiths explaining this meaning and interpretation.

In *Durrul Manthur* Ibn Abi Hatim and Ibn Jarir have quoted Zahak who says, “It was the custom of the people of Madina before the declaration of ministry by the Messenger that they never sat to eat together with the sick, the blind and the lame because the blind person does not differentiate which morsel is tasty, and the patient cannot eat like the normal person. The lame person too cannot compete with the normal one but only after the *Besah* were they allowed to eat with the normal people. In this same book Tha’lbi has quoted Ibn Abbas who says:

“Haris left for Jihad with the Messenger of God after making Khalid b. Zayd in charge of his family matters, but since Khalid was patient, the people of Harris’s family were unhappy about eating with him. This is the background of this verse.”

This book further states, that Abd b. Hameed, Ibn Jarir and Ibn Abi Hatim have quoted Futada who says:

“This is from the tribe of Kanana b. Hazima. They used to feel bad in eating alone in the days before Islam. It so happened at times that a person would be very hungry and would carry his food around with him in the hope of getting a person to eat and drink with him. Islam gave the permission for eating in both the styles and this verse, There is no harm if you eat together or eat alone was revealed.”

*The Compiler says:*

There are many similar hadith.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The three occasions refer to the usual hours during which people want to avail the blessings of privacy. Even for a domestic servant or a child it is not proper to come into anyone's room without notice. Such are the Islamic rules of decorum.





## Verse 60

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

*Al-Ahzab (The Confederates) 33:9*

### **O You Who Believe!**

- Remember the Grace of Allah, (bestowed) on you,
- When there came down on you hosts (to overwhelm you),
- But We sent against them a hurricane and forces that you did not see -
- But Allah sees (clearly) all that you do.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The incidence of the Battle of the trench, Bani Qureiza and the reason for it:  
*The protection of the oath and breaking it.*

*God said: "O you who believe! Remember the bounty of God to you when the hosts came upon you."*

The believers are being reminded about the days of the Trench when they were helped (by God) and the hosts of the idolaters were stopped, even though they were a confederacy of many tribes like Ghatfan, Quraysh, Ahabesh, Kanana and the Jewish tribes of Bani Qureiza and Naseer who had surrounded them from above and below. So God sent a wind upon them and sent the angels to humiliate them.

*God said: "O you who believe! Remember the bounty of God to you."*

The term "iz" denotes the side to which the bounty was given.

When the hosts came upon you or when each of the tribes of Ghatfan and Quraysh and others attacked you, *we sent*, this speaks about the bounty of the helping hosts. *the wind* speaks of the icy winds that blow in cold and dark wintry nights. *The invisible helpers* means the angels who had come to humiliate the idolaters.

#### A Discussion on Hadith

*Majma'ul Bayan* records that Muhammad b. Ka'b Alqarty and other commentators have said that it is about the Battle of the Trench. Some people from among the Jews including Salam b. Abil Haqiq and Hai b. Akhtab were with Bani Nazeer. The entire group came to Makkah to the Quraysh and invited them to fight against the Messenger of Islam. They said: *We are with you and against him till such time that we completely destroy or kill him.* The Quraysh replied, "O Jews You are first the people of the book (so tell us), is our religion better or Mohammad's?" The Jews replied, "Your religion is better than his. You are closer to the truth." It is about these people that God revealed the verse.

The Quraysh were very elated on hearing this (from the Jews) and expressed their agreement to their proposal. The Jews gathered together and went out to meet the tribe of Bani Ghatfan to invite them to this war. They apprised them of their own alliance and also that of the Quraysh. The Quraysh came out led by their leader Abu Sufyan b. Harb, and Ghatfan were led by their leader Ai'nia b. Hasin b. Hazaifa b. Badr. The Bani Mara were led by Haris b. Auf and Musar b. Jalah Alashjai' with their brave friends. and they wrote to Bani Asad's Taliha with whom they were friends. The Quraysh wrote to the tribe of Bani Saleem and Abu Aour Salma and his friends came out to help.

After hearing all these details the messenger on the advice of Salman Farsi had trenches dug around the city of Madina. This was the first battle in which Salman Farsi had joined the messenger and he was a free man on that day. Salman Farsi said: "O Messenger of God in Faras (Iran) whenever we were surrounded we used to dig trenches." The Messenger accepted his advice and asked his followers to do so.

The proof of the Messenger's Prophet hood became apparent by digging the trenches and Abu Abdallah Alhafiz has quoted Kathir b. Abdallah b. Umar b. Auf Almazini who says, My father has quoted his father who said:

The Messenger selected ten persons to dig the trench of forty lengths that were marked. Salman Farsi was a powerfully built person and this led to a dispute between the Muhajirs and Ansars. Ansars said Salman was one of them and the Muhajirs claimed likewise. The messenger then said:

Salman belongs to us Ahlulbayt.

Umaru b. Auf has narrated:

I, with Salman Farsi, Huzaifa b. Yaman, Nu'man b. Maqraf with ten persons from the Ansars, had to dig forty lengths of the Trench. During the process we reached a spot where God had placed a round white boulder and broke our instruments. We were in a spot of bother so we asked Salman Farsi to inform the Messenger about this stone because it was easy for us to return if we so decided but if the Messenger orders otherwise then we cannot disobey.

So Salman presented himself to the Messenger when he was sitting below the canopy. He said: O Messenger of God, a white stone has come out in the trench (and has broken our instrument striking it) making it very difficult for us. Please advise us about it.

The Messenger came and went down into the trench. He struck the stone with a spade. A light came out that lit the entire neighborhood. It seemed that lamps had been lit in the night. The Messenger raised his voice in exultation and then the Muslims too chanted *Allahu Akbar*.

The Messenger struck it a second time and again the light lit up; he then struck it a third time and once again the light shone forth. Salman asked him, may my parents be sacrificed upon you O Messenger, what is that I behold?

The Messenger answered:

- When it shone the first time it was God revealing to me the victory at Yemen.
- The second time I was told about the victory granted to me on Syria and north western Africa (Maghrib).



- And the third time my Lord gave me the victory over the east.

So go and inform the Muslims about it.

The Muslims on hearing exclaimed, “God’s promise is always true!” When the confederates were seen the believers said: “This is what the Messenger has promised about. God and his Messenger have declared very truly.” The hypocrites retorted, What are your exclaiming surprise about? You are being told untruths. You are being informed that the Messenger in Yathrib is looking at the palaces of Iesra at Khiza and Qasur conquered by you while you are just digging the trenches? You do not have the power to prove it to be right or make it happen!

In the same way, Abdullah Hafiz on the authority of Abdulwahid b. Aiman alMakhzumi has narrated those signs of prophet hood that were manifest in those days. He said: “I have heard from Jabir b. Abdullah when he said: On the day of the Trench we were busy digging, we found a cove like a mountain, I asked the messenger “O Messenger of God we have this problem!” He answered, “sprinkle water on it.”

The Messenger stood up even though he had tied a slab on his stomach because of hunger. He took the spade and thrice he struck in the name of God and it was shattered to pieces. I asked him, “Please allow me to go home”, which he kindly accepted. I came to the house and asked my wife if she had anything to eat and she said she had three kilos of grain and a lamb. She grinded and kneaded the grain for bread and I slaughtered the lamb and handed the meat over to her. I returned to the Messenger, sat there for an hour and then again took my leave.

The food was ready when I returned to the house so I returned to the Messenger and invited him home with two of his companions for the food was ready. He asked about the quantity and answered truthfully. He then invited all the Muslims to come to my house and then came but I felt very embarrassed (as God well knows) because the food was made out of just three kilos of grain and a lamb and the Messenger was bringing all the Muslims to eat it. I came back to my wife and said that today I would be very insulted because the Messenger was bringing all the people. My wife said:

Did the Messenger ask you about the quantity of the food that is prepared? I told her yes he did and my wife then said: The Messenger knows best that you have truthfully told him what was prepared. Jabir said that he was relieved after hearing this. When the messenger arrived he asked for the meat and then rented them into pieces and started distributing the pieces among the people and every one ate fully sated. He then came back to the utensil of meat and saw that it was as if nothing had been taken out of it. He then said: “Eat and take as much as you can” so they ate and I gave them takeaways. Bukhari has narrated this tradition in his *Sahih*:

After the trench was made the Quraysh reached Jaraf and the adjoining desert with ten thousands Ethiopians and their confederates Bani Kanana and the Tribe of Thama together with the Gatifan from Najd. The Messenger started forth with three thousand Muslims who made Maslah their rearguard and the Messenger camped at the place. The trench was now between the two forces.

In the meantime the enemy of God Hai b. Akhtab al Naseeri met with the lead of Bani Nazeer Ka'b b. Asaralfarti who had already made an agreement with the Messenger. So when he heard the voice of Hai b. Akhtab he closed the gates of his fortress. Hai asked to be let in but Ka'b refused so he said: “O Ka'b open the gates!” Ka'b shouted back, “God's curse be upon you wretched one, I have already made an agreement with Muhammad that I do not want to break. I have not seen anything in him(Muhammad) but loyalty and truth.” Hai pleaded “May you be cursed, at least open the gate I want to speak to you.” Ka'b said: “I cannot do so.” so Hai retorted, “It is okay if you have kept it closed for others also or else you do not want to even dine with me?” Ka'b opened the gates and Hai on entering said:” Curse be on you. I have brought the respect for the time for you, for I have brought the leaders of Quraysh and Ghatfan to you and they have made a pact with me that they will not rest till they have killed Muhammad and his companions .”

Ka'b said: “Let Muhammad and me alone as we are for I have not seen anything in him but loyalty and truth.” But He too remain adamant on his stand and he convinced him that if he returned the people of Ghatfan and Qurasyh and join together in the same fortress then the will share all inequalities that may befall them.

So Ka'b broke his covenant with the Messenger and thus became free. On hearing what had conspired the Messenger sent Sa'ad b. Ma'az b. Nu'man b. Amirial Qais, Abdullah al Ashal the leader of the tribe of Aus, Sa'ad b. I'bada b. Sa'da b. Ka'b b. khazraj the leader of khazraj, together with Abdullah b. Rawah and Khulat b. Jubair to ascertain the truth o the news. If the news is true then they should shout a prearranged dialogue so that I will know but keep it a secret from the people, but if they are still loyal then they should announce it to their friends. These people went there and found the rumor to be true, for Ka'b and his friends said: "there is no pact between us and Muhammad!" So these people returned and informed the Messenger that those people had reneged. The messenger said: "God has tested us! O Muslims there is great tidings for you. There will be a great trial for you!"

Fear became all prevalent and the enemy came from above and below them. The Muslims started speculating and there was a dispute between some hypocrites. The Messenger and the idolaters camped there for twenty days or more, but there was no fight between them excepting for some spearing. The prime warriors of the Quraysh, *Umar* b. Abdu, b. Amir b. Lavi, Akramah b. Abu Jahal, Zarar b. Khatab, Habir b. Abi Wahab, and Nofal b. Abdullah were busy fighting and while they crossed the houses of the Bani Kanana they said: O sons of Kanana prepare for Battle. You will know today who is the best cavalry man, they kept on till the reached the trench and then halted.

On seeing the trench they said: ' By God this is a deception that does not befool us and they entered the trench from it narrowest point.

In the meantime Ali b. Abi Talib came out to face the enemy led by *Umar* b. Abd who had also fought at Badr but came out again to meet his fate on the day of the trench.

He was considered to be equal to a thousand cavalry men and was called faras Belel, because once he was riding with the Quraysh and when they reached Belel, which is a valley close to Badr. On that day Bani Bakar stood against the Quraysh and barred their path. It was on this day that he became famous as Faras Belel. Ibn Ishaq has narrated that *Umar* b. Abd was proclaiming in a loud voice, Who is there who will come out to fight me? Hazrat Ali was wearing an Armour, and he requested the Messenger, O my Prophet I am willing to fight him. The

messenger waived his hand in dismissal and said: This is *Umar*! Please sit down.

*Umar* shouted again, is there any one who will come out to fight me?, and he was shouting at regular intervals Where is your Paradise that you fancy. The one who is killed among you enters it?

Again Hazrat Ali stood up and said: O My Prophet, I am suffice for him. The Third time *Umar* shouted, I am tired of calling out to you. Why doesn't some one come out to fight me? I stand here. Bravery and valor is only in me!

Hazrat Ali stood up again and asked, O Messenger of Allah I am enough for him. The Messenger said: This is *Umar*. Hazrat Ali humbly said: Even if he is *Umar* and asked for the permission to fight and this time the messenger gave the permission he was pleading for.

Hazrat Ali came out declaring, Do not be hasty verily I come towards you and I am not helpless in answering your challenge. I am a person of great will power and determination and I am *farsighted*. Truth is the cause of the emancipation of every successful person. I wish desire to fight (you).

*Umar* asked him, "Who are you?" He answered, "I am Ali." *Umar* then asked, "Son of Abd Manaf?" Hazrat Ali said: "I am Ali b. Abi Talib b. Abdul Muttalib b. Hashim b. Abd Manaf. *Umar* then said: "O my brother's son where are your paternal uncles who are elder than you because I do not want to shed your blood?"

Hazrat Ali retorted, "But By God I do not feel it wrong to shed your blood."

*Umar* got down from his steed in anger and raised his sword, which shone like a flame. He strode menacingly towards Hazrat Ali who readied his sword too. *Umar* attacked and his sword grazed Hazrat Ali's head. Hazrat Ali then struck and was successful for *Umar* fell down on the ground.

The narration is the same in Huzafa's version that Hazrat Ali struck *Umar*'s legs with his sword and he fell down on his back. Then, there started a fierce fight between them and then Hazrat Ali was heard proclaiming Allahu Akbar. The Messenger on hearing it said: By the Great entity that holds my life in his

divine control (Ali) has slain him. Then Umar b. Khattab raised his voice and said O Messenger of God! Ali has beheaded Umar! Hazrat Ali later presented himself to the Messenger his face radiant with joy.

Huzaifa narrates, the Messenger then said: O Ali, be enlightened that if your deed today is weighed against the deeds of the entire Ummah then your deed will be heavier. This was because there was not a single house of the idolaters where they did not mourn the death of Umar and there was not a single house of the Muslim that had not gained respect from this death.

Sufian Suri, quoting Zaid Thani, Marah, and Abdullah Ibn Masud that he used to recite have narrated a similar hadith,

The Lord through Ali has saved the Mumins from fighting.

His companions crossed the trench with their horses and they went quickly when they saw Nufil b. Abdullah Ala'zi in it and they started stoning him. The Muslims were told to enter the trench and kill him. Zubair b. Alawam did kill him. Ibn Ishaq narrates,

Hazrat Ali speared him through his collarbone and he died in the trench.

The idolaters sent a considerable sum of money to the Messenger so that they could take back their dead, but he refused and said: they are yours. We do not take money for the dead, and Hazrat Ali recited a few verses.

Ibn Ishaq narrates that he was killed by the 4 arrows of Hanan b. Qais b. alArfa Saeed b. Ma'z who said: "I am Ibn al Arfa and cut his eyebrows." Sa'd said: The Lord of the Universe put your face in Hell. Lord, if you protect me from the war with Quraysh then save me, for, to me there is no other nation more deserving that I battle with than the one that denied your Messenger and exiled him. If you have decided a war between us and them then make it the cause of my martyrdom but do not give me death till my eyes are happy seeing their destruction.

The narrator says, Naim b. Masud Ashjai came to the Messenger and said: "O Messenger of God I have accepted Islam but no one in my tribe knows about it so what do you order me to do?" The Messenger answered, "You are the sole

and unique one so do what you can do for us. War is nothing but strategy and deception.”

Naim b. Masud came to the tribe of Bani Qureiza and said to them, I am your friend but By God you and your allies the Quraysh are not equals of Muhammad. Indeed your city is yours and contains your wealth, wives and children and the Quraysh and Ghatfan have their own cities. They have come here and joined you till they find it suitable and will return to their cities if they find it unsuitable, leaving you at the mercy of a person whom you do not have the power to face. Do not go to war until you have some of their notable person as ransom and you will not be regarded successful until you have killed Muhammad. They agreed that he has given them sound advice.

Naim then went to Abu Sufian and the notables of the Quraysh and said to them, O people of Quraysh you know the reason for my coming here and also the opinion I hold about Muhammad. I have come to advise you about it. But keep my visit a secret.

They agreed that they will do as he wants. He said:

You know the Bani Qureiza are embarrassed about what has transpired between them and Muhammad. You send them a message telling them that they will not be happy until we send some of our notables to them as ransom to be killed in case of contravention. We will then join you and fight the enemy till we oust them from your city. It will be better that you refuse if they ask you to ransom your elders.

Naim then went to the tribe of Ghatfan and said: “O people of Ghatfan I am your man” and then told them what he had told the Quraysh. The next day (the first Saturday of the month of Shawwal) Abu Sufyan sent Akramah b. Abu Jahal with a declaration with the message, “Indeed Abu Sufyan tells you, O Jew, Karah and Rakhaf have been killed and we do not have a place to reside in so let us go to Muhammad so that we exterminate him.” The Jews replied “Today is Saturday and we do no work today and despite being your ally we cannot fight to help you. You send some of your reliable men to us as ransom till the time we are rid of Muhammad.”

Abu Sufyan said: "By God Abu Naim has scared us." He then sent a reply to them, "We will not give you a single person. You may fight him (Muhammad) and oust him or avoid war." The Jews then said: "By God this is what Naim had told us." And they sent back a message "Until you give some person as ransom we will not fight together with you."

God shamed them by sending a blizzard on them in the cold nights and they retreated.

Muhammad b. Ka'b narrates that Huzaifa b. Al Iman has narrated, "The hardships, hunger and fear that we experienced on the day of the Trench is known only to God. During this period we saw the Messenger pray and after which he said:" Whoever gives me news about them (the enemy), God will befriend him in Paradise." Huzaifa says, "By God due to fear and hunger none from us volunteered but when I saw this I volunteered by saying, "Yes I volunteer." The Messenger said: "Go and bring me the news about this confederacy and do not do anything else until you return."

Huzaifa says, "After I had reached them God sent down a blizzard that created chaos among the troops. None of the tents remained standing, all fires had died, and the food vats were scattered but I remained still. Then came Abu Sufyan on his steed and said: "O Quraysh, each one of you keep an eye on another close to you. One person appeared close to me and I asked him, "Who are you?" He said he was so-and so and Abu Sufyan came back on his mount and said: "O people of Quraysh, By God you have no shelter left, your infantry and cavalry are dead. The Banu Qureiza and this blizzard has created havoc among us and left us with nothing." He quickly remounted his ride.

I said to myself, had I shot arrows at this enemy of God and killed I would have done something good. So I paced my arrow and was about to shoot when I remembered what the Holy Messenger had told me; that I should do nothing more until I came back. So I desisted and returned to the Messenger who was praying but when he sensed me close by he made space between his legs and I went closer. He asked me for my report after he finished his prayers and I told him all I knew.

And Sulaiman Sard narrates something similar that the Messenger after knowing the details about the confederates said: *Now we will fight them but they cannot fight us.*

And this was proven true. The Quraysh did not fight him afterwards but he fought them till such time that God granted him the victory at Makkah.

The Compiler says:

Tabari in *Majma'ul Bayan* has recorded this incident and we have mentioned it in short. Qummi in his commentary has mentioned something close, while *Durrul Manthur* has mentioned various hadiths about this event.

In *Majma'ul Bayan* Zuhri has narrated on the authority of Abdul Rahman b. Ka'b who quotes his father who says, "When the Messenger left the Trench his hardships too left him and he had a bath. Jibril appeared and said to him, "God has removed the pain of war from you."

On hearing this the Messenger loudly said the Takbir and told his men not to say the Asr prayer until the tribe of Qureiza appeared. The people were not armed but the Bani Qureiza did not come till sunset.

The people started fighting amongst themselves, and some said that the Messenger had desired that we should not say the Asr prayer until we meet the Bani Qureiza so we stand on his order and this is no sin. Some of them said their prayer while others didn't. The sun set and when the Bani Qureiza arrived they said their prayers. The Messenger was not severe on either of the groups.

Urwa narrates that the Messenger gave the flag to Hazrat Ali and sent him to the forefront to go to the fortress of Bani Qureiza and he did. The Messenger passed the Bani Ghalam Ansars who were waiting for him. They thought that he told them that a thousand horsemen passed them by so they said only Wahab Kalbi passed us riding his mule. The Messenger then told them that it was not Wahab Kalbi but Jibril who has been sent to scare the Bani Qureiza.

They said when Hazrat passed their fortress he heard them speak ill of the Messenger so he returned to him and said: "O Messenger of God, this cannot be for you cannot be one of them." The Messenger said: "I assume that you



have heard them speak something painful about me.” Hazrat Ali said: “Yes O Messenger of God, this is correct, but if they had seen me they would not have spoken in this manner.”

When the Messenger reached their fortress he addressed them in these words, “O Monkeys and brothers of pigs, did God send his punishment upon you?” They answered,

“O Abul Qasim you are not unaware.” The Messenger then laid siege to their fortress for 25 nights till such time that he put untold hardships on them and God put a fear that overawed them.

Haiy b. Akhtab had entered the fortress of the Bani Qureiza after the return of the tribes of Ghatfan and Quraysh. When they realized that the Messenger would not leave till he had destroyed them Ka’b b. Asad said: “O Jews you now observe that which has been imposed on you. I am giving you three options and you can choose anyone of them.

That we should swear allegiance to him (the Messenger) and admit that this is the Prophet that was to come. It is mentioned that you find in your books so now you should think of your wives and children and your belief.

They said: “we cannot renege from the Torah nor can we exchange it.’ He then said: “Now that you deny allegiance, then come let us kill our wives and children and then raise our swords, for we will be free of any anxiety and responsibility and fight Muhammad till God decides between us. If we are killed we will not die worrying about them and we are victorious then we will get new wives and children.”

They said: “Should we then kill our innocent children for there will be no joy left in a life without them?” He said: “Well if you don’t want to do this also then today is the eve of Saturday and Muhammad and his friends will be content (about us) and we will be able to beguile them.” They said: “Should we create mischief? We will then be blamed for what has taken place before us and the result of those aberrations are known to you.” He then said: “None of you whom his mother has given birth to has spent a single night of such a calm.”

Zuhri says that when they asked the Messenger to appoint someone as a ruler among them he said: "You may take any one of my companions." They chose Sa'ad b. Ma'az and the Messenger was pleased about it. They objected to the ruling of Sa'ad b. Ma'az, so the Messenger asked his people to arm themselves. The Messenger then chose the meeting under his own canopy and the house of Usama.

The Messenger called Sa'ad and told him that all those who had fought against him and Islam will be killed and their children and women will be enslaved; their wealth would be distributed as war booty but their land will be given only to the Muhajirs since the Ansars were already landowners. The Messenger loudly said the Takbir and said to Sa'ad, "You have promulgated God's commandment amongst them." Some have narrated that he said: "You have surely considered the world and the heavens when you pronounced your judgment."

So the Messenger had all those who fought against him killed and they were according to some 600 people, some say 450 while others say 750 persons.

They asked Ka'b b. Asad as they were being taken to the Messenger, "O Ka'ab tell us how will we be treated?" Ka'b answered, "Did you not say at every stage. Don't you see he who invites will not be separated and those who leave from amongst you will not be called back?" You will be slain. When the enemy of God Yahya b. Akhtab was brought he was wounded all over and when he saw the Messenger he said: "By God I do not censure my soul for being against you but the person whom God insults stays insulted." He then addressed the people; "O People There is nothing wrong in God and His book nor in his supremacy and power that was endowed on the Bain Israel." He then knelt down and his head was severed. The Messenger then distributed their women, children and their wealth amongst the Muslims. The prisoners left were sent with Sa'ad b. Zaid Ansari to Najd to be sold and exchanged for weapons.

It is said that after the Bain Querieza had been shamed, Sa'ad b. Ma'az wounds started bleeding and the Messenger returned him to his own tent, which was pitched in the mosque's premises. Jabir b. Abdullah narrates that Jibril came to the Messenger and said: "Who is this pious person on whose death the

doors of heavens have been flung open while the Rash trembles?” The Messenger came to the tent after the soul of Sa’ad b. Ma’az had been taken.

Compiler’s words

Qummi has dealt with this incident in details in his commentary that says, ‘When Ka’ab b. Asad raised his hands towards his neck, the Messenger saw him and said: “O Ka’ab Did you benefit from the advice of the wise man who came to you from Syria?”

He answered, I have given up imbibing wine and have come towards the man of dates (The Messenger) who was ordained at Makkah and he would migrate from Bahira. He who will be content with dates, who will ride the mule without saddle, whose eyes will be red and between his shoulders will be the seal of his Prophet hood, he will rise his sword on his shoulders and whoever among you brothers meets him will not bother. He will rule over the infantry and the cavalry.

He continued, “O Mohammad! This will surely happen. Had the Jews not censured me I would have wailed at the time of being slain, believed in you and would have stood witness but I want to die on the religion of the Bani Israel.” The Messenger then said: “Take him away and slay him”, so he was killed.

It is written in the commentary of Qummi that the Messenger fought with them for three days and night at a placed called Bardin and said: “Give them the best food and water and be kind to the prisoners”, till they were all killed. It is these people for whom God has revealed this verse, “And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

Abul Qasim ALHaskani has quoted, Umar b. Thabit, who has quoted Abu Ishaq that Hazrat Ali said the verse,

Those men who fulfilled their covenant with God, has been reveled about us. By God we are those who wait but never changed anything.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Verses 20, 22 and 23 and this verse refer to the battle of Khandaq. The surah Al Ahzab takes its name from the army of the allied clans which came against the Muslims in the 5th year of the Hijrah. The pagans of Makkah, the Jews and bedouin Arabs entered into an unholy alliance came with a force of 10,000 men and besieged the Muslim community in Madina. This battle has been described in detail in the commentary of Baqarah: 214 and 251.

A trench (khandaq) was dug round Madina, as advised by Salman, by the order of the Holy Prophet. When Ali b. abi Talib killed Amr b. Abdwud in single combat the whole army of 10,000 men went back to Makka without further fighting. This type of unique retreat after the defeat of one warrior never happened in the history except in the time of Prophet Dawud when he killed Jalut. Ali's triumph became so decisive that the pagans of Makka or their allies never made any attempt thereafter to attack Muslims in Madina.

It is reported that at the time of digging the trench a stone in the earth was found which neither could be removed nor broken. The people went to the Holy Prophet to seek his help. He came and struck it thrice with an axe, each time a flashing spark sparkled from the stone and people saw the glimpses of Syria, Madina and Yeman, one after another. The stone was broken. The Holy Prophet told them Allah would grant the Muslims victories over those towns.

The weak in faith and the hypocrites, who were expecting certain end of the Holy Prophet, openly accused him of telling morale boasting lies to keep the people in delusion. There was no food in the city. Jabir b. Abdullah had a lamb and a little quantity of corn. The Holy Prophet asked him to prepare whatever food he could from those provisions. The people were invited to eat the prepared food in batches of ten. They all came as advised and ate to their full satisfaction, yet the quantity remained as it was. During the nearly 3 weeks blockade the hypocrites left no stone unturned to demoralise the people through rumours and to convince them that the best course was to go to their homes and save themselves from utter annihilation.

The enemy was struck dumb with astonishment because this mode of defence was not known to the Arabs, and they were at a loss to understand how to overcome the difficulty. At length a select party of the besiegers' horsemen

found out a narrow part of the ditch which was not guarded. Amr b. Abdwud, Nawafal b. Abdullah, Darar b. Khattab and Ikrima b. Abu Jahl succeeded in leaping over the trench. Amr, reining forward towards the Muslims, challenged them to single combat. What followed after this challenge has been mentioned in the commentary of al Baqarah: 214 and 251.

When Ali and Amr stood face to face Amr said to Ali:

By God, I do not like to put you to death because your father was my friend, and I enjoyed many a feast at his dinner table.

Ali replied:

There could be no friendship between belief and disbelief, so by Allah, I am here to kill you.

Amr was described by the Holy Prophet as the personification of infidelity, nevertheless even such a person had a moral sense to give respect and have consideration for the son of the man who treated him well. But the so-called followers of the Holy Prophet, who not only guided them to the right path but also took them out from the darkness of ignorance and depths of degradation to the light of civilisation, harassed, persecuted and killed his children in Karbala. And after Karbala till his last son and inheritor Imam Mahdi al Qa-im was taken up by Allah, as Isa was taken up to heaven, to make him invisible.

The Holy Prophet said:

It is a struggle between faith and infidelity, the embodiment of faith shall crush the entirety of infidelity.

At last the voice of Ali, pronouncing Allahu Akbar, was heard, which was a signal of his victory. The divine decree (There is no god save Allah; Muhammad is the messenger of Allah and Ali is his supporter) which the Holy Prophet saw inscribed in letters of celestial light on heavens in the night of mi'raj (see commentary of Bani Israil: 1) was found by him fulfilled on every such occasion.

Beholding the fate of their renowned champion, his comrades in the enterprise rushed back to escape, spurred their horses and crossed the ditch except Nawfal who fell in the ditch.

The Holy Prophet said:

The victory of Ali on the day of the ditch is much more in worth than the devotional worship performed by the created beings of both *the* worlds (seen and unseen) till the day of judgement.

Then there was a piercing blast of the cold east wind, the enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the signs against them.

All the above noted events and those mentioned in the commentary of al Baqarah: 214 and 251 are mentioned in Tarikh al Khamis; Madarij al Nabuwah; Mustadrak of Hakim, Firduws al Akhbar Rawdat al Ahbab; Izalatal Khifa and Habib al Siyar and the histories by Ibn Athir and Abul Fida.

Juwari-ah daughter of Harith Mustalaqa.

It is reported that Abu Bakr and Umar b. Khattab had expressed their displeasure to their daughters and reprimanded them for their unjustified demands and their insolent behaviour. Once Ali tried to put fear of Allah in their hearts but A'isha lost her temper and used harsh words to insult him. Then and there the Holy Prophet gave authority to Ali to divorce any of his wives on his behalf. See commentary of At Tahrir: 1 to 5.

Bukhari in his commentary of Tahrir in his Sahih records several traditions as related by Umar stating that the two women who were insolent and haughty towards the Holy Prophet were A'isha and Hafsa. It refers to her address to the Holy Prophet: "I smell maghafir (a kind of flower having a very bad odour) from you." She said this in order to prevent him from visiting the house of Zaynab and eating honey there.

When some malevolent persons falsely accused Mariyah mother of Ibrahim, A'isha supported the accusers and tried in vain to confirm the false blame, but Allah absolved them (the Prophet and Mariyah) and saved them from injustice through Imam Ali. Those who want to know the details of the unhappy incident should refer to the account of Mariyah in Hakim's Mustadrak, vol. 4, p. 30; or Dhahabi's Talkhis al Mustadrak.

Aqa Mahdi Puya says:

Due to the unbecoming, envious and avaricious behaviour of the wives referred to in verses 28 to 34 they have not been included in the clause of purification of Ahlul Bayt in verse 33, in which the highest degree of purification has been bestowed only on the Ahlul Bayt. This is the reason that in all these verses the wives of the Holy Prophet are referred to in personal plural pronoun in feminine gender, but in the clause of purification the pronoun is plural in masculine gender, just as in verse 73 of Hud.

In verse 5 of at Tahrim it is stated that the Holy Prophet had discretionary power to divorce any of his wife, and if he did so Allah would give him better women as his wives in place of the existing wives. When evident unbecoming misconduct has been proved against the wives, the element of rijs (pollution) is established, therefore as they could be divorced and no more be the Holy Prophet's wives, they were not included in the Ahlul Bayt.

As the wives of the Holy Prophet they were expected not only to display refinement, decency and decorum but also imbibe moral and spiritual excellence in their character because of their close and constant association with the Holy Prophet; and if they did not, their punishment in the hereafter would be doubled (greater in degree), because as the wives of the Holy Prophet they should have been models of piety for other women. Refer to the commentary of Nur: 26.

To the good and obedient wives Allah will give double reward and a honourable sustenance.

It has been made clear to the wives of the Holy Prophet that mere association with him does not give them any privilege unless they obey the Holy Prophet and safeguard themselves against evil. Although they have been declared "the mothers of the believers", yet they are warned not to be too friendly lest some one is moved with desire. In this there is guidance for all women that they should keep all men at arm's length-not to give even a slight unconscious indication of possible complaisance.



## Verse 61

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

*Al-Ahzab (The Confederates) 33:41*

### **O You Who Believe!**

- Celebrate the praises of Allah,
- And do this often.

### **Commentary**

*Explanation by Allamah Tabataba'i*

This verse invites the believer to remember God continuously and to be enlightened, through good promises. The Messenger is remembered as being benevolent. He is being asked to tell the people that they should not obey the disbelievers and the hypocrites. It may also have two interpretations according to the time of revelation. “O you who believe! remember Allah, remembering frequently.” Remembrance is a word that is just the opposite of forgetfulness and disregard and this is the confirmation of what has been realized and revealed. The pronunciation on which this word stands as proof is a sign of the divine truth.

### **A Discussion on Hadith**

Imam Ja'far as-Sadiq has been quoted In *Al-Kafi* through Ibnal Qadah to have said:

- Everything created by God has its limit excepting “zikr” or remembrance which has no limitations on any side.
- God has laid down duties that we must perform and when a person performs it that will be supposed as his limit.
- Ramadan: Any one who fasts in this month his fasting is his limit.
- Hajj: Anyone who performs it should take it to be his limit.



- Only remembrance is exempt because God is not happy with a little remembrance yet he has fixed no limit for it.
- Hazrat recited the verse that says, “*O people who believe remember God, remembering frequently.*”
- And then said that God has fixed no limit for it.
- My father used to remember God at every moment,
- even when I walked with him he remembered God,
- when he ate he remembered God
- and I used to hear him chant *There is no God but God* even when people were busy telling him something else.
- He used to call us and ask us to remember God till such time that the sun rose.
- He used to recite the orders of the Qur’an and some of us would also recite it
- and he reminded all those who never recited the Quran to do so.
- He used to say The blessings of the house in which the Qur’an is recited and God is remembered is enhanced and it is lessened in the house where no one recites the book or remembers God. The angels leave that place and Satan take their place.

The Messenger has said:

Should I tell you about your best deeds that will enhance your status and through which your wealth is purified and is better than Dirhams and Dinars and better than facing and fighting the enemy?

The people requested him to say what it was and the Messenger said: Remember God continuously.

The Imam then continued, One person came to the Messenger and asked, *Who is the best among all those in the mosque?* The Messenger answered,

He who has been gifted the tongue that remembers has been gifted the best of all there is in the hereafter. He then explained the words that one should feel that if he has done some thing he has done enough or more than enough.

Abu Al-Mazai has been quoted in the same book saying that Hazrat Ali said:

- He who has remembered God secretly has remembered Him very much.
- The hypocrites used to praise God overtly but in secret they spoke against Him or denied Him so God said: *“They do this just to impress the people for they do not remember God and if they do it is very little.”*

The Compiler says:

This is a very subtle observation.

Zaid b. Hisham is quoted as saying (In the book Fazail), Imam Ja’far as-Sadiq said:

Man has never been tested very severely but in three things that he regards Haram.

People asked him to speak about these things, and he said:

- To do good deeds and charity with one’s hands;
- to do justice with one’s self and three,
- to remember God constantly though I do not say, *Praise God who is one and the most mighty* though saying this is also remembrance.
- One should remember God when something is made permissible for him and should also remember God when something is made impermissible for him.

Ahmed, Tirmizi, and Bahiqi have quoted Abu Said Hazri to have said that, “The Messenger was asked as to who will be closest to God and superior to all on the Day of Judgment. He answered:

Those who remember God constantly.

I asked, “O Messenger of God who is God’s warrior in your opinion?” He answered:

The person who remembers God constantly will be superior to the warrior who fights against the disbeliever and the hypocrites till his sword goes thin and he is drenched.

Abdullah b. Al Hasan has quoted his father and grandfather Hasan b. Ali عليه السلام that one Jew came to the messenger and he repeated the question that his high priest had already asked, Why are you called, Muhammad, Ahmed, Abul Qasim, Bashir, Nazeer and the Messenger?

- They call me His Messenger because I enjoin the people to God's religion;
- I am called Nazeer because I censure those who disobey me;
- and I am called Bashir because I give the glad tidings of Paradise to those who do good deeds.

Among the under mentioned verses some are related to the wives of the Messenger and some are general in nature.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Imam Jafar b. Muhammad as Sadiq said:

There is a limit to everything, but there is no limit to the remembrance of Allah. Excess in anything is disliked by Allah, but Allah's love increases proportionately to the degree of His remembrance a man commemorates in his thoughts and actions. Our true followers are those who, whenever free from their legitimate duties, remembers Allah a great deal.

Tasbihat al-Arba, Tasbih of Bibi Fatimah, and Kalimah are the best recitations for the abundant remembrance of Allah, day in and day out.



## Verse 62

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ  
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّ حُوهُنَّ سِرًّا حَاجِمِيلاً﴾

Al-Ahzab (The Confederates) 33:49

### O You Who Believe!

- When you marry believing women,
- And then divorce them before you have touched them, no period of 'Iddat is required to count in respect of them.
- So give them a present,
- And set them free in a handsome manner.

### Commentary

*Explanation by Allamah Taba'taba'i*

Some of the following verses are about the wives of the Messenger and some are for the general Muslims and their wives.

God says:

*“O you who believe! When you wed the believing women, then you divorce them before touching them, there is no iddat (term) on them which you should reckon; so make some provisions for them and send them away in a gracious manner.”*

The verse refers to those women that are taken legally into marriage, and “touching” here, means sexual penetration. The word “provisions” here means that they should be paid according to their dignity and status; and “gracious manner” refers to the fact that there should be no acrimony.

In short it means that in a marriage if the divorce takes place before copulation then there is no (obligatory waiting term) iddat for the women and

they should be well compensated and given their freedom in the best possible manner.

*“And if you divorce them before you have touched them and you have appointed unto them the mahr (bridal money) then pay half of that.”<sup>76</sup>*

This verse will decide the issue of divorce without consummation and the bridal money fixed or other wise.

A Discussion on Tradition:

In the book Faqeeh Umaru b. Shimir and Jabir have quoted Imam Muhammad al-Baqir عليه السلام explaining the verse being discussed. It says he said:

Oblige them to the best of your capacity with goodness for they revert to pain and sadness and their enemies ridicule them. Since God is merciful; he feels shy and befriends those who are shy. Surely the best among you is the person who is merciful towards his wives.

Halbi quotes Imam Ja'far as-Sadiq عليه السلام in the book Kafi about a person who had divorced his wife before copulation. The Imam said:

He is responsible for half the bridal money if some amount has been fixed and if nothing has been fixed then he should treat her in the best manner possible, as it should be done.

Compiler says

There are umpteen traditions on this subject explaining the verses of Surah Baqarah in this regard as we have read earlier.

Abd b. Hameed in Durre Manshur Quotes:

One person came to Imam Zainul Abideen and asked about a person who said: “If I marry so-and so woman whom I have divorced. Imam answered: It is not so that God has mentioned Nikah before divorce as He says “O you who believe! When you marry the believing women and divorce them.”

The Compiler says:

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<sup>76</sup> Al-Qur'an, 2:237

This same tradition has been recorded in *Majma'ul Bayan* on the authority of Habib b. Thabit and the same has also be recorded through Ibn Maja, Ibn Marduia and Masur b. Kharmah that the Messenger said:

There can be no divorce before Nikah ( Marriage) and there can be no freedom before enslavement.

The Compiler says:

Same has been recorded through Jabir and Ayisha, and Imam al-Baqir عليه السلام is quoted by Hazarmi In *Al-Kafi* explaining the verse, “O my Messenger We have made wives permissible for you.” He was asked how many women were permitted for the Messenger and the Imam answered, *as many as he pleased*.

In *Durrul Manthur* again, a tradition is recorded from Halabi that Imam Ja'far as-Sadiq عليه السلام explained the verse, “It is not lawful for you to marry other women after this, nor to exchange them.” He said:

The Messenger had the right to marry his paternal and maternal cousins and those wives who had emigrated with him and he was permitted to marry the women presented by the believers without fixing any Mahr. No one else is allowed to marry in this way without dowry or women presented to him; and the same meaning pertains to the words “the woman who donates her soul to the Messenger.”

*Durrul Manthur* records on the authority of Ibn Saeed, Ibn Sheba, Abd b. Hameed, Ibn Jarir, Ibn Manzar and Tibrani that the Imam was asked about *those women* who donated their souls refers to the messenger's wife Umm Sharik Al Azdih who had noted her soul to the Messenger.

The Compiler says:

The traditions have name Haula b. Hakeem, and Leila b. Khateem who were believers and their were many other women who had donated their souls to the Messenger.

Muhammad b. Qais is recorded as the narrator who said that Imam Muhammad al-Baqir عليه السلام had said:

An Ansari woman came to the messenger and asked, O Messenger of God, Can't a woman select a man? I am a woman and do not have a

husband for past some time nor do I have a son. Do you have a need? If you need a woman then I have donated my soul to you if you only accept me. The Messenger praised her and prayed for her and then said: O sister of the Ansars, may God give you the Best reward from his side and from that of His Messenger. Verily your men have aided me and I have an inclination for your women. Hafsa told that woman, Your modesty has decreased and your impertinence increased that you show open interest in men.

The Messenger then said: O Hafsa please stop! She is better than you because she had shown interest in the Messenger of God and you are belittling her! He then turned towards the woman and said: Help me and God will shower His blessings upon you. Because you donate your soul to me and made me happy God has made Paradise compulsory upon you. I will soon receive an order about you god willing. God then revealed the verse ,” And a believing woman if she offers herself to the Prophet and the Prophet wishes to marry her—a privilege for you only and not for the rest of the believers.”

The Imam said: thus God permitted the donating of her soul to the Messenger but for none else.

It is recorded in *Majma'ul Bayan* that after the woman had donated her soul to the Messenger, Ayisha said: “What has happened to this woman that she is donating her souls without any dowry?” This was when this verse was revealed. Ayisha said: “I find God acting quickly only for your benefit.” The messenger retorted “He will act swiftly for your benefit too if you obey God.”

In *Majma'ul Bayan* again once again Imam al-Baqir and Imam Ja'far as-Sadiq are recorded to have explained the verse “You (O Muhammad) can postpone ( the turn of) whom you will of them( your wives) and you may receive whom you will.” By saying “She who only hopes cannot marry and she who comes to take shelter marries.”

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

*Quru* means menstrual period. The divorced woman is required to keep herself in waiting for three menstrual periods, during which the husband has to support and care for her. In the course of these three months, if it is found out that she is pregnant, then the parental propriety of the offspring is

established. Above all, the door of reconciliation remains open. If there is real love between them, the husband can take the wife back before the expiry of iddat (prescribed period of waiting). Such a practical arrangement is not available in any religion except Islam.

The legal rights given to women by Islam brought a revolutionary change in human society for the first time. So far woman was a wicked creature, the agent of the devil, and therefore was treated like a chattel, occupying the lowest position in the family and community. Islam gave women an honourable status, similar to men. It was a dynamic change, unknown to history, because it was never even considered, in pre-Islamic period, that women could have rights over men.

“But the men are a degree above women”, refers to the natural differences which separate men from women. Allah is all-wise, therefore, particularly in the case of divorce, man can initiate the course of divorce, but a woman cannot. She, no doubt, can go to a qadhi to obtain separation on the ground of unbearable maltreatment and demand dissolution of marriage by surrendering her right to mahar (dowry). This provision is reasonable because it prevents women from obtaining separation on flimsy grounds.

Islam gives women the right of choosing her life-partner. No one can compel her to accept any man as her husband. The matter lies entirely on her independent judgement. So she does not have the right to take the initiative for annulment of wedlock. Yet she has a recourse. She can go to a mujtahid or hakim sharah and obtain separation and then marry again whomsoever she likes.

Faridah is the dowry known as mahar. Even if the marriage is not consummated the husband must make provision for the divorced woman, according to his means, whether he is rich or poor.

“He in whose hand is the marriage tie”, according to the holy Ahlul Bayt, is the wali - father or grandfather of the wife, and if none of them is available, the legal authority - hakim sharah.

The wife is entitled to receive the amount of dowry directly; but if she is a minor her guardian (wali), on her behalf, shall receive the payment. It is



unreasonable to say that the husband himself is the wali, because he is the person who must pay the dowry; and it is the wife or her guardian who is paid, or approached for half refund (if dowry has been paid in advance) or for foregoing the full amount. The husband cannot plead for the concessions due to himself.

As far as shariah is concerned, the rules of breaking a marriage contract are clear. The seeker of spirituality is advised to go beyond the call of shariah, with generosity and good-naturedness, to help the divorced wife. Man, who has the upper hand over woman, must reflect the fadhil of the bountiful beneficent. "Allah sees what you do", refers to the mutual kindness and charitable disposition with which the members of the brotherhood of the believers in Allah should deal with each other; and it is a warning to the husbands if they foolishly believe that they can hide any evil intention while dealing with their wives.



## Verse 63

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ  
نَاطِرِينَ إِنَّا هُوَ لَكِنَّ إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ  
لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحِي مِنَ الْحَقِّ  
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ  
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زَوَاجَهُ مِنْ بَعْدِهِ  
أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

*Al-Ahzab (The Confederates) 33:53*

### **O You Who Believe!**

- Enter not the Prophet's houses until leave is given you,- for a meal (and then) not (so early as) to wait for its preparation.
- But when you are invited, enter.
- And when you have taken your meal, disperse, without seeking familiar talk.
- Such (behaviour) annoys the Prophet,
- He is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth.
- And when you ask (his ladies) for anything you want, ask them from behind a screen -
- That makes for greater purity for your hearts and for theirs.
- Nor is it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time.
- Truly such a thing is in Allah's sight an enormity.

## Commentary

*Explanation by Allamah Tabataba'i*

This verse describes the rules of visiting the Messenger's house.

- Go there only when invited,
- for a meal,
- and do not go so early as to wait for the plates to come
- or the dishes to come for the meal to start.
- Enter when you are called
- and disperse after you have eaten.

Now there is a unique style of admonishment. Do not go so early and wait for the food to be served and do not stay to chat and leave late but leave immediately after the meal is over. "Your behavior is a source of torment for the Prophet", because the Messenger felt shy to tell them to come on time and leave early but God has no hesitation in telling you the truth so he tells you how to behave when invited to the Messenger's house.

*"If you have to enquire about something with the wives of the messenger then do it from behind the curtain, this is purer for your hearts and their hearts."*

The Arabic word "hunna" refers to the messenger's wives. So if there is any matter so important that you have to address the Messenger's wives then do so from behind a curtain or screen.

*"It is not right for you to annoy God's Messenger nor that you shall ever marry his wives after (his death) him."*

The verse tell the people not to act contrary to the instructions given for it will torment the Messenger and do not marry his wives after his death because this will be a great sin in the eyes of God. The verse hints that some people had expressed the idea that they would marry the widows of the Messenger after him. A detailed discussion will come shortly.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Generally it is an essential principle of refined society to show deference to all women. To the "mothers of the believers" this respect was due in a higher degree due to their connection with the Holy Prophet.

From behind a curtain” implies hijab (veil).

Aqa Mahdi Puya says:

This verse shows that there was a noticeable dearth of good manners in the companions of the Holy Prophet. Their conduct was annoying and objectionable. Refer to the commentary of Suratul Nur, verse 27.





## Verse 64

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

*Al-Ahzab (The Confederates) 33:56*

### **O You Who Believe!**

- Allah and His angels send blessings on the Prophet.
- You, that believe! Send your blessings on him,
- And salute him with all respect.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The verses 43 and 44 define it clearly when they say:

*“He it is who confers upon you His blessings and the angels, that He may bring you forth from the darkness into the light, and He is to the believers the all-merciful. Their greetings on the Day when they meet Him shall be “Peace” and He has prepared for them an honorable reward.”*

God says:

*“Verily God and his angels bless the Prophet! O you who believe, send blessings unto him and greet him with a salutation worthy of respect.”*

The Salawat certainly is a blessing and the messenger deserved that the blessings be sent upon him. When the angels bless the Messenger it is the proof of the divine purity endowed on him by God. When the momins bless him then it is a sign of allegiance. God has mentioned the angels blessing the Messenger before human beings for we only copy them. There are various traditions in both Sunni and Shia books about it and when the Mu'min says the Salawat they ask God to shower His Blessing upon the Messenger.

Hazrat Ali has been quoted in the book *Tawab Al A'mal* by Abul Ma'zi in this manner. The narrator says I asked "What is the difference between the worship of God, of the Angels and of the Men?" He answered,

Salat means God's mercy, and *Salatal Malaika* means the description the angel gave about the purity of the Messenger, and *Salatal Mu'minin* means the prayers that they say for God to bestow His mercy on the Messenger.

In *al-Khisal*, Hazrat Ali is quoted to have said:

May God bestow His mercies on Muhammad and his progeny, because God admits your prayers when you say the Salawat and his well being when you say, "His angels too ask God to bless the messenger", therefore, whether you be praying or otherwise you should always send your Salawat for the Messenger.

Abdul Razzaq, Ibn Abi Shiba, Ahmed, Abd b. Hameed, Bukhari, Muslim, Daud, Tirmizi, Nisai, Ibn Maja and Ibn Marduia quote Ka'b b. A'jra in *Durrul Manthur* who said:

One person said to the Messenger we know how to say "O Messenger of God may peace be upon you" but how are we to say the Salawat?" The Messenger answered, "Say the full words:

O Lord may you shower your blessing on Muhammad and his progeny, just as you had showered it upon Ibrahim and his progeny.

The Compiler says:

There are eighteen other hadith about Salawat on the Messenger and his progeny that quote the close companions and others including Ibn Abbas, Talha, Abu Saeed Al Hazari, Abu Hurera, Abu Masa'ood Ansari, Burida, Ibn Masa'ood, Ka'b b. Ajra and Hazrat Ali. The Shia records of course have more hadith. In this book, Tirmizi has quoted through Hasan b. Ali that the Messenger said:

Miser is the person who does not say the Salawat after he hears my name.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Allah sends His blessings (salawat) on the Holy Prophet. The angels invoke Allah to send His blessings on him. The believers are also commanded to invoke Allah to send His blessings on him. The Muslims asked the Holy Prophet: “How are we to seek blessings on you?” He said: Say:

*O Allah, send blessings on Muhammad and on the al (children) of Muhammad.*

Fakh al Din al Razi writes that the Ahlul Bayt are at par with the Holy Prophet in five things (one of which is) in invoking the blessings of Allah during prayers, after each tashahud which, if not recited, renders the salat null and void. Bukhari writes in his Sahih, page 127, volume 3 (Egypt edition) that the Holy Prophet said: Say:

O Allah send blessings on Muhammad and on Al'i Muhammad (Ahlul Bayt) just as You blessed Ibrahim and Al'i Ibrahim.

Ibn Hajar Makki writes in his Sawa-iq al Muhriqah, on page 87, that the Holy Prophet warned the people not to send *batar* salawat (salawat which has lost the tail i.e. curtailed). When asked what a *batar* salawat was he replied:

If you stop at ‘Allahumma salli ala Muhammad’

You should say:

Allahumma salli ala Muhammad wa ali Muhammad.

In religious meetings and gatherings it has become a “fashion” to say in melodious accent: SALLALLAHU ALAYKA YA RASULLILLAH WA SALLAM ALAYKA YA HABIBALLAH which in the light of the abovenoted authentic traditions is deviation from the right path shown by Allah in this verse. When Allah Himself sends blessings (salawat) on the Holy Prophet as made clear by him in various traditions, if some one selects words not approved by the Holy Prophet, it can be described as hypocrisy, punishment of which is eternal damnation in the fire of hell.

Ahmad b. Hanbal writes in his Musnad, volume 6 page 323, that the Holy Prophet covered Ali, Fatimah, Hasan and Husayn with a blanket and said:



O Allah these are my Ahlul Bayt so I invoke You to send Your blessings on Muhammad and ali Muhammad.

Muslim has also related this in his Sahih, in part I of “the book of prayers.”

Also refer to *Mushkil al Athar* by Tahawi (volume 1, page 334), *Kanz al-Ummal* by Ali Muttaqi (volume 7, page 103) and *Tafsir Durrul Manthur* by Jalaluddin al Suyuti in his interpretation of ayah al tat’hir. He has also quoted the well-known verse composed by Al-Shafi’i:

O Ahlul Bayt of Allah’s messenger, your love is a duty made obligatory upon us in the Qur’an. It is enough among your great privileges that whoever does not invoke Allah’s blessings on you, his prayer (salat) is void.

Ibn Hajar also quoted these lines of Shafi-i on page 88 of his *Sawa-iq al Muhriqah*, in connection with his interpretation of verse 33 of Ahzab.

It is compulsory to recite salawat whenever the name of the Holy Prophet is mentioned.

If a believer really desires fulfilment of his or her supplication, salawat must be recited before and also at the end of the prayer because in that case whatever the prayer contains in the beginning, in the middle, and in the end will be accepted by Allah as the salawat has covered and encircled the whole supplication, and as salawat is always accepted by Allah (because He Himself recites salawat on the Holy Prophet) the entire prayer is accepted by Him.

Aqa Mahdi Puya says:

The recitation of salawat implies that the believers should not worship the Holy Prophet as a deity. He is the most honoured servant of Allah for whom Allah sends His highest blessings, because he is the first and the foremost in submission and devotion to Allah. The Ahlul Bayt have been included with him, by his command, because they are also equal to him in submission and devotion to Allah.



## Verse 65

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ  
اللَّهِ وَجِيهًا﴾

*Al-Ahzab (The Confederates) 33:69*

### **O You Who Believe!**

- Do not become like those who vexed and insulted Moses,
- But Allah cleared him of the (calumnies) they had uttered,
- And he was honourable in Allah's sight.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

This verse tells us not to become like the Bani Israel and treat their Messenger in the way the Bani Israel treated the apostles of God by torturing them. The torture here means that it was painful and full of accusations and they needed to be absolved and pure from such accusations. They hurt and pained Hazrat Musa by saying that "The things that are meant for men are not meant for Musa." God absolved Janab Musa of this accusation and we will be discussing this in detail a little later.

### **A Discussion on Hadith**

The Ahlul Bayt records a tradition narrated by Muhammad b. Salim that Imam Muhammad Al-Baqir said:

The Lord of the Universe never curses a pious person for he says, "Verily God curses the disbelievers" and has destined the fires of Hell for them, "In which they will always remain without any benefactor or intercessor."

In *Tafsir al-Qummi* Abu Baseer has quoted Imam as-Sadiq as saying:

The Bani Israel used to say that Musa ﷺ did not possess the organs that men have. He used to isolate himself when he wanted to have a bath and where no one could observe him. One day he was bathing near the river and had kept his clothes on a boulder. God ordered the boulder to move away from him and it did and so the Bani Israel were able to observe him without clothes and realized that whatever they had been speaking about him was untrue.

God said:

“O you who believe! Be not like those who annoy Musa.”

It is uncertain about how Janab Musa was tortured.

There are many narrations in this regard and one of them says, that one day Janab Musa and Haroon went on Mount Sinai where Janab Haroon died. The Bani Israel accused Janab Musa of having killed him and God ordered the angels who went and brought the body of Janab Haroon and passed the Bani Israel. The angels then narrated Janab Haroon’s death and only then did the Bani Israel realize that he had died a natural death. In the same way God absolved the Messenger through Hazrat Ali and Ibn Abbas.

The second narration is that Hazrat Musa was modest and covered himself. He bathed far from the public eyes. The Bani Israel asked him ‘ Why do you hide yourself from us?’ They said he suffered from skin disease or small pox scars. One day he went to bathe and kept his clothes on a big stone. The stone walked away with his clothes. He ran after it asking for his clothes and the Bani Israel saw him (in his natural state) and found him to own one of the most beautiful physique. So God declared him absolved of the people’s accusation. This narration has come from Abu Hurera.

The Compiler’s word:

The first tradition had been narrated in *Durrul Manthur* and has also been narrated by Ibn Abbas and Anas.

In *Durrul Manthur* Ibn Manzar and Ibn Marduia have quoted through Sahil b. Sa’ad Sa’adi who said: “The Messenger never sat on the pulpit until he recited this verse, “O you who believe! Fear God and always speak the truth.”

The Compiler’s word

Similar hadith have been narrated by Ayesha, abu Musa A'shari and Urwa.

Nahjul Balagha records in this manner:

It is necessary to return the “trusted material”, and who is not deserving is shamed. This, because the “trust” was presented to the canopy of the heavens and the spreading earth and on the tallest mountains that have no competition so far as their length and breadth is concerned. If anything could be the recipient of blessings because of their power then it would have been these things. They feared the punishment and due to ignorance, the weakest among all things was negligent about it and mankind is the one that is ignorant and unjust.

*Explanation by Allamah Taba'taba'i*

Refer to the plot of Qarun to malign Musa in the commentary of Qasas: 80; and refer to the commentary of verses 4, 5, 28 to 32 and 36 and 37 of this surah for annoyance caused to the Holy Prophet when he married his cousin Zaynab daughter of Jahsh.

After Firawn and his people had been drowned in the Nile, Musa delegated the authority to Harun. This caused envy in Qarun towards Musa and Harun. To degrade Musa he employed a woman, bribing her with two purses of gold, and told her to say before public that Musa had committed adultery with her.

Next day when Musa was preaching to the crowd against adultery, Qarun stood up and asked if the same punishment would be against Musa also if he committed the crime? Musa said that it would certainly be, at which Qarun pointed out to the woman and said that the woman alleged that Musa had committed adultery with her. Musa called the woman and asked her to tell the truth. When face to face with Musa the woman divulged the secret plan of Qarun saying that she had been hired by Qarun to lay this false charge against him.

Musa got angry and prayed to Allah to punish Qarun. Allah responded to Musa's prayer and asked Musa to order the earth to swallow Qarun and his fellow disbelievers who were with him.

When the earth had taken up Qarun and his party to their waists they shouted for mercy but Musa did not stop the earth and they were completely swallowed. Allah addressed Musa, at this stage, and said to Musa that Qarun and his men cried for mercy several times but Musa commanded the earth to swallow them completely. *“Had they called Me even once, I would certainly have forgiven them and saved them.”*

Here the grief of the Holy Prophet for the disbelievers should be remembered.



## Verse 66

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

*Al-Ahzab (The Confederates) 33:70*

### **O You Who Believe!**

- Fear Allah
- And (always) say a word directed to the Right.

### **Commentary**

*Explanation by Allamah Tabataba'i*

This verse hints at the incident of Janab Zayd and Zainab when it discusses the torment that the Messenger had to bear from the hypocrites. Even if it is true there are umpteen hadith that depict the tortures the messenger faced and which were below his status. God said: that the Messenger was the foremost and best man among all men and this also points to his piety. The remaining portion of the verse tells the people not to hurt him.

God said:

*“O you who believe! Keep your duty to God and fear Him (so) speak the truth, always.”*

The Arabic word “Sadid” denotes the complete truth in any instance not something frivolous and not for irreligious benefits like backbiting etc. When a person speaks with someone he should test the authenticity and truth of what he says and that it should not be something banal and frivolous.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

No commentary available for this verse





## Verse 67

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

*Muhammad 47:7*

### **O You Who Believe!**

- If you will aid (the cause of) Allah.
- He will aid you.
- And plant your feet firmly.

### **Commentary**

*Explanation by Allamah Tabataba'i*

God here urges men to go to Jihad and has promised to help them if they help Him. The help that the believer can give to God is that he fights in His way and reaffirm their faith in Him. They should not do it to spread their name on earth, or to gather wealth and to express their bravery and strength.

For the believer to help God is to arrange the reason and the inclination that will then result in their awe upon the enemy and they can overpower them. This is why a firm foothold has been promised. This is a special promise or reminder that has been made common. The firm foothold is the strength of the heart in its belief for it is one of the most prominent parts of the promised help.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Study this verse in the light of verses 11 and 12 of Suratul Anfal and verse 27 of Ibrahim.

The undertaking to firmly plant the feet of believers is conditional-if the believers serve the cause of Allah. Allah is able to do all things, but He wants to test the mettle of every believer and distinguish his calibre in the eyes of the people. When his qualities are manifested to the highest degrees, he is



chosen to carry out and fulfil His will. Those who fail to serve the cause of Allah, their feet falter and run on the road leading to cowardice, desertion and confusion. See commentary of Suratul Baraat: 25 to 27 and other references mentioned therein.

History is witness to the fact that the feet of the Imams of Ahlul Bayt were firmly planted in the ground of submission to the will of Allah, so they never deviated or drifted from the right path in lure of worldly gains. Neither persecution nor death could sway them from the way of Allah.

The Holy Prophet said:

My Ahlul Bayt are like the ark of Nuh. Whosoever sails on it is saved and whosoever holds back is drowned and lost for ever.

The greatest evidence of steadfastness in the cause of Allah was established by Imam Husayn and his relatives in Karbala and after Karbala.

Aqa Mahdi Puya says:

To preserve and keep alive goodness and righteousness in thought and action in the worst circumstances is the surest sign of firmness in faith. The weak in faith stumble at the slightest hint of inconvenience or by the faintest glimpse of advantage.

*Qawlith thabit* means the firm word or the word that stands firm (undeniable assertion or unshakeable belief or conviction). It refers to the strong and sincere belief in the true faith ingrained in the heart and mind of a believer.

Imam Ali b. abi Talib has said that in the agony of death every man remembers his wealth, children and deeds to seek help from them; but his wealth cannot do more than buying a shroud for him, his children will only take him to the graveyard and put him in the grave, but his deeds, good and bad, will accompany him to his ultimate destination- the day of reckoning.

After death those who lived in this world like the goodly tree will live in peace and bliss while those who lived like the evil tree will suffer untold miseries till the day of resurrection and eternal punishment after the day of judgement.

The Muslim army, wearied with its long march needed a refreshing rest, therefore the Lord arranged it for them. It rained during the night, rendering the hard soil on which the pagans were moving heavy and fatiguing, and making the soft sand which the Muslims had to cross hard and more firm to walk upon. The “pollution of Shaytan” refers to his evil suggestions that had Allah willed to assist them they would not face such distress and hardship. The rain which fell in the night formed a little pool of water to be used for necessary purification.

To help the Muslims Allah instilled terror into the hearts of the infidels in order to destroy their morale and sent angels to fight the foe along side the believers, so that the power base of the polytheism could be destroyed, otherwise, as always, they would oppose the religion of Allah and His Prophet. Thereafter, whosoever opposes Allah and His Prophet shall be severely punished.

This rule also applies to those who opposed the declaration of the Holy Prophet at Ghadir Khum (see commentary of Suratul Maidah: 67), persecuted and deprived Ali and Fatimah of their rights, killed and tortured their children, the progeny of the Holy Prophet, particularly Imam Husayn, the grandson of the messenger of Allah, in Karbala, and held captive his family after Karbala. Refer to the commentary of Suratul Baqarah: 84, 97 and 98. Please refer to the punishment that will be inflicted on those who harassed and persecuted Bibi Fatimah and his children on page 51 and 105. Also refer to Suratul Nisa: 93 and 115; Suratul Ahzab: 57 and Suratul Shura: 23.





## Verse 68

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

Muhammad 47:33

### O You Who Believe!

- Obey Allah
- And obey the apostle
- And make not vain your deeds!

### Commentary

*Explanation by Allamah Tabataba'i*

The book says that the hearts of the disbelievers are diseased and it is difficult for them to go to Jihad. And the condition of those who reneged their allegiance and faith is spoken about to put the fear in the hearts of the believers lest they become like them or that they follow and practice that which incurs the wrath of God. Their deeds will go to waste and God will abhor them. This is a teaching for the believers, an admonishment, a rekindling of faith and awe. This is how the verse ends.

God said:

*“O you who believe! Obey Allah and obey the Messenger and render not vain your deeds.”*

Though the composition of the verse proves it to be steadfast and is free in its meaning so much so that the jurists have argued that it is haram to break the intention after once beginning the Salat through the words, “Do not waste your deeds”, but when we look at this verse and its connection with the previous one about Jihad it is special as it is said: “but those who disbelieve” it clarifies the cause. God says, “so do not be weak and do not ask for peace” is just a connection. When we study the verse itself the verse proves that the

complete obedience to God is required. Whatever the Messenger of God has delivered commands us to obey him and the orders that they have received through him. The believer will be held responsible after the Messenger is gone. They have been asked not to do something that can erase, eradicate or waste their deed as has been done to those weak believers who were bent of schism. Some finally became heretics despite having been guided.

As per these revelations the obedience to God is through Jihad and the obedience to the Messenger is to obey all the orders that were revealed through him. The wasting of the deeds is done through the refusal to go to Jihad as had been done by the hypocrites and others.

The other way to waste the deeds is to try to put the Messenger under obligation by doing something they were ordered to as the book says, "These people try to put you under obligation through their Islam." It has also been clarified that this lust for fame and hypocrisy also waste the deeds. Vanity has also been deplored, as has been schism. It is also clarified that by expressing the truth they want to hurt the Messenger. God said: "Do not render your charities worthless by your obligation and injury." (Baqara-262). It also means cancellation through sin and the cancellation of deeds is one of the greater sins.

If we accept all that has been said as reliable and accept it to be concerned with this verse despite hiding the fact we will have to admit that the verse has been revealed only to urge men to Jihad.

A Discussion on Hadith:

In the Book *Thawab al-A'mal* Imam al-Baqir is quoted to have said: "The Messenger said: "For any one who says "Subhan Allah" or "Allamdulillah" or "La Ilaha Ilallah" or "Allahu Akbar" God will plant a tree in Heaven." On hearing this one person said:" O Messenger of God. We will have plenty of trees in heaven in this way." The Messenger said: "Why not? But remember do not send fire there for it will burn the trees." This is what God meant by saying, "O you who believe! Obey God and His Messenger and do not let your deeds go waste."

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Doing good deeds is highly commendable and shall be rewarded provided the doer of good is a believer who not only obeys Allah but also carries out the commands of the Holy Prophet. Any deviation from any command of the Holy Prophet would destroy all the good deeds done by the deviator.

Refer to the commentary of Nisa: 65; known as *hadith al qartas*, to know about the person who not only refused to obey the Holy Prophet but branded him mad and a delirious old man.

The opening phrase of this verse (No, by your Lord) asserts that the decision of Allah is final and irrevocable. Allah has decreed that the Holy Prophet's judgements, decisions and directions (concerning all material, spiritual, personal and public matters) should be accepted and carried out by his followers, else profession of their faith would not be genuine and sincere.

*Fima shajara baynahum* gives unlimited powers to the Holy Prophet.

*Thumma la yajidu fi anfusihim* seals the decisive nature of the Holy Prophet's judgements, decisions and directions. No one has any right whatsoever to disagree with him in thought and action.

*Yusallimu taslima* implies total surrender to him without any reservation.

From the "feast of the near relatives" to the event at Ghadir Khum the Holy Prophet had clearly given his judgement, decision and direction (under the command of Allah) to his followers to follow Ali, after him, in all material, spiritual, personal and public matters. Please refer to the commentary of Suratul Maidah: 67.

The companions of the Holy Prophet, after him, in a great hurry, held conferences in Saqifa bani Sa'ida to choose his successor, by ignoring his clear directions, in spite of this verse. It was a deliberate scheme to deprive the Muslim ummah from the divinely decreed leadership of Ali and his descendants. By doing so they not only violated the commands of Allah and the directions of the Holy Prophet but also condemned the Muslim ummah to an everlasting perdition.

There are two groups of the Holy Prophet's successors:

(1) The twelve Imams, the descendants of Ibrahim, Ismail and the Holy Prophet, well-known to the Muslim ummah, from Imam Ali b. abi Talib to Imam Muhammad b. Hasan al-Mahdi (refer to the commentary of al-Baqarah: 124).

(2) The crafty rulers openly opposed and persecuted the twelve Imams and their families, friends and followers. Most of them were drunkards, gamblers and ruffians. To know the true colour of the Umayyid and Abbaside caliphs please refer to Hitti's History of the Arabs or any important book of history written by a Muslim or a non-Muslim historian.

The sincere seekers of truth can easily select their Imams whom they want to follow from among these two groups.

It was the misfortune of the Muslim ummah that they made a wrong decision after the departure of the Holy Prophet. Even at the last moment he asked his companions to bring a sheet of paper and a pen so that he could write that which would prevent them from going astray, after him, but the people around him did not want him to commit his will in writing. One of them said:

*“The book of Allah is sufficient for us.”<sup>77</sup>*

This declaration by one of the companions, who also observed that “the old man was in a delirium” was a wilful contravention of this and many such verses of the Quran, because we cannot say that he was an ignorant fool who was not aware of the book of Allah.

The above-noted tradition is known as hadith al-qartas.

We again invite our readers to study pages 1 to 7, the commentary of Suratul Baqarah: 30 to 39; 124, 248, 249, 251; Suratul Ma'idah: 67 and of many verses in this book to know the fact that Imam Ali was the only true successor of the Holy Prophet, and after Imam Ali, his descendants upto Imam Muhammad b. Hasan al-Mahdi.

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<sup>77</sup> Sahih Bukhari, Sahih Muslim, Fathul Bari, Tabrani, Tarikh Ahmadi



## Verse 69

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

*Al-Hujurat (The Dwellings) 49:1*

### O You Who Believe!

- Do not put yourselves forward before Allah and His Messenger.
- But fear Allah
- For Allah is He Who hears and knows all things.

### Commentary

*Explanation by Allamah Tabataba'i*

This chapter is based on religious and Shariah problems through which the lives of people are purified and which helps establishing a clean and healthy society in which man can express his obedience to God and His Messenger.

- The initial verses of the chapter are about those deeds that are related to man in a sense to depict his status in the society and
- about those very important problems through which a clean and healthy society is guided.
- It differentiates between the truths of religion with the non-truth.
- It includes the collective Sunnahs and laws.
- The chapter ends on the reality of belief and the mercies of God and Islam connected with the radiance of faith is hinted at.

The issues dealt with in the chapter prove it to be a Madina chapter excepting for this verse that says, “O People We have created you from a male (man) and a female (woman).”

God says:



*“O you who believe! Do not put (yourself) forward before God and His Messenger and Fear God. Verily God is all- hearing and all-knowing.”*

The words “Put forward” refers to the manifest things and this is a literal usage commonly done or it may be construed to be symbolic and refer to God and His messenger at the same time and not just the Messenger. This means that this commandment is common between God and His messenger and is a stage where both their orders converge as one. The books says, (Surah Yusuf 40) “The command is for none but God” and in Suratul Nisa (64) the book says, “We sent no Messenger, but to be obeyed by God’s permission.” The words, “Fear God, verily He is all-hearing” stand as witness and the words “God and His Messenger” refer to stage and place that is reserved for God, His Messenger and the Pious Muslims. This is the stage of command through which the orders and advices are obtained regarding the believer’s deeds and beliefs.

This clarifies that the words, “Do not put forward”, means that you should not give preference to compulsions in comparison with the orders of God and His Messenger or to proceed in anything before the command of God and His Messenger in that regard. The words, “*Verily God is all-hearing*”, warns the believer not to proceed in deeds and or else it would have said: “*God is all-hearing and all-seeing*”, as God has sometimes reminded us. God says, “*And God is the all-seer*” (Suratul Hadid-4). The result of this discussion is that you should not attribute commands to God and His Messenger in things where the commands are already in place or that you have no right to issue commands and it is imperative upon you to obey the commands of God and His Messenger.

In case we reflect we will find that every deed done or not done by man is not without a command that has already been issued. The decision to do something or not to do it or the things that are to be done or not done are also included in it. So is the decision to follow something or not. It is commands to desist from giving preference to any order over that of God’s or His Messenger and nothing should be done that have not been heard from God or His Messenger. Man prior to the command from God or His Messenger should not decide upon such deeds or refusal to do them. Now this verse comes closer to the meaning of the verse that describes the attributes of the angels in chapter

Suratul Ambia (27) “They speak not before He speaks and they act only on His bidding.”

The compliance being asked in verse, “Do not put yourself before God and His Messenger”, refers to God’s supremacy under which we have to live and obey. Man has to abide by the decision of God as he was obedient when he was under the natural (Takwini) command in his early stages of life. This is easily understood from the verse 30 of the chapter” Prophets”, “You do not desire anything but that which God desires...” Surah Aale Imran verse 68 says, “And God is the protector of all believers”, then again Suratul Jathiya (19) says, “God is the protector of the pious.”

The Ulama have expounded some reason for the verse “Do not put yourself forward before God and His Messenger”, and the first is that we should be hasty in doing anything before the command of God and His Messenger and we should not prefer any order other than those given by them. It is also explained the “put forward” is in the sense that God is all encompasses and it is He, “who gives life and takes it.” (Suratul Hadid, verse 2) In short anything that is given preference to shall be given first by God and His Messenger and this word includes both words and deeds even in the sense that you should not walk ahead of the Messenger when you walk with him or deeds or utterance related to any particular incident or time.

Among these explanations is the issue that we should not speak ahead of the Messenger or raise our voice above his and we should not be hasty in answering any thing before the Messenger answers. Then again you should not do or say anything before the Messenger gives you the order to do or say that. Do not give preference to your words over the words of the Messenger. When we are asked to desist in the above verse, it is not merely for the reasons stated above, but that God has highlighted his status as the chosen one and pre-empting him in words or deeds or anything else for that matter is giving preference to our deeds and words before that of God. And this suffices for all things, deeds words and thoughts.

God orders piety through the words, “Obey God and God is all-hearing.” Because man holds no station excepting that of obedience and piety. “And God is all knowing.” therefore we should desist from overtly or covertly doing that

which He has not asked and we should fear Him the most or as we fear no other. He hears and knows all that you do. so nothing is hidden from Him.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

In the commandment of “Do not be forward or presumptuous”, Allah has joined the Holy Prophet with Himself. This implies that no irreverence should be shown to either Allah or His Prophet in any matter. The believers must be mannerly, decorous, feeling and showing reverence in the presence of the Holy Prophet. It is not allowed to give advice in any matter before the Holy Prophet asks a believer to do so, if he pleases. Obey Allah and His Prophet in every matter, small or great; in the whole conduct of your life.

Judgement or verdict is given by Allah in all matters through His messenger. So obey and revere the Holy Prophet as you should obey and revere Allah. Some ill-mannered companions used to show positive disrespect to the Holy Prophet by their behaviour. Bad manners and rudeness destroy the value of any services which have been rendered. Those who had true piety in their hearts really and sincerely respected, honoured and revered their leader. Those who did the opposite surely undid the work of years by weakening the leader’s authority. See commentary of Suratul Nisa: 65 and always keep in mind the person who said about the Holy Prophet: *The old man is in a delirium. The book of Allah is sufficient for us.*

Apart from the derogatory comment on the infallible messenger of Allah which had rendered all his deeds null and void, his ignorance of the book of Allah had also become known to the whole world. It is because of such “wandering in the darkness of ignorance”, the Holy Prophet had advised his followers to refer to his Ahlul Bayt whenever they desire to understand the true meanings of the verses of the Qur’an (see hadith al thaqalayn on page 6). So think twice before following such ignorant and self conceited persons as your leaders who ridiculed and slandered the Holy Prophet, when even walking ahead of him or beside him, or talking loud before him or interposing while he is speaking, has been prohibited .

It is reported in a tradition mentioned in Sahih Bukhari that a group of men of Qa-aqa came to the Holy Prophet; and before he could give his verdict, Abu Bakr proposed Qa’aqqa b. Mu’ud and Umar suggested Qara to be appointed as

the leader of the group. Then they began to dispute with each other on that issue. So these verses were revealed to establish the supreme authority of the Holy Prophet.

Aqa Mahdi Puya says:

Unwarranted interference in the issues of religion already decided by the Holy Prophet emerged in full force after his departure from the world and continues in every age.

The occasion of revelation shows that the most prominent companions of the Holy Prophet indulged in what has been forbidden in these verses.

Bukhari says:

“The two good men were very near (a certain) perdition” (Kadal khayyiran an yahlika).

Notwithstanding this reprimand, according to Bukhari, disrespectful behaviour of the companions continued and lasted till the Holy Prophet’s departure. The well known tradition of qirtas throws sufficient light on the ignorance of the companions.

Verse 3 mentions the men of sublime character around the Holy Prophet who are referred to in order to distinguish good from evil, because behaviour unto the Holy Prophet has been made a test of the faith of his followers.





## Verse 70

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ  
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

*Al-Hujurat (The Dwellings) 49:2*

### O You Who Believe!

- Raise not your voices above the voice of the Prophet,
- Nor speak aloud to him in talk, as you may speak aloud to one another,
- Lest your deeds become vain and you do not perceive.

### Commentary

*Explanation by Allamah Taba'taba'i*

- One, that they took the persona of the Messenger very lightly and that is disbelief or
- that they did not want to give the respect that God had ordered.

God says:

*“Nor speak loud to him when talking as you speak loudly with one another.”*

The appropriate manner of speaking is that the speaker's voice should be softer than that of the one spoken to. Speaking louder erases the respect that you are bound to show him. You therefore, not speak loudly with the prominent people like you do amongst yourselves.

“Lest your deeds be rendered fruitless while you perceive not”, and this is done when you will know but your deeds will be wasted for talking louder than the Messenger like you do amongst those equal to you so you should never do this.

The subject of wasting one's deeds has been discussed in another part of the book. Some people say that your attention has been drawn to the fact that the cause of your speaking louder is disobedience and this will erase your deeds. What the verse literally says that there are two sins

- one, is to raise your voice above that of the Messenger and
- two that you should speak loudly with him.

It is not only disbelief but also a sin and this is the cause for the wastage of your deeds.

The verse tells us that this waste is due to the lack of control on the "self" and it will not be rewarded though all the deeds will not be wasted as is the case with disbelief. *Majma'ul Bayan* records that our Ulama say that this means the reward for this action is wasted. Had they done this with due respect to the Messenger they would have been rewarded but when they do the opposite they are prone to be punished and the reward stands automatically cancelled. This verse is not about those who have been warned about punishment. God has attached the wastage of the deed to the intention and soul of the deed itself.

The Arabic word "Habt" can be taken to mean either waste or fruitless because of disbelief and it is also connected with the intent behind the deed. The verse says that any deed, which is not what it seems to be, is not possible for this will connect to fruitlessness or wastage. The verse also tells us that the wastage of deeds is also due to disbelief. The raising of one's voice over that of the Messenger or talking to him loudly are not the only reason for the deed going waste but the main reason is hurting the Messenger in this way and hurting him or causing him pain in any sense is disbelief, and disbelief is enough reason for the deed to be wasted. They had been asked to desist from anything that may hurt the Messenger or even if there is a remote possibility of it though presently not there.

This ban can be attributed to two kinds;

- one in which the matter turns into disbelief is that which hurts the Messenger and

- the second may not have reached this stage but there is a distinct or indistinct possibility for it reaching the stage of disbelief and hurting the Messenger.

They were asked to desist even from such behavior. These two in the second case may intermix and not be easily distinguished.

It is this intermixing about which the verse says, “Waste your deeds unknowingly.” If the ban is only on raising their voices or talking loudly to the Messenger whether it had reached the stage of disbelief or not then God would have said: “you do not know” but we know that doing this is painful to the Messenger and so results in the waste of the deed. Therefore whether it is done knowingly or unknowingly the deeds are wasted.

God says, “Raise not your voices above the voice of the Messenger nor speak loudly to him as you speak aloud to one another.” This ban is neither personal nor initial but it has been taken as a precaution and among the deeds two are bad (and this is realized after deep reflection).

This is the stage before the ban becomes compulsory like in the case of “O you who believe” when people are asked not to anything that may hurt their faith and most who believed were unwilling to waste their deeds and belief by doing something that was even not preferred. This is why God has warned that they may do something that may erase or waste their good deed though they remain unaware.

God said: *“While you perceive not.”*

If we look the condition of the believers before this ban was made we learn that they were aware that this deed was bad but they were unaware how bad it was. They realized the depth of the evil only after the words came from God. This verse in its composition and message is similar to the verse fifteen of Suratul Nur that says; *“You counted it a little thing while with God it was very great.”*

And in the verse about the Judgment Day in Suratul Zumar (47), God says: *“And there will become apparent to them from God, what they had not been reckoning.”*



The words “O you who believe’ has been explained in *Majma’ul Bayan* by Zarara quoting Imam Muhammad Al-Baqir who said:

The swords were not raised, nor were the lines established for prayers; the Azan was not recited loudly nor did God reveal “O you who believe” until the sons of the tribes of Aus and Khazraj had accepted Islam.

#### Compiler’s Word

There is a similar hadith quoted through Ibn Abbas that the verse “O You who believe” was not revealed but in Madina nor was the verse “O mankind” revealed but in Makkah. Some have delved about the generality of the verse and we should know that in *Durrul Manthur* and Tafsir al-Qummi the cause of the verse, “do not go forward before God and His Messenger’ has been explained but is not compatible with the verse. We have omitted it and He who wants to delve upon it may do so.

A Hadith originally quoted by Anas, has been recorded in *Durrul Manthur* by Ahmed, Bukhari, Muslim and Abu Leila; by Baghvi in *Ma’jam AsSahaba* and Ibn Marduia, Ibn Manzar and Tibrani in *Al Dalail* that,

When this verse:

*“O you who believe! Raise not your voices over the voice of the Messenger”  
Thabit b. Qais b. Samas was talking in a loud voice and he said: “My voice was raised higher than that of the messenger and my deeds were wasted and I am now among the people of Hell.”*

He was so ashamed that he hid in his house. Somehow the messenger needed him and he sent some people to him who said to him, “the Messenger needs you but what is wrong with you?” He answered “My voice was raised higher than that of the Messenger for I was talking loudly with him. My deeds now have been wasted and I now belong to Hell.” The people came and reported his case to the Messenger who said: “It is certainly not so for he belongs to Paradise.” He died in the battle of Yamama.”

#### Compiler’s word

The words on this hadith, “He died in the battle of Yamama” are the words of the narrator and he means to prove that the man died on the day of Yamama

and thus proved the Messenger's words to be correct. This same hadith with minor differences has been gathered through various other sources.

There is an hadith, recorded by Bukhari in the book Adab, by Ibn Daniya and Daud b. Qais who say, "I saw houses made from the branches of the date trees that were covered by hair on the outside and I gathered that the gate of the house was about six or seven yards far. The inside of the house was ten length wide and I gather that it may have been seven or eight hands wide." Ibn Sa'ad has quoted A'ta Farsai in a similar manner "I saw the rooms of the wives of the Messenger that were made out of the branches of date palms and were covered by black hair."

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Refer Verse 1





## Verse 71

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

*Al-Hujurat (The Dwellings) 49:6*

### **O You Who Believe!**

- If a wicked person comes to you with any news, ascertain the truth,
- Lest you harm people unwittingly,
- And afterwards become full of repentance for what you have done.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The Arabic word “fasiq” has been taken to mean a person who left the life of obedience to adopt a life of sin and news here refers to some important or great news. Now the verse will stand to mean, “O You who believe when a rebellious evil person comes to you with a seemingly important news you should verify it for truth as you fear God and that you may harm some people in ignorance by believing it. This will make you shameful before them.

God through the word news in the chapter has permitted man to do that which is truthful and is proven through intelligence because on such judgments depends the welfare of the society as well as mankind. One must always verify all news brought by an irreligious person or a renegade and should desist from acting upon it unless the truth is known because mostly the news is a decoy and unreliable. The intelligent never regard the news given by such unreliable persons to be reliable and never depend upon and act upon them.

Man's life is a life of action and he studies welfare and loss, the good and the bad and acts accordingly and also applies them for his benefit. There are many unknown spheres of a man's life and he is ignorant about them though his welfare the income depends upon them. He has to rely upon the knowledge that he has about something and applies it accordingly for this is what he has absorbed or experienced. The most import part in it is that of hearing.

The learned believed that his action thus depends upon the knowledge he has gained through teaching or observation and then applies it for upon this depends his total action.

If any news has within it a certainty about the truth it purports to tell, then it will be taken as reliable though it is not repeated or continuous and it is called "Khabar Wahid" if it does not contain absolute truth. To the learned only that news will be reliable which has the characteristic of truth though it may not benefit personally. These are the points that they do not observe excepting when they narrate. It is the truth that can be depended upon with certitude.

In the verse the words, "lest you may harm others," asks us to eradicate ignorance and to certify the truth of the news if we want to act upon it. The verse has proven that which is certified by the learned and wise and has negated that which has been negated by them. This is an advice or a suggestion and not a command.

A Hadith

Ahmed b. Hatim, Tibrani, Ibn Mandah and Ibn Manzar have through reliable sources quoted Haris b. Zarar Khazai, who said:

I went to the messenger and he invited me to Islam so I accepted Islam. He invited me towards Zakat and I accepted that too. I said: "O Messenger of God! I will be returning to my people and I will invite them to Islam and to pay Zakat by whoever accepts my invitation. You please send your representative to Aban so that he may collect from me whatever Zakat I may have collected and then give it to you."

So he collected Zakat from those who accepted his call to Islam and he sent a message to the Messenger who had already decided to send someone to Aban but cancelled it.

When the representative did not reach, Aban Haris thought that he had disobeyed God and His Messenger. He gathered his people and told them that the Messenger had promised to send someone on a particular time to collect and deliver the Zakat to him and the Messenger never fails his promise, and I do not have any news about him stopping his representative or he may have refused. So, let us go to the Messenger.

In the meanwhile the messenger chose Waleed Ibn A'qba to go to Haris but he returned without finishing his journey and told the Messenger that Haris had refused to handover the Zakat collected and wanted to kill him. The Messenger sent a delegation to Haris. Haris went out with his companions and he met the delegation and they recognized and said: "This is Haris' in the night Haris asked them, "To whom have you been sent?" They said: "To you." Haris asked, "why?" They said: "Waleed b. A'qba was sent to you and he said that you had refused to give him the Zakat collected and threatened to kill him."

Haris said: "By the entity who has sent the Messenger with the truth I have not seen Waleed for he did not come to me." When Haris came to the presence of the Messenger he asked Haris, "You refused to handover the Zakat and wanted to kill my representative?" Haris replied, "By the entity that has sent you with the truth I did not meet him and he did not meet me. I came but for the reason that God's Messenger had postponed sending his representative and I thought that I may have been disobedient to God and His Messenger. *"O you who believe! When you hear any news from a rebellious and evil person, verify it."*

#### The Compiler's word

The story of Waleed b. A'qba and the revelation of this verse are recorded in both Sunni and Shia books. Ibn Abdul Barr says in his book Isteya'b that there is no difference of opinion among the learned about the argument in the Qur'an and as far as he knew the words, "When you hear any news from a rebellious and evil person, verify it." was revealed then about Waleed b. A'qba. I say that there are other verses with similar meaning.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The Holy Prophet sent Walid b. Aqbah to Bani Mustalaq to collect zakat. Before becoming Muslims the tribe of Mustalaq did not like Walid, so to show their change of heart, as they were all now brothers in faith, they came out in a large gathering to receive him outside the town, but Walid, a man of easy morals, jumped at the conclusion that they wanted to kill him; so turned at once on his heels and came back to the Holy Prophet with a false conjecture that the tribe of Mustalaq had turned apostate.

The truth was found out and this verse was revealed to condemn Walid, a companion of the Holy Prophet, and men like him who are ready to shed innocent blood on mere guesswork.

In the reign of Uthman Walid was appointed as the governor of Kufa. Living up to his reputation, one morning, fully drunk, he came into the masjid and prayed four rak-ats in Fajr salat, and wanted to pray more if the people praying behind allowed him to do so. Yes, he was a sahabi, appropriately described as fasiq (wicked) by the Qur'an.



## Verse 72

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

Al-Hujurat (The Dwellings) 49:11

### O You Who Believe!

- Let not some men among you laugh at others -
- It may be that the (latter) are better than the (former).
- Nor let some women laugh at others -
- It may be that the (latter are better than the (former).
- Nor defame, nor be sarcastic to each other;
- Nor call each other by (offensive) nicknames.
- Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed.
- And those who do not desist are (indeed) doing wrong.

### Commentary

*Explanation by Allamah Taba'taba'i*

The Arabic word “Yasakkhir” is the same as the Arabic word “Istihza” and both mean to ridicule or to say something that is demeaning and insulting to a person either by words, signs or through deeds. It is done often by aping somebody in a manner resulting in immediate natural laughter. The Arabic word “Qaum” here means a tribe or a nation or a group of either sex. Men perform important tasks and not women and the “Qaum” here refers to the sex opposite the female sex. The wisdom of this is mentioned in the words “nor defame one another or nor insult one another by nicknames.” From the



words of the verse we discern that the person being ridiculed may be better in the eyes of God than the one who insults him whether it be a woman or a man. In the same way it stands about one group insulting another and women insulting each other is a part of their natural behavioral pattern.

“Nor defame one another” means to accuse one another of defects because all people in the society are inter connected and accusing or insulting or defaming one another is the same as defaming oneself. One should avoid insulting or defaming another because one does not like to be defamed or insulted by some one else. This is what is meant by the Arabic word “Anfusikum” here.

God says:

*“Nor insult one another by nicknames. How bad it is to insult one’s brother after having faith.”*

The Arabic word “Alnabaz” means nicknames. It is at times very insulting for a person to be nicknamed as a “fool” or an “idiot” or “heretic” etc. and the word “ism” in the verse “how bad it is to insult one’s brother after having faith.”

We sometimes remember people for being wise, or generous. So the verse will mean giving each other bad names or calling them by insulting titles because it is the right for the believer to be addressed properly for he is a man of belief. No one should be demeaningly critical of another even indirectly such as saying that “some one whose father was this or that” or whose mother was this or that.”

The Arabic word “Ism” may also mean signs, or attributes and this means to name a person after he has accepted faith. In the same way if a person in an early stage of life has committed a sin but repented seriously after that but is still called by the name “the man who did such and such crime.” It may also mean naming people badly or giving people some demeaning name and this is also a part of the ban imposed.

God says, “*And whosoever does not repent then such are the wrongdoers*”, because that person has not been able to give up doing the sin that he has been asked not to and continues in his old ways. He is not repentant and does not return

to God's fold. Truly, these sorts of person are the wrongdoers. He does not lose hope after doing these evil deeds from which God has ordered him to desist. The words "and does not repent" here also may refer to the believers who are immersed in this sin.

### **A Discussion on Hadith**

In *Durrul Manthur* Ibn Hatim quoting Maqatil has detailed the facts about the verse "O You who believe! Let not a group scoff at another group" that this verse had been revealed for the Bani Tamim because they had made fun of Bilal, Salman, Ammar, Suhaib, Ibn Fahira and the slave of Abi Huzaifa named Salim.

In *Majma'ul Bayan* it says the words, "Let not a group scoff at another group" was revealed for Thabit b. Qais b. Shamas. This man was hard of hearing and he was given to sit beside the Messenger whenever he came to the mosque and he could hear the Messenger speak.

One day he came after the prayers were over and the people had gone. He came out searching for them saying aloud "Give way! Give way!" and when he reached a person he said: "I have reached the sitting" and then sat angrily behind him. When darkness spread he asked "Who is it?" the man replied "I am so and so" He said: (insultingly) "You are the son of so and so who..." and spoke about the nickname of the father in the days of ignorance. The man bowed his head in shame and this was when the verse was revealed.

The word "Women scoff at other women" according to Ibn Abbas refers to the wives of the Messenger. They had made fun of Janab Umme Salma and insulted her. Umme Salma had tied a white piece of cloth around her waist and the two ends were dangling behind her back and they were pulling them. Ayesha then told Hafsa "See what dangles behind her. It seems it is the tongue of a dog." This was how they were insulting and ridiculing her. It is said that Umme Salma was short in stature and Ayesha through signs with her hands indicated that she is short.

In *Durrul Manthur*, Ahmed, Abd b. Hameed, and Bukhari in Adab, Abu Daud, Tirmizi, Sanai, Ibn Maja, Abu Leila, Ibn Jarir, Ibn Manzar; Baghwi in Mu'jama, Ibn Haban and Shirazi in Alqab, Tibrani and Ibn Sani in Amal al Yom wa Layla,

Hakim, Ibn Marduia and Bahiqi in Sha'ab Al Iman have all quoted Abu Jeira b. Zahak that he said: the words, "Nor insult one another by nicknames" as revealed for us Bani Salma. When the Messenger came to Madina there was no person who did not have two or three names. When the Messenger addressed any such person by one of his name they said: "O Messenger of God this person dislikes this name." It was then that God revealed this verse.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice or contempt behind it. We may laugh with people, but we must never laugh at people to disgrace or dishonour them.

Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge. A biting remark or taunt or sarcasm is included in the word lamaza. An offensive nickname may amount to defamation.

Ammar, Bilal, Suhayl, Salman and Habib were used to be ridiculed by the people of Bani Tamim for their not having sufficient means of livelihood. A'isha used to hold Umme Salimah in contempt because she had no adornments. Once A'isha and Hafsa laughed at Safiyah in contempt to remind her that she was the daughter of a Jew.

The Holy Prophet asked Safiyah to say: Yes, My father was Harun and my uncle was Musa, the messengers of Allah, and my husband the last Prophet of Allah.



## Verse 73

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

*Al-Hujurat (The Dwellings) 49:12*

### **O You Who Believe!**

- Avoid suspicion as much (as possible),
- For suspicion in some cases is a sin.
- And spy not on each other behind their backs.
- Would any of you like to eat the flesh of his dead brother?
- No! You would abhor it -
- But fear Allah,
- For Allah is Oft-Returning, Most Merciful.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The sin being asked to be avoided is false attribution and good form of suspicion is being asked to be adopted. Suratul Nur (verse 12) says in this regards:

*“Why then, did not the believers, men and women, when you heard it think good of their own people”*

refers to avoid guessing or speculation and accuse a fellow believer of something evil and then relate it to others. Suspicion is something natural and comes immediately to mind but this style of thinking is not being banned

though (may God keep us distant from it too) because some of its results are impulsive.

Some apprehensions are deemed to be a sin in the sense that they are easily affected by sins and evil deeds like when insulting a person or defaming him because we have apprehensions about him of things that are sinful. But the excessive suspicions especially about things that are sinful is something that is disallowed. Simple suspicions are of course a part of one's nature. We should also avoid suspicions about things that we are not certain about whether they are sins or not. Hence we should not accuse, suspect or insult a person lest that deed of ours wastes our good deed. We are asked to be cautious because we fear God and that is why we should avoid doing things that may have the slightest suspicion of being a sin.

The Arabic word "Tajisu" means to keep oneself informed about the secret doings of people. The word "Tajasus" is used for things that are evil and the word "Tahasus" is used for things that are good. Now the meaning of the verse will be "Do not spy on the weakness of others for you will expose and insult the deeds that the doers may want to secret.

God says:

*"And none among you should backbite against one another. Does any one among you like to eat the flesh of his dead brother? You will think him to be evil."*

Backbiting is talking ill of a person behind his back in a manner that is detrimental to wisdom. Many commentaries have dealt with this issue and in Fiqh the explanation about it is that backbiting means talking ill of a person behind his back who may not like it, but discussing the evil deeds of a person who flaunts his sins is not considered backbiting.

Backbiting creates continuous mischief in society and erases its good attributes and qualifications. Everyone in society wants to live a life without mischief and in peace and this is the correct introduction of mankind. When we make friends with someone we should not abhor him nor should we think badly about him. Yet if we introduce him in a manner that gives a bad impression or in a way he does not desire, to accuse him of sins and evil, then

it cuts him off from society. It is like cancer because it completely destroys the limb that it effects and then moves on to another part of the body until it effects the whole body and the man dies.

Man joins society to create a social identity for him to be able to live his life free of mischief and peacefully. He merges himself into the society so that he may help it and in return gain from it. Backbiting against someone demotes him in status and he loses his identity and a peaceful society loses one member. The society keeps decaying with backbiting and reformation is replaced by mischief. There is no love, peace and reliability left and the medicine itself turns into a disease.

Actually the society loses its identity when its members are ignored and man's status too is diminished. Had he known about this then he would have avoided it and never exposed others' secrets and this is the screen that God has put between the deeds of men and the society so that he can go about his work naturally as he desires. He unites people, gathers them, helps and cooperates with them just to cleanse mankind from all weaknesses.

God has given examples about this when he says:

*“Would one of you like to eat the flesh of his dead brother? You would hate it, (so hate backbiting).”*

God here has used the style of negative approach by asking one among many. He did not say “some among you” only to make the self strong for He said: “You would not” but did not say “he would think it wrong.” Hating a sin is the positive result through a negative approach.

The backbiting by a believer is like eating the flesh of his dead brother and they are brothers because it is the social and religious affinity that creates bonds between believing people and they are brothers. They are being called “scavengers’ because the person being talked about is unaware of all that the backbiter is saying. “So hate it (backbiting)” because it is not normal for a person to eat his dead brother's flesh and he abhors it. When you feel abhorrence for it then you should also abhor backbiting because when you backbite you are like the one who eats his dead brother's flesh.

“Would you like to eat?” has the same features that will be taken as common for those who spy on other’s secrets; the difference is that backbiting is relating the weaknesses of someone in front of others or by quoting others in this regard. Through curiosity spying on other’s secret is something else. It may so be that both of these are included in this verse.

“neither backbite one another” means that this backbiting is being referred to the believers and “brother’s flesh” proves this because every believer is the brother of another believer.

God says:

*“And Fear God. God is the one who accepts repentance. The most merciful.”*

- If “Taqwa” means the avoidance of those sins that are pleaded for forgiveness then the words “(God is) The most merciful” will mean certainly, God is the one who accepts repentance the most. He is very merciful on those who repent and those who seek shelter in Him.
- If piety means the abstinence from sin and the distancing from everything evil, things that they have not done, then the words “most merciful” will mean surely God is the most attentive on his pious servants through guidance and inclinations. He protects them from evil death and has mercy on them.

Now repentance to God will have two meanings:

- One, to plead to God before repentance as the book says, “Their repentance was accepted so that they could repent.”<sup>78</sup>
- The second is to plead to God for forgiveness after repenting.

And the acceptance of repentance is well defined in Suratul Maidah (verse 39):

*“But whosoever repents after his sins and does righteous and good deeds, (by obeying God) then He will pardon him”*

A Discussion on Hadith

Ibn Hatim has quoted Sani saying that:

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<sup>78</sup> Al-Qur’an, 9:118

Salman once traveled with two persons with the duty to serve them and arrange their food. One day while he was sleeping those persons did not find him when they wanted him. They came to his tent and said: "Salman does nothing but pitches the tents and brings food."

When Salman met them they sent him to the Messenger to bring some cooked dishes. Salman told the Messenger, "O Messenger of God my friends have sent me to you so that you could give them something to eat if you have something." The Messenger said: "Your friends have already eaten so what will they need cooked food for?" Salman returned and told this to his companions. Both of them then came to the Messenger and said: "By the entity who has sent you with the divine truth we have not got food since the time we have come here." The Messenger said: "In your talks you have already eaten Salman's flesh." And this was when this verse was revealed : "*Would one of you like to eat the flesh of his dead brother?*"

Ziaul Muqadisi has quoted the hadith from Anas on the same issue that says, that the Arab had a tradition of helping each other while traveling together. Abu Bakr and Umar had a servant traveling with them. Once when they got up from sleep they found that the servant had cooked no food. They asked him to go to the Messenger and ask for some cooked food and say, "O Messenger of God Abu Bakr and Umar have requested you to give them some cooked food. The Messenger said: "They have already eaten." The servant returned and told the same to both of them so they came to the Messenger and asked, "O Messenger of God what did we eat?" The Messenger answered:

Both of you have eaten your brother's flesh. By the God who has the control of my life I see bits of his flesh between your teeth.

They both said: "O Messenger of God please pray for our forgiveness."

The Messenger said: You ask your brother to pray for you to be forgiven.

### Compiler's words

It is the same incident in both the hadith. The characters in the first are Salman and his companions and the in the second are Abu Bakr and Umar. This is confirmed by the records of *Jam'a al-Jawama'* who says that Abu Bakr and Umar sent Salman to the Messenger to ask for food and he in turn sent



him to his man Usama b. Zayd and he said: "I have nothing" so Salman returned to them. They called Usama a miser: "Had we sent Salman to the well called Samih its water would have welled up. They both then came to the Messenger and he said: "I smell meat in your mouths." They answered, "We have not eaten meat today O Messenger of God." The Messenger said: You have eaten the flesh of Salman and Usama and have been unjust.

And this verse was revealed.

Muhammad b. Yahya b. Abi I'bad quotes his uncle in the book A'yoon who said:

One day I heard Imam al-Ridha reciting poetry and he did this very seldom. The précis of the poetry is something like this:

We hope till before death, and  
it is a scourge for all hopes,  
let not the false hopes mislead and misguide you,  
give importance to your intention and determination,  
take preventions against illness,  
this world is like a passing shadow,  
a traveler enters it and then leaves.

The narrator says, I asked him who the poet of these verses was? And he answered, "It belongs to your fellow Iraqi." I said: "Abu A'tahiya says they are his." The Imam said:

Mention his name but omit the pseudonym because God says, *Do not give nicknames*. He may feel it bad.

Hunayn b. Mukhtar is recorded as the narrator of a hadith of Imam Ja'far as-Sadiq. The Imam said: Amirul Mominin has said:

- Always think well of your brother in all matters until you get something that perturbs you.
- Do not be suspicious of any words attributed to your brother when you see that there is goodness in it.

Hazrat Ali is recorded to have said in *Nahjul Balagha*:

If there is period of goodwill at time in society but even then some one is suspicious about someone from *whom* there is no sign of evil, the former has done an injustice. When the people of the times are overwhelmed by chaos and mischief but someone even then thinks good of some one else then he has been misguided.

The Compiler's word

Both these are not opposite to one another; the second one is concerned with suspicion and is dependent upon the deed.

A hadith of the messenger is recorded through Isbat b. Muhammad in the book *Al-Khisal* that the Messenger said:

Backbiting is worse then adultery.

He was asked how so he said:

When the adulterous person repents God accepts his repentance but when the backbiter repents he is not forgiven until the aggrieved person forgives him.

Compiler's word

Similar hadith has been recorded in *Durrul Manthur* through Ibn Marduia, Bahiqi, Abi Sa'id and Jabir in which the Messenger has said: "Backbiting is worse than adultery." When the people asked how it was so he said: "When man commits adultery he repents and God accepts his repentance but a backbiter is not forgiven till the person he has spoken against forgives him."

Sukuni is the narrator of a hadith of Imam Ja'far as-Sadiq In *Al-Kafi*. He has said:

Backbiting spreads faster inside a man than the cancer he has in his body.

In *Al-Kafi* again, Imam as-Sadiq is quoted to have said (through Hasas b. Umar): "The Messenger was asked for the appropriate penalty for backbiting and he said:

You should repent to God as much as you have backbitten and hurt the person.

In *Tafsir al-Qummi*, God's words "We have arranged you among groups and tribes. "The group mentioned here refers to the non-Arabs and the "tribe" refers to the Arabs, the book explains.

The Compiler's word:

These words have been attributed to Imam Ja'far as-Sadiq in *Majma'ul Bayan*.

In *Durrul Manthur* Jabir b. Abdullah Ansari has been quoted by Marduia and Bahiqi that the Messenger in his Sermon after the last Hajj said:

O people! Your Lord is one and be aware that your father is one also. Be warned that no Arab has any prominence over a non-Arab, no black is above any red and no red is above any black person excepting piety. The most respectable among you in the eyes of God is the person who is the most pious. You should know that I have delivered God's message to you.

The people chanted, "Yes you have O Messenger of God." He then continued, "Then let the one's present here carry this message to those who are not here."

Abi Bakr Hazarmi is the narrator of a hadith in which Imam Ja'far as-Sadiq has said:

The Messenger arranged the marriage of Miqdad b. Aswad with Zabagha b. Zubair b. Abdul Muttalib to eradicate color prejudice and establish equality among the people. He told the people that a person is as respectable in the eyes of God as he is pious.

Jamil b. Daraj quotes a hadith in *Rozat Al-Kafi*, "I asked Imam Ja'far as-Sadiq what is "Grace"?" He said: "It is piety."

A hadith is recorded in *Al-Kafi* in which the narrator Yunus b. Yaqub has said: "One Day Imam Ja'far as-Sadiq said:

In Islam belief comes first. You get the legacy through Islam, and you marry, while through belief you gain the rewards from God.

Khisal A'mish has quoted that Imam Ja'far as-Sadiq has said:

Islam is something other than belief. Every believer is a Muslim but every Muslim does not believe.

*Durrul Manthur* explains the words of God, “The Bedouin Arabs says “We now believe.” Ibn Jarir has explains that this verse is about Bani Asad.

The compiler’s word:

Mujahid and others have also narrated this.

Ibn Maja, Ibn Marduia, Tibrani and Bahiqi narrate in *Sha’ab Al Iman* quoting Hazrat Ali that he said: “The messenger has said: “Belief is realization in the heart and the concurrence to it is on the tongue and the deeds are expressed through the limbs. Nisai, Bazaz and Ibn Marduia have quoted Ibn Abbas to say, “The Bani Asad came to the Messenger and said:

“O Messenger of God! We have accepted Islam. The Arabs have fought against you but we did not fight against you. It was then that this verse was revealed “*They come to put you under obligation for having accepted Islam.*”

The compiler’s word:

There are hadith having the same meaning.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Most kinds of suspicion are baseless, and some are crimes in themselves, therefore conjecture (qiyas) has been “outlawed” in Islam. Spying into other people’s affairs means either idle curiosity or suspicion carried a stage further. Backbiting, being futile, is mischievous, and if poisoned with malice, it is a sin added to sin. It is like eating flesh of a dead brother, abomination plus abomination.

The Holy Prophet said:

Backbiting is worse than adultery, because Allah may forgive an adulterer or adulteress if he or she turns repentant to Him, but pardon for backbiting is not available until the aggrieved person agrees to forgive.

Imam Ali said:

Have a good opinion about your brother in faith unless proved otherwise.

Once a few companions sent Salman to bring food from the kitchen of the Holy Prophet. After obtaining the Holy Prophet's permission he went to Usama b. Zayd who was in charge of the Holy Prophet's kitchen, but as there was nothing in the kitchen, he returned to the companions with empty hands. They laughed at Salman and Usama and branded them closefisted misers. Then they came to the Holy Prophet. He told them: "I see particles of flesh in your teeth. It is the flesh of Salman and Usama." Then this verse was revealed.

Imam Musa b. Jafar al-Kazim said:

Anything evil said about anyone, when he is not present, to the people who do not know it, is backbiting.

It is mentioned in Tafsir Thalabi that some people reported to Umar that Abu Mahjan was drinking wine in his house. Umar at once raided his house but found no wine. Mahjan said: "O Umar, you have spied on me, although Allah says: 'Spy not on each other.'" Zayd b. Thabit and Abdullah b. Arqam were the witnesses to this event.

Abdur Rahman b. Awf, a very close friend of Umar, is reported to have said:

While crossing a street in the night, we saw light in the house of Umayya b. Rabi-ah. We jumped over the outer wall and entered into his chamber. Along with his friends he was drinking wine. Umar admonished him for breaking the law of Allah.

Umayya said: O Umar, I have broken only one law, but you have done four forbidden acts - spying, not entering through the front door, not obtaining my permission to come into my house, and not greeting me with assalamu alaykum.



## Verse 74

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

*Al-Hadid (Iron) 57:28*

### **O You Who Believe!**

- Fear Allah,
- And believe in His Messenger,
- And He will bestow on you a double portion of His Mercy.
- He will provide for you a Light by which you shall walk (straight in your path),
- And He will forgive you (your past) -
- For Allah is Oft-Forgiving, Most Merciful.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

This refers to the light on the Day of Judgment that will guide the true believers.

It then says, “Their light will be ahead of them and on their sides.”

This is stated without any proof. They will have a guiding light in this world also as supported by verse 122 of Suratul Anam:

*“Is he who was dead, then we raised him to life and made for him a light whereby he walks among the people, like the one who is in utter darkness whence he cannot come forth?”*

The proof given is this verse:

*“On that you will see that the light of the true believer men and women will be ahead and on their right.”*

Then God fulfilled His promise by giving twofold through which they attain salvation. God says:

*“And he will pardon you. He is the most merciful most kind.”*

In the book *Al-Kafi* it has been narrated on the authority of Abil Jarud who said: “I asked Imam al-Baqir “Indeed God has given the people of the book a great amount of welfare.” The Imam asked, “And what is it?” I recited the verse. Then the Imam recited this verse:

*“O you who believe! Fear God and believe in His Messenger; He will give you twofold of His mercy. He will appoint you a light wherein you shall walk.”*

This means the Imam that you follow.

Sai'd b. Jabeer is recorded in *Majma'ul Bayan* to have said: “The Messenger sent Jafar to Najashi accompanied by seventy riders to invite him to Islam on behalf of the Messenger. He did so on reaching there and his invitation was accepted. And forty from among those who accepted Islam said to Najashi, “Permit us to go to the Messenger so that we may profess Islam in his hands.”

On reaching Madina when they saw the poverty of the Muslim they took permission from the Messenger and said: “We have wealth and we find the Muslims in poverty. If you permit then we shall return and bring our wealth to be shared among the Muslims.” The Messenger permitted them and then they came back as promised with their wealth and helped the Muslims. It was then that the verse. The Imam said: “You have been given what had been given to the people of the book.”

When the people of the book who had not accepted Islam heard the words “So will you be rewarded two fold if you are forbearing” they came to the Muslims and said “O you Muslim people! There is two fold reward for those among us who now believe in your religion and those of us who believe in our book only there is a reward so how come you are better than us?”

It was then that God revealed the words:

*“O you who believe! [In Moses and Jesus] fear God and believe in His Messenger also.”*

God declared a two-fold reward and promised their forgiveness and then said:

*“So that the people of the scriptures may know.”*

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

No commentary available for this verse







## Verse 75

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

*Al-Mujadilah (The Disputation) 58:9*

### **O You Who Believe!**

- When you hold secret counsel,
- Do it not for iniquity and hostility, and disobedience to the Prophet -
- But do it for righteousness and self-restraint -
- And fear Allah
- To Whom you shall be brought back.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The construction of this verse is not without the knowledge that it has been revealed to banish a threat. The Mominin are allowed to whisper to each other and the condition is laid down that this whispering should not be done to put the Messenger into hardship or to disobey him. It should be done for goodness and the word, "Al Birr" stands for righteousness in a vast form and it stands against any form of rebellion in religion. Taqwa stands opposed to sin. After giving a firm order to adopt piety God warns about the Judgment day:

*"And fear God unto whom you shall be gathered."*

God says:

*"Secret conspiracies are only for Satan in order that he may cause grief to the believers though he can only harm (them) if God permits"*

As we learn from the construction of the verse this [conspiracy] whispering was a term already existent among the hypocrites; a disease of the heart given by the Satan because it is only Satan who arranges and decorates evil thoughts in the minds of his followers and he lures them into sin and sorrow, and creates doubts. He makes them trust him and then puts them in hardships.

Then God talked about the believers and purified their hearts and this was done through the order of God. Indeed Satan and their whispering cannot harm them at all excepting when God allows it or desires it to be. Thus they should rely on God and do not fear any loss. God has issued a clear order for this in verse 3 of Suratul Talaq:

*“And whosoever puts his trust in God, then God will suffice him.”*

God has urged the believers to rely on him (Tawwakal) because it is very important for the believer's faith. If they are believers they will rely on God and he is suffice for them. The words, “But He (Satan) cannot harm them the least, except as God permits, and in God should the believers put their trust.”

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Believers are forbidden to take part in any secret movement to spread evil and terror. They must work for righteousness with self-restraint.



## Verse 76

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا وَإِذْ رَفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

*Al-Mujadilah (The Disputation) 58:11*

### **O You Who Believe!**

- When you are told to make room in the assemblies, (spread out and) make room, Allah provide for you with (ample) room.
- And when you are told to rise up, rise up.
- Allah will rise (you) up, to (suitable) ranks (and degrees)
- Those of you who believe and who have been granted (mystic) Knowledge.
- And Allah is well-acquainted with all you do.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The Arabic word “Yafsah” means to create space and this is the meaning of “Al fasakh” also. The word “Al-Majalis”, the place or room is the plural of “Majlis” or assembly or gathering. To create space in the assembly means that the host of the gathering should accommodate space for others. God will create room or space in paradise for anyone who does so.

This verse tells us how to behave in a social gathering. People used to come to the gatherings of the Messenger and used to sit spread out in such a manner that there was no space left for others who joined in late. They are being taught the manners of sitting in an assembly. God says:

*“Make room in the assemblies (spread out).”*

Though the verse speaks about the assembly of the Messenger the rule stands for all times and for all assemblies.

The verse will now mean, “O you believers! When you are asked to make room or be accommodating in an assembly so that there is ample space for others to sit. For those of you who will be accommodating and make space God will be accommodating and make space for them in Paradise.”

God says:

*“And when you are asked to leave you (should) leave.”*

This part of the verse speaks about another form of behavior in an assembly. The word “Nashazu” means to leave so that another may sit, as a sign of respect. The meaning of the verse will now be, “When you are asked to stand so that a person who is better than you in knowledge and piety may sit, then you should stand.”

God says:

*“And when you are asked to rise up then do rise up and God will exalt in rank those who believe among you.”*

There is no doubt that when God raises the status of a person it means he goes closer to God. This is the summation of the intellect. Those endowed with knowledge are the Ulama amongst the believers.

The verse divides the believers in to two groups:

- the believers, and
- the believer who is learned and pious and better.

This is what God refers to by the words, of verse 9 of Suratul Zumur: “Say, are those who know equal to those who know not?”

It is now very clear that the prominence spoken about in the verse is due to knowledge and piety. Now the verse will mean, “God has raised the status of those with certitude and raised those with knowledge and certitude a step higher and their prominence is not hidden.”

The issue is then confirmed with the words, “And God is aware of all that you do.”

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

For: “those who have been granted knowledge” see commentary of Surah Aale Imran: 7 and 18; Suratul Nisa: 162 and Suratul Ankabut: 49.

The Holy Prophet said:

A scholar is superior to a martyr.

The superiority of a scholar over other men is like my superiority over all the human beings. Imam Jafar b. Muhammad as-Sadiq said:

The ink a scholar uses to write is superior to the blood a martyr sheds.

As has been proved in the commentary of the abovenoted verses, the Holy Prophet, Ali, Fatimah and the eleven holy Imams, in their progeny, are the fountainheads of knowledge and wisdom (see commentary of Baqarah: 124). It is a historic fact that none of them ever received any tutoring from any mortal. It is Allah who thoroughly purified them, taught them and granted wisdom to them from His infinite wisdom.

The Holy Prophet said:

I am the city of knowledge and Ali is its gate.

Umar b. Khattab used to say after receiving guidance from Ali to solve intricate issues:

Had Ali been not there, Umar would have perished.

Aqa Mahdi Puya says:

Allah exalts some over others on account of merit. It is neither an arbitrary action nor it is due to worldly possessions or position.

In Suratul Hujurat (verse 13) it is said that all human beings are equal in birth, came into existence from a male and female, so those who have more integrity (taqwa) - and according to this verse having belief and knowledge are the inseparable essentials of taqwa- these are exalted by Allah. (See Suratul Nisa (verse 95) and Suratul Anam (verse 116).

In the light of Suratul Ankabut (verse 49), Surat Muhammad (verse 16) and this verse those who have been given knowledge are exalted to the highest degree. All other created beings are inferior to them.

As explained in the commentary of verse 2 of Surtul Baqarah the Qur'an was revealed to the Holy Prophet. He knew the true meaning of every verse, or after him, it was Ali who claimed that he knew when, why and for whom every verse of the Qur'an was revealed.

Most of the verses of the Qur'an are clear and decisive. There is no ambiguity in them. They are known as the muhkamat. They relate to the fundamentals of the faith, such as the oneness of Allah, the directions pertaining to the practice of the faith and the laws governing the day to day life of the faithful. They can neither be changed nor modified. Any man of average intelligence can understand and follow them.

The mutashabihat are the verses which have been composed in subtle and profound diction and style. They carry implications other than the literal meanings, and therefore, are capable of giving different significations, like "The hand of Allah is on their hands" in verse 10 of Suratul Fath.

Verse 1 of Suart Hud says that the Qur'an is a book of clear and decisive verses; verse 23 of Suratul Zumar says that Allah has sent down the very best discourse as a book conformable in its repetition and consimilarity.

Only the men of understanding who possess a higher level of intelligence contemplate and find out the meaningful implications of such verses. Average and ordinary minds cannot figure out or have knowledge of the real purport of such verses, and if they try this on their own, they are bewildered and go astray. As mentioned in the commentary of verse 1 of al Baqarah, the huruf muqatta-at are also meaningful but their subtle and profound meanings are known to Allah and His chosen representatives (Muhammad and the family of Muhammad) only.

Therefore, those who know the true purport of these symbolic letters occupy the highest position in the domain of knowledge and wisdom. In the well-known tradition of thaqalayn the Holy Prophet has clearly made known the fact that whoso remains attached with the Qur'an and his Ahlul Bayt, after his

departure from this world, will never go astray, because these two weighty authorities will never be separated from each other, and joined together, they shall meet the Holy Prophet at the spring of Kawthar; and “I am the city of knowledge and Ali is its gate”, said the Holy Prophet in order to guide the faithfuls so that, to have knowledge of the Qur’an, they must refer to Ali and his Ahlul Bayt, who alone know the true meanings of the mutashabihat.

Zaygh means disease, perversity, evil, and wicked intention, the inclination to go against the truth and to blunder, revolt and go astray. Fitna means to create mischief, or to create difference of opinion and to mislead.

“None knows its interpretation except Allah and those (who are) firmly rooted in knowledge”, renders null and void all attempts made by scholars to discover the true meanings of the mutashabihat. The firmly rooted in knowledge are those whom Allah Himself gives the knowledge, as verse 49 of Suratul Ankabut says:

*“But it is clear revelations in the hearts of those who have been given knowledge.”*

Therefore, the observation of the Ahmadi commentator that reading various passages in the light of each discover the true significance of ambiguous passages, is based upon his inclination to go out of the right course. The Christians also try in vain to assign divinity to Isa by calculating the numerical value of the haruf muqatta-at, and misinterpret the complex verses to suit their dubious theories.

How the complex verses can be interpreted is not mentioned in this verse, nor anywhere in the Qur’an, but it is clearly disclosed that besides Allah only those, endowed with divine knowledge, know the true meanings of the mutashabihat. The firmly rooted in knowledge are the Holy Prophet and his Ahlul Bayt, the thoroughly purified ones (Suratul Ahzab, verse 33), who possess the desired purity of heart and soul, essential for receiving and holding the truth in order to use it (Suratul Waqi’ah, verses 77 to 79) to do good to themselves and to others.

It is obvious that there is no conceivable necessity of revealing complex verses or letter symbols if even the Holy Prophet, to whom the Qur’an was revealed, did not know their meanings. It is only a hypothetical inquiry, otherwise there



is the clear mention of rasikhuna fil ilm (the firmly rooted in knowledge) in this verse, the first among whom is the Holy Prophet, and after him, as said earlier, his Ahlul Bayt are the custodians of his knowledge and wisdom, who alone are entitled to interpret every word of the Quran.

In reply to Anas b. Malik's query about rasikhuna fil ilm the Holy Prophet said:

They are those whose hands do not do aught but that which is just, righteous and good; whose tongues do not utter aught but that which is true; whose hearts and minds are enlightened and rational; whose stomachs are free from that which is forbidden.

- The verse of Tathir (Suratul Ahzab, verse 33) confirms that only the thoroughly purified Muhammad and Ali Muhammad are the rasikhuna fil ilm.
- Verse 13 of Surah Luqman says that polytheism (shirk) is the most grievous inequity, the worst type of impurity.
- It is a historical fact that all the companions of the Holy Prophet, before embracing Islam, for a long time in their lives, were idol worshippers.
- The Holy Prophet, Bibi Fatimah and Ali ibn Abi Talib and their children were the only ones who were free from the impurity of polytheism right from the day they were born.
- All Muslims, in every age, add karamallahu wajhu (Allah graced and honoured his face above others) after the name of Ali, because he never worshipped any ghayrallah (other than Allah).

The Holy Prophet pointed out the essential purity of body and soul in Ali, equal to his own purity, when he said:

O Ali! Your flesh is my flesh, your blood is my blood. You and I are from one and the same divine light.

Verses 18 of Surah Ale Imran; verse 162 of Suratul Nisa; verse 49 of Suratul Ankabut, and verse 11 of Suratul Mujadalah refer to those who have been divinely endowed with knowledge.

As ordinary human beings are unable to know the meanings of the mutashabihat, the divine mercy guides the sincere seekers of the truth to turn

to the ahladh dhikr, the Holy Prophet and his Ahlul Bayt (see commentary of verse 43 of Suratul Nahl and verse 7 of Suratul Anbiya):

*“So ask the people of dhikr (the reminder or the Quran) if you do not know.”*

Aqa Mahdi Puya says:

Nothing in the earth or in the heavens is hidden from Allah, the self-subsisting, because He is the author of the book of creation (the development of the embryo has been mentioned in the previous verse as an example). In this verse He says that the author of the book of creation is also the author of the book of legislation (the Qur’an).

The book of creation (the universe) contains miscellaneous signs. Some are clear. Some are intricate and perplexing. For example (in the book of creation) the function and the significance of every part of the human structure has been studied and defined except the “appendix.” Now a rational student of the book of creation will say:

“As no part is without some significance, this also must have some meaning, though I have not yet understood it.”

On the contrary a mischief-maker will mix up that which is known with that which is not known and deny both by saying:

“As no reason or significance is found in this part, therefore, there is no reason or significance in the whole.”

Likewise in the book of legislation, some signs (verses) are clear and decisive (muhkam), and some have several possible meanings (mutashabih), therefore, the rational mind will try to understand the mutashabih (unclear) verses in the light of the muhkam (clear and decisive) verses, by proceeding from the known to the unknown or from the concrete to the abstract; but the perverse mind will judge that which is certainly precise and definite in the light of the complex so as to mislead people by dubious misinterpretations.

Verse 1 of Surah Hud says that all the verses of the book are well arranged and firmly established. The arrangement of the words in the verses and the verses in the surahs is so accurate and proper that they all form a consistent unity, though they were separately revealed.

It implies that the Qur’an was already arranged and established before its revelation, which is confirmed by verse 105 of Bani Israil. In verse

23 of Suratul Zumar, the book is presented as consistent, consimilar and conformable in its parts (mutashabihan). But in this verse mutashabihat refers to the meanings, the implications, the connotations and the denotations of the complex passages.

- Muhkam (clear) and mutashabih (complex) are relative terms.
- What is unclear to some may be apparent and definite to others.
- There may be quite a few features and viewpoints inherent in certain ideas, or commands, or narrations.
- Studying them from a particular angle will make their meaning and purpose crystal clear but their clarity may turn into obscurity when they are viewed from another standpoint.

At all events, the complex should be examined and interpreted in the light of that which is clear and decisive, or as explained by the Holy Prophet, or by those whose authority has been established by the Holy Prophet and the Qur'an (see pages 1 to 7, commentary of verses 6 and 7 of Suratul Fatihah, and verses 2, 30 to 37 and 124 of Suratul Baqarah).

- In the light of verses 16 to 19 of Suratul Qiyamah, the divine agency collects, recites and interprets the Qur'an.
- As the book is a guidance for mankind, there should be no unintelligible or incomprehensible passage in it.
- There is none.
- As asserted by the Ahlul Bayt, rasikhuna fil ilm is conjuncted with Allah and yaquluna is an adverbial clause qualifying the state of knowledge, referring to rasikhun.

In *Nahjul Balagha*, Ali ibn Abi Talib says that the rasikhuna fil ilm believe in the unknown. in the light of the known. As explained in the commentary of verse 3 of Suratul Baqarah the knowledge of the ghayb (unknown) is with the infinite, therefore, the awareness of the finite created beings, even if they are endowed with the divine insight, cannot be at par with the absolute wisdom of the ghayb ul mutlaq, the hayyul qayyum creator.

All that which becomes (in obedience) effective, as soon as He wills, is knowable to man. A finite being can know as much as the infinite all-wise likes him to know, and grow in knowledge, which implies that basically his knowledge was insufficient but he rises towards the level of perfection, with the help of divine endowment, on his own merits, to become aware of the meanings of all that which has been revealed in the book. Because, if it is not so, such revelations (mutashabihat) would be unprofitable and frustrating. So what Imam Ali ibna abi Talib and Imam Muhammad b. Ali al-Baqir have said in this connection is true.

Allah himself bears witness to His own unity. It is His infinite mercy that He makes known His self-subsisting and everliving existence (wajib ul wujud) to His created beings who, otherwise, could never know anything about Him. See commentary of verse 255 of Suratul Baqarah. The finite created beings can only say that there is no god save Allah.

Aqa Mahdi Puya says:

In this verse shahadat (bearing witness) has been restricted to Allah, the angels and those endowed with (divine) knowledge, although in many other verses it is stated that every being in the heavens and the earth glorifies Allah and bears witness to His unity (tawhid).

The restriction is justified because, in this verse, shahadat has been used in the sense of a particular knowledge which contains perceptual insight to realise the truth of His tawhid. Allah directly knows that “there is no god save He”, because He is the known, the knowing and the knower. Those who have attained the perceptual insight of the realisation of truth, by complete mental absorption of the absolute, possess the same quality of knowledge. Whoever reaches this stage naturally becomes entitled to bear witness over His creation.

In the Qur’an such witnesses have been described as shuhada. In verses 41 of Suratul Nisa and 89 of Suratul Nahl, Allah says that He will call the Holy Prophet as witness over other witnesses.

For ulul ilm (those endowed with divine knowledge) see commentary of rasikhuna fil ilm in verse 7 of this surah.

Qa-iman bil qist means that Allah is the vigilant, enduring and (ever) lasting upholder and maintainer of justice.

Any unjust being, or any being with an iota of iniquity, can never be God, because if arbitrariness had been applied as a primary force to effect and control the universe, no law, physical as well as social, devoid of reason and equity, would be valid and operative. In that case, God could not have an essential existence to be proved by reason, but a contingency that might or might not exist. So it is an imperative fact that absolute justice is ingrained and implanted in the activity of the active factor.

Absolute justice, by itself, is one of the aspects of the infinite mercy of the almighty Lord, which regulates and manages His kingdom, the whole universe. It is essentially evident in His every will and act.

He has prescribed for Himself mercy.<sup>79</sup>

Justice is one of the 5 fundamental doctrines of Islam-Original, Shi-ism. It distinguishes Shi'a faith from other schools of thought. The 5 roots of the faith (usul al din) are given below:

- (1)Tawhid: There is no god save Allah.
- (2)Adl: Allah is all-just.
- (3)Risalat: The prophets or messengers of Allah, appointed by Him, were truthful, holy and infallible. The last messenger of Allah, the seal of prophethood, is Muhammad al-Mustafa.
- (4) Imamat: After the Holy Prophet, the office of the prophethood was terminated, but the divine guidance continued, for which Allah appointed the twelve Imams in the progeny of the Holy Prophet.
- (5) Qiyamat: The day of final judgement.

Faith in Allah's justice is essential. The laws made by Him to operate the universe are precise and decisive. These are bound by rules based upon justice, and are not arbitrarily changed. That is why there is complete harmony in the working of the whole creation, otherwise there would have been chaos and confusion. All Allah's acts are just and right.

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<sup>79</sup> Al-Qur'an, 7:12

Aqa Mahdi Puya says:

If qa-iman bil qist is treated as the adverbial clause qualifying the state of ulul ilm (those endowed with knowledge), then grammatically it should have been in plural, therefore, it is true that it qualifies the state of the divine unity. It lays stress on the interrelation between the unity of His essence and His justice, which, as His all embracing attribute, defines and determines His action, and reflects itself in all His attributes. The source of all the attributes manifesting in His justice is the unity of His essence.

According to the Holy Prophet the structure of the whole universe stands on the foundation of His justice. So none can perceive Him and His unity unless one upholds and maintains justice. Justice is with unity and unity is with justice. They are correlative and inseparable. Islam teaches us that all excellences flow from the sublime source of justice and all vices proceed from the base root of injustice - see Suratul Nisa, verse 135; Suratul Ma'idah, verse 8; and Suratul Hadid, verse 25.

In verse 7 of this surah the Qur'an refers to the decisive verses (muhkamat) as the essence of the book, in the light of which all the other complex verses (mutashabihat) should be interpreted. In view of the interrelation between the unity of His essence and His justice, all the verses in His book of creation and in His book of legislation should be interpreted in a manner which must always be in harmony with the unity of His essence and His justice. The logical method, prescribed by the Qur'an, is to proceed from the known to the unknown. As the whole universe stands on the basis of the unity and justice of the absolute, it is essential to prescribe justice (adl) as the second article of faith, immediately after tawhid, the first article of faith.

For rasikhuna fil ilm refer to the commentary of Surah Ali Imran, verse 7.

Verse 49 of Suratul Ankabut says that the Qur'an is in the hearts or chests of those who have been endowed with divine knowledge. It is a gift of Allah. No mortal had taught or tutored such men described as rasikhuna fil ilm in this verse. The Holy Prophet, Ali, Fatimah and the Imams in their progeny, historically, had never been taught and tutored by any individual or group,

yet the Holy Prophet is the city of knowledge and Ali is its gate. They are the fountainhead of wisdom and indisputable authority on any branch of knowledge, physical as well as spiritual. Although the other human beings have also attained distinction in knowledge and learning but the Holy Prophet and his Ahlul Bayt are the ultimate in awareness of all the divine laws governing the whole universe.

Please refer to the commentary of Suratul Baqarah, verses 136, 177 and 285; Surah Ale Imran, verse 84, and Suratul Nisa, verses 136 and 152 for belief in all the messengers of Allah and the books given to them.

The Qur'an clearly states that all the infallible prophets and the messengers of Allah were the bearers of glad tidings and warners in order that there be no plea for mankind against Allah after these messengers had come to them with His commandments and guidance. Although the essence and origin of all revelations were similar, yet, as some of the prophets have been exalted over others (Suratul Baqarah, verse 253), the final message, the Qur'an, revealed to the last and the most superior messenger of Allah, the Holy Prophet, is complete and perfect in all dimensions and in its scope and application.

Several of the prophets are mentioned by name in the Qur'an while others are not. "For every people there was a messenger", says verse 36 of al-Nahl and also verse 24 of Suratul Fatir. All the messengers of Allah gave the glad tidings of the advent of the Holy Prophet. See commentary of Suratul Baqarah, verse 40. For kallamallah see commentary of Suratul Baqarah, verse 253.

Aqa Mahdi Puya says:

Grammatically *wal muqimin*, like *wal rasikhun*, is in possessive and objective case, whereas *wal mutunuz zakat* and *wal muminun* are in nominative case. All commentators agree that in certain circumstances by giving the form of the possessive and objective case to the verb and the nominative case vice versa, it will receive a distinction for the sake of emphasis.

According to a tradition A'isha observed that this is one of the mistakes committed by the scribes who wrote the Qur'an under the supervision of a committee appointed by Uthman but she and other

companions, who used to criticise the government for less important issues did not object to it.

For awhina see commentary of Suratul Fatihah: 7.

The word Kama implies that in essence the revelation revealed to the Holy Prophet was similar to that which was revealed to other prophets and that he had the experience of all the specific forms and the manners of the revelations used separately for the earlier prophets (see commentary of Suratul Baqarah, verse 253). Qaba qawsayni aw adna (two bows or nearer) in verse 9 of Suratul Najm puts the Holy Prophet on the highest pedestal of the nearest nearness to Allah.

The well-known Persian poet Rumi says:

The holy name of Ahmed bears all the names of the prophets. Since the hundred-per-cent (out-and-out) has come, the lesser than that is certainly with us.







## Verse 77

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ  
لَكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

*Al-Mujadilah (The Disputation) 58:12*

### **O You Who Believe!**

- When you consult the Messenger in private و
- Spend something in charity before your private consultation.
- That will be best for you و
- And most conducive to purity (of conduct).
- But if you find not (the wherewithal) - then
- Allah is Oft- Forgiving, Most Merciful.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The reason for this explanation is given as in the words of Suratul Baqarah, verse 184:

*“And that you fast. It is better for you if only you know.”*

There is no doubt that it is one of the causes of purity in man and is better for their soul and hearts. The reason may be that the rich among the people used to whisper too much in the Messenger's ears and by this they wanted to depict their closeness to him and to show that they are truly the reliable companions. The poorer believers used to feel sad about this monopoly of theirs. This is the reason why it was ordered that they should give something in charity each time they wanted to whisper something to the Messenger. This also urges people to kindness to others and enhances the love of mankind. It removes anger and cruelty.

The word “Zalik” draws attention to the address of the Messenger classifying the two kinds of believer. It also teaches the believer to be courteous. The charity refers to the private consultation each one of them purported to have with the Messenger.

God says:

*“But if you find not the means for it, the God is oft forgiving Most Merciful.”*

If you have nothing to give then it is not compulsory for you to do so and you are free to consult him. God is Most Merciful and very forgiving. This verse is speaking of removing the compulsion from the weaker section of the people while it makes charity compulsory for the affluent people. “Spend something” is only for the rich.

God says:

*“Are you afraid of spending in charity before your private consultation?”*

This verse has nullified the order given in the previous verse about giving charity. The companions of the Messenger and the believers have been censured because they stopped consulting the Messenger for the fear that they would have to spend money. Only Hazrat Ali used to consult him and pay the levy required in the ten times that he did so and this is when this verse was revealed to cancel the first order.

The Arabic word “Ashfaq” means fear, so it means, “Are you afraid to spend in charity for the consultations?” and it implies that they feared poverty if they had to spend. Some have said that it means all kinds of charity because no one is afraid of giving just one kind of charity and doing this once does not result in poverty. It can only be so if the consultation is regular and the amount given is considerable.

God says:

*“Since you did not do it, and God turned to you (with mercy), then keep up the regular prayers, pay Zakat and obey God and His Messenger.”*

If you cannot perform the task assigned to you and God has been merciful upon you then you should be steadfast in establishing the daily prayers and giving Zakat. The words “God has forgiven you” means that you should have

been punished for not fulfilling your duty of giving charity but that God has forgiven you. The words “establish prayer” “and if you do it not” clearly signifies the cancellation of the previous order.

The book then says, “Obey God and obey His Messenger” and this is a general order concerning all duties and hardships and then “God is aware of all that you do” reinforces this order because mankind is always under God’s watch.

A Discussion of Hadith

*Majma’ul Bayan* has recorded the hadith that explain the words:

*“And God will exalt those of you who believe and those of you have been granted knowledge.”*

One hadith says, the Messenger said:

The Alim (learned man) man’s stature is greater than that of the martyr, and the Martyr is more exalted than the worshipper, the prophet is higher in prominence than the Alim. The Qur’an is greater than all other revelations and God is greater than all the creations. Just as God’s greatness is proven over all the creations the Alim’s status is above all the people as they are of a lower degree.

Jabir b. Abdullah has narrated about it.

The Compiler’s word:

This part of the hadith is not devoid of anything for the words “The lower ones” revert to the people according to their status, higher or average. When the Alim’s is greater than all the other people and since the Prophet is also greater than all other people then it means that the Alim may be great than the Prophet but this word “A’dna” may be in the sense of closest and the closest to the Prophet. Now we know that the Prophet has a greater stature than the Alim then it will mean that the stature of the Alim is great for being closest to God.

Ibn Rahwia, Ibn Abi Sheba, Abd b. Hameed, Ibn Manzar, Ibn Abi Hatim, Ibn Marduia and Hakim have quoted Hazrat Ali who said:

There is a verse in the Book of God which no one has put into practice before and no one will do it after me and that is the verse “Najwa”

that says, *O you who believe! When you (want to) consult the Messenger in private spend something in charity before your private consultation.* I had only one Dinar with me so I sold it for ten Dirhams and so whenever I consulted with the Messenger I gave one Dirham. This verse was later made void and no could put into practice. It was then that the verse, *Are you afraid of spending in charity before your private consultation (with him)?* was revealed.

It is recorded in *Tafsir al-Qummi* through Abu Baseer that when Imam Muhammad al-Baqir was asked about the verse “When you want to consult the Messenger in private,” the Imam said Hazrat Ali gave charity when he consulted the Messenger and then God cancelled this order by the verse, “Are you afraid of spending in charity before your private consultation (with him)?”

The Compiler’s word:

The Sunni and Shia books have recorded various hadith on the same issue.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

In the presence of the Holy Prophet all instructions or consultations were open and free, but there were many men among his companions who could only be satisfied by a private interview in order to display their false dignity, or out of selfishness wanted to monopolise his time, or were not willing to disclose their secrets to their brethren. In order to discourage such weaknesses it was therefore decided that they should spend something in charity for the good of their poorer brothers before availing the facility of private consultation.

The word *sadqah* makes it clear that neither the Holy Prophet nor the Ahlul Bayt could be benefited as it is forbidden to them.

Al Muttaqi in *Kanz al Ummal* and Mulla Ali Qari in *Surah Mishqat* narrate the slanders with which the hypocrites tried to defame the Holy Prophet. Mulla Muinuddin in the commentary of this verse has mentioned the names of some prominent companions in the list of hypocrites.

Abdullah b. Umar said that his father, Umar b. Khattab, used to say that he coveted for the three distinctions which only Ali had:

- (i) his marriage with Fatimah;
- (ii) the standard of Islam given to him on the day of Khaybar;
- (iii) the sadqah given by him alone in compliance with this verse.

Aqa Mahdi Puya says:

Since none save Ali paid the sadqah, this ordinance was abrogated by verse 13, because the divine plan to test and distinguish the true servants of Allah was fulfilled. It was only Ali who, like always, readily complied with Allah's command. All others drew back from carrying out this order due to niggardliness and fear of loss.

It is clear from the subsequent verses that the tone of the abrogating verse is reproachful.

Some partisan commentators try to change the past tense into present tense in verse 13 in order to save their heroes. The verse clearly reproaches the companions by saying: "You did not do it."





## Verse 78

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ﴾

*Al-Hashr (The Gathering) 59:18*

### **O You Who Believe!**

- Fear Allah,
- And let every soul look to what (provision) He has sent forth for tomorrow.
- Yes, fear Allah,
- For Allah is well-acquainted with (all) that you.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The issues of this verse have been extracted from the previous verse. It speaks of the Bani Nazeer the Jewish tribe, their torturous ways, and their breaking of the covenant. These things put them at the peril of losing both the world and the hereafter. The hypocrites got them enraged against God and His Messenger and this destroyed them and the true reason behind it is that they never remembered God in their deeds, they forgot Him and so He forgot them. They did not do anything to retrieve their souls from the darkness and met their dark fate.

Any one who believes in God and His Messenger together with the Day of Judgment should continuously remember God and never forget Him. He should think about the deed he does and presents it in the presence of God. The deeds are never dead and God will give His judgment according to the deeds in His records. God has clarified this in his words:



*“O You who believe! Fear God and keep you duty to Him and everyone look to see what he has sent forth for tomorrow.”*

In the above verse they are being invited to remember God and never forget Him They should reflect on their deeds both good and bad on which roll the carriage of the hereafter. They should self reflect and the deeds should be done only for the pleasure of God. If they have done something good they should be thankful to God for allowing them to have done it and if they have done something bad then they should be ashamed, curse themselves and ask God for forgiveness.

They should remember God through all the good names attributed to Him in the Qur'an. This is the only way through which a man can attain a glory better than any glory he can think about. Since man is God's servant in all sense just as God is his master, in all sense the glory of man is that he should recognize himself; know his signs and his glory is that he should think of himself as someone owned by God.

He should humbly go about his duties and do all that he does with a view to pleasing God and not to please his self or his ego. He should not be the least negligent about his characteristics and deeds and should not reflect upon himself and his deeds casually but should know that God encompasses everything and he is aware of the souls that he has created and never neglects any one of them.

His heart is assured in this way as God says in verse 28 of Suratul Ra'd:

*“And whose hearts find rest in the remembrance of God.”*

He should remember God always through his glorious attributes mention in the Qur'an with due humility and humbleness. He should then do good deeds and keep remembering God as said in verse 205 of Suratul A'raf:

*“And remember your Lord verbally and within yourself, humbly and with fear, without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him but they glorify His Praise and prostrate before Him.”*

And then God says in verse 38 of Surah Ha Mim Sajda:

*“Then there are those with your Lord who glorify Him night and day and they are never tired.”*

Up to here we have discussed the glory of God’s realization through his glorious attributes in comparison with those that are dependant and are flawed. God says:

*“Had we sent down the Qur’an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of God. Such are the parable that we put forward to mankind that they may reflect.”*

God says:

*“O you who believe! Fear God and keep your duty to Him and let everyone look to see what he has sent forth for tomorrow.”*

The believers have been asked to fear God and they should reflect on the deeds that they send to the hereafter for God to judge. If they are good he may hope for rewards and if they are bad then he should be afraid and repent and seek humility before the lord and this is self-reflection.

Piety has been explained in the hadith that we should avoid the things banned by God in the sense that it is connected with the compulsory and the optional. We should avoid doing the banned things and leaving the good.

God says, “Has sent forth for tomorrow.” to express surprise about people not reflecting upon their deeds before tomorrow. The Arabic word Ghadan refers to the Judgment day. This is the day on which the deeds will be valued. Tomorrow is in the sense that the Judgment Day is very close, as close as tomorrow. In verses 6 and 7 of Suratul Ma’arij God says, “Verily they see it (the torment) far off but we see it quite near.” the verse will now mean,

O believers! When obeying Him think about the commands He has told you to do and those He has told you not do, fear Him and reflect upon them. Think on what you have done for He will judge them on the final day, whether you have done good or bad, will it be accepted or rejected by Him?

God says, “Fear God, indeed He is aware of all that you do.” This is the second order for piety. The cause for this is that ‘ God is aware.’ He should be pious in his deeds and avoid doing that which is evil while trying to reform oneself continuously. He should reflect on how he should protect his soul and his

deeds. “Fear God” warns us that we should correct our deeds and ourselves before we are presented with them to God.

Now we know in both the positions the word piety (Taqwa) has separate meanings:

- In the first instance it is connected with the ultimate result of the deeds done and
- In the second that Piety should be adopted in the deeds that are being done.

According to some people,

- The first “Taqwa” tell us to repent from sins and;
- The second tells to avoid sinning in the future.

They say that first time it is the fulfillment of compulsory duties and the second order is just the reminder of the first order.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The “fear of God” is akin to love. Taqwa implies full awareness of the laws made by Allah-which prevents and safeguards man from transgressing the boundaries laid down by Allah, creates self-control, keeps away from sin and injustice and stimulates positive doing of good. It is not merely a feeling or an emotion; it is an act, a doing of things which become a preparation and provision for the hereafter.



## Verse 79

﴿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  
وَإِنَّا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

*Al-Mumtahinah (The Examined One) 60:1*

### **O You Who Believe!**

- Take not my enemies and yours as friends (or protectors),
- Offering them (your) love,
- Even though they have rejected the Truth that has come to you,
- And have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah your Lord!
- If you have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends),
- Holding secret converse of love (and friendship) with them,
- For I know full well all that you conceal,
- And all that you reveal.
- And any of you that does this has strayed from the Straight Path.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

In this Surah the friendship of the believers with the enemies of God the disbelievers is discussed. They have been asked to desist from doing this

emphatically. The Surah begins with this issue and ends on this. It also discusses the orders for the women émigrés and the issue of their allegiance. This Surah is said to be definitely a Madina Surah.

God says:

*“O you who believe! Take not my foes and yours for friends.”*

The words of the verse clearly tells us that some believers used to befriend the disbelievers secretly so that they could favor their wives, children and other close relatives though they themselves had migrated to Madina. This verse was revealed and God stopped them from doing so. This is confirmed by a hadith that the verses ere revealed because of Hatib b. Abi Baltah who had written secretly to the idolaters of the Makkah that the Messenger had secret plans to conquer Makkah.

He had done this to save the lives of his family and relative who lived there. God informed the Messenger about this treachery and revealed these verses. We will discuss the hadith in details shortly.

They are the enemies of God in the sense that they used to make partners for Him and worship them but did not worship Him. They rejected His signs and His invitation to the truth; they belied the Messenger sent by Him. They are the enemies of the believers in the sense that the believers believe in God and spend their wealth in His name. He who opposes God opposes the Muslims or he who is the enemy of God is the enemy of the Muslim.

God says:

*“They have disbelieved in what has come to you of the truth.”*

The verse refers to Islam as signified by God in Qur’an to which the Messenger invited one and all.

God says:

*“And have driven out the Messenger and yourselves because you believe in God.”*

This verse refers to the migration of the Muslims from Makkah. They were forced to do so because of the oppression they faced at the hands of the

idolaters of Makkah. This oppression was due primarily because the people and the Messenger believed in the one God.

God says:

*“If you have come to strive in my cause and seek my Pleasure You show them friendship in secret while I am aware of what you conceal and what you reveal.”*

Here God says that though the Muslims (some of them) openly professed loyalty some of them were in secret parlance with the idolaters of Makkah believing that no one knew but God here tells them that he knows what they do in secret and what they do openly.

“You keep them informed because of your secret love.” Raghīb has said that this verse is against hiding the deeds. They did this despite knowing about the previous verse that banned all such secret parleys; but some of them did so for the love they had for their kin. God says that He even knows the intentions they have about open and secret deeds that they will do in the future.

“You show friendship to them in secret” and the above verse can be joined together for the same meaning and that is that God knows all secret and open deeds. So when he knows the secret and hidden deeds will deeds that are performed openly can ever be a secret from Him?

God says:

*“And whosoever of you does that then indeed, he has gone astray from the straight path.”*

The verse hints at the secret love they had for the idolaters and that was something not permitted and disliked by God in preference to the straight path that He had shown through the Messenger.

A Discussion on Hadith:

*Tafsir al-Qummi* has discussed the words, “O you who believe! Take not my enemies and your enemies as friends” saying that this verse was revealed due to Hatib b. Abi Baltah though the words are common for everyone.

Hatib became a Muslim and migrated to Madina while his family remained at Makkah. The Quraysh were afraid of a war from the Messenger so they asked

his children to write to Hatib and ask him if the Messenger was preparing for war. They wrote to him accordingly. Hatib wrote back that the Messenger indeed was going to war and then he gave this letter to a woman named Safia who hid the letter in her hair and started off for Makkah.

Jibril gave the Messenger the news about this matter. The Messenger sent Hazrat Ali and Zubair b. Awam in search of this woman. They finally found her and Hazrat Ali asked her where the letter was. She answered she had nothing and nothing came out after due search.

Zubair b. Awam said: "We find nothing on her."

Hazrat Ali answered, "By God the Messenger never lied to us nor did he attribute a lie to Jibril and Jibril did not attribute a lie to God. By God (woman) you give up this letter or I will present your head to the Messenger."

The woman said: "Please move out a little distance so that I can give you the letter." She took the letter out of her hair and handed it to Hazrat Ali. He brought it back to the Messenger. The Messenger asked Hatib, "What is this?" Hatib cried out, "I have done nothing wrong intentionally; I give witness that there is only One God and you are his true Messenger. My children wrote to me about the treatment they were getting at the hands of the Bani Quraysh so I thought that I should repay their good treatment."

This was when God revealed the verse, "O you who believe do not take My enemies and your enemies as friends showing affection towards them, while they have disbelieved what has come to you of the truth; and have driven out the Messenger and yourselves because you believe in God your Lord!

If you have come forth to strive in My cause and to seek My pleasure. You show friendship to them in secret while I am aware of what you conceal and what you reveal. And whosoever among you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

Neither your relatives nor your children shall benefit you on the Day of Resurrection. He will judge between you. And God is the all-seer of what you do."

The names of Ahmed, Hameed, Abd b. Hameed, Bukhari, Muslim, Abu Daud, Tirmizi, Sanai, Abu Awana, Ibn Haban, Ibn Jarir, Ibn Manzar, Ibn Abi Hatim, Ibn Marduia, Bahiqi, Abu Naim have all quoted a hadith narrated by Hazrat Ali.

He said: “The Messenger sent Zubair, Miqdad and myself and told us, “At the place of Rauza we would find a woman who has the letter. Bring her back to me. So we went there and met the woman. I asked her to give the letter but she said she had nothing. We told her that either she gave the letter or should be ready that her clothes would be searched. Then I extracted the letter from her hair and gave it to the Messenger. It contained some words from Hatib b. Abi Baltah to the idolaters of Makkah about the Messenger.

The Messenger asked Hatib, “what is this?” He answered, “O Messenger of God do not be hasty about me. I am attached to the Quraysh but I am not one of them. Those who have migrated with you have relatives in Makkah through money they support them. I too preferred to support them for the thing that they had with them and to support my relatives. I have not disbelieved nor have I turned from my religion.”

The Messenger said: “He speaks the truth.” Umar then said:” O Messenger of God permit me to behead him.” The Messenger replied, “He has fought in the Battle of Badr and what do you know about what the status of those who fought at Badr is with God?” He then spoke to Hatib, “do what you want. I have forgiven you.” It was then that this verse was revealed.

The Compiler’s word:

The same meaning can be discerned from the hadith quoted by Anas, Jabir, Umar, Ibn Abbas and other followers.

This hadith is not above debate. It is clear that Hatib was liable to be beheaded for the crime that he did but the Messenger forgave him because he was a man of Badr. (This may be taken to mean) that any warrior from Badr will not be questionable for the crime that he has done? The answer of the Messenger to Umar tells us: He is one from Badr and be careful with him, He is one of the Badr fighters, be careful about him, He is one of the warrior of Jihad from Badr so think before your say something about him.



*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a slave songstress of Makka who came to Madina posing as a destitute but was a spy, by Hatib, a muhajir, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and advising them to arm themselves to fight against the Holy Prophet. Jibrail revealed the affair to the Holy Prophet who immediately sent Ali, Miqdad and Ammar after her. The spy, when intercepted, readily presented herself for a search, denying the charge she was accused of. Having full faith in the knowledge of the Holy Prophet, Ali threatened her with slaughter if she did not produce the letter. Then she brought the letter from the long tresses of her hair. On being questioned, Hatib offered the excuse that it was solely due to his natural desire to save his unprotected family at the hands of the Makkan pagans. The Holy Prophet, in view of his past conduct, graciously asked him to seek pardon from Allah.

This was shortly before the conquest of Makka, but the principle is of universal importance. There cannot be any intimacy with the enemies of your faith and people, who are persecuting your faith and seeking to destroy you and your faith. You should not do so even for the sake of your relatives, as it compromises the life and existence of your whole community. For treachery the plea of children and relatives will not be accepted when the day of judgement comes. Children, family and friends will be of no avail.

The command to avoid contact with the enemies of the truth is the basis of the doctrine of tabarra. Tabarra is not vulgar vilification or wanton abuse. It is that which has been commanded in this verse.



## Verse 80

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ  
بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ حِلٌّ لَهُمْ  
وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا  
آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَأَسْأَلُوا مَا أَنْفَقْتُمْ  
وَلَيْسَ أَلْوَامًا أَنْفَقُوا ذَلِكَ كُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

*Al-Mumtahinah (The Examined One) 60:10*

### **O You Who Believe!**

- When there comes to you believing women refugees, examine (and test) them. Allah knows best as to their Faith.
- If you ascertain that they are Believers,
- Then do not send them back to the Unbelievers -
- They are not lawful (wives) for the Unbelievers -
- Nor are the (Unbelievers) lawful (husbands) for them.
- But pay the Unbelievers what they have spent (on their dower).
- And there will be no blame on you if you marry them on payment of their dower to them.
- But do not hold to the guardianship of unbelieving women.
- Ask for what you have spent on their dowers.
- And let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you).
- Such is the command of Allah.
- He judges (with justice) between you,

- And Allah is Full of Knowledge and Wisdom.

## Commentary

*Explanation by Allamah Taba'taba'i*

God says: “O you who believe! When believing women come to you as emigrants, examine them.” The subject of this verse tells us that it was revealed after the conquest of Makkah.

Earlier the Messenger had agreed to the treaty that said: that if anyone from Makkah came to the Muslims he would be returned but if a Muslim goes to the side of the idolaters of Makkah he would not be returned. Then some women from among the idolaters accepted Islam and migrated to Madina. One husband came to take his wife back then the Messenger was asked, “Should we return her?” The Messenger answered, “The agreement was to return the men and not the women so they should not be returned.” The man was given his journey expenses. This is what the verse is all about. It should be noted that these women have been called believers even before they have professed faith or have been tested for it. This is because of their pure intention by which they undertook the arduous journey and they used to express their faith.

To “Test their faith” through that which they express (The unity of God and the Prophet hood of the Messenger.) by an oath that can assure all.

God says, “God knows best as to their faith.” It means to test them superficially for only God knows that which is their hearts. He is the all-knowing and the all-aware.

God says, “When you are assured that they are believing women then do not return them to the idolaters.” The words “that they are believing” is the core of the matter and that a disbelieving man is not worthy of a believing woman so the previous marriage stood annulled automatically.

God says, “They are not lawful (wives) for the disbelievers nor are they lawful (husbands) for them.” Both these verses clearly state the annulment of marriage between a believing woman and a disbelieving man.

God says, “*But give the disbelievers the amount (Mahr) that they have spent for these women.*”

God says, “*And there will be no sin for you to marry them if you have paid their Mahr.*”

“Asam” is the plural of “Asmat” and it means that you can have a permanent marriage. It also means that a Muslim cannot marry a disbelieving or idolatrous woman. When a man accepts Islam but the wife remains an idolater or a polytheist like the Christians he will have to give her up.

God says, “*Do not marry a idolatrous woman until she accepts the true faith.*”<sup>80</sup> *This issue has been discussed in the same verse “And chaste women those who were given the scripture before your time when you have given their due Mahr.” (Surah Maida 5) There is no annulment between the two verses.*

God says, “*Let them ask back for which they have spent.*” It means that if you woman joins the disbelievers then you should ask for the return of whatever you have spent on her and if their woman joins you then they have the right to ask for Meher. The verse clearly states the edict of God. “This is the judgment of God. He judges between you. And God is all-knowing and all-wise.”

A Discussion on Hadith:

*Majma’ul Bayan* records Ibn Abbas to have narrated that the Messenger had made peace with the idolaters at Hudaibiah that anyone among them who comes to the Messenger will be returned and anyone from among the Muslims who may go to them will be theirs and they may not return him. This was duly signed and sealed.

Now Sabiha b. Haris came and she professed Islam when the Messenger was at Hudaibiah. Her husband was an idolater from the tribe of Bani Makhzun. Maqatil have recorded that his name was Saifi b. Rahib. He came to the Messenger and said: “O Muhammad please return my woman because you have made an agreement that whoever comes to you will be returned to us. This is your writing, which has not dried till date. This is the time when this

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<sup>80</sup> 2:221

verse was revealed, *“O you who believe! When believing women come to you as emigrants, examine them”*

Ibn Abbas has said that they will be tested in the sense that they will be asked to take an oath that they have not come there as a result of animosity with the husband or that they have just wanted to shift to a different place and that they have migrated only due the love they have for God and His Messenger.

So the Messenger asked Sabiha b. Haris to take such an oath that she has not come after fighting with her husband or for the love of another man. That she has come only for the love of Islam. So when she took the oath, *“I take the oath by the name of the God who has no equal...”*, the Messenger asked that her Mahr be paid to her husband but never returned her. She then married Umar b. Khattab.

The Messenger used to return the men but kept the woman who came in seclusion. The narrator says, Umar b. Khattab divorced two of his wives who were in Makkah and were idolaters. Qarina b. Abi Umayya b. Mughira who married Muawiya b. Abu Sufiyan and they remained adamant on their idolatry.

Umme Kulthum b. Umaru b. Jarul Alkhazaiya was the mother of Abdullah b. Umar who married a man from her own tribe Abu Jaham b. Hazafa b. Ghanim and they were both idolaters. The wife of Talha b. Ubaidallah Urvi b. Rabiah b. Haris b. Abdul Muttalib and they were separated after the verse came that a Muslims man cannot have an idolating woman as wife.

Talha migrated and his wife remained on her idolating ways in Makkah. Then Said b. A’as b. Umayya married her after she professed Islam. She was the woman who left the idolating women and came to the messenger. The Messenger tested her by keeping her jailed and then had her married to Khalid.

Umayya b. Bashir was with Thabit b. Dahi when he was a disbeliever so she fled and came to the messenger who married her to Sahil b. Hanif and Abdullah b. Sahil was born. Sha’bi says that Zainab the daughter of the Messenger was the wife of AbulA’as b. Rabiah. She accepted Islam and joined the Messenger in Madina.

Abula'as stayed in Makkah as an idolater but when he too professed Islam the Messenger returned her to him. The narrator quotes Jibai that the treaty of Hudaibiah was only for the return of men and not women. Umme Kulsum b. Abu Mu'it came to Madina from Makkah and accepted Islam. Her brothers came to Madina and wanted her back. The Messenger said: "we have agreed for the return of the men not the women" and so he asked them to leave.

The Compiler's word:

The same meaning has been discussed in other hadith also in the books of Ahle Sunnah most of them have been narrated by Sayuti in *Durrul Manthur*. Qummi has discussed the testing of the migrating women, not returning them to the idolaters and giving their Mahr to release them.

*Majma'ul Bayan* records the names of six migrated women who joined the idolaters.

1. Ummul Hakam b. Abi Sufian wife of Ayaz b. Shadad Alfehri.
2. Fatima b. Abi Umayya b. Mughira sister of Umme Salma who was married to Umer b. Khattab she refused to join him when he migrated to Medina and remained in Makkah.
3. Baruh b. Aqba b. Fazla whom Umar b. Abdwud married.
4. Hind b. Abu Jahal b. Hisham who was the wife of Hisham b. Ala'as b. Wail. Kulsum b. Jarul was the wife of Umar.

The husbands of all these women were paid the Meher from the central fund by the Messenger.

*Majma'ul Bayan* records that Abul Jarud has quoted Imam as-Sadiq that the words "The women who belonged to the people of the book" has been made null and void by the words "You should not marry the idolating women until they believe" but there will be no sin on you if you marry them after you have made the Mahr given to them earlier by the idolating husbands.

The Compiler's words:

Both the hadith itself and the narrators are unreliable. The words, "Do not marry the Idolating women" is about those women who worship idols and "those

*lawful for you among the people of the scriptures*” decrees the lawfulness of marriage to women of the book. There is no disagreement between these two verses. We have just studied the words “Wal Muhsinat’ in the verse 5 of Suratul Maidah that says, “*The chaste women from the believers.*”

In *Tafsir al-Qummi* Abu Jarud quotes Imam as-Sadiq speaking about the words: “*If your wives have gone from you to the disbeliever*”

He said: Those women under your covenant who have gone to the disbelievers then you should ask them for their Mahr and if their women join you then you give their Mahr to their previous husbands. This is the command of the Lord imposed on you.

Aban quotes Imam Ja’far as-Sadiq in *Al-Kafi*, Hazrat said:

When the Messenger conquered Makkah the men swore allegiance to him and then came the women. It was then that the Lord revealed the words, “*O Prophet When the believing women come to you to give you their allegiance.*” Hind said: “We raise our sons and when they grow up you kill them.”

Umme Hakim b. Haris b. Hisham who was with Akrama b. Abu Jahal said:

“O Prophet! Which good is it wherein God has ordered that we should *not* disobey you?”

The Messenger said:

“*Do not slap your faces, do not pull your hairs, or unbutton your shirt fronts. Do not wear black dresses and do not wail.*”

So all women swore their allegiance to the Messenger but she said: “How should we swear allegiance to you?” He answered “I do not shake hands with women.” He then called for a utensil full of water. He put his hands in it and withdrew and then “each of you should do the same.”

The Compiler’s words:

There are umpteen traditions in this regard in both Sunni and Shia sects.

Abdul b. Sanan is recorded in *Tafsir al-Qummi* to have said: “I asked Imam as-Sadiq about the words, “And that they will not disobey in you believing in One

God.” He said that it is about Salat, Zakat and compulsory deeds that they have been ordered to perform.

The Compiler’s words:

This verse also includes not slapping one’s face and some traditions say that it includes not to adorn oneself like in the days before Islam.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Under the treaty of Hudaibiya [see Fat-h: 1 clause (ii) and (iii),] whosoever wished to join the Holy Prophet had the liberty to do so, but if claimed back by the guardian should be returned.

A party of men and women came to the Holy Prophet and embraced Islam among whom was Saba daughter of Harith. Her husband came and demanded her return under clause (iii). But as the Quraysh had already broken the treaty, some instructions were necessary as to what should be done in such circumstances. Muslim women married to pagan husbands were oppressed for their faith and some of them came to Madina as refugees. After this verse, they were not to be resumed to the custody of their pagan husbands, as the marriage of believing women with non-muslims is held to be dissolved if the husbands do not accept Islam. In order to give no room of complaint to the pagans, the dower they had given on marriage should be repaid to the husband.

Islam recognises the change of faith as one of the causes of separation.

The believers are told to examine women who come to them as fugitives from the idolaters and find out their real and inner motives that they are prompted by the sole desire of serving Islam and of saving their faith, and are not pretenders. The examination should be directed, among other things, to the points mentioned in verse 12. They were required”

- (i) not to worship any god save one true God, Allah;
- (u) not to steal;
- (iii) not to indulge in sex outside the marriage tie;
- (iv) not to commit infanticide,



(v) not to disobey the laws and principles of Islam.

*Ma arjuhanna* literally means “not to utter slander which they have forged between their hands and feet”, which implies the practice of ascribing their spurious (illegitimate) children to their husbands.

*La yaqtulna awladahunna* (not to kill their children) also refers to abortion.



## Verse 81

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا  
يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

*Al-Mumtahinah (The Examined One) 60:13*

### **O You Who Believe!**

- Do not turn (for friendship) to people on whom is the Wrath of Allah, as they are in despair of the Hereafter
- Just as the Unbelievers are in despair about those (buried) in graves.

### **Commentary**

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

O you who believe! Do not befriend a people with whom God is angry; indeed they despair of their hereafter as the disbelievers despair of those in the graves

The people mentioned in the verse are the Jews and they have regularly been mentioned as “*the cursed ones.*”

God said in Surah Baqarah verse 161: “*They drew on themselves the wrath of Allah.*” From the verse we understand that the people referred to are the Jews and this group is not one among the idolaters.

The hereafter here means the rewards of the hereafter and the “Kuffar” here is those who deny God and the *Yawm* here is the Day of Judgment. Some scholars have said that the disbelievers mentioned here are only those of Makkah.

God reminds the believers about the eternal damnation and hardships of the Jews, to mend their ways, and that they should avoid intermingling with them

socially. He said that the Jews will not have the rewards of the hereafter in the same way the idolaters are in despair about their forerunners who are dead and buried.

Some commentators have said that disbelievers here are all those who have gone to the graves because the word means to hide something. Some commentators have said it means that the Jews despair in the same way as the idolaters despair about those who are buried and gone. In Suratul Baqarah (verse 161) God says: *“Those who disbelieve and die as disbelievers, on them shall be the curse of God, the angels and mankind all together.”*

A Discussion on Hadith:

In *Al-Kafi*, Zurara has quoted Imam Muhammad Al-Baqir to say,

It is not feasible for Muslims to marry the people of the book. I said: May I be sacrificed upon you where has it been banned? He recited the verse, *“Do not marry (mix) among the disbelievers”*

The Compiler’s words:

This Hadith may be correct because *“Imsak Bazuhum”* is generally taken for marriage and may be related through the good and bad in both.

In the same book Zurara asks the Imam the meaning of the words *“Those believing women who were given the book before you.”* He said that this verse has been nullified by the verse *“Do not marry among the disbelievers”*

The Compiler’s words:

The nullification by the verse *“Do not marry among the disbelievers”* may mean that, *“Those women who were given the book before you”*, may permit the people from entering both in marriage and Muta’ with them but the former bans the marriage with them and the Muta’ may retain its permission.

This nullification is not specific and it cannot be specific when this verse was revealed before the verse of Suratul Maidah. The verse revealed earlier cannot nullify the verse revealed later and the verse of Suratul Maidah is about pleading and when it is so it cannot be nullified.

In *Majma'ul Bayan* Abu Jarud has quoted Imam al-Baqir about “*The believing women who were given the book before you*” has been nullified by the verses “*You should not marry the polytheist women*” and “*you should not marry among the disbelievers.*”

The Compiler’s words:

This Hadith is very weak because of its narrator and also because the verse “*Do not marry the non believing women*”, is for the idolating women, and “*Those women who were given the book before you*”, gives the meaning that it is permitted to marry the women of the book. There is no difference between the two verses.

And I have discussed the nullification of the verse “*The women who were given the book before you*” and the verse “*Do not marry the disbelieving women*” and I feel that it is suffice.

In *Tafsir al-Qummi* Abu Jarud has quoted Imam al-Baqir about the verse, “*And if any of your wives have gone to the disbelievers*” he said:

If the Muslim women goes to the disbelievers with whom you have a pact then take Mahr from them; and if the disbelieving women join you in marriage then you give their Mahr to their disbelieving husbands. This is God’s decree for you in this matter.

The Compiler’s words:

From the literal meaning we understand that the Imam has taken the word “thing” or Shaiy to mean women.

In *Al-Kafi* Aban has quoted Imam as-Sadiq who said:

When the Messenger of God had conquered Makkah. First the men swore allegiance and then came the women and then God revealed the verse, “*O Prophet! When the believing women come to give you the pledge that they will not kill their children.*” Hind the wife of Abu Sufian told the Prophet that “God has laid the rule that we should not kill our children and we fulfilled it by raising them and then (you) killed them.”

Umme Hakim wife of Akramah and daughter of Haris b. Hisham said: “What is the most famous good deed that we have been ordered by God to do?” He answered,

- Do not widen your blouses,
- Do not wear black clothes,
- Do not smack you cheeks,
- Do not injure your faces,
- Do not uproot you hairs, and
- Do not wail.

The women of Makkah accepted and agreed to this and gave their pledge on these conditions. Hind asked “O Messenger of God how can we give our pledge to you?” The Messenger of God said: “I do not shake hands with women so bring a bowl of water. He then put his hand in it and withdrew and then asked them to put their hands in it too.”

The Compiler’s words:

There are umpteen similar Hadiths in both Sunni and Shia books.

In *Tafsir al-Qummi*, Abdullah b. Sanan has said that he aske Imam as-Sadiq about the verse “*And they will not disobey you regarding the Maruf or Principles,*”

The Imam said:

Maruf are those deeds that God has made compulsory for women, like Salat, Zakat, and all good deeds that they have been told.

The Compiler’s words:

This hadith is the proof of those that explain Maruf or “Do not smack you cheeks.”

In Some Hadiths. it is said that they should give up flirting they did in the days before they believed. All this points towards the meanings mentioned above.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

These verses refer to the hypocrites who pretended to be believers but were in league with the disbelievers and the Jews.

Once, when Abdullah b. Nabil came to join the assembly of the companions, the Holy Prophet said: "Here comes he who is puffed up with rebellious pride and peers and pries like Shaytan. He and his friends abuse me." Abdullah and his friends took false oaths to assure the Holy Prophet that they did not do it. A false man, by swearing that he is true, makes his falsehood all the more heinous.

The hypocrites arrogantly boasted of riches, alliances, followers and manpower, but they shall come to utter misery on the day of judgement, notwithstanding their habitual false swearing before the Lord that they were believers as they used to try to deceive the true believers and the Holy Prophet.

Those who opposed Allah and the Holy Prophet in his lifetime and after his departure and those who will oppose him and his commands till the end of the world will be disgraced and humiliated. In order to satisfy their selfish desires the so-called followers of the Holy Prophet harassed, persecuted and killed the children of the Holy Prophet in his departure from this world, although they were commanded by Allah in verse 23 of Suratul Shura to love, respect and follow the Ahlul Bayt who had been thoroughly purified by Him as per Suratul Ahzab, verse 33.

All the time the hypocrites were under the false impression that any day the sway of Islam would come to an end. They did not know that Allah had decreed that He and His messenger, the Holy Prophet, would always prevail.

The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a slave songstress of Makkah who came to Madina posing as a destitute but was a spy. She was sent by Hatib, a muhajir, and addressed to the Makkans, giving them notice of the intended Muslim expedition to Makkah, and advising them to arm themselves to fight against the Holy Prophet.

Jibrail revealed the affair to the Holy Prophet who immediately sent Ali, Miqdad and Ammar after her. The spy, when intercepted, readily presented herself for a search, denying the charge she was accused of. Having full faith in the knowledge of the Holy Prophet, Ali threatened her with slaughter if she did not produce the letter. Then she brought the letter from the long tresses

of her hair. On being questioned, Hatib offered the excuse that it was solely due to his natural desire to save his unprotected family at the hands of the Makkan pagans. The Holy Prophet, in view of his past conduct, graciously asked him to seek pardon from Allah.

This was shortly before the conquest of Makkah, but the principle is of universal importance. There cannot be any intimacy with the enemies of your faith and people, who are persecuting your faith and seeking to destroy you and your faith. You should not do so even for the sake of your relatives, as it compromises the life and existence of your whole community. For treachery the plea of children and relatives will not be accepted when the day of judgement comes. Children, family and friends will be of no avail.

The command to avoid contact with the enemies of the truth is the basis of the doctrine of tabarra. Tabarra is not vulgar vilification or wanton abuse. It is that which has been commanded in this verse.



## Verse 82

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾

As-Saff (The Row) 61:2

**O You Who Believe!**

- Why do you say, which you do not?

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The Surah enjoins the believers to wage Jihad in the cause of God and fight the enemies of His religion. They should proclaim that this religion is the light revealed by God and the idolaters and the people want to extinguish it by their puffing. God will protect this Light no matter how miserable the disbelievers feel about it.

God has sent the Messenger they believe in with the true religion and guidance. This is the religion of the Messenger that Iesa foretold the Bani Israel.

It is therefore imperative on the believers to be resolute in obeying him and do what he orders. They should fight in the way of God, help God in this religion so that God bestows well being on their hereafter, help them and give them victory in this world over the enemies.

It is also compulsory that the believers should ask the others to do things that they do not perform themselves. They should never betray their promise because this enrages God. They should not torment the Messenger for there is the danger that God may turn their hearts as He has done with the people of Musa for they know that he comes to them as the Messenger of God and God does not guide the oppressors.

The verses in this Surah prove that it was revealed in Madina.



God says: *“O you who believe! Why do you say things, which you do not do?”*

The verse admonishes the believers for not practicing what they preached. Some commentators have said *“O you who believe!”* refers to the hypocrites and the verse admonishes this group and not the true believers because they are respectable as per the Qur’an.

The Qur’an is full with verses that admonish and mention the punishment from God especially those verses that are related to Jihad like that of Uhud, Ahzab, Hunayn, The peace Treaty of Hudaibiah and the battle of Tabuk, and are connected with the issue of charity in the way of God. If the believers are true they will be honored and will be the outcome of the admonishments of God. In this way He has guided them because they could not have purified themselves or merited any honor.

The verse is related to admonishment against being weak in character, betraying one’s trust, not keeping promises and it is correct because until the overt and the covert are the same they will keep sinning and this is hypocrisy. *“Indeed God befriends those who fight in His way like a solid structure and kill [or be killed]”* This verse explains the verse, *“O you who believe! Shall I guide you to a trade that will save you from a painful torment?”* There are other verses that explain the same too.

The Muslims had given their promise that they would never desert the battle, and will not apply slyness to be absent from war, and will not complain about shortage of funds and charity for arms. They will not promise things that they would not do. These are the issues for the admonishment.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

These words here are specially directed to the faint-hearted companions who had talked much but failed miserably to back up their resolution in words with firmness in action as at the battle of Uhad. Refer to the commentary of Surah Ali Imran, verses: 121, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168 and Suratul Anfal, verse 16.

Those who do not put into practice what they preach are hated and disliked by Allah.



## Verse 83

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ﴾

As-Saff (The Row) 61:10

### O You Who Believe!

- Shall I lead you to a bargain that will save you from a grievous Penalty?

### Commentary

*Explanation by Allamah Taba'taba'i*

This verse invites the believers to God and His Messenger and enjoins them to wage Jihad in the way of God promising them forgiveness in the hereafter and victory in this world. It orders them to rely on the promise of help by God. These two meaning are the main aim of the Surah and the previous verses are a prelude for this.

In the verse steadfastness has been used for deeds.

From Raghīb, we understand that the trade here means the deployment of wealth and in Arabic no other words exists where the alphabet “Jeem” has been used after “Ta.”

In this verse belief and jihad have been termed as a trade. The capital used is the life of a person and the benefit gained is the salvation from the torments of Hell. This verse is similar to and explains the verse 111 of Surah Taubah that says, “Indeed God has purchased from the faithful their lives and possessions; for theirs is the Garden. They fight in the way of God so they kill or are killed. It is promise in truth binding on Him in the Torah, Injil and the Qur’an. Who is truer to His covenant than God? Then rejoice in the bargain that you have concluded. That is the supreme success.”

God has given prominence to trade “*Should I guide you to a trade?*” A great trade full of benefits that saves you from the torment of Hell fire. Words cannot describe the greatness of this verse and this promise.

The promise mentioned here is the benefit of salvation and Paradise and therefore the next verse says, “*(If you do so) He will forgive you your sins and enter you into Paradise.*” The promise of victory and help is not part of this promise and therefore have been mentioned separately from salvation and forgiveness and did not say that God will enter you into the Paradise but instead said: “*And another(blessing) that you love: victory from God at hand, so give the glad tidings to the believers!*” We should never forget this issue.

A Discussion on Hadith:

In *Tafsir al-Qummi* Abu Jarud has quoted Imam al-Baqir to have explained the verse “*O you who believe! Shall I guide you to a trade that will save you from a painful torment?*” And he said:

The Companions of the Messenger say that they regarded this as an order they would have spent their lives and wealth. God said: “That you believe in God and His Messenger, you strive hard and fight in the way of God with your wealth and with your lives. That will be better for you, if you but know.”

The Compiler’s words:

The Ahle Sunnah has given this meaning too.

In the same *Tafsir* the Imam spoke on the verse, “*And also another (blessing) which you love. Help from God and a great victory soon*” he said: “The victory here is the victory of the last Imam”, and in another Hadith it is taken to be the conquest of Makkah.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Truly that which is mentioned in these verses is the most profitable bargain man can strike to achieve success in the life of hereafter. Also see commentary of Suratul Bara’at, verse 111.

Verse 13 refers to the days of Imam Mahdi al-Qa’im. See commentary of Suratul Baraat, verse 32 and 33.

False teachers and preachers try to distort the message of Allah by the false words (conjectures) of their mouths, so that they may put out the “light”, for they are people of darkness and ignorance, but Allah has perfected His light-light implies the light of guidance completed and perfected at Ghadir Khum by declaring the wilayah of Imam Ali (see commentary of Suratul Maidah, verse 67).

Through the Holy Prophet and his Ahlul Bayt, Allah made His (true) religion a signal success. For the men of understanding the true teaching of Islam is the best code of law for human society. The ultimate triumph of Islam will be witnessed when Imam Muhammad b. Hasan al Mahdi al Qa-im, the last true successor of the Holy Prophet, will come in this world, with the permission of Allah, to unite the whole mankind as a single community, to live in peace and harmony, doing away with injustice, exploitation and polytheism, guided by the divine laws made by Allah.

The divine laws have been perfected and completed and named Islam, after which the laws given to other people in the days of earlier prophets, preceding the Holy Prophet, became inoperative and subservient to Islamic laws. In theory and practice, Islamic laws and teachings surpass all creeds. However much the polytheists and the hypocrites may try to stop the ultimate victory of Islam under the guidance of the living Imam, the al Qa-im, it is certain to take place. Verse 28 of Suratul Fath and verse 9 of Suratul Saff also give the glad tidings of the ultimate victory of Islam when al Qa'im comes in this world.

Abu Dawud, Tirmidhi, Ahmad b. Hanbal, Abu Yula, Hakim, Suyuti, Tabarani, Darqatni, Abu Nu-aym, Khatib and Ibn Asakir and many others have accepted the fact of the ultimate rule of Imam Mahdi, who is the last of the twelve successors of the Holy Prophet from among his Ahlul Bayt. Even the precursor of Wahabi sect, Ibn Taymiyah, has accepted as true all the traditions pertaining to the “reign of Imam Muhammad b. Hasan al Mahdi” (refer to his book *Majmu'atul Fatawa.*)

Also refer to the commentary of Suratul Baqarah: 124.





## Verse 84

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنَّا طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾

*As-Saff (The Row) 61:14*

### **O You Who Believe!**

- Become helpers of Allah,
- As Jesus, the son of Mary said to the Disciples, “Who will be my helpers to (the work of) Allah.”
- The disciples said: “We are Allah’s helpers!”
- Then a portion of the Children of Israel believed, and a portion disbelieved,
- But We gave power to those who believed, against their enemies,
- And they became the ones that prevailed.

### **Commentary**

*Explanation by Allamah Taba’taba’i*

Help in the way of God so much that you may be recognized for it. This verse has more prominence than the words “shall I guide you to a trade?” The meaning of both will be that you should strive in the way of God with your lives and wealth and believe in the steadfastness and be resolute.

Helping God means to adopt the way of the Messenger of God and as he does or as he orders. Because it will take you to the realization of God as has been said in verse 108 of Surah Yusuf, “Say! This is my way. I invite you to God with sure knowledge, I and whoever follows me.”

Helping God means helping the Messenger of God and the proof is the verse “Be you helpers of God”, and He says Isa asked his disciples, *Who will help me in the path of God?* And they answered, “We are the helpers of God” and the meaning of their being the helpers of God is that they will be the helpers of Isa in the way of God and submission in the way of God is the real worship of the One True God. They answered, “We are the helpers of God” and “We are the helpers in the way of God”, have the same meaning and if the verse “O you who believe” is addressed to the helpers of God, it will mean that they should assist the Messenger in the propagation of the Truth and they should wage Jihad for it. This is the true adherence in believing in the messenger and doing and abstain from doing what he says as has been explained by the verse, “Then a group of children of Israel believed. So we gave power to those who believed against their enemies and they became victorious.”

This verse tells us that on the call of Isa there were two groups; one was the Hawarin or the disciples, the children of Israel who believed and the other did not believe, so God made the believers victorious.

This verse tells that the followers of the Messenger have the same traits and they two are divided into two groups like those of Hazrat Isa; one is the group of believers and the others are disbelievers. If God asks the believers for help and they assent and secure His ordinances, then God will help them against their enemies as He helped the believers who followed Hazrat Iesa and give them victory.

In Suratul Imran, this has been explained in the end of the story on Hazrat Isa wherein God says in verse 52, “When Isa came to know of their disbelief he said: “Who will be my helpers in God’s path?” and the disciples said: “We are the helpers of God.”

This story has been discussed in 6 verses in this Surah and the meanings become clear when we ponder upon them.

A Discussion on Hadith:

In the book al-Ihtijaj, Hazrat is quoted to have said:

This world will never be without an Alim or wise man that will explain the needs of the creatures and will never be without such seekers of truth who follow the Ulama in search of salvation.

Both these groups were always in the minority and God has mentioned in this through the followers of the previous prophets of God. They were the examples, which the next generations were to follow. Hazrat Isa spoke to all the children of Bani Israel when he said: “Who are my helpers of God? And his disciples answered, “we are the helpers of God.” It means the active believers do not display vanity before the words of God. This is why only the disciples answered him.

The Compiler’s words:

Though this verse has come in explanation of Surah Ale Imran it is also a valid explanation in this issue.

In *Durrul Manthur* Ibn Ishaq has quoted Umaru b. Hazam that the Messenger spoke to some people who had seen him in Aqba, “Choose twelve from within you and help me the way the disciples of Isa had done.”

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

See commentary of Surah Ale Imran, verses 49 to 53. The names of the twelve disciples are found in Matthew 10: 2 to 4.

Aqa Mahdi Puya says:

A similar event took place at the time of *Dawat Dhil Ashira*. See commentary of Surah Ale Imran, verse 52 and 53.

Isa was sent as “a messenger to the children of Bani Israil.” Please refer to Matthew 15: 22 to 26 wherein it is also stated that Isa had declared: “I was sent to the lost sheep of the house of Israil, and to them alone.” As per Matthew 10: 5 and 6, Isa commanded his twelve disciples:

*“Do not take the road to gentile lands, and do not enter a Samaritan town; but go to the lost sheep of the house of Israil (to proclaim the message).”*

Modern Christian scholars have to acknowledge the advice of Isa, and his earliest disciples, not to treat his message as universal.



*“The earlier group of disciples, it is true, did not appreciate the universality of the teaching of Jesus, nor did Jesus seek converts outside Israil.”<sup>81</sup>*

A miracle (a credential of prophethood) is an extraordinary occurrence which cannot be produced by any natural agency but only by the direct will of Allah. It may be either above natural law or contrary to it or else independent of it. Once the existence of a “wajibul wujud” (Allah) is proved as a fact (see commentary of Suratul Baqarah, verse 255) there is no a priori impediment in believing that He can perform whatever He wills in any manner that He deems fit and necessary.

The possibility of miracles can never be questioned by a theist, because a miracle is only an exercise of free-will on the part of the creator and author of the creation with all its laws—a fulfilment of His purpose in a way that appears novel to the onlookers (who can never know that which He knows and controls). It does sometimes happen that the public mind is led to the acceptance of the divine truths not by any rational arguments or moral and spiritual evidence but only by the miraculous manifestations of the divine power at the hands of His approved and appointed representatives to generate conviction in men of average intelligence.

So Isa, by Allah’s permission, formed, of clay, a thing like a bird and breathed in to it (and Allah made the thing alive), cured blindness and leprosy, put life into the dead and told the people their most secret affairs. Matthew 8: 3, 9: 18, 19, 23 to 25, 27 to 30; and Mark 8: 22 to 25; and Luke 7:12 to 15; Luke 17: 12 to 14; and John 9: 1 to 7, 11:11 to 44 refer to the miracles mentioned in this verse.

As has been said in the commentary of verse 3 of this surah, the four gospels of the New Testament are not the Injil revealed to Isa but a collection of traditions pertaining to Isa, referring to his activities in Galilee, Jerusalem and other habitations of the Jews; therefore, it is not free from the bias, pride and prejudice of the writers of the four gospels. The Jews and the Christians were always in a state of hostility. Blasphemies have been invented and false reporting made by both of them to glorify their heroes and discredit other’s leaders. So whatever is mentioned in their books of traditions cannot be true, and that which has been omitted cannot be rejected as false.

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<sup>81</sup> Encyclopaedia Britannica 29 volumes 11th edition-London

For example, the turning of water into wine for a marriage party by Isa, mentioned as the first miracle of Isa, is, by all standards, a fabricated story; or the way in which Isa is reported to have rebuked his mother: “Woman! What have I to do with you.” How can a prophet of Allah say such words to his mother whom Allah had chosen and purified?

The Old and the New Testaments are a mixture of truth and falsehood. The Qur’an, the Holy Prophet and his holy Ahlul Bayt have correctly presented Isa as the holy spirit of Allah and as an infallible prophet of Allah. (See notes “The Tawrat” and “The Injil” at the end of Suratul Ma’idah).

In the days of Isa the people to whom he was particularly sent (the Jews) could not be effectively convinced with the help of arguments based on reason because of their ready inclination to believe in anything which confounded their raw and undeveloped intelligence. For example, magic and witchcraft excited their imagination. More often than not, they responded to suggestions made through either of them, therefore, the purpose of the miraculous manifestation of the divine powers at his hands was to make them believe in him and in that which he preached, as the prophet of Allah.

The Holy Prophet, in theory and practice, was endowed with the extraordinary power to perform all or any of the miracles manifested by all the prophets, from Adam to Isa. The Holy Prophet did not have to resort to miracles on account of the following reasons:

- (1) His matchless and ideal character before announcing his ministry-His life in Makkah convinced the people, among whom he was sent, that he was trustworthy and truthful; therefore, they used to address him as al-amin and al-sadiq.
- (2) His noble lineage-he was a direct descendant of prophet Ibrahim.
- (3) He had an everlasting miracle with him-the Qur’an.

*“And if you are in doubt as to that which We have revealed to Our servant (Muhammad), then produce a surah like it; and call on your witnesses besides Allah, if you are truthful. But if you do not do it and you will never do it, then, safeguard*

*yourselves with full awareness of divine laws from the fire whose fuel is men and stones-prepared for the unbelievers.*<sup>82</sup>

(4) The Holy Prophet, the last messenger of Allah was commissioned to convey the final divine message and to invite the people to worship one Allah, at a time when the human mind was on the threshold of the era of finding out truth through reason and contemplation. The human mind was ready to listen to rational arguments and reflect, think and judge. Awesome and wondrous manifestations, to bring home to people the truth, were a thing of the past.

So the Holy Prophet, in spite of having all the powers to manifest miracles, called mankind unto the way of the Lord with wisdom and fair exhortation (words of good advice), and reasoned with the people in the best way, as has been asked by the Lord in verse 125 of Suratul Nahl.

As stated in Suratul Baqarah, verse 118 (Please refer to its commentary) not only the Holy Prophet, but also the divinely chosen Imams had performed miracles, whenever they deemed it necessary and thought that it would serve a useful purpose, but refused to put them to use as an answer to the challenge of any antagonistic individual or group, who even after witnessing the same would not accept the truth.

Aqa Mahdi Puya says:

It is logical to conclude (after rejecting the concocted insinuation of motivated reporters of the traditions, that the Holy Prophet was illiterate, an unimaginable defamation of a prophet of Allah, but held as true by the majority of his followers, except shias) that when Isa, a follower of the Holy Prophet, sent only to the children of Bani Israil, was taught the book and the wisdom by Allah Himself, the Holy Prophet, who came to guide and warn the whole mankind, in all ages, must have been and, in fact, was thoroughly purified from the dirt of ignorance, and was endowed with divine wisdom. He knew not only to read and write but had total and complete knowledge of the book of creation, the book of legislation and all the holy scriptures revealed to other prophets before him.

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<sup>82</sup> 2:23-24

The Holy Qur'an, in verses 1 to 4 of Suratul Rahman, says that the Rahman Himself not only taught the *rahmatun lil alamin* the entire process of creation but also blessed him with the faculties of appropriating knowledge and giving expression to that which he was taught, with complete and perfect control. Although the ultimate agent for giving shape or character to a thing, in the domains of creation and legislation, is the will of Allah, yet His approved intermediaries are also allowed to take action.

Therefore it was neither blasphemy nor transgressing the limits when Isa said: "I will create a bird, out of clay, for you", or "I will heal the blind and the leper", or "I will raise the dead", because he did all that he said by Allah's permission.

On the other hand, it is a blasphemy to belie the person on whom Allah has bestowed such powers, or to whom He has delegated His authority to act on His behalf.

According to verse 69 of Suratul Nahl there is healing for mankind in that which comes out from the abdomen of the bee (honey). So, there is no wonder, if the soil of Karbala, the resting place of His devotee, Imam Husayn, is used to cure and heal many a disease (known as khaki shifa). What has been given to whom by Him can be found out by referring to authentic sources.

Isa had no new message. He confirmed that which had been conveyed by Musa. He preached the unity of Allah, not trinity. See James 2: 19; John 20: 17; Timothy (1) 2: 5; Jude 25.

Aqa Mahdi Puya says:

According to verse 3:50, Isa had the authority to repeal or amend the laws of Musa, therefore, he cancelled some of the laws of Tawrat, but, in the New Testament, a saying of Isa is reported that: *mountains may move but not a word from the Tawrat will be removed*. The Qur'an presents Isa as a law-giver prophet. He asks people to obey him and follow his orders in addition to the testament that they already had. He also asks them to adhere to the right path which implies that adherence is not following a particular legislation but strict compliance with all the laws issued by Allah.

Whoever obeys the laws laid down by the succeeding prophets, in fact, carries out the orders of the preceding prophets, but if one only gives allegiance to the previous prophets and rejects the orders of those prophets who came after, in reality, renounces all the prophets. This applies also to the commandments of Allah.

If one obeys Him throughout his life but revolts in the last moments of his life, he will be cursed, as Iblis (Shaytan) was condemned for ever. On the other hand, if one surrenders to Him in obedience and sincerely in the dying hours of his life, his past sins may be forgiven.

The Jews disbelieved that which Isa had said and planned to kill him. Hawariyyun refers to the disciples of Isa, who were usually dressed in white garments, or to those who were deputed by Isa to preach the unity of Allah, the true gospel. In both cases it may also refer to the purity of their hearts.

Aqa Mahdi Puya says:

Man ansari (who will be my helpers unto Allah?) corresponds to an identical event known as dawat al ashirah. When the verse “And warn your tribe of near relatives” was revealed, the Holy Prophet asked Ali to invite the tribe of his near relatives at the house of Abu Talib. Before the leaders of the Quraysh, like Isa, he said:

“O kinsmen! By Allah, I and I alone can offer you the most precious of gifts, the good of this world and of the hereafter. Allah has commanded me to call you to that which is the best-His worship.

I, therefore, call upon you to come forward and testify to my prophethood. Who among you will help me and join me in my task, and be my brother, my lieutenant, my vicegerent and my successor?”

Ali was the only person who came forward in response to the call of the Holy Prophet. Then and there the Holy Prophet declared:

“Verily Ali is my brother, my vicegerent and my successor. From this day it has been made obligatory upon every one to obey the superior authority of Ali.”

The above event and address have been recorded by a large number of notable scholars and prominent traditionists in their books, for example, Ibn Ishaq, Ibn Jarir, Ibn Abu Hatam, Ibn Marduwayh and Abu Na'im, and Bayhaqi, who

has recorded it in both of his books, Sunan and Dala'il, and Tha'labi and Tabari in their great commentaries of surah al-Shu'ara'. Tabari has recorded this also in his *Tarikh al-Umam wa al-Muluk* (i.e. the history of the various people and their rulers), vol. 2, p. 217, in somewhat different words, and Ibn Athir has recorded this among the traditions universally accepted to be genuine in his *Tarikh al-Kamil* vol. 2, p. 22, under the caption "Allah ordered His messenger to declare his messengership."

Abd al-Fida has recorded this event in vol. 1, p. 116 of his book on history in connection with the account of the person who was the first to embrace Islam, and Abu Jafar al-Iskafi Mu'tazali has recorded it in his book *Naqd al-Uthmaniyyah* and fully explained its authenticity, as mentioned in *Sharh al-Nahj al-Balagha*, vol. 3, p. 263, by Ibn Abi Hadid, printed in Egypt.

As regards the book *Naqd al-Uthmaniyya* it is really matchless. The author has thoroughly discussed everything connected with the Prophet's invitation in vol. 3, pp. 257-281, in his comments on the concluding portion of *Khutbah al-Qasiah*.

Halabi has recorded it in his famous *Sirah al-Halabiyah* where he has described it in the chapter on the hiding of the Holy Prophet and his companions in the house of Araqam. Please refer to vol. 1, p. 381. The reckless narration of the event and indiscriminate comments thereon by Ibn Taymiyah deserve no attention because of his well-known party spirit, for this event has been recorded even by the socialist writer Muhammad Hasanayn Haykal of Egypt, who has described the event at length in his magazine *Al-Siyasah* no. 2751, p. 5, col. 2, published on 12 Dhil-Qadah. 1350 A.H.

If you refer to no. 2785 of the said magazine, p. 6, col. 4, you will find that he (Mr. Haykal) has recorded this tradition (i.e., the address) on the authority of Muslim's *Sahih*, Ahmad's *Musnad*, Abdullah b. Ahmad's *Ziyadat al-Musnad*, Ibn Hajar Makki's *Jami'al-Fawaid*, Ibn Qutaybah's *Ayun al-Akhbar*, Ahmad b. Abd Rabbuh's *Aqd al-Farid*, Umar b. Bahr al-Hajiz's pamphlet *Banu Hashim* and Abu Ishaq al-Tha'labi's commentary of the *Qu'ran*.

In view of the importance and universal fame of this tradition, many European writers (the French, the English and the German, etc.) have mentioned this

tradition in their books, and Thomas Carlyle has also mentioned this briefly in his *Heroes and Hero Worship*.

Besides the above, many notable scholars and traditionists have recorded this tradition in their books with some difference in words but no difference in implication, e.g., Tahawi, Diya Maqdasi in his *Mukhtarah*, Said b. Mansur in his *Sunan*, etc.

However, sufficient for our purpose is the tradition recorded by Ahmad b. Hanbal, who has related the tradition from Ali in his *Musnad*, vol. 1, pp 111 and 159. He has recorded in *Musnad*, vol. 1, beginning of p. 331, another important tradition from Ibn Abbas that enumerates ten such characteristics of Ali which distinguish him from all others; Nasai has also quoted this from Ibn Abbas in his *Khasais al Alawiyah* (distinguishing qualities of Ali), p. 6; Hakam has recorded it in his *Mustadrak*, vol. 3, p. 132, and al-Dhahabi in his *Talkhis* (abridged edition) of *Mustadrak*. He has also admitted the genuineness of the tradition. In *Kanz al-Ummal*, vol. 6, the event has been related at length.

If you will refer to *Muntakhabi* (selections from) *Kanz al-Ummal*, which has been printed on the margin of *Musnad* of Ahmad and peruse the contents of the margins of vol. 5, pp. 41-43, you will find the tradition in its details. This one event of warning to the kinsfolk and the address by the Holy Prophet alone, which has been recorded by almost all the scholars, historians or traditionists, amply prove that the imamat and khilafat were the right of Ali.

What Ali undertook that day, successfully and truly, was carried out through out his life.

In verse 52, the devoted disciples of Isa bear witness that they have surrendered themselves to His will. In verse 53 they pray for attaining the quality of the witness referred to in verse 17 of al Hud, which refers to the Holy Prophet as a clear sign of Allah and to Ali as a witness, a guide and a mercy, from Allah. The Holy Prophet's declarations ("I and Ali are from one and the same divine light" and "Ali is from me and I am from Ali") are based upon this verse and verse 61 of this surah, through which Ali has been established as the sole "self" (nafs) of the Holy Prophet. See *Sahih Bukhari*, chapter "manaqib."



## Verse 85

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا  
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

Al-Jumu'ah (Friday) 62:9

### O You Who Believe!

- When the call to prayer is proclaimed on Friday (the Day of Assembly),
- Hasten earnestly to the Remembrance of Allah,
- And leave off business (and traffic).
- That is best for you, if you but knew!

### Commentary

*Explanation by Allamah Tabataba'i*

This verse speaks about the Friday prayers and the restrictions imposed on trading during that time. Those who go for relaxation and trading without hearing the Friday sermon are warned of punishment and decries their behavior.

The proclamation for prayers on Friday refers to the Azan at the time of Zuhar as in verse 58 of Suratul Maidah that says: “And when you proclaim the call for prayer, they take it but as a mockery or fun; that is because they are a people who do not understand.”

Juma refers to one particular day in the week. In the beginning it was called Yawm Arba and later due to constant use is now called Juma. The specific prayer on Friday is the prayer especially recited on that day. The word “Sa'i” refers to hastening towards the mosque for prayers on Friday as is said in



verse 45 of Suratul Ankabut that says: “*And Remembering God is greater indeed. And God knows what you do.*”

Some commentators have said that remembrance here is the Friday sermon and the order is given for stoppage of all business and as we learn from the verse stoppage of business reverts to stoppage of all activities that prevent us from going for prayers, whether it be trading or some other deed. If we attach it only to trading then it will mean that trading is something that prevents us from prayers.

The verse means “O you who believe! On Friday when you say the Azan for Juma prayers then you should hasten to pray and stop trading and all other activity that may prevent you from praying. That is better for you, if you did but know.” These words enjoin the Muslims towards prayers and restrict them from trading during that time.

A Discussion Hadith:

There is a Hadith in the book Faqih that every time the Azan was given on Friday a person used to shout stop trading because God has banned it! He used to say, “O you who believe! When you are called to prayers on Friday then you should hasten to remember God and stop trading.”

The Compiler’s words:

This Hadith in *Durrul Manthur* has been recorded through Ibn Abi Shabih, Abd b. Hameed and Maimun b. Mihran. It actually goes this way: In Madina there was this custom that whenever the Muazzin gave the call to prayer for Friday the crier used to shout in the market “Trading at this time is Haram!”

In *Tafsir al-Qummi* the words “hasten to” has been defined as covering the distance to the mosque rapidly.

The Hadith of Abu Jarud narrates Imam al-Baqir to have said when the word is “Fasa’wa” it means to go and Isa’wa means to act for a certain purpose.

In Surah Juma it means to trim your moustaches, shave your armpits and prune your nails, take a bath and wear clean clothes, perfume yourselves for this is regarding as “Sa’i.” The same is for the Day of Judgment. Man should

prepare himself for that day. He prepares for the hereafter and strives for it completely is the believer.

The Compiler's words:

The Imam says Sa'i does not mean hastening in all instances.

In *Majma'ul Bayan* Anas is recorded to have narrated the words of the Messenger with regard to "When the prayer is finished, you may disperse through the land" to have said: "It means not to disperse to attain your worldly needs but to visit the sick, go to a funeral and to meet fellow believers."

The Compiler's words:

Sayuti from Jarir and he from Anas who quoted the Messenger have recorded this Hadith in the *Durrul Manthur*.

In the same book Imam as-Sadiq is recorded to have said that the prayer here is the Friday prayer and Inteshar refers to Saturday.

The Compiler's words:

There are other Hadiths with the same meaning.

In the same book Umar b. Yazid has quoted Imam Ja'far as-Sadiq to say:

It is feasibility to ride a steed to fulfil my needs though God is responsible to fulfill our needs. This does not mean that I doubt His promise as a sustainer but that I prefer that God should see me striving for my sustenance. Have you not heard God's words, "When the (Jum'a) prayers are over disperse throughout the land and try and search for the grace of God"? Do you think that when man enters a house and says my sustenance will be sent to me? Is this a correct logic? Never! Such a person is one among the three whose prayers are not answered.

The narrator said: "I then asked who the three groups were?" The Imam answered:

One is the person who has a wife and who pleads to God for her death. His prayers will not be answered because the respect of that woman is in his hands and he can free her through divorce. The second is that

person who makes a deal or is owed something, but has never made anyone a witness. If he prays against those who deny his rights his wishes will not be fulfilled in this regard because he has not fulfilled his part of the bargain. The third is the person who has capital enough to maintain a regular sustenance but he sits at home and does not go out to search of a livelihood and does not hope in God and so loses all his wealth. Ultimately even if he prays to God for help his prayers will not be answered.

In the same book Jabir b. Abdullah says:

A caravan came to Madina when we were praying with the Messenger of God. Some people left their prayers and went to that caravan excepting twelve people and I was among them were the only ones to have stayed back. It was then the verse, “and when they see some merchandise or some amusement they disperse headlong to it.”

In the book *Awali Aliyali Maqatil* Ibne Sulaiman says ,

We were reciting the Friday sermon with the Messenger when Wahab Kalbi came with merchandise from Syria and people used to rush to him whenever he came. He always came with merchandise that the people needed, like flour, wheat etc.

The drums were beaten on his arrival so that the people could know of his arrival and so that they came and bought things from him.

On that day the Messenger of God was giving his Friday sermon when Wahab arrived in Madina. He had not become a Muslim till then. The people in the congregation left the Messenger on the pulpit and went out to him till only twelve persons were left in the mosque.

The Messenger said: If these twelve person had also gone then God would have showered stones on them all. It was at this stage that Surah Jumuah was revealed.

The Compiler's words:

This Hadith has been quoted through various sources both in Shia and Sunni books. The dispute in the numbers of those who stayed back in prayers ranging from 7 to 40.

In *Majma'ul Bayan* the word “Anfazau” means to disperse. Imam as-Sadiq says, It means to become busy or that the people busied themselves in trade and left the Messenger speaking on the pulpit.

Jabir b. Samra has said: I have never seen the Messenger sitting when he delivered a sermon and if someone says that he sat while he gave his sermon then that person is a liar.

The Compiler's words:

The same meaning is conveyed in similar Hadiths.

In *Durrul Manthur*, Akhraj b. Abi Shiba has quoted Taus who said:

The Messenger of God always delivered his sermon standing, Moaviya b. Abu Sufian was the first person that sat and gave the (Friday) sermon.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Yawmil jumu-ah literally means “the day of congregation.”

As Makkah is the most preferred city among all the places of the world, and Ramadan is of higher rank among the months, similarly Friday is superior to the other six days of the week.

The Holy Prophet said:

Friday is the best of all days of the week. Good done on Friday earns many rewards, while invocations made are accepted.

Friday is also known as:

- i. Yawm al-Mawlud-The birthday of the Holy Prophet. Imam Mahdi al Qa'im was also born on Friday.
- ii. Yawm al-Fazl-The day of grace.
- iii. Yawm al-Barkat-the day of blessings.
- iv. Yawm al-Ijabat-the day of acceptance of invocations and prayers.
- v. Yawm al-Eid-The day of rejoicing.
- vi. Yawm al-Ghuzwa-The day of endeavour.
- vii. Yawm al-Karamat-the day of honour.

viii. Yawm al-Mazid-the day of abundance.

While migrating from Makkah to Madina, the Holy Prophet made a halt at Quba, a place 3 miles away from Madina. On Friday he proceeded to Madina. When he entered the valley of Bani Salim b. Awf it was time for Friday prayers. A place was selected there as a temporary masjid, and after delivering a sermon he prayed Friday prayers.

The wise ordinances of Islam provide ample opportunities of social contact for the Muslims.

Each individual remembers Allah five times every day in the home or place of business or local masjid. On Friday, in every week, there is a local meeting in the central masjid of each local centre; it may be a village, or town or ward of a big city. At the two ids every year there is a local area meeting in one centre, the idgah. Once at least in a lifetime, a Muslim, having sufficient means, joins the vast international assemblage of the world, in the centre of Islam, at Kabah. The primary purpose in all the obligatory and optional forms of worship is the remembrance of glorification of Allah, but they also create spirit of unity, brotherhood and collective understanding and provide opportunities for mutual consultation and action.

The idea behind the Muslim weekly “day of assembly” is different from that of the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of God’s ending his work and resting on the seventh day (Genesis 2: 2; Exodus 20: 11). According to the Qur’an Allah needs no rest, nor does He feel fatigue (Suratul Baqarah, veres 255). The Jewish command forbids work on the day of Sabbath but says nothing about worship or prayer; but the Islamic ordinance lays stress on the remembrance of Allah. The Christian church had changed the Saturday to Sunday but inherited the Jewish spirit.

Islam says:

When the time for Jumu-ah prayer comes, discontinue every activity and answer the call to prayer, meet earnestly, pray, consult and learn by social contact; and when the meeting is over, scatter and go about your business.

Aqa Mahdi Puya says:

Although hastening to the remembrance of Allah has been ordained in this verse, but there is no mention of the form of prayer. It was the Holy Prophet, the divinely authorised authority on the Qur'an, who showed the people how to pray every type of salat. The details and the conditions of ibadat (worship), mamilat (all social and individual activities) and siyasiyat (collective living) are decided and finalised according to the sayings and doings of the Holy Prophet and his authorised successors, the Imams of the Ahlul Bayt, which is known as Islamic jurisprudence.

The right to call to congregational prayer, according to the Holy Prophet and the Imams of Ahlul Bayt rests with the just or the divinely appointed head of the Islamic state and his appointed deputies.





## Verse 86

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

Al-Munafiqun (The Hypocrites) 63:9

### O You Who Believe!

- Let not your riches or your children divert you from the remembrance of Allah.
- If any act thus, the loss is their own.

### Commentary

*Explanation by Allamah Taba'taba'i*

In the few verses of this Surah God tells the believers that they should abstain from the traits that create hypocrisy in the hearts, one of them is to be busy with their children and their wealth and forgetting God. The second trait is miserliness.

The Arabic word “Talha” is to be busy in something, and to be busy with children and wealth and thereby forget God though children and wealth are the adornments of this worldly life. God says, in verse 46 of Suratul Kahaf: “Wealth and children are the adornment of the life of this world.” Once you get too involved in worldly adornments the heart becomes devoid of remembering God.

If you forget God then it will make God forget you as He says, in verse 67 of Suratul Taubah: “They have forgotten Allah, so He has forgotten them.” This is an evident loss for them. In verse 61 of Suratul Baqarah God explains the traits of the hypocrites: “Those who have purchased the waywardness against guidance are the ones who have lost in their deal.”



In this verse God says: “*And whosoever does that then they are the losers.*” God says that your wealth and children should not make you forget Him when He should have said: “*You should not be too busy with your wealth and children.*” This has been said that it is the trait of wealth and children to make you forget God, therefore the believers should not love them too much or else the believers too will become like those who forget God. This prohibition is more like an advisory.

A Discussion on Hadith:

In the book *Faqih* there is a Hadith in which Imam as-Sadiq was asked about the words, “Give of my wealth and be among the righteous” and he said

The word *Asdaq* comes from charity and means that I may give charity and then go to Hajj.

The Compiler’s words:

The manifest purpose of this Hadith is to reform but the reformation is not based on Hajj only. *Majma’ul Bayan* has a Hadith in which Ibn Abbas said:

If a person who has wealth does not give Zakat, has the means to go to Hajj but abstain, then he will not leave this world before asking God for a chance to return to it.

The audience said: “O Ibn Abbas fear God and pay heed to what you say! We see even the disbelievers do ask to return to this world.” He answered,

I will give you the proof from the Qur’an and recited the words, Before death comes to one of you he says, My Lord! If only you would give me respite for a little while then I would give Sadaqa of my wealth and be among the righteous.

He then said: “*Salah*” here means Hajj and the author of *Majma’ul Bayan* has accredited Imam Ja’far as-Sadiq about the same meaning.

The Compiler’s words:

The author of *Durrul Manthur* has recorded this Hadith through Ibn Abbas from various sources. *Tafsir al-Qummi* records Abu Baseer who quoted Imam Ja’far as-Sadiq to have said about the words,

And God grants respite to none when the appointed time comes. When he spoke, Indeed the books are immaterial to God upon which you base your deeds till you reach the glorious night, “Shabe Qadar.” It is in this night that God bestows all things relating to the incoming year. He will reveal all that will take place in the future and the recorders will record them. There will be no delay in implementation and no one will be given any respite.

In *Durrul Manthur*, Ibn Marduiya has quoted the Holy Messenger to have explained the words, “Among you wives and children are your enemies” as:

For every nation of followers there is a mischief and the mischief that will be used to test my followers will be wealth.

The Compiler’s words:

Ibn Marduiya has narrated such Hadith through Ka’ab b. Ayaz who in turn has quoted the Holy Messenger.

In the same book Ibn Abi Shiba has quoted Burid who said:

The Messenger was busy giving his sermon when Hasan and Husain came wearing red dresses and were going towards him when they fell on the ground. The Messenger descended the Mimbar and caught them each on one side and returned. He then said: God has spoken truly - Wealth and children are a problem. When I saw my grandsons coming and falling I could not resist stopping my speech and I came down from the pulpit to comfort them.

The Compiler’s words:

This Hadith is not without doubts. It is correct that wealth and children are a mischief even for the Messenger who is the leader of all prophets, infallible and whose ministry has been confirmed by the Ruhul Quds.

There are other Hadiths on this issue whose language is more strict and this is the Hadith that is recorded in *Durrul Manthur* through Ibn Marduiya.

The Messenger was giving his sermon from the Mimbar when he saw Imam Husain coming running who fell and started crying. The Messenger got down from the Mimbar and the audience ran and picked Husain up when they saw him doing so. They took him to the Messenger through many hands. It was

then that the Messenger said: *May God kill the Satan! What a great trial is one's son?* By the God who holds my life in His hands I did not feel myself descending from the Mimbar.

There is another Hadith, which is equally severe in its language narrated by Ibn Manzar from Yahya and he in turn from Ibn Kathir.

When the Messenger of God heard the wailing of Hasan and Husain he said: Children are a tribulation because these two children have so enticed me that I rose from and my mind then was inactive.

We should either reject this Hadith or accept it and then give a valid explanation for it.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Material and human resources of all kinds are but fleeting sources of enjoyment. Remembrance of Allah introduces man to acts of goodness, noble and enlightened thoughts, kind and loving disposition. More often than not property makes man forget his duties and obligation to Allah and His servants. So, beware.



## Verse 87

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوَّالِكُمْ فَاحْذَرُوهُمْ  
وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

At-Taghabun (Loss and Gain) 64:14

### O You Who Believe!

- Truly, among your wives and your children are (some that are) enemies to yourselves,
- So beware of them!
- But if you forgive and overlook,
- And cover up (their faults),
- Verily Allah is Oft-Forgiving, Most Merciful.

### Commentary

*Explanation by Allamah Taba'taba'i*

The words, “among you wives” refer to some particular wives, and “O you who believe” is the serial form of address. Mentioning the animosity of the wives is to bring to our attention that the wives of some believers bear animosity because their husbands believe in Islam. These women desire that their believing husbands should spend on them and their children instead of spending in charity and good deeds and even instigate them to steal and rob to fulfill their desires.

This is why God considers some wives and children as the enemies of the believers because they urge their husbands and fathers to forgo their belief in God and all the good deeds that He orders. They entice the believers to commit the greater sins and at times to obey their wishes because of the relationship between them. The verse therefore says, that we should avoid having such

wives and such children and do not let their love over rule the love of God. Or do not let pleasing them result in the displeasure of God:

*“But if you pardon them and overlook (their deeds) and forgive their faults, then verily God is oft-forgiving and Merciful”*

Raghib in his Al-Mufradat says “Kul uffo” means to strive to do something and should have control over the things he already possesses. The word “Uffo Anahau” means, “I have dissolved his sin and have overlooked. The word “Safah” means to forgo admonishment.

“Safah” is greater than “Uffo” and that is why God has mentioned them both in one sentence.

Some times a man forgives but does not overlook. The word Maghfira is derived from the feminine word Ghafar that means to dress the body to protect it from contamination. In the same instance you hear one speak to another “cleanse your attire so that it is devoid from contamination” and God protects the believer from any contamination reaching him. He says, “The forgiveness is bestowed by God” and “Who can forgive the sins but God?” He is Oft forgiving and Merciful

If this forgiveness and mercy is something special then it is the same that reaches the believers and it is the same as mentioned in this verse. It means that if you forgive and overlook the sins of your wives and children then God too will overlook and forgive your sins. God gives this promise to those believers who have impeccable character, as has been specified in this verse.

God says in verse 22 of Suratul Nur: *“Let them pardon and forgive. Do you not love that God should forgive you? And God is oft-forgiving and Merciful.”*

If it is the general pardon according to this verse, then the promise will not be the one He gives. The believers should arm themselves with great piety and good behavior for He is oft forgiving and Merciful.

#### A Discussion on Hadiths

In *Tafsir al-Qummi* Abu Jarud has narrated that Imam as-Sadiq spoke on the verse *“Among your wives and children, there are enemies for you, therefore beware of them.”* He said:

This verse is about those believers who want to disassociate with disbelief, and women and their children and their wives prevent them. They prevent them from migrating and say, For God's sake do not leave us because we perish once you leave us. Some Muslims do what they say. This verse asks them to abstain and asks them not to obey their wishes.

There are some Muslims who do not accept their wishes and take the path of God leaving their wives and their children. They say, By God if you do not migrate with me then God will one day gather us and I will have nothing to do with you deeds and will never benefit you in anyway.

And when they reached their wives and children in the country they had migrated to, they were ask to overlook their promise and treat them decently, be kind to them because God says:

*“But if you pardon them and over look (their faults) and forgive then verily God is oft-forgiving and merciful.”*

The Compiler's words:

The author of *Durrul Manthur* has taken the help of various sources to attribute this Hadith to Ibn Abbas.

Ibn Shahr Ashub is recorded in *Tafsir Burhan* as saying,

I asked Hazrat Ali about the words of God, “Ittaqillah Hatta Tuqatihi.” He said: By God! None but us the Ahlul Bayt have obeyed His orders. We have remembered God and will never forget him. This is what I thank about and will never deny his grace and we have obeyed Him and will never disobey Him.

The companions of the Messenger said after this verse was revealed, “we do not have the capacity of this kind of piety and then God revealed the verse “Obey to the utmost of your capacity.”

In *Tafsir al-Qummi*, Fazal b. Abi Marrah has narrated,

I saw Imam as-Sadiq circling (the Ka'aba from the dusk till morning and was saying, God! Protect me from the miserliness of my soul. I asked, May I be sacrificed upon you! I have not heard any prayer but this from your lips throughout the night? He said: Do you know of any

mischief greater than the miserliness of the soul? God has said: The successful people are those who are safe from the miserliness of their souls.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Man must guard against the vain desires of his wives, children and relatives which, if complied with, lead to deviation and disobedience of Allah and His Prophet (strictly prohibited in verse 12).

It is recommended that they must not be harshly treated for their misguided promptings.



## Verse 88

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

*At-Tahrim (The Banning) 66:6*

### **O You Who Believe!**

- Save yourselves and your families from a Fire, whose fuel is Men and Stones,
- Over which are (appointed) angels, stern (and) severe,
- Who flinch not (from executing) the Commands they receive from Allah,
- But do (precisely) what they are commanded.

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The word “save” here means to save you from all dangers that can be painful. The word “Waqud” here refers to all kinds of fuel for the fire be it wood or something else. Humans have been termed the fuel that will increase the strength of the fires of Hell because they will burn in Hell because of their deeds and character. In verse 72 of Suratul Momin God says: “*Into the boiling water, then into the fire to be burned.*”

So, the verse in discussion is a proof of the deeds having a body and in later parts God has said: “*O you who disbelieve! Make no excuses*”

Some commentators have taken the word “Hajrah” to mean idols.

“*Over which angels stern and severe who do not disobey the commands*”

The word “Ghalaz’ means filth and this is proper here for the angels here are those who will be very severe and this has been pointed out in the next verse:



*“O Prophet! Strive hard against the disbelievers and the hypocrites and be severe against them.”*

Who do not disobey the commands they receive from God but do that which they are commanded?

This verse again explains the word “Ghalaz’ by saying that the angels are severe and stern and do not disobey the commands of God but do as ordered [to inflict punishments]. They neither fail in obedience nor are weak in its implementation. These are the angels that are called “Ghilaz Shaddad.”

It is now clear that the word “*They do not disobey the commands*”, tells us that they are totally obedient and the words, “*But do that which they are commanded*”, means that they adhere to the letter. Commentators should not think that the first is in contradiction of the second.

Explaining this verse Fakhruddin Razi in his book *Tafsir Kabeer* says, that this means that in the hereafter the angels are absolutely duty bound and act as commanded by God and they never disobey. They are totally committed to that which is right and that which is wrong, and denial of this will be their disobedience in the eyes of God.

The duties of the angels are not similar to those in our human society because for us it means that the dutiful should connect his deed to it but this is done out of choice hence the question of rewards and punishments. If the doer is independent in his will to obey or disobey then he will be rewarded for obedience and punished for disobedience. There is a possibility of both obedience and sin in whether he obeys or disobeys.

The life of the angels is not collective. They are the manifest creatures created out of light and they determine what God decides, they do what He asks them to do. He says in verse 27 of Suratul Anbiya “*They speak not until He has spoken and they act on His command.*” They are the respected creatures of God and do not speak in front of Him .

This is why there is no reward or punishment for the deeds of the angels; they are under divine control and do not possess an independent will. Their divine control has various stages and verse 164 of Suratul Saffat God says: “*There is not one of us [angels] but has his known place.*”

In verse 64 of Suratul Maryam He speak for the angels, *“And we angels descend not except by the command of Your Lord.”*

After the previous verse this one is like an advisory and teaches the wives of the Messenger how to behave then address the common Muslims, to teach themselves and their families social behavior and save them from the fires of hell whose fuel are the disobedient and the sinners. It is because of their evil deeds that they will remain forever in Hell. They will burn eternally and they do not have any scope of escaping it.

A Discussion on Hadith:

“After this” the background of the revelation of this verse has been attributed to Umar Khattab through various sources. A nameless source has been mentioned by Bukhari, Muslim Tirmizi and Ibn Abbas who said:

I used to ask Umar al-Khattab about two wives (of the Messenger) about whom the verse, “If you two turn in repentance to God and your hearts are so inclined.” So I asked whom they were when Umar Khattab had gone to Hajj and I followed him. On the way Umar made a detour and I went with him with a bag of water. He relieved himself and I waited and then I poured water on his hands so that he may do his Wuzu.

Umar then said: “I am surprised at you Ibn Abbas the two women are Ayisha and Hafsa!” and then he told me the entire incident.

He said:

The people of Quraysh rule over the women. When we came to Madina we met people who were dominated by women and as time passed our women began copying them. One day I was angry with my wife and she was arguing back. I was not willing to compromise so my wife said: “You do not compromise but By God even when the wives of the Messenger have disagreements with him; it is not for more than a day. They fight in the day and make peace in the night.”

I said: “Whosoever among does this will be the loser.” The Khalifa further said: “In those days in Madina my neighbor was an Ansari and I arranged with him that one day I would go to the Messenger to learn about the revelations and other things and then he would do the

same. It was in this period that I mixed with him when I told him that the tribe of Ghassan is readying their horses to attack us.

One day he came and knocked at my house and said: "There has been a grave incident!" I asked him, "Have the Ghassan come?" He said: "No It is an incident that is graver than that. The Messenger has divorced his wives." I thought to myself that my daughter Hafsa has lost her protection and I used to always foretell that the Messenger would not be able to live with her and will divorce her." I said my morning prayers and went to her house. She was crying and I asked her, "Has the Messenger divorced you?" She said: "I have no news but he remains aloof and is in the garden."

I went there and asked the Negro slave to seek permission for my audience. He went and then came back to say, "The Messenger did not reply to this request" Despondent, I went to the mosque and saw a group crying so I sat beside them. I found no peace so I went back and asked the slave to seek permission a second time and he went and said the same things as earlier so I wanted to return when he called me and said: "Please return because you are permitted."

I entered the house and found the Messenger sitting on a mat and asked, "O Messenger of God have you divorced your women?" He said: "NO" I said: "Allahu Akbar! O Messenger of God We the Quraysh always dominated our women but when we came to Madina the women became dominant over us because in Madina women ruled the men.

One day I was angry with my wife and she did not care about it and was adamant with me. She said: "How obstinate you are. By God, the wives of the Messenger also are the same. If they had any differences in the day it would be for a day only."

I replied, "The Messenger was wrong in doing so and whosoever among you does this will be the loser."

One day I went to the house of Hafsa and told her, "Your wives of the Messenger are like this. You argue with him and even if you are angry you do not let the night pass without making up." Hafsa said: "Yes it is so", so I said: "Whoever does this is wrong and wretched and will be

the loser because if God and His Messenger get angry then you will be destroyed. The Messenger smiled on hearing this.”

“I asked Hafsa not to dispute anything with the Messenger about anything, do not demand anything from him, if you need anything then ask me and I will get it for you. If your desires are good and acceptable to the Messenger then even do not take the initiative to ask for it.” The Messenger smiled again. I said:” O Messenger of God, do you allow me to sit with freedom?” He said:” Yes” I raised my head and scanned the house and I saw nothing but three skins and so I asked, “O Messenger of God, pray to God for the development of your Ummah. The people of Persia and Rome who do not worship the one God live a lavish life - I had only spoken this much when the Messenger of God sat up and said: “O Son of Khattab are you in doubt?”

They are such disbelievers that God has given him all the amenities in this world. He had said that we would not visit his wives but God declared it admonishable and he had to pay a compensation (Kuffara) for this.

In *Al-Kafi* Imam as-Sadiq is recorded to have said: a person began to cry when the verse, “O you who believe! Ward off from your friends and your families a fire whose fuel is men and stones” was revealed and he said: “I cannot protect my soul and my children” The Messenger said:

It is enough for you to order them to do something that you may order yourself and stop them from doing things that you do not do yourself.

In *Al-Kafi* Sama b. Baseer spoke about the verse, “O you who believe! Ward off from your friends and families a fire” by saying, “I asked the Imam How can I save my women and children from the fires of Hell?” He said:

Ask them to the things that you will ask your self to do, and stop them from that which you don’t do. If they obeyed then you have protected them and if they disobeyed then they are sinners and you have done your duty.

*Explanation of S.V. Mir Ahmed Ali and Aqa Mahdi Puya:*

Verse 1

As a preface to this surah refer to and study carefully the commentary of Suratul Ahzab, verses 28 to 32, 33, 34, 35 in which the character pattern of the two wives referred to in this surah, A'isha and Hafsa, has been discussed in the light of the traditions reported by Bukhari and other well known Muslim scholars.

The Holy Prophet used to drink a glass of honey-syrup whenever he visited the apartment of Zaynab. A'isha and Hafsa became resentful, and A'isha devised a plot. Knowing the Holy Prophet's dislike of unpleasant smells she held her nose when he came to her apartment after drinking a glass of honey-syrup prepared by Zaynab, and accused him of having eaten the produce of a very ill-smelling tree. When she accused him of having eaten maghafir (a nauseating herb) the Holy Prophet said that he had taken only honey. She said: "The bees had fed on maghafir."

When he visited Hafsa she also acted just like A'isha. Displeased with their obnoxious behaviour the Holy Prophet vowed not to eat honey any more. This is recorded by Bukhari in his commentary on Tahrim, in his Sahih, vol. 3, p. 136. In the same place are recorded several traditions as related by Umar b. Khattab stating that the two women, A'isha and Hafsa were insolent and haughty towards the Holy Prophet.

On a day assigned to Hafsa, when she was not found in her apartment as she went to her parent's house, the Holy Prophet spent the night with Marya, the coptic girl, presented to him by the ruler of Egypt, who became the mother of his son, Ibrahim. To calm the quarrelsome bad temper of Hafsa he vowed that he would have no more to do with Marya.

The wives of the Holy Prophet were expected to show a higher standard in behaviour, as they were in the company of the superior most teacher of manners, social behaviour and etiquette.

The Holy Prophet's mind was sorely distressed by the obnoxious behaviour of A'isha and Hafsa and he renounced the society of his wives for one month. Verse one was revealed to say that as Allah has allowed him honey and Marya, he did not have to forsake any of them.

If any vow prevents from doing good or acting rightly one should expiate the vow, but not refrain from doing good deeds. For the expiation of oaths and vows see commentary of Suratul Ma'idah, verse 89 and for the vain oaths and vows Suratul Baqarah, verse 225.

Verses 3 to 5 refer to A'isha and Hafsa who were envious and jealous to the point of sickness against the Holy Prophet's refined and highminded wives. Once Hafsa came to know about a very personal matter concerning the Holy Prophet which he thought should not be made public, therefore he asked her not to publish it. But she at once rushed to her friend A'isha and whispered to her a version which was in great part untrue. Hafsa who betrayed confidence and A'isha who encouraged the betrayal were commanded to turn in repentance to Allah. If they were to resist repentance and amends, they would be abetting each other's crime but could not harm the most perfect messenger of Allah whom all the spiritual forces always surrounded to protect from every type of slander and falsehood. Please refer to *Kanz al Ummal*, vol. 6 p. 294 and *Ibn Sad's Tabaqat*, vol.8, p. 115.

Salihul muminin, "the (most) righteous among the believers" refers to Imam Ali according to *Durrul Manthur* by Jalal al Din al Suyuti, *Tafsir al Husayni*, Kamaluddin Husayn Kashifi and Hayat ul Awliya.

Aqa Mahdi Puya says:

To make a vow to do a thing which one has the option to do or not to do is permissible in Islam if there is good in it.

A husband can accommodate his wife's legitimate desires to a reasonable extent. Suratul Ma'idah, verse 89 gives details of expiation for cancelling the oath.

The recommendation in verse 2 to the Holy Prophet to dissolve his oath is put forward in view of the insolent behaviour of A'isha and Hafsa described in verse 3. The tone of the first two verses is like Suratul Bara'at, verse 43 wherein hypocrites have been blamed for falsehood.

Refer to the commentary of the verses of Suratul Ahzab mentioned above on pages 897 to 907 particularly Aqa Mahdi Puya's note on page 899. The Prophet had discretionary power to divorce any or all his wives, and if he did so Allah

would give him good women as his wives in place of the existing wives, who were, in view of verse 5, ordinary women harbouring envy, jealousy, and ill-will against others; particularly A'isha's hostility towards Ali Ibn abi Talib has been recorded by all the well known historians. See commentary of Suratul Ahzab on pages 897 to 907.

At last she led an army of insurgents against him in the battle of Jamal. See details of this battle in the Early History of Islam by Dr. Safdar Husain. At that time there were better women of character and integrity than the wives of the Holy Prophet. The evil demonstrated by the two has been described as sufficient transgression to be condemned to the fire of hell; so the believing and obedient wives of the Holy Prophet are warned to save themselves from a fire whose fuel is men and stones as stated in Suratul Baqarah, verse 24.

When verse 6 was recited by the Holy Prophet a man stood up and said: "I try my best to make the members of my family follow the commands of Allah, do good and avoid evil, but my advice falls on deaf ears and they-do not obey."

The Holy Prophet said:

Blessed is he who teaches righteousness and the commands of Allah to his family. If they do not listen to you, they shall be the fuel of the fire. You are safe because you have done your duty.

It is written in *Minhajus Sadiqin* that when those who have done good deeds and believed in Allah will be rewarded on the day of judgement, they will pray to Allah to bless him more and give him more reward who taught them the true teachings of Allah, His Prophet and Ahlul Bayt and showed them how to follow them in letter and spirit. Reverse will be the fate of those heads of the families who did not do their duty to their families. All of them will be the fuel of the fire.

The punishment the disbelievers will undergo is the result of their disbelief and evil deeds. It is the fruit of their own misdeeds, the result of their own deliberate choice.



## Verse 89

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا  
يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ  
رَبَّنَا آتِنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*At-Tahrim (The Banning) 66:8*

### **O You Who Believe!**

- Turn to Allah with sincere repentance,
- In the hope that your Lord will remove your ills from you,
- And admit you to Gardens, beneath which Rivers flow.
- The Day that Allah will not permit the Prophet and those who believe with him to be humiliated -
- Their Light will run forward before them and by their right hands, while they say, *Our Lord! Perfect our Light for us, and grant us Forgiveness: for You have power over all things.*

### **Commentary**

*Explanation by Allamah Taba'taba'i*

The word “Lazu” here is derived from the word Lazah and means “searching for the best words and deeds”, that will amend and reform the searcher. It is at times used for being polite or caring. “Tauba Nasuha” is the repentance that prevents the sinner from sinning further or it may mean the repentance that purifies the person from sins and so he does not repeat his sins anymore.

When He commanded the believers to save themselves and their household from the fires of Hell He commanded it for everyone and then says that He



will hide their sins and allow them to enter a garden of Paradise beneath which the rivers flow.

*“The Day that God will not disgrace the Prophet and those who believe with him.”*

Raghib says that when you say that a certain person has become humble then it will be either from God or achieved by the person himself but if others impose the humility then it is regarded as a shame.

The verse therefore means that you should ask God for forgiveness and it is hoped that He will hide your sins and let you in the Paradise on a day when He will not humiliate anyone, nor disgrace the Prophet and his followers. It means He will not take away their prominence and He will not renege in the promise that He has given to them. “The Prophet and those who believe with him”, is related to the believers for they are with the Prophet and this means that it is not enough to believe in this world but to keep faith completely by being with him, believing him and obeying his commands.

There is a possibility that the words “Al Ladhina Aminu” may be the beginning, “Ma” be a news and “Nuruhum Sa’yi” be another news while “Yaqulun” be the third. The benefit is that the believers will not be separated from the Messenger nor will He be separated from them till Judgment Day. This is a great possibility and this is also explained in verse 12 of Surah Hadid that say, “On the Day you shall see the believing men and women- their light running forward before them and on their right hands.”

It is also possible that the word “Ma” may be connected with the words “The lights will run before them and on their right hands.” The other news may be, “Our Lord keep our lights perfect for us”, and we have already had a brief discussion about this earlier. The light of faith will be ahead of them and the light of deeds will be on their right hand side.

*“Lord keep perfect our Lights for us and grant us forgiveness. Verily you are able to do all things.”*

Here we learn that the diminishing of the radiance of the light effects is attached to the forgiveness that they ask for. We therefore discern the meaning that the believers find the light that day to be dimmer for it reflects the belief they had and the deeds they did in this world and they find that

their sins have taken the place of their good deeds and there is no good recorded any more. The forgiveness they ask for is due to the absence of sins and the gap left by the sins cannot be filled by anything else so they ask God to perfect the light and forgive them and the verse 19 of Suratul Hadid says the same, “And those who believe in God and His Messengers are the true ones and the martyrs with their Lord and shall have their reward and their light”

A Discussion on Hadith:

In *Tafsir al-Qummi* Abu Baseer quoted Imam al-Baqir who said:

The righteous Muslim in the verse is Hazrat Ali.

In *Durrul Manthur* Asma b. Aamees said:

I heard from the Messenger of God that Hazrat Ali is the righteous Believer.

The Compiler’s words:

The author of *Burhan* after narrating the Hadith from Abu Baseer says that Muhammad b. Abbas has collected 52 Hadiths in this regards and *Burhan* also mention a number of these Hadiths.

Both *Durrul Manthur* and *Madkhal* have quoted Hazrat Ali,

Teach your sons the good things and teach them manners.

In the same book Zayd b. Aslam has quoted the Messenger to say after reciting this verse, *Ask them to do things that God pleases and stop them from doing things that displease him.*

In *Al-Kafi* Abu Sabah Kanani says, “I asked Imam as-Sadiq about the verse “O you who believe! Turn to God with sincere repentance!” And he said: “The believer asks God for forgiveness and does not repeat the sin “. Mahmud b. Fazeel said: “I asked Imam Abul Hasan about the verse and he said:

The believer in God repents from his sins and then does not repeat them.

In *Durrul Manthur* Sa’ad b. Jabal said:

I asked the Messenger of God about it and he said - The believer in god is ashamed of his sins and pleads to God that he will not repeat the same just as the milk cannot be returned to the udder.

The Compiler's words:

There are umpteen Hadiths in both the sects on this issue.

In *Al-Kafi* Salih b. Sahal Hamdani says Imam as-Sadiq spoke about the verse, "Their light will run forward before them" and said:

These will be the Imams of the believers. Their light will shine ahead of the believers and on the imam's right side till they reach their destination in Paradise.

In Tafsir al-Qummi Abu Jarud has quoted imam Al-Baqir to say,

Whoever has light on that day will be forgiven and indeed every believer on that day will have light.

Mir Ahmed Ali and Aqa Mahdi Puya

The oft-forgiving Lord invites man to turn to Him with sincere repentance so that He may bestow His grace on him and forgive his sins. Sincere repentance implies giving up and discontinuing of evil in thought and action with a firm determination not to repeat it ever again. If it is done then Allah will wipe off his past sins and admit him to the eternal land of bliss and happiness.

The Holy Prophet said:

A sincere repentant never sins again as the milk drawn from the breast never can go back to its source.

Imam Ali said:

A sincere repentant:

- is ashamed of his past sins
- takes up the duties overlooked and fulfils them
- makes good the wilfully ignored conditions of a trust managed by him
- forgives those who provoke him

- does not demand repayment of loans from those who are in financial distress
- makes firm determination not to sin ever again
- surrenders his self to the adoration, devotion and service of Allah when it had swelled to the point of exploding due to inordinate consumption of worldly pleasures, transgression and disobedience.

For “those who believe with him” refer to the commentary of Suratul Fath, verse 29.

In the light of Suratul Ahzab, verse 33, the Ahlul Bayt alone are like the Holy Prophet in purity, wisdom and character because of which he took them with him in mubahilah (Surah Ale Imran, verse 61), and because of which their love has been made obligatory on all Muslims in verse 23 of Suratul Shura, and they have been included in salawat or durud in verse 56 of Suratul Ahzab. Refer to the commentary of Suratul Baqarah: 2 to 5 for what the Holy Prophet said about Fatimah Zahra.

The Holy Prophet said:

- Ali and I are from one and the same light.
- The children of Fatimah and Ali are my children.
- Husayn is from me and I am from Husayn.

Not only Imam Hasan and Imam Husayn but all the Imams of the Ahlul Bayt are referred to as “ibn rasulallah” (son of the messenger of Allah) by all the Muslim historians and scholars, no matter which school of thought they belong to.

Refer to *Sahih Bukhari, Kitab al-Maghazi*, vol. 3, page 41 for the saying of the Holy Prophet:

O Ali, you are from me and I am from you.

Also refer to the commentary of Suratul Baqarah, verse 124.

As stated in Suratul Sad, verse 75 the Holy Prophet and his Ahlul Bayt belong to the class of alin (the most exalted). The righteous companions of the Holy Prophet or those believers who lived after him and shall come in this world till

the day of resurrection are classified into different categories according to the degree of their submission to the will of Allah. There were people whose behaviour has been described in the commentary of several verses pertaining to battles of Uhad, Khandaq and Hunayn, and at the time of the treaty of Hdaybiya and at the time of the departure of the Holy Prophet (hadith al qirtas), can at most reach the level of pardoned sinners.

For “their light will run before them” refer to the commentary of Suratul Hadid, verse 12; Suratul Nur, verses 33 to 37.

On the day of judgement the light of their (Ahlul Bayt) faith and their good deeds will guide the righteous to their destination. The light in the right hand mentioned is the light of their good deeds, because as per Suratul Bani Israil, verse 71 the blessed will receive their record in their right hand. According to Suratul A'raf, verse 44; Suratul Hijr, verse 46 and Suratul Jathiyah, verse 30, they will be admitted into the paradise which is the highest achievement.