

## Exegesis of Surah Baqarah: Verses 63– 92

### [Exegesis of Surah Baqarah: Verse 2:63–66](#)

Regarding the Almighty's words:

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ} 63

{ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ} 64

{وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ} 65

{فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ} 66

***And when We took a promise from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil). Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers. And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated. So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil). Surah Baqarah 2:63–66***

Simply: And remember that day when We took a promise from you and lifted the mountain over you and asked: Hold with firmness what We gave you and whatever is written in it. Depend on it so that you may guard against evil.

Then you turned back from your promise. If Allah's mercy and grace had not come in your share you would certainly have been among the losers. And you certainly know those who didn't obey Our commands. We said to them: Become as apes. We made them a lesson for those who were with them and those from the coming generations. It is a lesson for the pious people.

Imam Hasan Askari (a.s.) says that the Almighty Allah said: O people of Bani Israel! Remember those days:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

### ***And when We took a promise from you... Surah Baqarah 2:63***

When We took an oath from your forefathers to act and follow on whatever is written in Taurat which is presented to Prophet Musa (a.s.) with regard to Muhammad and his purified progeny, that they are of the best creation and ones who act in the best manner.

They should submit to it and also convey it to their offspring and instruct them to transfer from generation to generation till the last, so that they bring faith on Muhammad the Prophet of Allah and whatever he conveys from Allah about Ali Ibne Abi Talib (a.s.). They must also accept whatever they have been told about his successors. But they refused to accept all this and they became proud.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

### ***...and lifted the mountain over you: Surah Baqarah 2:63***

Then We lifted Mount Tur over them and ordered Jibraeel to separate a part of a mountain about the length of their cantonment and a farsakh in breadth, and raised it on their head in the atmosphere.

At that time Musa (a.s.) said: Accept whatever I ordered you, otherwise this mountain will be toppled on you. So they accepted helplessly. But those who were safe from their quarrels, they accepted willingly and made obeisance, keeping their cheeks on the ground.

Others also kept their cheeks on the ground only to see whether the mountain falls on them or not, otherwise they had no concern about this matter. Those who made obeisance in sincerity were very few.

The Holy Prophet (S) said: O, group of our Shia, thank Allah that He gave you divine help to accept this command and you did not make obeisance like the infidels of Bani Israel; you made obeisance in sincerity like the righteous.

Then Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

**Take hold of the law (Taurat) We have given you with firmness... Surah Baqarah 2:63**

Simply: Hold firmly to whatever We have given you with regard to Muhammad, Ali and their pure progeny.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

**... and bear in mind what is in it... Surah Baqarah 2:63**

Simply: And remember whatever is mentioned in the book that We have given you and bear in your mind the deeds that earn a great reward and the evils that involve one in great punishment.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

**...so that you may guard (against evil). Surah Baqarah 2:63**

Simply: So that you can be safe from that opposition which makes one eligible for divine wrath and that you become deserving for a great reward.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

**Then you turned back after that... Surah Baqarah 2:64**

Simply: After that you turned back. That is your elders turned away and didn't fulfill their promise as they should have done.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

**...so were it not for the grace of Allah and His mercy on you... Surah Baqarah 2:64**

Simply: If there was no Allah's help and grace on your elders and that He had not given them time to repent...

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

**... you would certainly have been among the losers. Surah Baqarah 2:64**

Simply: Then indeed you would have been great losers in the world and Hereafter and you would not have gained worldly blessings and would have been losers. Because your end would have been bad due to your denial. We would have destroyed your feelings and expectations.

But We have given you ample time to seek forgiveness. That is, all this was effected with regard to your forefathers. Whosoever from them repented, became good and successful and those who were destined to give birth to righteous children, did so; and those offspring became fortunate in the world and hereafter.

Imam Hasan Ibne Ali (a.s.) said: If they had prayed to Allah in the name of Muhammad and his purified progeny with sincerity and proper faith after witnessing the clear signs and miracles, Allah would have saved them from this opposition by His mercy and generosity. But they turned away from religion, gave preference to worldly pleasures, and became involved in selfish pleasures.

Then Allah says:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

***And certainly you have known those among you who exceeded the limits of the Sabbath... Surah Baqarah 2:65***

Simply: Surely, you know the condition of those among you who exceeded the limit and refused Our commands because they caught fish on Saturday and acted against what We had ordered them.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

***...so We said to them: Be (as) apes... Surah Baqarah 2:65***

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

***...despised and hated. Surah Baqarah 2:65***

Simply: They became despised apes and were deprived of every goodness.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

***So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil). Surah Baqarah 2:66***

Simply: Thus this transformation of theirs through which We degraded them, made them remote from My mercy and this curse became a cause of their punishment and a deterrent of the destructive sins that they used to indulge in prior to this, because of which they had become eligible for punishment. This also served as a lesson to those who saw them punished so that they may keep away from such acts. Also that they may advise others and warn them of such sinful deeds.

Imam Zainul Aabideen (a.s.) said: A group from them lived by the sea shore and Allah and His prophets told them not to catch fish on Saturdays. So they made a plan, to make for themselves lawful what Allah had forbidden. They dug canals near the shore so that fish can come in it but not escape from it back to the sea.

Since every Saturday the fishes were under the protection of Allah they came to and fro their ponds all day and at the end of the day when they wanted to return to the sea again they were prevented from doing so and had to spend the whole night in the pond. The people caught them by their hands without using a net saying that they caught them on Sunday and did not hunt on Saturday.

They were actually lying as they caught them in canals they had prepared before. They continued this for a long time and became very rich and because of this brought many women for themselves and led a merry life. More than 80 thousand people lived in that city. About 70 thousand were involved in luxurious life and others abstained from this. Allah says in Surah Araaf:

{أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ} 63

{فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ} 64

***And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed. And when a party of them said: Surah Araaf 7:63-64***

Simply: O Muhammad (S)! Ask these people to inquire about the tribe that lived by the sea shore whose people were involved in Allah's chastisement because of catching fish on Saturday and for not obeying the command of Allah, though the fish were coming to them through the canals they made on Saturday only and not other days.

This happened for some time. We were testing them to see if they indulge in this sinful act. A person among them tried to make them understand and fear Allah, His revenge and a severe chastisement. But they replied:

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

**Why do you admonish a people whom Allah would destroy or whom He would chastise with a severe chastisement? Surah Araaf 7:64**

Simply: Why do you advise this tribe? Allah will destroy them because of their unlawful acts: Allah will sow the seeds of their destruction and involve them in a severe punishment in hereafter also.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

**They said: To be free from blame before your Lord... Surah Araaf 7:64**

Simply: So they answered: To be excused from your Lord because He commanded us to do good and prohibited sin. That is why He has ordered us to restrain you also from this so that He knows that we oppose you in what you are doing.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

**... and that haply they may guard (against evil). Surah Araaf 7:64**

Simply: For this reason we advise you so that perhaps our advice may affect you and you leave off this sin fearing Allah's chastisement.

Now Allah says:

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْبَيْتِ وَالَّذِينَ هُمْ يُغْتَابُونَ وَابْنَ مَرْيَمَ الَّذِينَ كَفَرُوا وَالَّذِينَ اتَّخَذُوا الْأَوْلِيَاءَ مِنْ دُونِ اللَّهِ فَأَسْفُكْنَا وَنَبَّأَهُم بِغِيَابِكُمْ أَفَلَا تَتَّقُونَ

**...so We said to them: Be (as) apes, despised and hated. Surah Baqarah 2:65**

When they did not listen to their advice and became proud We said: Turn into apes and be away from all divine bounties. The true believers numbered more than ten thousand. They saw that seventy thousand were not prepared to take their advice and did not care for Allah's wrath, so they left them and went away to another city in the night fearing they would also be involved in chastisement along with them. Allah turned them into apes and city gates closed. Nobody could go out or come in.

When other people learnt about them, they came and climbing a ladder, saw that all men and women had turned into apes and were roaming here and there. They recognized their friends who were crying and answered them by nodding and shaking their heads. They remained thus for three days.

Then Allah sent a rain on them and they all drowned in floods and were destroyed. No one remained alive from them. The faces you see in the world are similar to them, but they are not descended from them.

Imam Zainul Aabideen (a.s.) says that those people were dealt in this way only for catching fish. What will Allah do with those who killed the descendants of the Prophet and destroyed their sanctity? Though Allah has not transmogrified them in this world but the chastisement reserved for them in the Hereafter is more terrible than this.

Somebody asked: O son of Allah's Messenger, we have heard this tradition from you but some Nasibi say: If the killing of Imam Husain (a.s.) was wrong, it is more sinful than catching fish on Saturday. Then why Allah didn't become furious on the killers of Imam Husain (a.s.) as He was with those who caught fish on Saturday? His Eminence (a.s.) said: Tell the Nasibis that Shaitan's sin is much greater than that of the infidels he has deviated, but Allah destroyed the latter and left the Satan alive.

For example the people of Nuh (a.s.) and Firon. Why is it so? The fact is that our Lord is Wise. So there is some hidden wisdom in destroying some and in keeping some unpunished. The same is the case of those who caught fish on Saturday vis-à-vis those who killed Imam Husain (a.s.). Allah dealt with the two parties in the way He considered better and in consonance with divine exigency. No one can question His actions, while people will be questioned about their actions.

Then he said: If those who opposed the divine command with regard to Saturday, had before deciding to commit this act, implored the Almighty in the name of Muhammad and his purified progeny to protect them from this disobedience, Allah would surely have protected them from it.

Moreover, if those who advised them against it had implored the Almighty in the name of Muhammad and his purified progeny to protect those people from this disobedience, their prayers would indeed have been answered and they would have remained safe from this evil. But Allah did not give them chance and good sense to do that, till whatever was written on the Protected Tablet, came into effect with regard to them.

Imam Muhammad Baqir (a.s.) said: When my father, Imam Zainul Aabideen (a.s.) narrated this tradition, one of those who were present there, asked: O son of Allah's Messenger, why does Allah rebuke the children for the sins of their forefather and threatens them, though He Himself says:

قُلْ أَعْيَبَ اللَّهُ أَبْنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ  
مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

**...and no bearer of burden shall bear the burden of another... Surah Anaam 6: 164**

His Eminence (a.s.) said: The Holy Quran is in the Arabic language, so Allah has addressed those

people in their attribute. When the Teem tribe has destroyed a town and killed the people of that place, a person descended from this tribe will, at a later stage, say: We have destroyed that town and killed its people. In the same way, an Arab says: We killed those people, imprisoned the children of so-and-so person and destroyed such-and-such town. By this he never means that he personally took part in that. The intention is only to rebuke those people and mention the sufferings of own people as a result of them.

Thus whatever Allah Almighty has mentioned in this verse, is to flay their forefathers and also to reproach the present generation, because this is the same language in which Quran is revealed. Now since their descendants were supporting their acts, it is only right to say that you have done this and you are satisfied with it.

## Exegesis of Surah Baqarah: Verse 2:67-73

Regarding the Almighty's words:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ  
67}}

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۗ فَافْعَلُوا مَا تُؤْمَرُونَ  
68}}

{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْئَهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ} 69

{قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّ الْبَقْرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ} 70

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلِّمَةٌ لَا سِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۗ فَذَبْحُوهَا  
71}{وَمَا كَادُوا يَفْعَلُونَ}

{وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۗ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ} 72

{فَقُلْنَا اضْرِبُوهُ بَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ} 73

***And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant. They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded. They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright. Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it). And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide. So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand. Surah Baqarah 2:67-73***

Simply: And remember when Prophet Musa (a.s.) said to his people: Allah commands you to sacrifice a cow they said: O Musa, do you ridicule us? Prophet Musa (a.s.) said: I seek Allah's protection, what should be done of these ignorant people? He requested Allah to inform him how that cow should be and then said: Allah says that the cow should be neither advanced in age nor too young. She must be of medium age.

Therefore you should obey His command. They said: Please call on your Lord to make us plain what the color of that cow should be? Musa (a.s.) said: Allah says: She is to be of yellow color that is pleasant to whoever that sees it.

They said: O Musa, call on your Lord how that cow should be, as it is unclear for us. And God willing we shall be guided aright. Prophet Musa (a.s.) said: Allah says: A cow that is not made to plough or irrigate the tilth; she has to be perfect with not a blemish.

They said: You are right. So they sacrificed the cow though they did not like to do so. And remember when you killed a man and fell into discord about it. And Allah will bring forth that which you were going to hide. So We said – touch a part of the dead cow. They did so and it became alive. Allah wants to make them understand that Allah brings the dead to life again.

Imam Hasan Askari (a.s.) said: Allah says to the Jews of Medina:

وَأَذِّنْ لِلْقَوْمِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

***And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow..***

## ***Surah Baqarah 2:67***

Simply: Remember that time when Allah ordered Prophet Musa (a.s.) to tell the people to sacrifice a cow and touch a part of it to the dead body that lies in your locality so that it comes to life by the command of Allah and tells you the name of its killer. It is regarding the time when a man was killed and his body was thrown in the streets.

By the God's command, Prophet Musa (a.s.) made it compulsory on the people in whose locality that corpse was thrown that their leaders should collect fifty persons from them and take an oath in the name of the God of Bani Israel, Who gave excellence to Muhammad and his purified progeny that they have neither killed that man nor know who the killer is. If they swear thus, they can pay the blood money and if they do not swear thus, they must reveal the identity of the murderer who would be killed for his crime.

If they do not choose either of the options they would be arrested imprisoned. The people asked Prophet Musa (a.s.): Our oath is not enough to save our wealth? Musa (a.s.) said: No, it is Allah's command.

The story of the murder is this that there was a woman in Bani Israel, famous for her beauty, virtue and chastity and many wanted to marry her. She had three cousins and she agreed to marry one of them who was wise, virtuous and superior to his brothers. His two brothers did not like this and they decided to kill him due to jealousy.

One day they invited him for dinner and killed him and threw his corpse in the locality of the largest clan of their community. In the morning, when people saw the corpse and came to know about this, the two brothers who were his murderer, tore their clothes and with mourning faces, arrived there and claimed the people of that locality had murdered him. Prophet Musa (a.s.) called those people and asked them about it.

They said: Neither have we killed him nor know who has. Prophet Musa (a.s.) said: You know the command of Allah with regard to this, so you must fulfill it. It means that you fifty person take an oath and pay blood money or tell us who the killer is. The people said: What is the use if we have to swear as well as pay blood money? What is the use of paying the blood money? Musa (a.s.) said: The benefit of swearing is obedience of Allah's order and acceptance of His do's and don'ts.

They said: O Allah's Prophet, this compensation is very hard, though we are innocent. It would be better if Allah exposes the murderer and excuses us from this heavy responsibility. O Musa, pray to Allah to expose the murderer so that he can be given the punishment he deserves and that the matter is clarified for the people of sense. Musa (a.s.) said: Allah has given me an order in this matter once and it does not befit me to ask Allah for another command and object to His action.

Can't you see that when He commanded us not to work on Saturday and made camel meat unlawful for us, it is not proper to deny His order and ask Allah to change His command; but it is compulsory for us to accept whatever He had said is incumbent on us.

Thus when Musa (a.s.) wanted to apply the law that was supposed to be applied in such cases, Allah revealed to him: Accept the people's request and petition Me to expose the murderer so that he could be killed and other people are saved from blame and penalty because through the acceptance of their request, I want to grant prosperity to those of your community who are pious and who recite benedictions on Muhammad and his purified progeny and prefer Muhammad and Ali over all the people so that I make them rich and they may be rewarded for giving preference to Muhammad and his purified progeny.

So Prophet Musa (a.s.) prayed to Allah to expose the murderer. Allah sent revelation: O Musa, say to Bani Israel, Allah will certainly expose the murderer but you sacrifice a cow and touch its flesh on this corpse so that I make him alive. If you obey My commands, do as I say, otherwise accept My prior command. In short, these verses mean this only. Then He says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

***And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow..  
Surah Baqarah 2:67***

Simply: O Bani Israel! Remember that time when Prophet Musa (a.s.) said to his nation: Very soon Allah will order you to sacrifice a cow, if you want to know the killer. You will have to hit a piece of cow flesh on the corpse and it will become alive by the power of Allah and tell you know about the killer.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

***... they said: Do you ridicule us? Surah Baqarah 2:67***

Hearing this, the people said: O Musa (a.s.) you are joking. You say that we must sacrifice a cow and hit a part of a dead cow on the corpse? How can that be?

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

***He said: I seek the protection of Allah from being one of the ignorant. Surah Baqarah 2:67***

Musa (a.s.) said: I seek Allah refuge that I had acted like the ignorant and attribute to Allah what He has not said or that I should reject Allah's command and advance my personal opinion. Then he said: Is the sperm of man and egg of woman not dead? When they mix inside the womb, Allah creates a living human. And has not Allah created green and fresh plants from the dead seed when it mixes with soil? When Musa (a.s.) silenced them with his arguments...

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

**They said: Call on your Lord for our sake to make it plain to us what she is. Surah Baqarah 2:68**

Simply: The people said: Call on your Lord, to tell us more about this cow. So Musa (a.s.) asked Allah about it.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

**Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded. Surah Baqarah 2:68**

Simply: Musa (a.s.) said: Allah says that a cow that is neither very old nor too young; it should be of medium age. Now you do what you are ordered.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ

**They said: Call on your Lord for our sake to make it plain to us what her color is. Surah Baqarah 2:69**

Simply: They said: Musa, now you call on your Lord to clarify what the color of that cow should be that you want us to sacrifice.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ

**Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders. Surah Baqarah 2:69**

Simply: Musa (a.s.) asked Allah and replied that Allah says: It should be yellow and not fully white but light yellow giving delight to onlookers.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ

**They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright. Surah Baqarah 2:70**

People said: Musa, please implore your Lord to further describe that cow, which is to be sacrificed; as it is very important because there are many cows and all are alike and if God is willing we surely would be

guided aright.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**Musa said: He says, Surely she is a cow not made submissive that she should plough the land...  
Surah Baqarah 2:71**

Simply: Musa (a.s.) said: Allah says: It is a cow not made to plough the fields...

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**... nor does she irrigate the tilth... Surah Baqarah 2:71**

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**Sound**

That is she is perfect.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**without a blemish in her.**

Simply: And that her color is natural.

When they learnt about these characteristics they said:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it). Surah Baqarah 2:71**

Simply: They said to Musa (a.s.): Now you have described it fully. So they sacrificed the cow though

they were not inclined to it, due to its high price. But the fact was that it was their obstinacy and blaming Musa (a.s.) that whatever they ask, he won't be capable of it, that they had to sacrifice the cow.

Imam (a.s.) said: When people heard this description they asked: O Musa, has the Almighty Allah commanded us to sacrifice such a cow? Musa (a.s.) said: Yes. In the beginning Prophet Musa (a.s.) had not mentioned that Allah orders them to sacrifice a cow.

Because if it had been said before and they had requested Musa (a.s.) to call on Allah to describe her color etc, it would not have been necessary for Prophet Musa (a.s.) to ask Allah for it. It was necessary only to answer them that Allah has ordered them to sacrifice a cow. Thus by sacrificing anything that goes by the name of cow would be sufficient to have fulfilled the divine command.

When it was settled to sacrifice the above described cow, they searched for it and found it in the possession of a young man of Bani Israel. Allah had honored him with the privilege of seeing Muhammad, Ali and the purified Imams (a.s.) in dream and they told him: Since you are our friend and give us precedence over others, we would like to reward you in the world also.

When people come to purchase your cow, don't sell it without your mother's permission. If you do this, Allah will create some causes in your mother's mind which will bring you and your children riches and a high status.

The youth became very happy to hear this glad tiding. Next day Bani Israel came to him and asked him about the price of this cow. He said: Two gold coins and it is to my mother's discretion. They said: We can give you one gold coin. The young man asked his mother. His mother told him to sell for four gold coins. When he informed them, they said: We give you two gold coins. Again when he told his mother, she said: Sell it for eight gold coins. They agreed to pay four.

Thus they were ready to pay half of whatever price the mother fixed and the young man informed his mother and every time she doubled the price. Thus the cost reached high upto the hide of the bullock filled with gold coins. And at last they purchased the cow and sacrificed it and hit a piece of its flesh (root of its tail, which is the repository of seeds and on Judgment Day all parts of the body join it to recreate the body) on the dead body praying: O Allah, for the sake of Muhammad and his purified progeny bring him back to life and give him the power to speak.

The dead youth stood up alive and said: O Prophet of Allah, my two cousins killed me as they were jealous of me marrying my cousin; and threw my body here in the locality of this tribe so that they can claim my blood money from them. Musa (a.s.) arrested the two murderers and got them executed.

But in the beginning when a piece of flesh was touched to the corpse it did not come to life and Bani Israel people screamed: O Prophet of Allah, where is that which you promised us? Allah sent revelation to Musa (a.s.): There is never any change in My promise. But until they fill the cowhide with gold coins and pay to the owner, this dead will not come to life. Hearing this they collected their funds and Allah

made the hide so large that it accommodated 5 million gold coins.

When the money was handed over to the youth and by hitting the part of the body the dead man came back to life, some people said: We do not know which of the two phenomena was more amazing.

That Allah made a dead man alive and gave him the power to speak or that He made a young man so rich. Allah revelation: O Musa, tell the Bani Israel that whichever of them wants Me to make him rich in the world, give him best status in Paradise and makes him neighbor of Muhammad and his purified progeny in Paradise he should also act like that young man.

He had heard from Musa Ibne Imran about Muhammad, Ali and their purified progeny and was always invoking God's blessings on them; and he gave precedence to them over all the Jinns, men and angels. That is why I have gave him such extensive wealth, so that he can live a happy life, be more generous with his friends and may humiliate his enemies.

Then that young man asked Prophet Musa (a.s.): How can I protect this wealth and be safe from the jealous ones and the enemies? Musa (a.s.) said: Recite Salawat of Muhammad and Aale Muhammad on this wealth with proper faith as you had recited before obtaining this wealth. Therefore the Lord Who gave you this bounty because of this recital will also protect your wealth. The young man did as Musa (a.s.) said. So whenever a jealous one wanted to destroy it or a thief wanted to steal it or an usurper wanted to take it by force, Allah's favor and grace worked in such a way that he himself gave up the intention or Allah involved him in some calamity that prevented him from this bad intention.

When Musa (a.s.) told that righteous young man all that and Allah protected him because of his reciting Salawat, the dead man who had become alive, said: By reciting benedictions on Muhammad and his purified progeny, and by associating with their sanctified effulgence, I invoke Allah to let me live and marry my cousin. And through her, give me goodness in excess. Allah sent revelation: O Musa, sixty years of his life remained when he was killed. Now that he has requested Me in the name of Muhammad and his purified progeny, I add another seventy years to his age, so he shall live for another 130 years.

During this period he would be safe and sound and all his senses will remain perfect. There will not be any decrease in his strength and he will enjoy all the lawful pleasures of the world and lead a happy life.

They will not be separated till death and both will die at the same time and live in Paradise together, happy and satisfied with My grace and bounty. And O Musa (a.s.) if the murderers had given up jealousy and invoked Me by associating themselves with the holy lights of those exalted personalities, I would have indeed accepted their request and protected them from jealousy and given them more subsistence.

And if they had sought forgiveness after committing that evil deed and requested Me in the name of those holy ones not to expose them, I would not have disgraced them. I would have made the people give up the demand to expose the identity of the killer and made that young man rich in some other way.

And if after being disgraced they had sought forgiveness and requested Me to make people forget their bad deed and make the heirs of the dead youth kind enough to forgive the blood money, I indeed would have done that same and nobody would have insulted and ashamed them of this. No one would have even mentioned this matter.

This (love and Wilayat of these holy ones and attachment to them) is My Grace that I give to whomsoever I like. I am the owner of the mighty grace. And I prevent it from whomsoever I like. I am the Just and Powerful.

Thus when Bani Israel sacrificed the cow as Allah has said:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً لَا شَيْءَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

**... so they sacrificed her, though they had not the mind to do (it). Surah Baqarah 2:71**

Simply: Thus they sacrificed the cow although they did not want to do it.

That is, because of the steep price of the cow they didn't want to sacrifice it. But they were compelled to do so due to their obstinacy and blaming Musa (a.s.). At that time they came to Musa (a.s.) and said: Due to our obstinacy the whole tribe has become poor after giving up our all wealth to pay the cost of that cow.

Now, you pray to Allah to increase our sustenance. Musa (a.s.) said: Woe be on you, you are very ignorant! Have you not heard the prayer of the cow's owner? Didn't you see the effect of the prayer of that young man who came back to life?

He got a long life with Allah's grace and became fortunate with good health and senses. Why don't you also pray like these two young men and attach yourself to those divine lights? So that Allah removes your poverty and gives you more sustenance.

So they prayed: O Allah, we request You and we trust Your Grace, for the sake of Muhammad, Ali, Hasan, Husain (a.s.) and for the sake of their progeny, remove our poverty. Allah revealed: O Musa, tell their chiefs to go to the village ruins and dig there to take out whatever is buried.

Ten million gold coins are buried there. From that they can return the amounts they had collected for the cow, so they may revert to their original condition. They may distribute the remaining five million coins among themselves because their trust on Muhammad and his purified progeny has doubled their wealth.

Thus Allah says:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

**And when you killed a man, then you disagreed with respect to that... Surah Baqarah 2:72**

Simply: Remember the time when you killed a man and then differences arose among yourself regarding the murder. Each of you disowned the deed for himself his family members and blamed it on others.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

**... and Allah was to bring forth that which you were going to hide. Surah Baqarah 2:72**

Simply: You concealed information about the murderer and falsified Musa (a.s.) but Allah will expose the matter because you asked Him to make the dead man alive and you thought that Allah will not answer his prayer.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

**So We said: Strike the (dead body) with part of the (Sacrificed cow), Surah Baqarah 2:73**

Simply: After the cow was slaughtered, We ordered them to throw a piece of it on the corpse.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

**... thus Allah brings the dead to life... Surah Baqarah 2:73**

Just as by touching a part of a dead body to another corpse, Allah brought it back to life He makes the dead alive in the world as well as on Judgment Day. Here in the world by uniting the seed of the male with female egg Allah brings to life those who are present in the loins of fathers and wombs of mothers. On Judgment Day, after the first bugle is blown, and before the second, all dead will become alive...

وَالْبَحْرِ الْمَسْجُورِ

**And the swollen sea... Surah Tur 52:6**

At that time Allah will send rain and that water will mix with decomposed corpses and they will become alive.

Then Allah says:

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

**... and He shows you His signs... Surah Baqarah 2:73**

Simply: He shows signs and symbols which prove His Oneness, the apostleship of His apostle, Musa (a.s.), and supremacy of Muhammad and his purified progeny over all the people.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

**... so that you may understand. Surah Baqarah 2:73**

Simply: So that you can understand that the God Who shows such wonders cannot order people anything which lacks wisdom. He has chosen Muhammad and his purified progeny because they are superior—most among all those who have intelligence and understanding.

## **Exegesis of Surah Baqarah: Verse 2:74**

Regarding the Almighty's words:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do. Surah Baqarah 2:74***

Imam Hasan Askari (a.s.) said: Allah says:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***Then your hearts hardened after that... Surah Baqarah 2:74***

Simply: Then O Jews, many miracles were shown during the time of Musa (a.s.) and many signs of Muhammad (S) as well, but your hearts hardened and became ignorant and blind.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

يَشَقُّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَّا يَلْبَسُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***so that they were like rocks... Surah Baqarah 2:74***

Simply: Your hearts are like dry rocks and nothing is created from it that may be beneficial for you. It means that you neither give Allah's share from your wealth nor sacrifice your cattle, perform any kind of good deeds, act generously, feed any poor and old, treat kindly those who are suffering and change the mode of life like other people of society.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَّا يَشَقُّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَّا يَلْبَسُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***...rather worse in hardness... Surah Baqarah 2:74***

Simply: Or harder than rocks. Whether their hearts are like stones or harder than stones is something that is not disclosed to the listeners. It is same as in the example of: I have eaten bread or meat. It does not mean that the speaker does not know whatever he has eaten. He only wants the listener not to know what he has eaten. And the word 'rather' in the verse: "...rather worse in hardness..." does not denote 'although' because it can create a misunderstanding and would denote something that is not true.

But God cannot spread false information and later clarify this error because He is aware of all that has happened before and will happen in future or will not happen and whatever was before, how it was. And whatever will be; how it will be? Allah knows all this. To clarify their own error is a way of foolish and illiterate.

It is also not in the meaning of 'and', because in that case the second sentence will negate the first because in the first sentence, Allah says that your hearts are like hard rocks, neither harder nor softer. For example someone says: You have no generosity. Neither much nor less. Thus Allah in the first sentence, has left ambiguity and then clarifies in the second verse, that their hearts are more hardened than rocks:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَّا يَشَقُّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَّا يَلْبَسُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***...rather worse in hardness; and surely there are some rocks from which streams burst forth... Surah Baqarah 2:74***

Simply: O Jews, your hearts have increased in cruelty such that no good deed is performed by you, because there are even some rocks from which streams flow and these are beneficial for humans.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**...and surely there are some of them which split asunder so water issues out of them... Surah Baqarah 2:74**

Some rocks split and water comes out of them drop by drop. This is also a good thing. It is mentioned that some streams flow out profusely. But their hearts are so hardened that no generosity and good deeds are created like these streams.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**...and surely there are some of them which fall down for fear of Allah... Surah Baqarah 2:74**

Simply: Some rocks fall down in Allah's fear when the names of Allah or Muhammad or Ali, Fatima, Hasan and Husain (a.s.) and their progeny's names are recited on them. But your hearts are not like this.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**...and Allah is not at all heedless of what you do. Surah Baqarah 2:74**

Simply: And Allah is not ignorant, He knows all that you do and He will punish you, because He is Just and not a tyrant; that He is not treating you harshly when taking account from you. He punishes you just as you deserve, as Allah has mentioned in this verse. In the same way Allah says in Surah Nisa:

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

**Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. Surah Nisa 4:53**

Simply: They have no share in the kingdom. If they get it, they would not give anyone even a seed of date from it. And just as here Allah mentions about rocks and stone, in the same way He says in Surah Hashr:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لَنَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

***Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah. Surah Hashr 59:21***

Simply: If We had sent down this Quran on a mountain, O Muhammad (S) you would have seen it falling down into pieces because of the fear of Allah. This scolding from Allah is for Jews and Nasibis who are compound of two matters and made up of two mistakes.

When this verse was revealed, the Jews found it very painful and they came to him respectfully and said: O Muhammad, you speak ill of us and what you claim about our hearts is quite wrong.

Though Allah know that we are good; we fast, give alms and help the poor. His Eminence (S) said: A good deed is one performed only for Allah and according to His command. If it is done to show off one wealth and status, or to oppose Allah's apostle, it is not a good deed; it is only a mischief. One who commits such acts will be involved in nothing but trouble and Allah subject him to severe punishment in the Hereafter.

The Jews said: O Muhammad, this is what you say; but we say that whatever we do is to destroy your name, finish your rulership and make your companions separated from you. It is a religious war for us and we hope that Allah will give us great reward for it.

At the minimum we can say that you and we, both are alike in our claims. Now tell us what excellence you have over us? His Eminence (S) replied: O Jews! Indeed, in the matter of claims, both, the party of truth and the party of falsehood, are equal; but Allah's proofs show the difference between both.

They falsify the party of falsehood and confirm those who are righteous. And Muhammad, the Prophet of Allah never becomes aggrieved with your ignorant statements and neither does he compel you to accept his prophethood without evidence. He establishes such a divine proof, which you cannot defeat.

You cannot escape from its imminent consequences. If Muhammad (S) shows any sign from himself you will be in doubt and say it is all false. He has deceived us or has done it by taking others' help. But when you yourself ask for according to your choice, you will not be able to say thus. Whatever you request, will come before your eyes. So that the excuses of infidels would be finished and insight of believers increase. The Jews said: O Muhammad, you have said justly.

If you fulfill the promise you made and you fail to bring what we request, you will become helpless to give your claim of prophethood, you will have to enter our community and submit to the commands of Taurat. His Eminence (S) said: Making threats is of no use; truth will expose your real condition. Ask whatever you want, so that no excuse remains for you.

They said: O Muhammad, you think that we have no intention to help the poor and weak? And that our hearts are harder than rocks and more obedient to Allah? Let us go to one of the mountains and ask it to testify your claim and our falsehood. If it gives evidence in your support, it would become incumbent on

us to start following you; if it falsifies you or remains quiet, we will know that you are a liar and you fight to fulfill your selfish desire. His Eminence (S) said: Very well, come, let us go to the mountain and ask for its testimony.

They went to a mountain on the outskirts of the town and Jews said: O Muhammad, ask this mountain to testify. His Eminence (S) addressed it: O mountain! For the sake of Muhammad and his purified progeny (by the auspiciousness of whose name Allah made His empyrean light on the shoulders of eight angels though before that numerous angels could not move it; and by those names Allah forgave the mistake of Adam (a.s.) and returned his original status.

And for the sake of those names, Allah sent Idrees (a.s.) to the abode of Paradise.) I ask you in the name of those blessed ones that you give the testimony for Muhammad (S) that Allah has entrusted you with, which has the mention of his confirmation about the hardness of their hearts and their denial of prophethood.

When His Eminence (S) said this, the mountain started moving, a quake ensued, and water started flowing from it. It called out: O Muhammad (S)! I give witness that you are the Messenger of the Lord of the worlds, chief of all the prior and the latter creatures; and I give evidence that their hearts are harder than rocks as you said. Not an iota of good comes out from them like sometimes floods erupt from rocks and sometimes water comes out little by little.

I testify that these people who blame you for attributing lies to God, are themselves liars. Then His Eminence (S) said to the mountain: I ask you to say that Allah has ordered you to obey my orders in all circumstances for the sake of Muhammad and his purified progeny, for whose sake Allah delivered Nuh (a.s.) from a great calamity, made the fire cool on Ibrahim Khalilullah and kept him safe from fire by making him sit on a throne that none had seen before, between flowers and fruits that grow in different seasons.

The mountain replied: O Muhammad (S), yes, I witness that whatever you said is true. I also give evidence that if you call on Allah to turn all men into apes and pigs, Allah will indeed do so or if you ask Him to turn them into angels, it will be surely done. If you pray to turn fire into ice and ice into fire, indeed it will happen so; or if you pray to Allah to make the sky fall on the earth and to raise the earth on the sky it will come about.

If you pray to Allah to make the East and West of the earth like a bag, then indeed Allah will do so. I testify that Allah has made all skies, earth, mountains, seas and forests obedient to you. The winds, lightning, animals and all people are obedient to you; and they shall do whatever you say.

After seeing these obvious miracles, the Jews said: O Muhammad, you are deceiving us. You have hidden your followers behind the rocks and they speak to you and you say that the mountain is speaking. We don't know, whether the voice we hear is of the mountain or people. Only the foolish can be duped in this way.

If you are true in your claim, move away from this mountain and order it to uproot itself and come to you. When it comes to you, order it to split into two horizontally and that the lower part rise up and upper part come down; when this is done, we will accept that it is from Allah and that nobody has cheated us. Then His Eminence (S) gestured to a stone that weighed around two kilos and said: O stone, start rotating. The stone began to rotate at once.

When it came near, His Eminence (S) said to the Jew who was standing near to pick it up and bring it to his ear so that this may also give the testimony that the mountain had given because that stone was a piece of that mountain.

When the Jew brought it to the ear, the stone began to speak by the power of Allah and said that in the same voice that came from the mountain that whatever blame the Jews laid on Muhammad were invalid and they were only to the detriment of the Jews themselves. His Eminence (S) said: Did you hear what the stone said? Was there someone sitting behind this stone also and talking with you to deceive you? Or this stone is talking with you?

The Jew said: No, it is not so, but you fulfill what I have requested you. His Eminence (S) went to stand in a big open field and called out: O mountain! For the sake of Muhammad and his progeny, just as Allah sent the swift wind on the people of Aad, which destroyed the people just as dates fall from the trees and ordered Jibraeel (a.s.) to raise a dreadful loud voice on the people of Aad; hence it happened so and because of the severe fatal blow, all people dropped dead like hay, you also dislocate from your place and come to me. Saying this, he put his hands on the ground.

The mountain made a movement and immediately came to stand where His Eminence (S) had indicated and its roots came near the fingers of His Eminence (S). Then it said: O Messenger of the Lord of the worlds (S), I am here to listen to your commands with heart to obey you. If you want me to disgrace your enemies, I can do it for you.

His Eminence (S) said: These opponents have asked me to order you to uproot from the earth and split into two in such a way that your upper half may come down and your lower part go to the top. The mountain asked: O Allah's Messenger, do you order me this? He said: Yes. Immediately the mountain split into two and its lower part went up and the upper came down.

Then the mountain called: O Jews! Is this miracle less than what Musa (a.s.) showed and whom you believe? The Jews stared at each other. Some said: We have no excuse left. And some said: This man is very fortunate. He gets whatever he intends and shows many wonders. Don't be tricked by his wonder acts.

The mountain said: O enemies of Allah, you falsified the prophethood of Musa (a.s.) in the same way. Did you not say that the turning of Musa's staff into a python, splitting of the sea and the raising of the mountain was all because he was fortunate to show those wonders? And that you will not be deceived by those wonder acts?

After this scathing reproof the mountain swallowed all those Jews by the command of Allah and the Divine Proof became obligatory on them.

## **Exegesis of Surah Baqarah: Verse 2:75-77**

Regarding the Almighty's words:

{أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} 75

{وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُسْنِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ أَفَلَا تَعْقِلُونَ} 76

{أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ}

***Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this). And when they meet those who believe, they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand? Do they not know that Allah knows what they keep secret and what they make known? Surah Baqarah 2:75-77***

Simply: O Muhammad and companions of Muhammad, do you hope that the Jews would testify for you? Though a party from them indeed used to hear the word of Allah, then altered it after having understood it, knowing that it was the word of God. And when they meet those who believe, they say, we believe as you do (and the attributes of Muhammad are mentioned in Taurat).

But when they are alone with each other, they say: do you speak to Muslims what Allah has disclosed to you, that they may contend with you by this on Judgment Day? Hence, do you not then understand (that you show your secret to our enemies). Hence they don't know that Allah knows their open talks as well as the secret.

Imam (a.s.) said: When the Prophet silenced those Jews with his miracles and finished their excuses by his clear evidences, they became helpless and could not make any more demands. At last they said: O Muhammad, we have accepted faith that you are the prophet, the guide and the guided and your brother, Ali, is your executor and heir.

And when those Jews met other Jews, they said: Our pretence to believe in him has removed his harm from us, and our apparent belief has helped us to remain secure from him and his companions because

they are certain that we are on their side and that is why they do not hide their secrets from us and inform us without any hesitation.

After learning their secrets, we inform their enemies so that they may attack at an opportunate time when they are all busy and it will be difficult for them to defend themselves. By such talks with other Jews, they used to deny the miracles of His Eminence (S) that they witnessed.

Thus Allah informed His Prophet about their wrong beliefs and bad character: These people deny that you are Muhammad in front of one who sees your miracles and clear arguments. Therefore the Almighty Allah says:

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

***Do you then hope... Surah Baqarah 2:75***

Simply: Do you, O Muhammad (S), your companion, Ali (a.s.), and his progeny think that these Jews, whom you silenced and defeated through clear arguments...

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

***...that they would believe in you... Surah Baqarah 2:75***

...they will believe in you and testify for you with sincerity? And when they are alone with one another they will praise your favorable conditions?

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

***...and a party... Surah Baqarah 2:75***

Though there was a party among them that...

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

***...indeed used to hear the Word of Allah... Surah Baqarah 2:75***

...went to the bottom of Tur Mountain and listened to the words of Allah and his do's and don'ts...

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

**...then altered it... Surah Baqarah 2:75**

But when they conveyed this information to other people, they altered the meanings...

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

**...after they had understood it... Surah Baqarah 2:75**

After having understood it well and knowing very well that what they were saying was false and that they were liars.

The incident regarding this is: When they went to the Tur mountain with Musa (a.s.) and heard the speech of Allah and learnt of His do's and don'ts they returned to convey the informations to others, but this was very unpalatable for them.

But those who were believers among them, remained firm on faith and testified this matter with sincerity and believed the truth and those Jews who in this incident had hypocrisy with the Messenger of Allah (S), their forefathers had told Bani Israel: Allah has told us this and commanded us to obey His orders and refrain from His prohibitions that we have mentioned to you.

After that He ordered that if you find it difficult or detestable to carry out those commands you will not be held accountable for it; and if you hate to avoid My prohibitions, you will not be punished for committing those evil deeds.

أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

**...and they know (this)... Surah Baqarah 2:75**

Simply: Although they knew that they were making a false statement. Now Allah exposes their next hypocrisy and ignorance. Thus He says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

**And when they meet those who believe... Surah Baqarah 2:76**

That is when these Jews meet believers like Salman, Miqdad, Abu Tharr and Ammar (r.a.) they say:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ

رَبِّكُمْ أَفَلَا تَعْقِلُونَ

***They say: We believe... Surah Baqarah 2:76***

Like you, we have also brought faith that Muhammad (S) is Allah's Prophet and his brother, Ali Ibne Abi Talib (a.s.), is the true Imam and he is the brother of one who is the spiritual guide and leader of people, minister of one who is the ruler of Allah's creatures and his caliph and vicegerent on the Ummah. He would fulfill his promises, take over his responsibilities and bear the burden of leadership after him. He is such a leader for the people that if they obey him, they shall be secure from Allah's wrath and earn Allah's pleasure; his successors will be like shining stars, moon and the brightest suns.

Their friends are the friends of Allah and their enemies will be enemies of Allah. Some Jews used to claim: We testify that Muhammad (S) is really in possession of miracles and is the establisher of clear arguments. He was the one that when infidels of Quraish wanted to kill him and searched for him everywhere, Allah paralyzed their limbs and they became disabled and went away from there.

If Muhammad (S) wanted to kill them, he could have done it single-handed. He is the one that when the infidels of Quraish disputed with him, he said: Let us go to your biggest idol and ask it, so that it gives the evidence of my truth and your falsehood.

When he went to that idol, it fell down and gave the witness: O Muhammad (S) you are the Prophet of Allah and your brother Ali (a.s.) is Imam and his descendants will be his heirs and Imams and he is such a man that when the Quraish besieged him and appointed some persons at the door so that no one gives them to eat and not allow them to come out, so that they would ask someone to bring eatables for them.

Then Allah sent good food for them which was better than manna and quails and different kinds of sweet dishes and they got whatever they wished to eat and fine clothes to wear. And when His Eminence (S) found them squeezed in a narrow pass he stretched his hands to the mountains on both sides to move away and they moved away at once; a big jungle came into existence in this area such that its ends were not visible. Then he pointed out and said: O trustee of Muhammad (S) and his followers, take out whatever fruits, flowers and vegetables Allah has encrusted to you.

By the grace of God the whole jungle became full of grass, vegetables, flowers and different kinds of fruits, that were pleasing to the mind and eyes and which dispelled sadness and worries. Due to the presence of wonderful trees, falling of fruits from the trees, flowing of streams and different kinds of fruits they used to think that such a place is not owned by any king of the world.

Muhammad (S) is such a man that when a messenger of Abu Jahl came to threaten him saying: O Muhammad, your madness made your stay difficult in Mecca and you came to Medina. Your madness will haunt you till you spoil the town for its inhabitants and they shall be sorrowful of your tricks; I know

the result. People will unite to attack you and your beguiled followers.

Those who deny your prophethood and are your enemies will also help you in this battle because they are afraid that if you are killed, they will also be killed and their children will suffer and be impoverished. Because they know, that when your enemies overpower you and enter the city they will not discriminate between your friends and enemies and along with you they will punish them also.

Like they make your children poor and plundered their belongings they will also plunder their property. One who has warned is excused and one who explained clearly has conveyed the message.

When Abu Jahl's message arrived, His Eminence (S) was outside Medina in the company of many companions and a group of Jews of Bani Israel who denied his prophethood was also present there. Abu Jahl had ordered his messenger to deliver the message in this way only so that the Jews may make the believers cowardly and the other infidels who are present there may be encouraged to attack His Eminence (S).

At last His Eminence (S) said to the messenger: Have you concluded your message? He said: Yes. His Eminence (S) said: Now listen to my answer. O Abu Jahl! You frighten me of difficulties and destruction, but the Lord of the worlds promises help and victory; the information of Allah is very true and to accept His command is most preferable. No harm comes to Muhammad if someone does not help him or is angry with him when Allah is his helper and favors him with His generosity.

O messenger, go and tell Abu Jahl: The message you sent me was suggested to you by Shaitan and what I reply is that which the Beneficent Lord has revealed to me. (And it is) that there will be fight between us for 29 days and a very aged companion of mine will eliminate you.

Very soon you will bring Atba, Shaiba, Walid and so-and-so to confront me. And His Eminence (S) mentioned the names of some people who participated in the campaign of the well of Badr.

He said: I will kill 70 persons from you; arrest 70 others and release them on a heavy ransom. Then he said to the believers, Jews, Christians and others who were present there: If you want to see the place where they will be slain, come to Badr, because it is the place where a great calamity will befall them; so that I can show where each of them will be killed.

After that you will soon know that it is the same place. Neither more nor less, and no kind of change will be there in it; and not a moment sooner or later and not less or more. All those who were present there did not think that it would be so easy and none of them accepted it except His Eminence, Ali Ibne Abi Talib (a.s.). Ali (a.s.) said: Yes, O Allah's Messenger, Bismillah; let us go.

Others said: We need conveyance, otherwise we cannot go there because it is very far from here and will take many days to reach. His Eminence (S) asked the Jews: What is your opinion? They said: We want to stay at home and we don't need to see that regarding which you are deceitful in your claim.

His Eminence (S) said: You will not have to undertake more trouble than just to take a single step because Allah will shrink the land for you and will cause to arrive there in the next step. Upon hearing this from His Eminence (S), the sincere believers said: His Eminence (S) is right.

Now we shall be honored with this divine sign. The infidels and hypocrites said: We will now test this lie, so that the excuse of Muhammad is over and his claim should be an evidence against him. We shall expose his lie.

Thus when they took the second step after the first they found themselves near the well of Badr and were amazed at this miracle. His Eminence said: Now take this well as a point of reference and measure so many yards. When the measuring was over His Eminence (S) said: Abu Jahl will be killed here.

One of my companions will injure him and my very old companion, Abdullah Ibne Masood will kill him. After that His Eminence (S) said: Measure so-and-so distance from the well to that side. When they measured, His Eminence (S) said: This is where Atba will be killed...this is Shaiba's and Walid's place.

They will be slain very soon. He made them count 70 names of the infidels and said so and so will be arrested. And mentioned the names of 70 infidels along with their fathers' names, their attributes, their ancestors, their family and genealogy. After that he asked: Have you understood? All said: Yes, O Allah's Messenger. His Eminence (S) said: This is the truth and Allah's promise is final and death is necessary which will occur after 28 days; that is on the 29th day. Then he said: O Muslims and Jews, note down what you heard. The people said: O Allah's Messenger, we heard it and committed it to memory.

His Eminence (S) said: That which is written down is remembered more. People said: O Allah's Messenger, from where do we get paper, pen and ink at this time? His Eminence (S) said: It is the responsibility of the angels. After that the Prophet addressed the angels: O angels of Allah, write down the story that you heard and keep a slip of paper in the sleeves of each and every one of them.

After that, His Eminence (S) said: O Muslims! Feel up in your sleeves. They found that each of them had a slip of paper in their sleeves. When they took it out and read it, they found the same matter written therein that His Eminence (S) had mentioned. Nothing was deleted and nothing added. His Eminence (S) ordered them: Keep the paper back in your sleeves as it will be proof on you.

And for those who are believers among you, it would be an honor and an argument against their enemies. These papers remained with them. When the battle of Badr took place, all that His Eminence (S) had stated came true without any difference and no advancement or delay. The Muslims conceded the outwardly evidence of Jews and consigned their internal condition to Allah.

When some of those Jews met the people of their community, they said: Why are you doing?

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضُدِهِمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ

رَبِّكُمْ أَفَلَا تَعْقِلُونَ

***Do you talk to them of what Allah has disclosed to you... Surah Baqarah 2:76***

Simply: Do you inform the Muslims of the arguments regarding the Prophethood of Muhammad and Imamate of his brother, Ali (a.s.) that Allah has conveyed to you?

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

***...that they may contend with you by this before your Lord? Surah Baqarah 2:76***

Simply: That they dispute with you on this point before your Lord? That you knew of it and you observed it but you didn't believe and obey them? Because of their ignorance, they thought that if they don't show these signs to Muslims, His Eminence (S) would not be able to establish his argument on them.

Then Allah says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

***Do you not then understand? Surah Baqarah 2:76***

Simply: Don't you understand that the evidence of Muhammad's Prophethood that Allah has mentioned to you and which you convey to the Muslims would be used against you before your Lord? Then Allah says:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

***Do they not know... Surah Baqarah 2:77***

Simply: The Jews ask their brothers: Why do you disclose the arguments to Muslims that Allah has mentioned to you? But don't they know that:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

***...that Allah knows what they keep secret... Surah Baqarah 2:77***

Simply: Allah knows what you hide. That is enmity to Muhammad (S); and they hide it by making a show of faith, so that His Eminence (S) and his companions be destroyed and they may become powerful.

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

**...and what they make known? Surah Baqarah 2:77**

Simply: By making a show of faith, they intend to become friendly with Muslims and learn of their secrets, so that they can pass them to their enemies when needed. But they don't understand that when Allah knows their intention well He would assure that His command is effected and the aim of sending Muhammad (S) is completed. Their hypocrisy and they themselves would not have any baneful effect on this.

## **Exegesis of Surah Baqarah: Verse 2:78-79**

Regarding the Almighty's words:

{وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ} 78

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
{وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ} 79

***And there are among them illiterates who know not the Book but only lies, and they do but conjecture. Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn. Surah Baqarah 2:78-79***

Simply: Some of them are so ignorant that they consider the Taurat as a collection of their whims and it is only their conjecture. A terrible punishment is in store for those who write the book with their hands and say: This is from Allah. So that they may earn some money from it price. Thus woe be on them for what their hands have written and woe be on that which they earn.

Imam Hasan Askari (a.s.) has said that Allah says to His Eminence: O Muhammad (S)!

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

***And there are among them illiterates... Surah Baqarah 2:78***

Simply: The illiterate among the Jews who cannot read and write.

The word 'Ummi' is derived from 'Umm' (mother in Arabic); as the newborn child is illiterate and cannot read and write.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

**...who know not the Book... Surah Baqarah 2:78**

Simply: These people are such that they don't know the divine Book and the written one and cannot distinguish between the two.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

**...but only lies... Surah Baqarah 2:78**

Except that someone may read it out to them and say that this book is from Allah and if they read contrary to whatever is written in it, they can never make out the difference.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

**...and they do but conjecture. Surah Baqarah 2:78**

Simply: They speak of only imagined matters. That is whatever they say in denial of the Prophethood of Muhammad and Imamate of His Eminence, Ali Ibn Abi Talib (a.s.) and his descendants and people follow them in this matter although their following is unlawful.

A person asked Imam Ja'far Sadiq (a.s.): O son of Allah's Messenger, what is the reason that Allah flays the Jews that they cannot recognize the divine Book without hearing it from their scholars? They have no other option. Why are they censured for following the scholars in precepts and practices?

Their people are like our people who follow their learned men. If they are not allowed to accept the sayings of learned, why is it permissible for Muslims to accept the words of their learned? His Eminence (S) replied: There is a difference between our people and our learned and their people and their learned and they are similar in another aspect.

Allah has also condemned our community in following the learned like He condemned those people but in the instance when there is difference between people and learned, there is no condemnation of people following our learned.

That man said: Please tell me what is the reason for this? The Imam said: The Jew populace knew that their learned were clearly lying, consuming unlawful wealth and accepting bribes. Upon recommendation by others and through bribes they made changes in divine commands.

They knew that their scholars were bigoted and because of this they separated from their religion; when they became prejudiced against someone they trespassed their rights and when they sanctioned support to someone, they give away riches unjustly to outsiders and oppressed the rightful persons on his behalf.

Thus the people knew that their scholars were guilty. But in spite of knowing that those who act like them are sinners and deniers of God and His prophets who are links between Him and the people, they continued to follow them. For this reason Allah has censured them. Because they followed those about whom they knew were corrupt.

They knew well that it was not lawful to accept their information, verify their statements and act accordingly. It was obligatory on them to ponder on the Messenger of Allah (S) because the arguments of His Eminence (S) were not concealed from them; but were clear and well known to them.

The same order is applicable to the Muslim community also that when they realize that their learned are openly involved in sins and debauchery and guilty of bigotry and greed for worldly riches and that they oppress those they are prejudiced against and unduly favorable to those whom they like, it becomes unlawful to follow such scholars and those who continue to follow such scholars will be like those Jews whom the Almighty Allah has condemned for following their learned.

But the populace is obliged to follow scholars who protect their selves and guard their faith, who oppose the opponents of faith and who are obedient of divine commands. These attributes are only found in some Shia scholars and not in all, because the scholar who commits sins like the jurists of the common people; do not accept religious commands from him. Neither should you accord any respect to them.

Only to fulfill this respect have they added many things in our sayings and commands because whatever command reaches these sinners, they change them totally because of their ignorance, place things out of context and attribute lies to us so that they may earn worldly riches which will be a provision of Hell for them. Another sect is of the Nasibis that cannot refute us in any way.

They learn our true sciences and go to our Shias and point out our defects to our enemies adding false accusations from which we are absolutely clear and aloof. Some of our obedient Shias also accept these things taking them to be knowledge of us, Ahlul Bayt. Thus these people are themselves misguided and they misguide others also. Our weak Shias are mostly harmed by this propaganda.

Like Yazid caused harm to Imam Husain (a.s.) and his loyal companions. Because they take away their lives and properties. Those who suffer loss at the enemy's hands, have a great status. These wicked

Nasibi scholars who make a show of friendship to us and enmity to our enemies put doubts in the beliefs of our weak Shias, misguiding them and preventing them from following the right path.

But Allah knows the intentions of this deviated populace and in order to protect the religion of Allah and honor of Allah's friends He does not leave them in the hands of these infidels. He appoints a believer who makes them aware of the right way.

Then He gives them good sense to accept his statements and in this way bestows them good of the world and hereafter and for those misguiding ones prepares curse in the world and chastisement in the hereafter.

After that Imam Ja'far Sadiq (a.s.) said that the Messenger of Allah (S) said: The evil scholars of this Ummah are those who misguide the people from us and cut off the way from us. They attribute others with our names and titles and recite benedictions and salutations on our enemies although they are deserving of curse.

And they invoke curse upon us although we are concealed in divine excellences and because of the benedictions and salutations of Allah and His angels we are needless of their benedictions and salutations.

A person asked Imam Ali (a.s.): Who are the superior most among all the people after the purified Imams (who are guiding lights in the darkness of infidelity and misguidance)? The Imam replied: The virtuous scholars.

The man asked: Who are the worst among all the people after Iblees, Firon, Nimrod and those who usurped your titles, took away your status and snatched your rule? Imam said: The corrupt scholars who express false matters and who conceal the true things and it is regarding them that Allah says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ  
{اللَّاعِنُونَ} 159

{إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ} 160

***...these it is whom Allah shall curse, and those who curse shall curse them (too). Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful. Surah Baqarah 2: 159-160***

Simply: It is these persons that Allah has cursed and those who are able to curse, have (also) cursed them. That is the angels, virtuous people and Jinns have also cursed them. But if any of them seeks forgiveness and becomes virtuous, I accept his forgiveness. And I am most Merciful, Beneficent.

Now Allah says:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

**Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn. Surah Baqarah 2:79**

Imam Hasan Askari (a.s.) said: Allah says about the Jews in this verse of Quran that they wrote down some attributes and thought that they were the attributes of Muhammad (S) although it was against his attributes. They told their weak-faith people that these attributes belonged to the last prophet.

That is he would be tall, huge, with a big belly and have red hair. These attributes are not found in Muhammad. That prophet would come after five hundred years. Their only aim in this was to continue to exercise their power on the weak populace and to make money from them so that whatever is spent on the Messenger of Allah (S) may come to their disposal. That is why, Allah says:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

**Woe, then, to those who write the book with their hands... Surah Baqarah 2:79**

Simply: They will be involved in the most painful punishment as a result of writing the attributes that were opposed to the traits of Muhammad and Ali (a.s.). They shall be punished in the worst place in Hell.

Then He says:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

**...and woe to them for what they earn. Surah Baqarah 2:79**

Simply: Then their chastisement will be doubled, because they misguide their people from the Prophethood of Muhammad (S) and Imamate of his heir and brother, Ali (a.s.) so that they could make money from them.

## Exegesis of Surah Baqarah: Verse 2:80-82

Regarding the Almighty's words:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۚ {80}

{بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُهَا فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ {81}

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ۚ {82}

***And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know? Yea! whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide. And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide. Surah Baqarah 2:80-82***

Simply: And these Jews said: Hellfire will touch us only for a few days. O Muhammad (S) ask these Jews if they have taken covenant from Allah regarding this? If it is so, Allah will not go against His word. Or do you speak regarding Allah what you don't know?

Those who commit wrong and their errors surround them, will belong to Hell and they will remain in it forever and those who accept faith and do good, they shall be dwellers of the garden, in it they shall abide forever.

Imam Hasan Askari (a.s.) said that Allah says:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۚ

***And they say: Surah Baqarah 2:80***

Simply: The Jews who were determined in their stance; who apparently made a show of faith but inwardly cultivated hypocrisy. Who were making contrivance against the Holy Prophet and his Ahlul Bayt that may become the cause of their destruction. They said:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ

**Fire shall not touch us but for a few days. Surah Baqarah 2:80**

Simply: The fire of Hell will touch us only for a few days.

The basis of this statement of theirs was that they were having foster brothers and in-laws of children among the believers who concealed their infidelity from His Eminence (S) and his companions due to their relationships while they knew very well about it. When Muslims asked them: Why have you adopted hypocrisy? You know that you'll be involved in Allah's punishment and caught in the fire of Hell.

In reply they said to their Muslim relatives: Because of this sin the punishment given to us will last only for a few days and after completing that we shall be transferred to the bounties of Paradise. Therefore we do not make haste to the worldly detestable things only to escape a chastisement which will only be for a duration equal to the period of sinning. Because that period of chastisement will end at a time.

Also by this method we get the pleasure to remain free of serving the religion and obtain other worldly bounties. We also don't care at all for the punishment because since it will not be forever, it will end sooner or later. Hence Allah says:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

**Say: Have you received a promise from Allah? Surah Baqarah 2:80**

Simply: O Muhammad (S) ask these Jews: Have you taken a promise from Allah that the chastisement you will get for denying the prophethood of Muhammad and for destroying the signs of his prophethood and Imamate of Ali and his successors, will not last forever and that after a few days the period of chastisement will be over? No. It will remain forever and never be removed.

That is why it is better for you not to deny Allah, His Prophet and his successors (who are his legatees in this Ummah and who will protect it like a merciful father protects his children and like a kind and considerate friend shows favor and looks after his special ones) and not to dare commit sins and evil deeds.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

**...then Allah will not fail to perform His promise... Surah Baqarah 2:80**

Simply: As Allah will not fail to fulfill His promise that is why in spite of your claim that the chastisement will end, you are still not safe and sound.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

**...or do you speak against Allah what you do not know? Surah Baqarah 2:80**

Simply: Or you attribute lie to Allah and that about which you don't know? That is either you have taken a promise from Allah or you are convinced of this. In both the instances your claims are false. Now Allah says in refutation of the Jews:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُهَا فَاطَتْ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

**Yea! whoever earns evil and his sins beset him on every side... Surah Baqarah 2:81**

Simply: Yes, and those who commit sins and their sins surround them and the sin which surrounds man, expels him from the religion of Allah, takes him out from the guardianship of God and involves him in a severe punishment of Allah. Its severity is that he adopts polytheism and denies the prophethood of Muhammad and Wilayat of Ali Ibne Abi Talib (a.s.). Each of the above sins surrounds his deeds and annihilates him.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُهَا فَاطَتْ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

**...these are the inmates of the fire; in it they shall abide. Surah Baqarah 2:81**

Simply: Hence these people who commit the sins which surround their deeds and annihilate them, are inmates of fire, in it they shall be forever involved.

The Holy Prophet (S) said: Friendship towards Ali (a.s.) is such a good deed in presence of which no sin, however great, can harm. But in order to purify such sinners they have to suffer some worldly hardships and they get some punishment in hereafter till they are absolved of their sins through the intercession of their purified masters.

Whereas love for the enemies of Ali (a.s.) and opposition of Ali (a.s.) is such a sin that in its presence no good deed can benefit. But through the enmity of Ali (a.s.) they surely get benefit of worldly bounties and good health and when they pass away, they are involved in a severe chastisement in the hereafter.

Then he said: Denier of Ali's guardianship will not even see Paradise but he will be shown only as much

to know that if he had been friend of Ali (a.s.), this palace would have been there for him by learning about it his sorrow and regret would increase.

One who loves Ali (a.s.), is disgusted with his enemies and honors his successors, will not even see the fire of Hell. But indeed, he would be shown that if he had been on the path opposed to this, that would have been his destination. If he committed sins other than disbelief he will be sent to Hell to abide in it till his sins are purified like the warm water of bath cleans the dirt from body. After that he will enter Paradise through the intercession of his honorable masters.

Then His Eminence (a.s.) said: O Shias, fear Allah, indeed you'll get Paradise though it be late due to your bad deeds. You must try to get better grades in it. Someone asked: O Allah's Messenger (S), would any of your and Ali's friend also go to Hell?

He replied: Yes. Those who have made their souls unclean by opposing Muhammad and Ali (a.s.) and by oppressing the faithful men and women and disobeying our law. That man will arrive on Judgment Day in unclean and filthy condition. Muhammad and Ali (a.s.) will tell him: O man you are covered with such dirt and filth that you are not fit to accompany your righteous masters, heavenly fairies and proximate angels unless and until you become pure from the dirt of the sins you are responsible of.

Then he will be made to enter the first level of Hell and there he will be involved in a severe punishment for his other sins. Some guilty persons will suffer great hardships in the field of resurrection.

Then from there some pious Shias sent by their masters will pick them up as birds pick grains. Sins of some Shias are very minor and light. They become pure after suffering hardships from kings etc. and suffering physically in the world. So their sins are forgiven by the time they are buried. Some Shias are such that their sins are not forgiven by the time of death, so they feel severe agonies of death; and this is the expiation of their sins.

And if some sins are still left on him and they are very severe and if he feels uneasiness or horror on Judgment Day and people flee from him, this disgrace will also be expiation of his sins. If some sins are still left, then, when his body is placed in the grave and people disperse, leaving him alone, then the fatigue of his loneliness will be the expiation of his sins. If his sins are more and great, they will be forgiven through bearing the severities of the field of resurrection. If they are still more, he will be sent to the upper level of Hell and purified of his sins.

This is the greatest punishment that our fans (Mohib) may have to suffer. And these are the greatest sinners among them and they are not our Shias. They are called our fans. They are friends of our friends and enemies of our enemies because our Shias are those who obey us, who follow our path and emulate our deeds.

One day someone told His Eminence (S): So and so eyes the ladies apartment of another person and if it is possible for him to commit the unlawful deed, he will not abstain from it. Allah's Messenger (S)

became very angry at this and ordered to bring him. At that moment another person said: But this man is from your Shias. He is the friend of you and Ali (a.s.) and is disgusted with your enemies. His Eminence (S) said: Don't call him our Shia. He is a liar. Our Shias are those who obey us. The act you have attributed to that man, is not from our deeds.

Someone told Amirul Momineen (a.s.): O Amirul Momineen (a.s.), so and so person is guilty of oppressing his soul and inspite of this he from your Shias. His Eminence (a.s.) said: One or two lies have been written on you.

If that man is guilty of oppressing his soul and inspite of that he loves us and is inimical to our enemies, it is a lie, because he is our fan but not our Shia. If he is the friend of our enemy and according to you he is not guilty, then also it is a lie because if he oppresses his soul by committing sin and neither he loves us nor is the enemy of our enemies. In this way you have uttered two lies.

A man asked his wife to go to Lady Fatima Zahra (a.s.) and ask her if he was from her Shias. That woman did so. Fatima (s.a.) replied: Go and tell your husband, if he acts upon our commands and abstains from that which we have prohibited, then indeed he is our Shia, otherwise not.

The woman returned and told her husband what Lady Fatima (s.a.) had said. Her husband said: Woe upon me, who is it that can be immune from all sins? I will burn in the fire of Hell forever because one who is not included among their Shias will dwell in Hell forever. The wife again came to Lady Fatima (s.a.) and mentioned the husband's remarks. Lady Fatima (s.a.) said: Go and tell him that it is not so.

The fact is that our Shias are foremost dwellers of Paradise. All our fans, friends of our friends, enemies of our enemies and those who accept us with sincerity, if they oppose our commands and prohibitions they may not be our Shias but still they will go to Paradise, but only after they are purified of their sins by being subjected to hardships and calamities or by bearing hardships on Judgment Day or being punished in the top layer of Hell till they are freed from there as a result of love towards us and come to us.

A man came to Imam Hasan Ibne Ali (a.s.) and said: O son of Prophet! I am from your Shias. His Eminence (S) said: O servant of Allah, if you are really obedient in our commands and prohibitions, then indeed you are true. If not then you must not increase your sin by claiming an excellence you don't deserve and don't say that you are from our Shia. Just say that you are our friend and fan and enemy of your enemies. In this way also you would be upon righteousness.

Someone told Imam Husain Ibne Ali (a.s.): O son of Allah's Messenger, I am your Shia. His Eminence (a.s.) said: Fear Allah, and don't claim that for which Allah labels you as a liar and transgressor because our Shias are those whose souls are immune from all kinds of deceit, hypocrisy and cheating. Just say that you are our fan.

Someone told Imam Zainul Aabideen Ali Ibne Husain (a.s.): O son of Allah's Messenger, I am your

sincere Shia. His Eminence (a.s.) said: O servant of Allah, you have become like Prophet Ibrahim Khalilullah (a.s.) regarding whom Allah says:

{وَأَنَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ} 83

{إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ} 84

***And most surely Ibrahim followed his way. When he came to his Lord with a free heart. Surah Saffat 37:83-84***

If your heart is perfect like the heart of Prophet Ibrahim (a.s.), then indeed you are our true believer and if you are not purified of all deceit and treachery you are not our Shia. And know that if you are purposely telling a lie, you will be involved in paralysis and will be not cured till death or you will be involved in leprosy so that it be expiation of this lie of yours.

Imam Muhammad Baqir (a.s.) said to a man who proudly claimed to be a Shia of the purified progeny of Muhammad: By the Lord of the Holy Kaaba, your pride on this, beside a lie, is increase in your deceit. O servant of Allah, do you like to spend your wealth for yourself more than you like to spend on the faithful believers?

The man said that he liked to spend on himself. His Eminence (a.s.) said: That's it, you are not our Shia. Instead you can say: I am your fan and hopeful of salvation in the Hereafter because of affection towards you.

Someone told Imam Ja'far Sadiq (a.s.) that one day Ammar Dahni came to the court of Abu Laila the Qazi of Kufa to give testimony. The Qazi told him: O Ammar! Go away from here, we will not accept your testimony because we know that you are a Rafidi. Hearing this, Ammar stood up, his limbs were trembling with fear and he was weeping.

Seeing this, the Qazi said: O Ammar! You are a learned man. If you feel bad to be addressed as a Rafidi, then leave it and then you will be our brother. Ammar said: It is not what you think. I weep for you and for myself because you conferred a lofty status on me, which I am not deserving of. You think that I am a Rafidi, woe upon you. Imam Ja'far Sadiq (a.s.) has told me that the first people to be labeled as Rafidis were the magicians (called by Firon to challenge Prophet Musa).

When they saw the miracle of Musa's staff, they accepted faith and began to follow Musa's path leaving the religion of Firon and they willingly accepted the consequences that befell them. Firon labeled them as Rafidis because they left Firon's obedience. Hence Rafidi is one who gives up things that Allah has forbidden and acts upon that which Allah has commanded.

Where is such a man in this time? I wept on himself only for the fear that Allah may become aware of my conscience and that I gave myself this title and that my Lord may involve me in a severe punishment and say: O Ammar, are you a Rafidi; who gave up all forbidden acts and performed all commands as he has called you a Rafidi?

Thus this will decrease my status if He deals kindly with me. And if He punishes me it will cause trouble to me. Though if my renowned masters intercede for me I can hope to be released from punishment.

I weep for you because you told a great lie about me and labeled me with something I am not. Also that I feared your being involved in Allah's punishment, because you decreased the status of a great name to a lowly grade. I don't know how your body will tolerate the chastisement that you became worthy of by uttering these words.

When His Eminence (a.s.) heard this, he said: Even if Ammar is having a sin greater than the skies and the earths, by saying these words it will be erased and his good will be so numerous with Allah that each of their grains as little as a mustard seed, will be a thousand times bigger than the world.

Somebody told Imam Musa Kazim (a.s.): I saw a man in the market who was saying: I am a sincere Shia of Muhammad and Aale Muhammad and he was calling out aloud: I will sell these clothes to one who pays the highest price. His Eminence (a.s.) said: One who knows the quantity of his own substance, does not act foolishly and does not become a loser.

Know that the example of this man is like someone says: I am like Salman or Miqdad or Abu Tharr (r.a.) etc. But in spite of this he inflates the rate of goods that are being sold, who conceals the defects from customers and demands a higher rate from a stranger. And when the customer goes away, he says, I purchase at this rate. Though he does not want to purchase it.

Now tell me, can he be like Salman, Miqdad, Abu Tharr or Ammar (r.a.)? By Allah, such a man cannot be like them. But we do not forbid him to say: I am a fan of Muhammad and Aale Muhammad. I am a friend of their friends and enemy of their enemies.

After Mamoon Rashid, the Abbasid, made Imam Reza (a.s.) his heir apparent, one day a servant came to His Eminence (a.s.) and said: Some people are at the door seeking permission to enter, and they say: We are Shias of Ali (a.s.). His Eminence (a.s.) said: I have no time, send them away. The servant sent them away. Next day again they came but the same answer was given to them and they went away. Thus two months passed and they got the same answer every day.

When they despaired of meeting the Imam they said to the servant: Go and tell our master, that we are Shias of his grandfather, Ali Ibne Abi Talib (a.s.) and our enemies laugh at us for not getting permission to meet him. This time if we go back, due to the first shameful and disgrace and sorrow of future and taunts of enemies we shall leave the city and go away to some other place.

At last they got permission; they entered and saluted the Imam but did not get reply to their salutation and the Imam did not ask them to sit. They waited for a long time. At last they said: O son of Allah's Messenger, after waiting so long, what is the reason of your anger? What is the fault that remains on us? His Eminence (a.s.) said: Recite this verse:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ

***And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults). Surah Shura 42:30***

I have followed the path of Allah, the Holy Prophet and Amirul Momineen (a.s.) and others with regard to you. All of them are angry at you and I also did the same. The people asked: O son of Allah's Messenger! What is the reason of this? He said: Because you claimed to be Shias of Ali Ibne Abi Talib (a.s.). Woe upon you. The true Shias are Hasan, Husain (a.s.), Salman, Abu Tharr, Miqdad, Ammar and Muhammad bin Abu Bakr (r.a.). They did not go against His commands and never committed what He prohibited. But how can you claim to be Shias?

Though often you have opposed in deeds and fail to perform many duties. You are lazy in fulfilling the rights of your brothers in faith. You resort to dissimulation where you must not and fail to observe it where you should. If you had said that you were his fans, friends of his friends and enemies of his enemies, your claim would have been acceptable. But when you make a great claim that your deeds cannot justify you will be destroyed, unless divine mercy saves you.

When they heard this, they said: O son of Allah's Messenger! We seek pardon from Allah and repent for our statements. We say as our master has instructed us, that we are fans of you and your friends and enemies of your enemies. Now His Eminence (a.s.) said: Welcome, my brothers and my friends come up; and he called them up till they joined him. Then he asked his sentry: How many times did you stop them? He said: Exactly sixty times.

His Eminence (a.s.) said: Now you salute them and give my regards the same number of times, as their sins are erased because of their repentance and because of our friendship and love they have become eligible for our kindness and generosity. Then he inquired about their family and children, conferred them estates, cash and presents; and solved their problems and difficulties.

One day a man came happily to Imam Muhammad Taqi (a.s.) and said: O son of Allah's Messenger, I have heard from your ancestors that a man should be happy when Allah gives him chance to give charity and solve the problems of his brothers in faith. So today, ten persons from my religious friends came from so and so city and I treated each of them with such and such kindness.

That is why I am elated. His Eminence (a.s.) said: I swear by my life, elation befits you only when you have not nullified your good deeds or after that you must not nullify them. The man asked: How did I

nullify my good deeds, though I am your sincere Shia? His Eminence (a.s.) said: You have just nullified your good deeds and charity to your brothers. He asked: How is it? His Eminence (a.s.) said recite this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ  
كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

***O you who believe! Do not make your charity worthless by reproach and injury... Surah Baqarah 2:264***

The man said: O son of Allah's Messenger, I have not shown favor of any kind on the ones I did charity and neither did I hurt them in any way. His Eminence (a.s.) said: Allah says in this verse only that don't make your charity worthless by boasting of favor and has not said that you boast directly to those to whom you give charity. It denotes all types of hurts.

Now tell me what is worse, your hurting those whom you gave charity to or hurting your proximate guarding angels or hurting us? The man said: O son of Allah's Messenger! Hurting you is the greatest sin. His Eminence (a.s.) said: You hurt us and those angels and nullified your charities.

He asked: How? His Eminence said: You said: How can my good deeds become worthless, since I am your sincere Shia? Woe to you, don't you know, who our sincere Shia is? He said: No. His Eminence said: Our sincere Shias are Hizqil, Believer of Aale Firon and the person of Surah Yasin, regarding whom Allah says:

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

***And from the remote part of the city there came a man running... Surah Yasin 36:20***

And Salman, Abu Tharr, Miqdad, and Ammar (r.a.). You made yourself equal to them. Did you not hurt the angels and us? The man said: I seek pardon from Allah and feel ashamed of my deeds. Now tell me, how I should say? His Eminence (a.s.) said: Say: I am your friend and fan, enemy of your enemies and a friend of Your friends.

He said: Son of Allah's Messenger, I say like this only and I am like this only. I repent for my words that you and the angles disliked and your dislike was due to the dislike of Allah. His Eminence (a.s.) said: The rewards of your charity have returned to you and they are saved from being nullified.

Abu Yaqoob Yusuf bin Ziyad and Ali Ibne Sayyar, narrators of the *Tafseer* say: One evening we were present in the upper chamber of Imam Hasan Askari (a.s.). The ruler of that time and his officials used to show respect and honor to His Eminence (a.s.).

At that moment the governor of the city, who was the ruler of Bahrain, passed that way along with a man whose hands were tied behind as punishment. Imam (a.s.) was leaning out to watch the scene from his chamber.

When the governor saw His Eminence (a.s.) he jumped down from his horse as a mark of respect. His Eminence (a.s.) ordered him to mount; he mounted and humbly asked: O son of Allah's Messenger, tonight I found this man at the door of a moneychanger shop and arrested him under the suspicion that he was about to rob the place; and it is my rule that whomsoever I arrest in suspicion has to take five hundred lashes so that he may be recompensed for some sins. Before that any other person may come, whom I cannot remove.

Thus as per the tradition when I decided to give him five hundred lashes, he said: Fear Allah and do not get involved in Allah's chastisement because I am a Shia of Amirul Momineen Ali (a.s.) and his son Imam Hasan Askari (a.s.), father of Qaim Aale Muhammad (a.s.). Hearing this I desisted from it and told him: I shall take you to him. If he accepts your being a Shia, I shall let you off, otherwise whip you a thousand times and cut off your limbs. O son of Allah's Messenger, I have come to you for this reason.

Now tell me if he really is Shia of Ali (a.s.) as he claims to be? Imam (a.s.) said: God forbid, he is not a Shia of Ali (a.s.) and Allah has made him arrested by you for this reason, because according his own belief he is a Shia of Ali (a.s.).

The governor said: You saved me the trouble of giving him five hundred lashes. Anyway it does make any difference. He ordered that he should be taken to a distance, made to lie face down and that two executioners should stand on each side to beat him up severely.

They brought out their belts and started beating him but not a single strike fell on his back; all fell on the ground. Seeing this, the governor was disgusted and said: Why do you hit the ground? Beat him on his back. Their hands turned from that side and started beating each other and they started screaming and wailing.

Seeing this, the governor shouted: Shame on you, have you gone mad that you beat each other? Beat this man. They said: We are trying to beat this man but our hands turn around and we beat each other. They called four other men. Now they were six and after consulting each other they surrounded him and started to whip but their hands turned and their whips moved upwards to fall upon the governor.

The governor fell down from his horse and shouted: You have killed me! May Allah kill you! What are you doing? They said: We are beating him. After that he ordered other executioners to lash that man. They also came and started beating the governor. He shouted: You are beating me. They said: By Allah, we are beating this man. The governor said: If you did not beat me how these wounds appeared on my face and body? They said: By God, may our hands be crippled if we intend to beat you.

At that moment the man, who being punished, shouted: O servants of Allah and O Governor, you don't

take a lesson from the graces of Allah, by which these whips turn away from me. Woe on you, take me to my Imam again and do whatever he orders for me. So the governor brought him back to the Imam and said: O son of Allah's Messenger, it is surprising that you refused him be a Shia and one who is not your Shia, is the Shia of Iblees and will go to Hell. I have seen miracles from this man that are manifested only by apostles of Allah.

His Eminence (a.s.) said to the governor: O servant of Allah, by claiming to be our Shia according to his own thinking he made a false statement. If he had done so purposely, he would have been punished by you and imprisoned for 30 years; but Allah did not allow him to be punished only for uttering one word and that also not thinking that it was false. So Allah favored him and released him from you.

Now you also forgive him because he is our sincere friend (Mohib) but not our Shia. The governor said: According to us, friend and Shia are same. What is the difference between them? His Eminence (a.s.) replied: Our Shias are those who follow our traditions and observe all our commands and prohibitions. Such persons are our Shias but those who oppose us in many divine duties, they are not our Shias.

Then His Eminence (a.s.) said to the governor: You told a lie, if you had really punished him, Allah would have given you a thousand lashes and imprisoned you for 30 years. He said: O son of Allah's Messenger! What is that? His Eminence (a.s.) replied: Your notion that the miracles he showed were not his but ours, which Allah had displayed at his hands and these were His signs that showed our proof and nobility. And if you say that I witnessed miracles in him, I would not have refuted you.

Now you tell me whether the enlivening of the dead was a miracle of Prophet Isa (a.s.) or not? Thus was it the miracle of the dead or Prophet Isa (a.s.)? Were they not making images of clay birds? And the bird became alive and flew away by the command of Allah? Was it a miracle of Isa (a.s) or the bird? The people who changed into monkeys; was it not a miracle? It was the miracle of monkeys or of the Prophet of that time? Hearing this, the governor said: I seek pardon of my sins from Allah and I turn in repentance towards Him.

Then Imam (a.s.) said to the man who claimed to be a Shia of Ali (a.s.): O servant of Allah, You are not a Shia of Ali (a.s.) but you are his fan (Mohib). Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

***And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide. Surah Baqarah 2:82***

It is those who believed in Allah, attributed the positive qualities to Him and purified Him from the negative attributes. They verified all the sayings of Muhammad (S) and considered all his actions correct. And after His Eminence (S) considered Imam Ali (a.s.) as their Sayyid and Imam; such that nobody is like him among the followers of Muhammad and all of them together also cannot be his equal.

If all are kept in one pan of scale and Ali (a.s.) in other pan and weighed, they shall never be equal, Ali's side will be weighed down just as sky and earth are heavier than a rice grain.

The Shias of Ali (a.s.) are such that they don't care if on the way of Allah death falls upon them or they fall upon death. Shias of Ali (a.s.) are such that they give preference to their brothers in faith over themselves even though they may have to undergo trouble.

They are such that they do not look at what Allah has forbidden and they do not remain absent from what Allah has commanded them. They are such that they follow Ali (a.s.) in according respect to their brothers in faith. I am not saying this on my own; I narrate the saying of the Prophet (S) and the words of Allah:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

**...and do good... Surah Asr 103:3**

Means that after the confession of the oneness of Allah and beliefs of prophethood and Imamate they completed all duties. And to fulfill the rights of brothers in faith and to observe dissimulation from the enemies of religion, who are (in fact) enemies of Allah, are the most important duties.

The Holy Prophet (S) said: One who does not observe dissimulation is like a headless body. And the believer who does not fulfill the rights of his brother in faith is like a person who, in spite of having perfect senses does not make use of them. He neither sees with his eyes, nor hears with his ears and does not ask for his needs through his tongue. He does not remove his sorrows through arguments and proofs. He does not hold anything by his hands and does not go anywhere walking on his legs. Such a kind of man is like a lump of flesh, that is has lost all benefits.

He is like a thing that he only occupies space. Thus when this believer does not recognize the rights of his brothers in faith, because he destroys their rights, he is like a thirsty man, who is near cold water but does not quench his thirst. He is like a man with senses, who does not make use of them to remove his problems and one who wastes all the bounties and falls in all kinds of troubles.

Amirul Momineen (a.s.) said: Taqayyah (dissimulation) is the most important act for believers and through it are fulfilled the rights of the self and brothers-in-faith and through it is one able to obtain the love of the proximate angels and the eagerness of the Houries of Paradise.

Imam Hasan Mujtaba (a.s.) said: The dissimulation through which Allah improves the affairs of a group, earn for one who performs it, rewards equal to sum total of all of them. Sometimes by omitting it, a group is destroyed and one who omits it, becomes a partner in the sin of one who destroys. The Beneficent Lord likes recognition of the rights of brother in faith and increases proximity of the King and Real Revenger (Allah). Giving them up causes enmity of the Merciful God and creates distance from this Kind

and Generous One.

Imam Husain (a.s.) said: If there had been no dissimulation, there would have been nothing to differentiate between our friends and enemies. And if there was no recognition of rights of brothers in faith, all kinds of sins would have been punished. But Allah says:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

***And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults). Surah Shura 42:30***

Imam Zainul Aabideen Ali Ibne Husain (a.s.) said: Allah forgives all the sins of the believer and makes him pure in the world and hereafter, except for two sins: Giving up of dissimulation and not fulfilling the rights of brothers in faith.

Imam Muhammad Baqir (a.s.) said: In the behavior of the Imams and our great Shias, the greatest virtues are the use of dissimulation and the compelling of their selves to fulfill the rights of brothers in faith.

Imam Ja'far Sadiq (a.s.) said: If someone resorts to dissimulation to protect brothers in faith and if he helps a frightened person, these manners are better than other traits of character; and recognizing the rights of brothers in faith is superior to all charity, Zakat, Prayer, Hajj and Jihad.

One day a needy person came to Imam Musa Kazim (a.s.) and asked for monetary assistance. His Eminence (a.s.) told him smiling: I will ask you a question; if you answer correctly, I will give you ten times your request and if not, you'll get only what you asked. He had asked for a hundred dirhams to make it as his capital so that he may live upon it.

The man said: Ask me. Imam (a.s.) asked: If you are given authority to wish for whatever you like, what would you wish for? The man said: I would wish for the chance to observe dissimulation in religion and fulfill the rights of brothers in faith. Imam (a.s.) asked: Why wouldn't you wish for friendship of us, Ahlul Bayt?

The man replied: I have already got that, but I have not received this. I thank Allah for whatever I have got and ask Allah for that which I haven't. His Eminence (a.s.) said: Excellent. And he gave him two thousand dirhams saying: Buy gull nut with this money. It is initially a defective investment that later improves.

Keep it stored for a year and come to us everyday to collect your allowance. He did the same. The year did not end but that the price of gull nut appreciated fifteen times. The gull nuts he had bought for two thousand were sold for thirty thousand.

Imam Reza (a.s.) had a refractory horse and no rider dared to mount it; and if anyone mounted it, he did not ride it, fearing he would fall down and get crushed. There was a boy of seven years who said: O son of Allah's Messenger. If you allow me, I can mount and ride it and bring it under my control. His Eminence (a.s.) asked: Will you? He replied: Yes. His Eminence (a.s.) asked: How? He said: I have confidence before riding it, as I have recited durood on Muhammad and his purified progeny a hundred times and refreshed the Wilayat of you, Ahlul Bayt (a.s.), in my soul.

His Eminence (a.s.) allowed him to mount and he mounted it. Then he ordered him to ride it. He spurred and made it gallop till it was tired and called out: O son of Allah's Messenger! This boy has made me fed up today. Free me from his hands, otherwise pray for my patience. The boy said: You ask for that which is better for you. That is you may be given to a believer to ride. Imam (a.s.) said: The boy is right.

Then His Eminence (a.s.) prayed: O Allah, give patience to this horse. So it continued to gallop around and at last, the boy dismounted from it. His Eminence (a.s.) told that boy: Ask for anything you like from my horses, slaves and treasures, because you are a believer and Allah has made you famous in the world with faith.

The boy said: O son of Allah's Messenger! Can I ask for anything? His Eminence (a.s.) said: Yes, ask whatever you want, because Allah will give your mind the good sense to ask the right thing. The boy said: Your Eminence, pray to Allah that He gives me a good dissimulation and recognition of rights of brothers in faith; and that He gives me the good sense to act upon those I recognize. His Eminence (a.s.) said: Allah has accepted your request. You have asked that which is the best manner of righteous people.

Someone told Imam Muhammad Taqi (a.s.) that so and so man robbed his neighbors. They got him arrested him and had him lashed a hundred times. His Eminence (a.s.) said: It is better than 100 million lashes of Hell. This will make him repent, so that it may be expiation for his sin.

People said: O son of Allah's Messenger! How is that? His Eminence (a.s.) said: In the morning of the day this befell him, he had trespassed against a right of a brother in faith and openly abused Abul Fazeel, Abul Dawahi, Abu Sharoor and Abul Malahi, omitted dissimulation, did not keep the secrets of his brothers and friends, accused them before the opponents and gave them chance to curse and abuse and harm them and himself also fell in those troubles. Those people subjected him to trouble and blamed him.

Now you go and make him aware of his sin, so that he repents and makes amends in which he had been deficient. If he doesn't agree he should be prepared for 500 lashes in a jail where one cannot distinguish between day and night. Thus he came there and repented for his mistake and fulfilled the right of his brother. As soon as he repented, a thief was arrested and all stolen property was recovered from him and those who had backbitten against him, came to him and apologized.

Someone asked Imam Ali Naqi (a.s.): Who is the most perfect among the people of fine manners? His

Eminence (a.s.) replied: One who acts on dissimulation and gives priority to fulfill the rights of his brothers.

Imam Hasan Askari (a.s.) said: One who recognizes best the rights of his brothers and gives priority to fulfill them, his honor is greatest in Allah's view. And one who behaves politely and humbly with his brother in the world, is really included among the Shias of Ali (a.s.) and the truthful ones.

Once two believers, father and son, came to Amirul Momineen (a.s.). As soon as the Imam (a.s.) saw them, he stood up and accorded respect and welcome to them and made them sit in the center of the assembly.

Himself he sat in front of them and then ordered food. After the meal, Qambar (r.a.) brought a bowl, a wooden jug and a napkin and intended to wash their hands, but His Eminence (a.s.) came forward and picked up the jug so that he himself may wash their hands. Seeing this humility of the Leader of men and Jinns, the man began to roll in the dust and said: O Amirul Momineen (a.s.), how can Allah see me in the condition that you are pouring water on my hands? His Eminence (a.s.) said: Stand up and wash your hands, as Allah is seeing you.

Though you brother is different from you, but in fact he is not different. By this service, his servants in Paradise will become ten fold according to the numerical system of this world and by the same proportion his property will increase in Paradise. The man stood up.

His Eminence (a.s.) told him: I adjure you by my great right that you have recognized and it is your coverlet and your humility and lowliness before Allah Who appointed me to serve you for this reason and honored you, that you wash your hands comfortably just as if Qambar were pouring water. He obeyed the order of His Eminence (a.s.).

When he had washed his hands, the Imam gave the jug to his son, Muhammad bin Hanafiyah, and said: My son! If this boy had come alone, I myself would have poured water and washed his hands, but Allah does not like to behave alike with father and son, when both are present in one place. Since the father washed the father's hand it is appropriate that the son should wash the hands of the son. Muhammad Hanafiyah washed the hands of the son.

Imam Hasan Ibne Ali (a.s.) said: One who follows Ali (a.s.), is doubtlessly a Shia.

## **Exegesis of Surah Baqarah: Verse 2:83**

Regarding the Almighty's words:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside. Surah Baqarah 2:83**

Imam (a.s.) said: Allah says to the Children of Israel: Remember those days when We took a promise from Bani Israel emphasizing that:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**Do not serve any but Allah... Surah Baqarah 2:83**

Meaning: Do not compare Him with His creatures and don't consider Him as a transgressor in His command and do not aim to please others through actions that should only be for Him (that is, do not perform any deed to show off).

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and (you shall do) good to (your) parents... Surah Baqarah 2:83**

We also took a covenant from them that they should be nice to their parents in return for the favors they have done to you by giving you comfort and taking care of you; for which they had to undergo many hardships.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and to the near of kin... Surah Baqarah 2:83**

Behave kindly with the relatives of your parents for the sake of respecting your parents.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and to the orphans... Surah Baqarah 2:83**

Do good to the orphans. Orphan is one whose father is no more, who takes care of him and provides him with necessities of life.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and the needy... Surah Baqarah 2:83**

Behave nicely with the poor.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and you shall speak to men, good words... Surah Baqarah 2:83**

And speak kindly to those whose maintenance is not your responsibility.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and keep up prayer... Surah Baqarah 2:83**

Pray five-time prayers and recite benedictions on Muhammad and his purified progeny in prosperity as well as difficult times.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and pay the poor-rate. Surah Baqarah 2:83**

Also pay the poor tax that is applicable on your assets.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**Then you turned back, except a few of you... Surah Baqarah 2:83**

And O Jews, except for some, all of you turned back from this covenant that your forefathers had

brought for you.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and (now too) you turn aside. Surah Baqarah 2:83**

You have gone against this covenant and you have not fulfilled it.

Then Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**You shall not serve any but Allah... Surah Baqarah 2:83**

It means, worship Allah only.

The Messenger of Allah (S) has said: If one is so busy in Allah's worship that he has no time to ask for anything, Allah Almighty bestows him that which is better than that which is given to those who ask. And Allah calls from His Empyrean: O My servants, worship Me as I have commanded and don't remind about the expediency of your affairs as I am more aware of them than you are and I am not miserly to you in these matters.

Lady Fatima Zahra (s.a.) has said: To one who sends his best worship to Allah, Allah sends His best expedience to him.

Imam Hasan Mujtaba (a.s.) said: Allah makes everything obedient to one who worships Him.

Imam Husain (a.s.) said: Allah fulfills beyond expectation, the desires of one who worships Him in a way He deserves to be worshipped.

Imam Zainul Aabideen (a.s.) said: I don't like the worship that is aimed only for getting the rewards of hereafter. If I do so, I would be like a slave, who obeys only for greed. He obeys only if there is some gain in it, otherwise not.

And I consider abominable that I only worship Allah for the fear of His chastisement; for in that case I would be like a bad slave who works only when he is afraid and does not do anything when there is no fear. Someone asked: Then why do you worship Allah? His Eminence (a.s.) replied: He deserves to be worshiped for the favors He has done to me.

Imam Muhammad Baqir (a.s.) said: One cannot fulfill the right of worship until one becomes completely aloof from the people and gets inclined to Him. When a person becomes inclined to Allah thus, Allah says: ‘This person has dedicated himself to Me alone.’ And then He directs His kindness to him.

Imam Ja’far Sadiq (a.s.) said: The greatest divine reward for man is that his mind and heart should be only for Allah, without any interference of anyone else.

Imam Musa Kazim (a.s.) said: The most excellent deed is to obtain the proximity of the Lord through His worship.

Imam Ali Reza (a.s.) said: In the verse

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوَّرُ

### ***To Him do ascend the good words... Surah Fatir 35: 10***

The ‘good words’ denote:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَوَلِيُّ اللَّهِ، وَخَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا، وَخُلَفَاؤُهُ خُلَفَاءُ اللَّهِ

Translation: There is no god except Allah. Muhammad is the messenger of Allah. Ali is the Wali of Allah and truly the Caliph of the Messenger of Allah; and his caliphs are the caliphs of God.

In the statement:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوَّرُ

### ***And the good deeds, lift them up. Surah Fatir 35: 10***

‘Good deeds’ denote the conviction that what I have stated with the tongue is all correct.

His Eminence (a.s.) also said: There are many showy people in the world whom Allah does not even consider equal to aged and weak persons.

Imam Muhammad Taqi (a.s.) says that sincerity is the best worship act.

Imam Naqi (a.s.) said: If people walk through valleys and caves, I shall follow one to who sincerely worships his One and unique God.

Imam Askari (a.s.) said: Even if I make the whole world a morsel and give it to a sincere worshipper I would think that I have been deficient in fulfilling his rights. And if I forbid it to an infidel, till he dies of hunger and thirst and even if I give him only a little water, I will think that I have been wasteful.

And Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and (you shall do) good to (your) parents... Surah Baqarah 2:83**

The Messenger of Allah (S) said: Muhammad and Ali are more rightful to get your thanks than your parents.

His Eminence, Ali Ibne Abi Talib (a.s.) has narrated, that he heard the Holy Prophet (S) say: Ali (a.s.) and I are two fathers of this Ummah, and our rights are more than those of the biological parents; because if they obey us, we would get them released from fire of Hell and get them admitted to Paradise which is an abode and we shall take them out of slavery and join them with the noblest and righteous people.

Lady Fatima Zahra (s.a.) said: Muhammad and Ali (a.s.) are the two fathers of this Ummah, who correct their deviation and if they obey them, they save them from everlasting punishment and if they agree with them, they make the everlasting bounties of Paradise lawful for them.

Imam Hasan Mujtaba (a.s.) said: Muhammad and Ali (a.s.) are the two fathers of this nation. Fortunate is one who is aware of their rights and obeys them in every circumstance. Because Allah will include him among the best dwellers of His garden and make him successful with His pleasure and favors.

Imam Husain (a.s.) said: One who recognizes the rights of his two superior fathers, Muhammad and Ali (a.s.), and obeys them as it deserves, on Judgment Day, he will be told: Go and live in Paradise wherever you like.

Imam Zainul Aabideen (a.s.) said: If parents have rights on their children because of their favors, Muhammad and Ali's (a.s.) favors are more and greater on this nation. That is why they are more worthy of being their fathers and it is very important to fulfill their rights.

His Eminence, Imam Muhammad Baqir (a.s.) said: One who wants to know his value near Allah, should take into consideration that Muhammad and Ali (a.s.) are the two fathers of this Ummah, so what their respect and status should be in his view (that is as much their status is greater according to him, as much is his status great near Allah).

Imam Ja'far Sadiq (a.s.) said: One who is accommodating to the rights of his two superior fathers,

Muhammad and Ali (a.s.), his shortcomings in fulfilling the rights of his biological parents and other people does not cause him any harm because on Judgment Day those two gentlemen, through their efforts, make all of them satisfied from this person.

Imam Musa Kazim (a.s.) said: One who prays is rewarded for his prayers in proportion to his respect for his two superior fathers, Muhammad and Ali (a.s.). That is as much respect he has for them, as much his rewards increase.

Imam Reza (a.s.) asked: Do you not feel bad to be separated from your biological parents? The people replied: By Allah, we do feel bad. His Eminence (a.s.) said: One should try that the two fathers, who are greater than his biological parents, should not be separated from him.

A person told Imam Muhammad Taqi (a.s.): I love Muhammad and Ali (a.s.) to such an extent that even if I am sliced into pieces and cut up with a scissor, I shall not renounce their love. His Eminence (a.s.) said: Muhammad and Ali (a.s.) will also recompense you according to your love and on Judgment Day, request Allah to grant you a great status in such a way that your good act of love will not equal a millionth part of their favor.

Imam Ali Naqi (a.s.) said: One in whose view his two religious fathers i.e. Muhammad and Ali (a.s.) do not command more respect than his biological parents, will not get an iota of respect from Allah.

Imam Hasan Askari (a.s.) said: To one who takes up the obedience of his two religious fathers over that of his biological parents, Allah the exalted says: I have chosen you just as you have chosen them, I honor you with the company of your two religious fathers just as you preferred their love over the love of your biological parents and honored your soul.

After that Imam (a.s.) said: In the following verse, Allah means the near relatives of the parents:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

**...and to the near of kin... Surah Baqarah 2:83**

That is, man is commanded to recognize their rights. Thus Allah had made a covenant with Bani Israel regarding this and, O the nation of Muhammad, a covenant has been taken from you that you must recognize the rights of the near relatives of Muhammad (S) and the near relatives of Muhammad are the Purified Imams (a.s.) who succeeded the Holy Prophet (S) and also those great personalities of religion who are associated with them.

Messenger of Allah (S) said: Allah will grant a thousand ranks in Paradise to one who fulfills the rights of the near relatives of his parents. And the distance between each of those ranks will be equal to the

distance that a swift horse can cover in a hundred years. One stage will be of silver and another of gold. One of pearls and another of topaz. One of emeralds and another of musk. One of black ambergris and another of camphor. In other words, all these stages would be made of these substances.

Allah will grant as many rewards and ranks to one who recognizes the rights of the relatives of Muhammad and Ali (a.s.), just as Muhammad and Ali (a.s.) have precedence over their biological parents.

Lady Fatima (s.a.) said to a woman: Please your two religious fathers, Muhammad and Ali (a.s.), even though your biological parents may be displeased and do not please your biological parents by angering your two religious fathers. Because if your biological parents become unhappy, Muhammad and Ali (a.s.) will give them a ten thousandth part of the reward of their devotional acts and make them agreeable. But if your two religious fathers are displeased with you, your biological parents cannot make them pleased. Rewards of all the obediences of the world cannot equal their displeasure.

Imam Hasan Mujtaba (a.s.) said: It is compulsory to do good to the relatives of two religious fathers, Muhammad and Ali (a.s.), even though you may trespass the rights of near relatives of your parents. And beware that in fulfilling the rights of the relatives of your biological parents, you must not trespass the rights of the relatives of your two religious fathers; their being thankful to you before your two fathers, Muhammad and Ali (a.s.) is better than the thankfulness of the near relatives of your parents before your parents.

Because when the relatives of your two religious fathers would be thankful to you before them, merely a look of affection will cause all your sins to vanish though they may be so many as to fill the space between the earth and the heavens. And if you leave the rights of the relatives of the two religious fathers and fulfill the rights of the relatives of your parents, their gratitude will be of no use to you.

Imam Zainul Aabideen (a.s.) said: It is more important to fulfill the rights of the relatives and friends of our two religious fathers than to fulfill the rights of the relatives of our parents; because our two religious fathers, Muhammad and Ali (a.s.) will make our biological parents satisfied whereas our biological parents are not capable of making our two religious fathers pleased with us.

Imam Muhammad Baqir (a.s.) said: One in whose view, his two religious fathers, Muhammad and Ali (a.s.) and their relatives are more honorable than his own parents and relatives; Allah addresses him: O My servant! You preferred the superior, so I shall also accord excellence to you and you chose those, choosing whom was better. Therefore it is appropriate that I make you a companion and neighbor of My friends in Paradise.

Imam Ja'far Sadiq (a.s.) said: If one, due to his poverty, cannot fulfill the rights of both, the relatives of his religious fathers as well as the relatives of his biological parents, one should accord preference to the fulfillment of the rights of the relatives of the religious fathers over that of the relatives of ones parents. On Judgment Day, Allah will say to the angels: Just as he gave priority to the relatives of his two

religious fathers over the relatives of his biological parents, give him priority like the dwellers of My gardens. Thus he would be given a million times more than what was stored for him.

Imam Musa Kazim (a.s.) asked: If one is presented with two bargains and he has only a thousand dirhams which are enough only for one bargain; and if he asks, which bargain is more profitable, people say: This is a thousand times more profitable, would it not be logical for him to make that transaction? People present there said: Indeed, it would be. His Eminence (a.s.) said: In the same way is preferring the relatives of the two religious fathers over the relatives of ones biological parents.

A man came to Imam Reza (a.s.) and said: Sir, shall I inform you about a loss-maker debased man? His Eminence (a.s.) asked: Who is it? He replied: He had 10000 gold coins. He gave them all for 10000 silver coins. His Eminence (a.s.) said: If he exchanges the 10000 silver coins, would he not incur a great loss? People said: Indeed, he will be in a great loss.

His Eminence (a.s.) asked: Shall I tell you about a situation which is more damaging and regretful? People said: Please do. His Eminence (a.s.) said: If he has a thousand mountains of gold and he sells them for a thousand bits of counterfeit silver, would he not be in a greater loss than the previous situation? People said: Indeed he would be.

Then he said: Shall I inform you about a greater loss and regret? People said: Please do. His Eminence (a.s.) said: In a greater loss and regret is one who prefers doing good to the relatives of his biological parents over the relatives of his two religious fathers; Muhammad and Ali (a.s.). It is so because the relatives of Muhammad and Ali (a.s.) have more excellence than the relatives of ones biological parents just as a thousand gold mountains are more preferable than a thousand bits of counterfeit silver.

Imam Muhammad Taqi (a.s.) said: One who gives precedence to the relatives of his two religious fathers over the relatives of his biological parents; on Judgment Day Allah will make him famous with robes of His bestowals and accord him excellence over all His servants except one who is more or equal in this excellence.

Imam Ali Naqi (a.s.) said: According priority to the relatives of the two religious fathers, Muhammad and Ali (a.s.) over the relatives of ones own parents, is included in the respect of divine majesty and according priority to the relatives of ones parents over the relatives of the two religious fathers is included in dishonoring Allah's majesty.

Imam Hasan Askari (a.s.) said: There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning home when he met a man and a woman from the relatives of Muhammad and Ali (a.s.), and they were hungry.

Thinking that they were more deserving of that food than his own family members, he gave them the food he had purchased. But after that he was confounded: What explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for

him.

Upon knowing his identity, the messenger gave him a letter and a purse containing 500 gold coins. And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he had also left much landed property.

So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members, they had also made him so rich. After that, Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they would be doomed to worldly and other worldly perdition. So the next morning, all of them returned the loans and this man now had another hundred thousand dinars.

Muhammad and Ali (a.s.) also appeared in the dreams of all those in Egypt, who owed some amount to the deceased cousin and told them to repay as soon as possible. Later, the two (Muhammad and Ali) appeared in his dream and said: “How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to repay you as soon as possible. If you like, we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that you can invest it in real estate here itself?” He answered positively to this.

So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent the money to this man. He became the richest man of Medina.

After that again the Messenger of Allah (S) appeared in his dream and said: “This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this, a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better than the world and whatever is there in it.

The Messenger of Allah (S) has said in the exegesis of:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

**...and to the orphans... Surah Baqarah 2:83**

That Allah, the Mighty and Sublime has encouraged doing good to orphans because they are separated from their fathers. Thus Allah protects those who protect them and gives respect to one who accords respect to them and to those who put on their head a hand of love and kindness, Allah recompenses

with a palace in Paradise which would be larger than the world and whatever it contains; and all kinds of bounties will be available for him there. He would enjoy them and become successful.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

**...and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein. Surah Zukhruf 43:71**

Simply: All kinds of things are available in Paradise that the dwellers of the Garden desire and they are pleased to see them. They shall abide in it forever.

Imam (a.s.) said: The worst orphan is one who has been separated from his Imam and cannot reach him; and when he needs guidance in a religious matter he does not know what is the Imam's opinion regarding it.

Hence one who is learned in our sciences, if he is near, should guide one who is ignorant of the law of the Shariah. And know that, one who guides him and brings him to the right path, he would be our comrade and companion in elevated ranks of Paradise. This tradition is narrated to me by my father from his forefathers from the Holy Prophet (S).

Amirul Momineen (a.s.) said: A Shia of ours who is a scholar of our laws, if he brings out our weak Shias from the darkness of ignorance into the light of knowledge that we have bestowed him, on the Judgment Day he would arrive in the fields of gathering, wearing a crown of heavenly light. Its light will reach to all the people of the gathering and he will be wearing such a dress that the whole world and what its contains cannot equal a strand of this dress.

Then a proclaimer will call: O servants of Allah, know that! He is the disciple of a scholar of the progeny of Muhammad (S). All those whom he took out from the darkness of ignorance in the world, should become attached to his light, so that he may take them out of the perplexity of darkness of Judgment Day to Paradise. Thus he will take along with him to Paradise, all those he had taught a good matter, removed the lock of ignorance from his heart, removed some doubt or explained something.

A woman came to Lady Fatima Zahra (s.a.) and said: My mother is very old and she has a doubt about a point of Prayer. She sent me to inquire about it. Lady Fatima told her about it. She again asked something and Lady Zahra answered her. Again she asked the same thing and Her Eminence (s.a.) answered her again. She argued ten times and every time she got the same answer.

Then she became ashamed of asking the question again and again and said: O daughter of Messenger (S). I don't want to give you more trouble. Fatima (s.a.) said: Don't worry, you may ask whatever you like. If a hundred thousand gold coins are offered to a man to carry a heavy load to the roof, would it be unpalatable to him? The woman said: No. Fatima said: Such a quantity of natural pearls are fixed as

wages for every question for me as are more than enough to fill the space between the earth and sky. That is why it should not be unpalatable to me to answer these questions.

And I have heard from my respected father (S) that on the Judgment Day, our Shia scholars will be bestowed with robes of honor for their knowledge and their efforts in guiding people. So much so, that each of them will have a thousand robes of Noor. Then a proclaimer will say by the command of Allah: O those who took care of the orphans of Aale Muhammad (a.s.), who were separated from their real parents that is the Purified Imams (a.s.), your disciples and orphans are present here, whom you protected and gave them clothes.

Now adorn them with garments of Paradise just as you adorned them with clothes of knowledge in the world. The scholars will then adorn their disciples and orphans, according to the level of knowledge they had learnt from them. So much so, that some orphans will receive a hundred thousand robes of honor. In the same way these orphans will distribute robes of honor to their disciples.

Then Allah will order to again give robes of honor to the guardians of these orphans. Again they will get robes of honor. Thus they will be doubled. And after distributing robes of honor to their disciples, their remaining robes will be doubled. The same will be done with the disciples.

Then Fatima (a.s.) said: O maidservant of Allah, a strand of those robes is a hundred thousand times better than all that is in the world, because all those things are offensive.

Imam Hasan Mujtaba (a.s.) said: If an orphan of Aale Muhammad (a.s.), being separated from Imams, wanders in ignorance and is supported and taken out from his ignorance; and matters doubtful on him are clarified by a person. This person in relation to one who takes care of an orphan, feeds him and give him water, is like the sun in relation to the Suha star.

Imam Husain Ibne Ali (a.s.) said: One who takes care of an orphan of ours who is separated from us due to our concealment, and instructs him about our sciences that he has learnt, till he brings him to the straight path, Allah tell him: O My kind and sympathizing servant, I am more deserving of kindness and forgiveness. O My angels, prepare a hundred thousand palaces in Paradise for him, for each letter that he has taught and provide him all the good things in it.

Imam Zainul Aabideen (a.s.) said: Allah revealed to Prophet Musa (a.s.): O Musa, endear Me to My creatures and endear My creatures to Me. Musa (a.s.) asked: My Lord, how can I do that? Allah said: Remind them of My bounties and bestowals. If you bring back one who has ran away from Me or missed the right path, this deed will be better than worshipping Me for a hundred years in such a manner that you fast all days and pray all nights.

Musa (a.s.) asked: My Lord, who is it that avoids you? Allah revealed: One who is disobedient. Musa (a.s.) asked: Who is it, that has gone astray from Your path? Allah said: One who does not know the Imam of his time, who may have taught him the manners of Islamic laws and method of worshipping

Allah, through which he may gain the pleasure of Allah. Or that after recognizing him, he has separated from him and is unaware of the ways of religion.

Amirul Momineen (a.s.) said: Convey the good news of great rewards to our scholars.

Imam Muhammad Baqir (a.s.) said: The scholar is like one who has a candle through which he provides light to others. Hence all those he provides light, pray for him. In the same way, through his candle of knowledge, a scholar removes the darkness of ignorance and perplexity.

Hence the one whom he provides the light of his candle and through which he takes him out of perplexity and frees him from ignorance, is one who has been saved from Hell fire. Allah gives him a reward for each hair of the one he has saved in such magnitude that it is more than giving a hundred thousand bags of money in charity in the way Allah has not commanded. Rather such charity will be a trouble for the giver. But Allah will give him a reward, which is greater than that of praying before Holy Kaaba.

Imam Ja'far Sadiq (a.s.) said: Our Shia scholars will ascend to the boundary, which is joined with the boundary of Iblees and his militant deities; and they keep them away from attacking our weak Shias. They do not allow Iblees and Ahle Bay- haters from becoming dominant upon them. Thus one who is capable of this, is a hundred thousand times better than one who fights Jihad against the people of Rome, Turkey and Khazr, because they protect the religion of our devotees from the attacks of the enemies of religion and remove sorrow and troubles from them.

Imam Musa Kazim (a.s.) said: A scholar who teaches an orphan of ours who is away from us, something he is in need of, and saves him from deviation and ignorance, is more distasteful to Iblees than a thousand worshippers because that worshipper only wants to save his own self whereas the scholar wants to keep an eye on his own self as well as others from the hands of Iblees and his transgressing disciples. And in the same way he is much better in the view of Allah than a hundred thousand worshippers.

Imam Reza (a.s.) said: On Judgment Day the worshipper will be told: You were very good that you protected yourself and others people from sorrow and trouble; hence you may enter Paradise. Although this scholar got more than you because he saved the people from enemies and increased the bounties of Paradise for them and obtained the pleasure of Allah for them.

Then that scholar will be addressed: O protector of the orphans of Aale Muhammad (a.s.) and the guide of their weak devotees and friends, wait a little, and intercede for those who obtained or learnt something from you.

He will stop on hearing this, and after interceding for them, enter Paradise along with his ten men who had obtained knowledge from him and those who became disciples of disciples till Qiyamat. Now see what is the difference between these two stages.

Imam Muhammad Taqi (a.s.) said: Those who support the orphans of Aale Muhammad (who are separated from their Imam and confused and perplexed in their ignorance, caught in the hands of Shaitan and our hateful enemies) and saves them from their clutches and frees them from their confusion, removing the temptations of Satans, defeat them and become victorious through the evidences of their Lord and the proofs of their Imams over the Ahlul Bayt-haters; they are having as much excellence over other people just as the heavens are superior to the earth and are superior to the Empyrean, the throne and the curtains. And they have as much precedence over the worshipper as the full moon is superior to a dim star in the sky.

Imam Ali Naqi (a.s.) said: If after the occultation of your Qaim (a.s.) there had not been scholars who invited people to him, guided them to him, protected the religion of Allah through His arguments and evidences, taken out people from the clutches of the deception of Iblees and his transgressing disciples and Ahlul Bayt-haters, no man would have remained on the religion of Allah and all would have apostatized. But they control the reins of the weak Shias just as the boatman steers the ship. It is these who are excellent and honorable in Allah's view.

Imam Hasan Askari (a.s.) said: Our Shia scholars who take care of our weak friends, will appear on Judgment Day, with a beautiful crown on their heads. Light will emanate from them and illuminate the field of resurrection which is as wide as a distance of three hundred thousand years' travel. All those who have received their support and freed from ignorance by the light of their knowledge will cling to a branch of their light.

They will be picked up and raised to such a height that they will reach to the level of the High Heavens. Then they will be taken to their mansions in the vicinity of their teachers and their Imams; and Ahlul Bayt-haters, who come in contact with the lights of their crowns will become blind, deaf and dumb; and the most severe flames will be appointed for them, which will pick them up and take them to the blazing Hell and put them in the center of it.

After that, Imam (a.s.) said in the exegesis of 'وَالْمَسَاكِينُ' (Wal Masaakeen): Miskeen is one whose movement is halted by poverty. For one who helps this man with his money, Allah will make His garden wider for him and bestow him with His forgiveness and pleasure.

To sympathize with those who are poor among the friends of Muhammad and Ali (a.s.) is better than to sympathize with other beggars and poor. They are ones whose limbs have become weak and helpless before the enemies of Allah, who rebuke them about their religion and call them foolish.

One who strengthens them with his knowledge so that their poverty may vanish and that they may be victorious over the external enemies, that is the Ahlul Bayt-haters and hidden enemies, that is Iblees and his notorious helpers; till he drives them away from the religion of Allah and removes them from the friends of Aale Muhammad (a.s.). Thus Allah removes poverty from believers and puts it on their enemies and makes them unable to deviate people. Allah has revealed His true command through the

tongue of His Apostle.

Amirul Momineen (a.s.) said: One who strengthens a religious destitute and weak in recognition against the Ahlul Bayt-haters so that he may silence them and make them speechless, on the day he is buried, Allah will remind him: O My servant, say: Allah is my Lord and Muhammad (S) is My Prophet and Ali (a.s.) is My Wali and Kaaba is my Qibla and Quran is my asset and provision, and believers are my brothers. Then Allah will address him: O servant, you have been told the proof. I have made a door of My Paradise obligatory for you. Then his grave will become better than a garden of Paradise.

One day, two women came to Lady Fatima (s.a.) quarreling about a point of religious law. One was a believer and the other an opponent of Ahlul Bayt (a.s.). Lady Fatima (s.a.) clarified the argument on that believer woman so she overpowered the rival of Ahlul Bayt (a.s.). She became happy at her success. Lady Siddiqa (s.a.) said to her: The joy of the angels at this victory of yours is much more than your happiness; and the shock experienced by Iblees is much more than the sorrow that the woman experienced as result of her defeat. And Allah has ordered His angels: As a recompense to Fatima (s.a.) for clarifying the argument of that poor and captive woman, prepare for her as many things as are a hundred thousand times more than what is already there for her. And the same applies to anyone who clarifies the argument on any captive and poor and makes him strong against the enemies of religion. That whatever is prepared for him in Paradise, would be multiplied a hundred thousand times.

Once a man came with a gift to Imam Hasan Mujtaba (a.s.). Imam (a.s.) asked him. What would you prefer? I give you twenty thousand dinars against this gift, which is twenty times its value; or I open a door of knowledge with the help of which you may overpower an enemy of Ahlul Bayt (a.s.) who lives in your village and save from him the weak Shias.

If you select the right thing, I shall give you both and if you make a mistake, you will have the choice of taking any one thing. He said: O son of Allah's Messenger, is my reward of defeating the Nasibi and saving the weak Shias equal to twenty thousand dinar? His Eminence (a.s.) said: It is two million times more than all the world.

Then he said: O son of Messenger, how can I leave the superior and choose the inferior? On the contrary, I adopt the words of Islamic creed so that I can defeat the enemies of Allah and remove their wickedness from the friends of Allah. His Eminence (a.s.) said: You have made a nice selection. He taught him those words and also gave the twenty thousand dinars. He went there and silenced that Nasibi and this news reached to Imam (a.s.).

When he came to Imam (a.s.), Imam (a.s.) said: O servant of Allah, no one has profited as you have. No friend has achieved what you achieved. First, you got the love of Allah, secondly the love of Muhammad and Ali (a.s.), thirdly the love of the progeny of both of them and fourthly the love of the proximate angels. Besides many other things, each of which is better than this world. May Allah make these bounties auspicious for you.

Imam Husain (a.s.) asked a man: What do you like more? A man want to kill a weak and poor man and you save him from the cruel person or a Nasibi wants to mislead a weak Shia and you show him a way to defeat that Nasibi by divine argument. That man replied: I would like to save that poor believer from the Nasibi, because Allah says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

**...and whoever keeps it alive, it is as though he kept alive all men... Surah Maidah 5:32**

Hence if he makes one person aware and guides him from disbelief to faith, it is as if he has made all people alive before they may be killed with a sword of steel.

Imam Zainul Aabideen (a.s.) asked a man: Which friend do you like? One who when he sees you, gives you a bundle of gold coins or the other who when he meets you, helps you to save yourself from the deceit of Satans? And informs of things by which you may defeat the wicked and be relieved from trouble.

Then His Eminence (a.s.) said: Which would you like from the two? To save a poor man who is arrested by an infidel or to relieve a poor from enemies? That man said: Sir, pray for me, that Allah helps me to give a good answer. His Eminence (a.s.) prayed for him, to Allah to guide him. That man said: I'd like to relieve a poor from the hands of enemies because he will get more rewards of Paradise and he will be saved from Hell. In the other way, he will lead a long life and be relieved from worldly pain.

Though Allah will give him more reward in hereafter for bearing the infidel's tyranny and will take revenge from them. His Eminence (a.s.) said: May Allah give you good sense, you have answered what I wanted to hear. You have narrated exactly as the Messenger (S) has said about it.

Someone asked Imam Muhammad Baqir (a.s.) whether it is better to save a Shia from the deviation of a Nasibi or freeing a prisoner from Romans? His Eminence (a.s.) said: Tell me, a righteous man sees a sparrow and a believer drowning, and he could save only one of them. Which one in your opinion should he save? He said: To save the righteous believer is preferable. His Eminence (a.s.) said: What you have asked is many times better than the second situation because one who saves a virtuous man from the Nasibi, obtains more divine rewards for him and saves him from Hellfire, whereas the oppressed one in the captivity of Romans will go straight to Paradise.

Imam Ja'far Sadiq (a.s.) said: One who makes himself busy to defeat the Nasibis against our weak Shias and defeats their enemies and exposes their infamy and shameless attitudes, exalts the Wilayat of Muhammad and Aale Muhammad (a.s.), Allah makes His angels spend their strength to prepare a palace in Paradise for him.

In return for each letter of the arguments he used against the enemies of Allah as many angels will be preparing a number of palaces that would be more than the number of the world's strength and also more than the strength of angels that bear the heavens and the earth. Nobody knows the number of those palaces, except Allah.

Imam Musa Kazim (a.s.) said: One who helps a friend of ours against our enemy and makes him so strong and brave that he may show our excellence and expose the attitude of enemies who want to remove our rights, so that others can be aware and know the facts, Allah will give him best rewards in Paradise on Judgment Day and will say to him: O defeater of My enemies and helper of My friends.

O one who mentioned the excellence of the best of the prophets, Muhammad (S) and the best of the successors, Ali (a.s.). O one who exposes the enmity of their enemies and those who take up their names and the names of their successors, and Allah will make His voice reach to all the people in the field of gathering. Hearing Allah's call, all angels, all people and all shaitans will recite benedictions on one who defeated the enemies of Muhammad and curse the Nasibis who quarreled with him in the world.

Imam Reza (a.s.) said: The best deed that our devotee scholar sends forward for the day of poverty, deprivation and degradation is that he should answer the distress call of a poor follower of ours who is caught up in the clutches of a Nasibi, who are the enemies of Allah and the Messenger (S).

On the Judgment Day when that scholar emerges from his grave, the angels would be standing in rows from the edge of his grave till his mansion in Paradise. They will carry him upon their arms and say: Welcome and be happy. O one who deflected the dirty dogs from righteous people and one who supported the Holy Imams.

Imam Muhammad Taqi (a.s.) said: Divine arguments have a great domination as through its vastness Allah makes one rule on the people. Hence one who gets more share, should not think that he got power because of his argument even though it might have made him reach to the peak of excellence.

If he thinks so, he would have belittled Allah's great bounty. And his defeating a Nasibi with the help of knowledge he has obtained through us, Ahlul Bayt (a.s.) is better than the riches he has, due to which he is given excellence, even though he spends a thousand times that in charity.

Once Imam Ali Naqi (a.s.) came to know that a Shia scholar has argued with a Nasibi and defeated him through his arguments, disgracing him in front of others. Finally that scholar came to meet Imam (a.s.). At that time a special carpet was laid in the center of the gathering. His Eminence (a.s.) made him sit at this place and himself sat in front of him.

Seeing this, the leaders of community felt uncomfortable but suppressed their anger and showed respect to him. But an old man from Bani Hashim said: O son of Allah's Messenger, you give priority to an ordinary man over Bani Hashim's children, that is the children of His Eminence, Abu Talib and Abbas?

His Eminence (a.s.) said: Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

***Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw. Surah Aale Imran 3:23***

Simply: Have you not seen people who are given a part of Allah's book and they are invited to Quran so that the book shows the command among them and again one group turned back except a few of you.

Do you not agree that Allah's book should adjudicate for you? All said: Yes, we agree. Imam (a.s.) said: Does Allah not say:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

***O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do. Surah Mujadila 58: 11***

Hence when Allah is pleased and gives excellence to the true learned believer over the learned non-believers, just as a believer overpowers the non-believers. Allah does not agree without giving him authority. Now tell me whether Allah has not said: Raise the status of learned men or He said: Allah raises the status of great venerable persons?

And does He not say in Quran:

مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

***Say: Are those who know and those who do not know alike? Surah Zumar 39:9***

It means: O Muhammad (S) ask them if the knower and ignorant both equal? While I have raised the status of that man as Allah has raised his status. Then why do you feel bad? He has defeated the Nasibis through arguments I taught him. That is why his excellence is much better than your sincerity. Hearing this, all Abbasides said: O son of Allah's Messenger! you gave priority to an ordinary man upon us, though he is not equal to us in family status.

And it is the custom since before Islam, that a man of high family is given priority over one of low status. His Eminence (a.s.) said: Glory be to God, wonderful! Abbas (r.a.) didn't take the oath of allegiance of Abu Bakr? Though he was Taymi and Abbas was Hashimi. Did Abdullah bin Abbas not serve Umar bin Khattab? Though he was Hashimi and father of caliph and Umar was Adawi and why Umar included the Quraishi people of remote families in his privy council but did not include Abbas (r.a.)?

Now if it is not correct to give priority to non-Hashimi over Hashimi, is it appropriate that Abbas pays allegiance to Abu Bakr and Abdullah bin Abbas first gives allegiance to Umar and then remains in his service? You must consider these matters bad and if they were permissible, then this is also permissible and correct.

When that old Hashimi heard the arguments of His Eminence (a.s.) he could not speak and remained mute as if a morsel of stone had been thrust in his mouth.

One day a large number of devotees and friends of Aale Muhammad (a.s.) came to Imam Hasan Askari (a.s.) and said: O son of Allah's Messenger, a neighbor of ours is a Nasibi; he troubles us and presents arguments that the first and the second caliphs were superior to Ali (a.s.). He raises such objections that we can't refute him, and we become helpless.

His Eminence (a.s.) said: I will send a man to you who will silence him against you and disgrace him before you. Then His Eminence (a.s.) called one of his disciple and said: When these people gather, you pass by them and listen to their talk. They will request you to give a discourse. Then you can speak up and defeat the arguments of their speaker, disrupt his facile tongue and blunt his cutting edge.

Thus that disciple came and held a debate with the Nasibi and defeated him completely; such that he could not understand whether he was on the sky or earth.

Those people narrate that they became so glad to see this, that only Allah knows the extent of their joy. As much we became happy as much the Nasibi and his followers became sad. When we went to Imam (a.s.), His Eminence (a.s.) said: The defeat of this enemy of Allah is celebrated more on the heavens and their delight is more than yours.

And Iblees and his disobedient disciples have grieved and suffered due to it in such a way that their grief is more than that of the enemies. Angels of the skies, the throne and the veils recite durood on one who defeated the enemy of Allah and Allah has accepted it, exalted his return and increased his rewards. And the same angels have cursed this defeated enemy of Allah and Allah has also accepted it, He made his humiliation hard and increased his chastisement.

Then Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

***...and you shall speak to men good words... Surah Baqarah 2:83***

Imam Ja'far Sadiq (a.s.) said: Speak nicely with all whether it be a believer or an opponent. Behave generously and cheerfully with the believers and be flattering and hospitable while speaking with the opponents so that they be inclined to faith. Even if you are hopeless of this, at least you will be able to keep yourself and you brothers-in-faith safe from their mischief.

Imam Hasan Askari (a.s.) said: Being hospitable to the enemies of faith is better than to give Sadaqah for ourselves and brothers in faith.

One day it so happened that Abdullah bin Abi Salul came to the door of the Messenger of Allah (S) and asked permission to enter. His Eminence (S) said: A very bad man has come, allow him to enter. When permission was granted and he came in, His Eminence (S) asked him to sit and spoke cheerfully with him.

When the hypocrite went away, Ayesha said: O the Messenger of Allah (S) I am surprised that first you censured him and then behaved with him so nicely. His Eminence (S) said: O Owais! O Humra, on the Judgment Day, the worst person in the view of Allah would be the one who considers it bad to refrain from evil.

Amirul Momineen (a.s.) said: We confront many people in the battle. They are our enemies by heart, they are enemies of Allah. We observe dissimulation with them to protect our brothers and not our selves.

Lady Fatima (s.a.) said: To become cheerful on seeing the believer makes Paradise obligatory and to become cheerful on seeing the enemy keeps one secure from the chastisement of Hell.

Imam Hasan Mujtaba (a.s.) narrates that the Messenger of Allah (S) said: The Almighty Allah gave excellence to the prophets over all the creatures, because they are humble and hospitable to the enemies of religion and for the sake of their brothers-in-faith act on the best dissimulation with them.

Zuhri narrates that Imam Zainul Aabideen (a.s.) was neither seen to have a friend nor any apparent enemy. It was so, because those who were aware of his excellent qualities, were in any case compelled to accord respect to him.

Another reason was that he used to act in the most humble manner and was very nice to others. He also used to act according to the best kind of dissimulation. There was none who loved him outwardly, but inwardly did not remain jealous of him due to his excellent traits.

Imam Muhammad Baqir (a.s.) said: One who speaks nicely with his friends to make them inclined to him and meets his opponent cheerfully so that he and his other brothers in faith remain safe from his mischief, he collects so many divine rewards and heavenly ranks that except for Allah no one knows their magnitude.

Once an opponent posed a question to a Shia man in the presence of Imam Ja'far Sadiq (a.s.): What is your opinion about the Ten Companions (of Ashra Mubashira)? He said: I remember them gracefully so that Allah forgives my sins and raises my status.

Hearing his answer that questioner said: Thanks be to Allah, that He has saved me from your malice. I thought you were a Rafidi due to your malice to Sahaba. That man said: Know that, curse of Allah be on one who bears malice to one of them.

That opponent said: Perhaps, you imply something. What do you say about one who bears enmity with Ashra Mubashira. The Shia man said: Curse of Allah, the angels and all the people be on one who bears malice to all ten of them. Hearing this that man stood up, ran towards that Shia and kissed his forehead and said: Forgive me for accusing you of being a Rafidi before this. The Shia man said: I have forgiven you and now you are my brother. The man went away from there.

After his departure, His Eminence (a.s.) said to that believer: Well done, may Allah reward you, how nicely you answered him! Your beautiful concealment of real feelings (made you free from his hands and did not harm your faith) and surprised the heavenly angels very much. Allah increased trouble and grief for our opponents and kept the intention of our devotees secret. This statement of the Imam impelled the companions to say: O son of Allah's Messenger, in our opinion, his words were in favor of that Nasibi and enemy of Allah and Prophet.

His Eminence (a.s.) said: You may not have understood his intention, but we know it; and Allah is thankful to him because our friend is our friend's friend and the enemy of our enemies. When Allah tests him with opponents, He help him to give such replies to them so that his religion and his prestige remain safe and Allah confers him a great reward for his dissimulation.

See, your friend first said: Curse on those who bear enmity to one of them – means one who accuses one of them, and that is Amirul Momineen Ali Ibne Abi Talib (a.s.). The second time he said: Allah's curse on one who blames all ten of them. It is true because one who accuses all ten of them he has also accused Ali (a.s.) since he is also included in the ten. If he does not censure Ali and did not criticize him, he has not accused all of them. He has only accused some of them.

Hizbil or Hizqil had resorted to such diplomatic statements when they complained to Firon about him. Hizqil invited them towards the command that Allah is one and Prophet Musa (a.s.) is His Prophet and Muhammad (S) is most excellent of all prophets and messengers, and His Eminence, Ali Ibne Abi Talib (a.s.) and all Imams are superior to the legatees of all prophets. One must be disgusted of Firon's lordship.

The backbiters went to Firon and said: Hizqil asks us to oppose you and help your enemies against you. Firon said: He is my cousin and heir. If he has done as you say, then he surely deserves my severe punishment for denying my bounty. And if you have accused him falsely, you deserve a severe punishment, because you intended bad for him. Hizqil and the backbiter were summoned and they

began to quarrel and said: O Hizqil! You deny the lordship of Firon and reject his bounty. Hizqil addressed Firon and said: O king, have you ever seen my falsehood? Firon said: No, not at all. Hizqil said: Ask them, who is their Lord is? They said: 'Firon'. He asked: Who is your creator? They said: 'Firon'.

Then he asked: Who is your sustainer and supporter and who saves you from unbecoming things? They said: 'Firon'. Then Hizqil said to Firon: O king! I make you and all these people witness and say: Their sustainer is my sustainer, their guardian is my guardian, except for their lord and creator I have no lord and creator. And I make you and all the people witness and say that except for their lord, creator and sustainer I am disgusted with every lord, creator and sustainer and their lordship and I deny their divinity.

The intention of Hizqil was that only Allah was the Lord of all of them, Who is my Lord. That is why he did not say: One whom they call their lord, is my lord. He said: Their lord. This matter remained concealed on Firon and other people. They thought that Hizqil was saying that Firon is his lord and sustainer.

Then Firon said to the backbiters, O bad people, mischief mongers. You wanted to create a rift between my cousin and me, you are worthy for severe punishment from me because you intended to create mischief in my kingdom so that my cousin would be killed and there be chaos. After that he got nails driven in their chest and shin and ordered the executioners to tear up their flesh. Almighty Allah has mentioned this incident in Quran as follows:

وَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

***So Allah protected him from the evil (consequences) of what they planned... Surah Momin 40:45***

That is Allah saved him from the backbiters (of Firon) while they wanted him to be killed, so they backbit about him to Firon.

وَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

***...and the most evil punishment overtook Firon's people. Surah Momin 40:45***

The people of Firon, who had backbitten to Firon were surrounded by a severe chastisement; such that nails were driven into them and their flesh was torn apart.

A special follower, trembling with fear said to Imam Musa Kazim (a.s.) in private: O son of Allah's Messenger! The hypocrisy of so-and-so son of so-and-so regarding your successorship and imamate has terrified me.

His Eminence (a.s.) said: Tell me about the incident in detail. He said: Today I went along with him to attend a gathering of a rich man in Baghdad. The host told my companion: You consider Musa bin Ja'far to be an Imam and do not believe the Caliph on the throne of Baghdad as your Imam.

That friend of His Eminence (a.s.) replied: I don't have such a belief. Rather I think that Musa Ibne Ja'far is not an Imam. And if I don't consider him other than Imam then curse of Allah, the angels and all men be on me and one who does not have such a belief. The host said: May Allah give you a good reward and may He curse those who backbit about you.

When His Eminence (a.s.) heard this, he said: It is not as you think. Your companion is wiser than you. His saying that Musa Ibne Ja'far is non-Imam means one who is not an Imam but has posed himself to be an Imam; and Musa Ibne Ja'far is other than such Imam. The result is that he is the true Imam.

Therefore he has proved my Imamate and negated the Imamate of others. O you believer man, when will the sin of considering your believer brother a hypocrite will be washed off! Repent to Allah. The man understood the meaning and became very sad. He said: O son of Allah's Messenger! I have nothing that I can present to him and make him happy but I can give a part of my rewards for reciting durood in you Ahlul Bayt (a.s.) and cursing your enemies. His Eminence (a.s.) said: Now you are released from the fire of Hell.

Imam (a.s.) said: A person told me: We were in the company of Imam Reza (a.s.) when a man came to Imam Reza (a.s.) and said: O son of Allah's Messenger, today I saw a strange thing with a man who lived with us and used to claim that he was a follower of Aale Muhammad (a.s.) and very much disgusted with their enemies. I saw him today wearing a robe of honor and being taken around Baghdad. Some people walk in front of him calling: Listen to the repentance of this Rafidi.

Then they ask him to speak up. He says: *Khairun Naasi Ba'du Rasoolillaahi Abaa Bakrin*. When he says this, the people shout and say that he has repented of being a Rafidi and has given priority to Abu Bakr over Ali Ibne Abi Talib (a.s.). His Eminence (a.s.) said: Tell me about it in private.

When he was alone, he asked again. His Eminence (a.s.) said: I didn't clarify his words before foolish people lest anyone informs the opponents and they come to know about his true condition and put him in trouble. See, if that man had said: *Khairun Naasi Ba'du Rasoolillaahi Abu Bakrin* (The best of men after the Messenger of Allah was Abu Bakr), he would have indeed given precedence to Abu Bakr over Ali (a.s.). But he said: *Khairun Naasi Ba'du Rasoolillaahi Abaa Bakrin*, which means: 'O Abu Bakr, better than all men after the Messenger of Allah...' And it does not mean what people understand. It was said to make common ignorant people happy who were passing by and that he may be safe from their mischief because Allah has made such diplomatic statements a protection of our Shias and friends.

Once a person said to Imam Muhammad Taqi (a.s.): O son of Allah's Messenger! Today when I passed through the Karkh locality, people saw me and said: This man is a neighbor of Muhammad Ibn Ali (a.s.), Imam of the Rafidis. Ask him who is the best of all after the Holy Prophet (S)?

If he says, Ali (a.s.) is the best after the Holy Prophet (S), kill him at once and if he says, Abu Bakr, leave him. So a huge crowd accosted me and asked: Who is the best person after the Messenger (S)? I said: The best of the people after the Messenger (S) are Abu Bakr, Umar and Uthman, (and I mentioned all the three names in interrogative). After that I kept quiet and did not mention Ali (a.s.).

Some of them said: He has superseded us. At this point we also mention the name of Ali (a.s.). I said to them: I doubt about it, so I will not say anything. They said in unison: He is more prejudiced than us. We are wrong about him. Saying this they all went away, and in this way I escaped from their clutches.

O son of Allah's Messenger, have I been guilty? By saying thus my intention was to question and I was not making a statement; that is: Were such and such and such better than all after the Messenger of Allah (S)? His Eminence (a.s.) said: Allah is thankful to you for this reply and He written a reward for you and kept it in the Wise Book that is the Protected Tablet. And for every letter of your reply, made obligatory for you so many things that aspirations of those who aspire fail to reach them.

A man told Imam Ali Naqi (a.s.): Today I was caught in a group of common people of the town and they caught me and asked: O man, are you not convinced of the Imamate of Abu Bakr Ibne Abu Qahafa? O son of Allah's Messenger, I was frightened with this and intending a negative reply, by way of dissimulation I said: Yes, I am convinced of it.

One of them kept his hand on my mouth and said: You are saying this in interpolation. Reply the people in the words I tell you to. I said: Tell me. He said: Are you convinced that Abu Bakr is the true and just Imam after the Holy Prophet (S) and Ali (a.s.) indeed has no right in Imamate? In reply I said: 'Na'am', but not in the sense of 'yes'; I meant animals like camel, cows, sheep etc. That man said: I will not rest content with this until you swear upon it.

Now say like this: I swear that there is no god except Allah. He is the seeker, the dominant, the debaser, the sustainer, the destroyer and the knower of the apparent and the hidden. I replied 'Na'am', and meant the quadrupeds and not 'yes'.

Again he said: It is not enough until you say: I swear by Allah that there is no god except Allah and making a long swear you don't say: Abu Bakr Ibne Abi Qahafa is the Imam. I replied: Abu Bakr Ibne Abi Qahafa is the Imam; yes, he is the Imam of one who follows him and believes him to be the Imam.

I swear by Allah, except Whom there is no god...and I mentioned other divine qualities. When they heard this, they fell silent and told me: May Allah reward you nicely. In this way, I escaped their clutches. Now sir, please tell me what my condition is near Allah? His Eminence (a.s.) said: It is good. As a recompense of your best dissimulation Allah has made you as our companion in the high heavens.

Abi Yaqoob and Ali, narrators of the Tafseer, narrate: One day we were present in the company of Imam Hasan Askari (a.s.) when a companion of His Eminence (a.s.) said: A Shia brother was trapped among the ignorant public and they were testing him in the matter of Imamate and making him swear every

time.

He asked me: What should be done to escape the clutches of these people? I asked: What do they say? He said: They ask me: Are you convinced that such and such person is the rightful Imam after the Holy Prophet (S)? Hence I cannot do anything except say 'Na'am', otherwise they beat me.

When I said 'Na'am', they said: say: 'wallaah'. So I said: 'Na'am' and my intention was to mean four-footed animals like camels, cows etc. I told this person: When they ask you to say 'wallaah' (By Allah) you must say 'walla' (turned away); they will not be able to distinguish and you will remain safe. He asked: What if they come to know about it and tell me: Say 'wallaah' and pronounce 'h' clearly? I said:

Then you can say as: 'wallaahu' because if it is not pronounced as 'wallahi', it does not denote an oath. Then he went away and again he returned and said: Those people asked me to take an oath. I did the way you told me to.

His Eminence (a.s.) said: You are like the example of the tradition of Messenger (S) that one who guides to a good thing is like he has himself performed that good act. Allah has written so many rewards in his scroll of deeds for this good act of dissimulation that they are equal to the number of letters used in dissimulation by our Shias and friends and the number of those who have resorted to Taqayyah. So that even if a hundred year old sins are there in comparison of one small good deed, they shall be forgiven and since you have guided him, you will get the same reward.

Allah's words:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

### **...and keep up prayer... Surah Baqarah 2:83**

Meaning: Perform the prayers with correct bowing and prostration and at the proper times and fulfill the rights by which the Almighty Allah accepts the prayers. Do you know what rights they are? It is recitation of Durood on Muhammad, Ali and their purified progeny. At the same time have faith that those exalted persons are the most excellent from the chosen ones of Allah. They establish the rights of Allah and are helpers of the religion of Allah.

And:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**...and pay the poor-rate. Surah Baqarah 2:83**

Pay Zakat of your wealth, status and body and give to the poor and brothers in faith who are unable to achieve their aims due to their weakness. And help your brother with your strength. For example, his donkey falls in the canal and its load is lying on the road or jungle and suppose he is crying for help and no one heeds him; you help him out. You help him to load and make him mount; drive the animal and make him join the caravan. And if you believe in Muhammad (S) and his descendant's friendship and intend to disgrace their enemies, Allah will purify your deeds and double your reward.

Then Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

**Then you turned back except a few of you and (now too) you turn aside. Surah Baqarah 2:83**

O Jews, the same covenant is taken from you which was taken from you forefathers and you turned away from it, except for a few who remained firm on it and you disregarded the command of Allah that He had made obligatory on you.

The Holy Prophet (S) said: At daybreak, Allah turns His attention with His angels to the people, so that if a person submits his prayer to Him He may send His blessings to him. If a person fulfills his promise and prays in the proper way, Allah says to His angels who are the treasurers of Paradise and bearers of the Throne: See, My servant has fulfilled his covenant.

Now you also fulfill your covenant (divine reward). And if any person does not fulfill his promise, Allah says: This servant of Mine has not fulfilled his promise, but I am merciful and tolerant. If he asks forgiveness, I shall accept. And if he becomes attentive to My worship, I shall also direct My pleasure and grace towards him.

After that His Eminence (a.s.) said: Allah says: If a man is indolent to fulfill My desire, I decrease the beauty and greatness of his palaces and announce in Paradise that their owner is deficient.

The Holy Prophet (S) said: On the night of ascension when Jibraeel (a.s.) took me on a tour of the palaces of Paradise by the command of Allah, I saw that the palaces were made of gold and silver, plastered with musk and ambergris instead of mud and lime. But it is remarkable that some of them were magnificent, while others lacked this quality.

So I asked Jibraeel: Brother, why are these palaces lacking in splendor? He replied: O Allah's Messenger, these are palaces of worshipers who are lazy in reciting benedictions on you and your Progeny after obligatory prayers. If they send the reward of invoking blessings on Muhammad and his

purified progeny, only then will these get splendor; otherwise they shall remain like this. When the people of Paradise see them, they shall be told: Those palaces are without splendor whose owners are lazy to recite durood on Muhammad and his purified progeny, after the Prayer.

I saw in Paradise, some palaces, which were very lofty, splendid and beautiful. But they neither had a threshold in the front nor a garden at the back. I asked Jibraeel (a.s.) why these houses have neither a threshold in front nor a garden at the back? Jibraeel (a.s.) replied: O Muhammad, these are houses of worshippers who pray five times and spend a part of their wealth on their brothers, but they do not spend as much as they are capable of. That is why their palaces are built like this, without a threshold in front and a garden at the back.

The Messenger of Allah (S) also said: O people, beware! Do not depend solely on our Wilayat. Rather after that you must accomplish the obligatory duties prescribed by Allah, and fulfill the rights of your brothers in faith and use dissimulation because these two (last mentioned) make the deeds perfect or deficient. (That is, if you fulfill them, your deeds become perfect and if you leave them, your deeds remain deficient).

## **Exegesis of Surah Baqarah: Verse 2:84-86**

Regarding the Almighty's words:

{وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ} 84

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} 85

{أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ} 86

***And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them – while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on Judgment Day they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do. These are they who***

**buy the life of this world for the hereafter, so their chastisement shall not be lightened, nor shall they be helped. Surah Baqarah 2:84-86**

Imam Hasan Askari (a.s.) said that Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

**And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities... Surah Baqarah 2:84**

Simply: O children of Israel, remember the time when We took a covenant from your fathers and their children who knew this. You also agree that you must not kill each other and turn out your people from your towns.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

**...then you gave a promise while you witnessed. Surah Baqarah 2:84**

Simply: And you gave a promise as your elders also promised and also make concomitant by their way and you are a witness of it.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُونُ مَنْ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. Surah Baqarah 2:85**

Simply: Then O Jews, it is you who slay each other and extern a party from among you out of their homes and whom you banished, you killed them without any reason. After killing them, you helped others with full headstrongness.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُونُ مَنْ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**...and if they should come to you, as captives you would ransom them... Surah Baqarah 2:85**

Simply: It is unlawful for you to banish and kill them. If they become captives, you release them by paying ransom money.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَى تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**...while their very turning out was unlawful for you. Surah Baqarah 2:85**

Simply: Allah says – Do you believe in a part of a book and disbelieve in the other that We have made obligatory to ransom and you believe that to kill and banish people from their homes is unlawful and you disapprove it? Thus Allah says: When Our book (Taurat) made unlawful to kill people and banish them from towns while to give ransom for captives is lawful, what is the reason that you believe in some commands and disbelieve in others? Then Allah says:

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَى تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**What then is the reward of such among you as do this but disgrace in the life of this world, and on Judgment Day they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do. Surah Baqarah 2:85**

Simply: O Jews, those who do this, they shall be disgraced in the life of the world and on the Judgment Day the most grievous chastisement will be there for them because chastisement is according to sins. And O Jews! Allah is not unaware of your deeds.

Then Allah clarifies:

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

**These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped. Surah Baqarah 2:86**

Simply: They exchange life of the world for hereafter and became happy to get worldly riches instead of divine rewards in Paradise. Thus their punishment will not be reduced, nor shall they be helped to get rid of the punishment.

When this verse was revealed about Jews who broke promises and slew their prophets and apostles,

the Holy Prophet (S) said: Do you want me to inform you about those from my Ummah who will be like these Jews? The companions said: O Allah's Messenger, tell us. His Eminence (S) said: There will be some people in my Ummah who will claim to be on my religion but in spite of this they would kill the greatest personalities of my progeny and the purest ones of my family. They will change my laws and traditions and slay my two sons, Hasan and Husain (a.s.). The forefathers of these Jews slew Zakariya and Yahya (a.s.).

Know that, just as Allah cursed those Jews, in the same way would He curse these people. And for the future generation of them, He would send a Hadi Mahdi (rightful guide) from the progeny of Husain (a.s.) before Qiyamat who would dispatch them to Hellfire with the help of his friends' swords. Know that, Allah curses those who remain quiet and do not curse the murderers of Husain (a.s.) and associates of murderers. May Allah have mercy on those who weep on this oppressed one, curse his enemies and remain furious with them.

O people, listen! Those who are pleased with the martyrdom of Husain (a.s.) and are also included among his killers. And listen! Those who follow Husain's (a.s.) enemies and their associates, they all are disgusted of the religion of Allah. Almighty Allah orders His proximate angels to collect tears of people who weep in sorrow of Husain (a.s.) and take them to the treasurer of Paradise.

They take those tears and mix them with the water of the spring, due to which it becomes a thousand times sweeter and delicious. Those who become happy on the martyrdom of Imam Husain (a.s.) and laugh at it, the angels take their tears to Hawiya and mix them with its hot water and pus so that its temperature and severity increase. When the enemies of Aale Muhammad (a.s.) enter Hell, due to this, they will be involved in a more severe chastisement.

Sauban, a follower of the Prophet, stood up and asked: O Allah's Messenger (S), may my parents be sacrificed on you, tell me when will Qiyamat occur? The Holy Prophet (S) said: O Sauban, what have you prepared for it that you ask about its time? He replied: O Allah's Messenger (S)! I have prepared a very big deed for it. That is I love Allah and His Apostle. His Eminence (S) asked: What is the level of your affection for the Holy Prophet (S)? He said: I swear by One, Who sent you as a true Prophet, the level of your love in my heart is to such extent that even if I am cut up with the swords, split by saws, shred by scissors into small pieces, burnt in fire, grinded in grinders, all these would be tolerable and easier for me than to find in my heart any malice for you, your companion, your Ahlul Bayt or any other believer.

And after you, from all the people, I like one whom you like most. And one who does not love you, I hate him the most. One who bears malice to you or a friend of yours, I also harbor hatred for him. If this deed of mine is accepted, I shall indeed be fortunate and successful. And if any other deed is demanded, I don't perform any other deed except this, that can be countable and be relied upon and I love you and your companions even though my deeds are not theirs.

His Eminence (S) said: O Sauban, glad tiding for you; as everyone in Qiyamat will be raised in the company of the person he loved. O Sauban, if your sins are more than enough to fill the space between the earth and skies, all would be erased due to this love, just as the shadow of the sun passes swiftly over a plain stone and by the setting of the sun, sunshine vanishes from it.

## **Exegesis of Surah Baqarah: Verse 2:87**

Regarding the Almighty's words:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa, the son of Maryam, clear arguments and strengthened him with the holy spirit, What! whenever then an apostle came to you with that which your souls did not desire, you were insolent, so you called some liars and some you slew. Surah Baqarah 2:87***

Simply: And indeed, We gave Musa (a.s.) the book (Taurat) and followed him up with a succession of messengers. And We gave Isa, son of Maryam, clear signs and supported him with Jibraeel. It is that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some of you disbelieved and some you killed.

Imam Hasan Askari (a.s.) said: Allah addresses the Jews whom Musa (a.s.) had shown miracles near the mountain that was mentioned above and says to them by way of rebuke:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***And most certainly We gave Musa the Book ... Surah Baqarah 2:87***

Simply: And We gave Musa (a.s.) a book (Taurat) in which We have clarified Our commands and the excellence of Muhammad and his purified progeny and the Imamate of Ali Ibne Abi Talib (a.s.) and his successors and happiness of his followers and the bad circumstances of his opponents.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***...and We sent apostles after him one after another... Surah Baqarah 2:87***

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

**...and We gave Isa, the son of Maryam, clear... Surah Baqarah 2:87**

Simply: And bestowed clear signs and open miracles to Isa Ibne Maryam, like reviving of the dead, curing the blind and deaf and information about what they had eaten and what they stored in the house.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

**...and strengthened him with the holy spirit... Surah Baqarah 2:87**

Simply: We also helped him through Jibraeel (a.s.), when he took him through a ventilator of the house and took him to the sky and one who intended to kill him, his face became like Isa's, due to which he was killed and peopled labeled him a sorcerer.

Then Imam (a.s.) said: The former Apostles were not given any miracle from Allah a like of which or one better than it is not given to Muhammad and Ali (a.s.). A man said: O son of Allah's Messenger, tell us which miracle was conferred to Muhammad and Ali (a.s.) resembling that of Isa (a.s.)?

Isa (a.s.) made the dead alive and cured the born blind and lepers; he also informed about food eaten and stocked in homes. His Eminence (a.s.) said: One day the Holy Prophet (S) was walking through Mecca accompanied by his cousin, Ali Ibne Abi Talib (a.s.). Abu Lahab the Prophet's uncle was throwing stones from the back and shouting: O people of Quraish, he is a sorcerer and a liar. Drive him away, shun him and avoid his magic.

In this way, he instigated the Quraishites to harass them and those evil ones started pelting stones at them. The stones they threw at His Eminence (S) also hit Ali (a.s.). One of the mischief-makers shouted: O Ali (a.s.)! Are you a follower of Muhammad (S)? You are not so brave to fight. Besides in your youth no one is like you, so why not join the fight? Why don't you help Muhammad (S)? Why don't you save him? Ali (a.s.) said to those accursed people: O unfortunate Quraish! I am such an obedient one of His Eminence (S) that I never disobey him. If he commands, I can show you miracles.

Thus they all continued to follow them till His Eminence (S) and Ali (a.s.) came out of Mecca. By the power of Allah, the rocks of the mountain started rolling down automatically to His Eminence (S).

Seeing this, they said to each other: Now these rocks will fall on Muhammad and Ali and kill them and we shall be rid of them. At last the people moved aside, lest the rocks may fall on them.

Then they saw that the rocks came to Muhammad and Ali (a.s) and each of the stones called out: Peace

be on you O Muhammad Ibne Abdullah Ibne Abdul Muttalib Ibne Hashim Ibne Abde Manaf – Peace be on you, O Ali Ibne Abi Talib Ibne Abdul Muttalib Ibne Hashim Ibne Abde Manaf. Peace be on you, O Messenger of the Lord of the worlds and the best of all the creation. Peace be on you, O chief of the successors and vicegerent of the Messenger of the Lord of the worlds.

The Quraishi became very sad at this and finally the ten most wicked among them said: These rocks are not speaking; Muhammad (S) has hidden some people below the ground near the rocks and they are calling out to deceive us. When the accursed ones uttered such nonsense, ten of those rocks rolled towards them and surrounding them arose and fell on their heads breaking them up again and again till each of their brains flowed out through their nostrils, their heads became spongy and they all died.

Learning of their fate, their family members and clansmen came weeping and wailing and said: More than the grief of their death, we are worried of the fact that Muhammad is pleased that they are killed by the stones which are proof of his miracle. Almighty Allah gave speech to their coffins and they called out: Muhammad is true and not false; and you are liars and not truthful. Then the coffins shook and expelled their dead bodies and shouted: We are not made to carry enemies of Allah to the chastisement of Allah.

Seeing this, Abu Jahl said: Muhammad has enchanted the coffins like he enchanted the rocks to make them speak. If their being killed by the rocks verifies his words and is proof of his prophethood, ask him to pray to Allah, Who has created them, to make them alive again. Hearing this request, His Eminence (S) asked Ali (a.s.): O Abal Hasan! Did you hear what these ignorant people said? These are the ten persons who were killed at that time. Now tell me, how many wounds are caused in your body due the stones they threw on us? Ali (a.s.) said: I suffered four wounds yesterday.

The Prophet said: You've got four and I got six. Now we must pray to Allah to make alive as many dead among these ten. Thus His Eminence (S) prayed for six and Ali (a.s.) prayed for four.

They all became alive and said: O Muslims! Muhammad and Ali (a.s.) have great esteem in the kingdom, where we were. We saw a facsimile of Muhammad (S) on a throne near the prototype of Holy Kaaba in heaven and one near Allah's empyrean and many facsimiles of Ali (a.s.) are near the prototype of Holy Kaaba and near Allah's throne and a group of angels are near the curtain of Allah's throne.

They gather around the two images and pay respects and recite durood on them. They follow their commands and to have their wishes fulfilled, they invoke Allah through their names. Finally seven of them accepted faith and others were overpowered by wickedness.

The Almighty Allah helped Isa (a.s.) through the Holy Spirit and its like with regard to His Eminence (S) was that one day Jibraeel (a.s.) came to His Eminence (S). At that time the Prophet (S) had covered himself with a cotton sheet and inside it also were Ali, Fatima, Hasan and Husain (a.s.).

He prayed: O Allah, these are my family members. I hate those who hate them and I am at peace with those who make peace with them. I am a friend of those who are friends to them and an enemy of those

who are inimical to them. You also fight those who fight them, and make peace with those who are at peace with them. Befriend those who befriend them and be inimical to their enemies.

Allah revealed: O Muhammad, I have accepted your prayer. In the meantime, Lady Umme Salma lifted the corner of the sheet and intended to enter it. His Eminence (S) freed the corner of the sheet from her hand and said: This place is not for you.

But indeed you are on goodness and your hereafter is also good. At that moment, Jibraeel (a.s.) came covered with a blanket and said: O Messenger of Allah (S) make me join your Ahlul Bayt. His Eminence (S) said: You are from us. Jibraeel (a.s.) asked: Can I lift a corner of the sheet and come inside? The Prophet (S) said: Yes.

Thus Jibraeel (a.s.) entered the sheet and after sometime came out and flew to the heavenly kingdom. His face had become more illuminated and elegant. The other angels asked: How come the elegance of your face has increased and it is completely changed? Jibraeel (a.s.) said: Why it should not be so? Now I have been admitted in the progeny of Muhammad and his Ahlul Bayt.

The angels of the heavens, empyrean and the veils said: What you say is right; and you deserve this honor and status. And when Ali (a.s.) went to battles, Jibraeel (a.s.) was on his right, Mikaeel (a.s.) to the left and Israfeel (a.s.) at the back and Israel (a.s.) moved in the front.

The miracle of Isa (a.s.) of curing the born blind and leper was emulated in the case of His Eminence (S) and it is reported that the Messenger of Allah (S) was in Mecca, when some polytheists came and said: O Muhammad, our god is Hubal, he cures the sick, delivers the dead and heals our wounds. His Eminence (S) said: You lie. Hubal is not doing anything.

On the contrary, Allah treats whatever He likes. The polytheists did not like to hear this. They said: O Muhammad (S) we are afraid that Hubal would involve you in paralysis, leprosy and many other diseases for making a claim against him. His Eminence (S) said: He is helpless and unable to do anything. But yes, Almighty Allah is Omnipotent. He does whatever He likes.

The polytheists said: O Muhammad! Request your god whom you worship, and if there is no god except Him, to involve us in the above diseases. Then we will go to Hubal and request him to relieve us from this disease. So that you may know that Hubal is a partner of your god whom you point to.

At that time Jibraeel Amin (a.s.) appeared and said: O Allah's Messenger (S) imprecate for some of them and Ali may do for some others. His Eminence (S) imprecated for twenty and Ali for ten person. They hardly reached their homes when they were struck with leprosy, paralysis and blindness. Their hands and feet separated from their bodies and except for their tongues and ears, no part of their bodies remained free of disease. When this happened, they were taken to Hubal and he was requested to give them health.

They said: These people fell into this because of the imprecation of Muhammad and Ali, so please cure them. By the power of Allah, Hubal spoke up: O enemies of Allah! I am unable to do anything. I swear by One Who appointed Muhammad to all creation and made him excel all prophets and apostles. If he imprecates for me also, each and every part of my body will break into small pieces and fly away in air and my sign will not be seen.

If Allah does this for me, my greatest part will be smaller than one-hundredth of a rye seed. When the polytheists heard this from Hubal, they came to the Prophet (S) helplessly, weeping and wailing and saying: All our hopes are dashed and no one can help us except you. Help us and pray to Allah to cure our men. They will never harm you in the future. His Eminence (S) said: They will become healthy just as they became ill. I am responsible for twenty of them and ten are Ali's responsibility.

They brought twenty sick persons to the Prophet and ten to Ali (a.s.). His Eminence (S) told those twenty men to close their eyes and pray as follows: O Allah, for the sake of the status of this person, for whom You involved us in diseases, now for the sake of Muhammad and Ali (a.s.) and their purified progeny, cure us of these diseases and give us health.

In the same way, Ali (a.s.) asked the ten persons and they did as told, and the very moment they became healthy and stood up as if freed from a rope and no sign of disease were left and they became healthier than what they were before falling in that trouble. All the thirty men and a few friends of theirs accepted Islam while others were overpowered by wickedness.

Another miracle of Isa (a.s.) was that he informed the people about what they had eaten what they had stored in their houses. In the same way when the sick were cured and His Eminence (S) told them: Bring faith in me.

They said: We have brought faith in you. Then His Eminence (S) said: Do you want me to increase your insight? They replied: Yes. He said: I will inform you what they ate and what medicine they took. So and so ate this and so and so took such medicine and such quantity is left with him. In this way, he mentioned for each and everyone.

Then he said: O angels of Allah, bring to me their remaining food and medicines which are kept in their dishes and trays. At once the angels brought these things from the skies. After that His Eminence (S) addressed the dishes and asked: How much has been eaten from you? The dish answered that this much is eaten from me and remaining is before you. One dish said: O Allah's Messenger (S), my owner has eaten this much from me and remaining is before you.

A morsel said: O Allah's Messenger (S) my owner has eaten this much only and remaining is here. Then His Eminence (S) said: Who am I? The food and the medicines replied: You are the apostle of Allah, may Allah bless you and your purified progeny. Then His Eminence (S) pointed to Ali (a.s.) and asked: Who is he? The food and medicines replied: He is your brother, leader of the first and the last, your vizier and most excellent of the viziers, your vicegerent and successor and the chief of all caliphs.

Now Allah curses the Jews on account of this incident and says:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

***Then your hearts hardened... Surah Baqarah 2:74***

Then He says:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***What! whenever then an apostle came to you with that which your souls did not desire... Surah Baqarah 2:87***

Simply: When Our apostle came to you with religious laws that were against your selfish desires and they took covenants from you that you did not like, that you must obey the commands of His chosen ones, that is Muhammad (S) and his purified progeny as your elders have conveyed to you that Muhammad and his purified progeny's guardianship and friendship is the true aim. And Almighty Allah has created all creatures for this only and sent all apostles to them so that they may invite people to follow the path and know about Muhammad, Ali, and their successors and take covenant from them that they will be firm on this and people of all the nations will act on this. But...

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***...you were insolent... Surah Baqarah 2:87***

You became proud as your forefathers had become. So much so, that they slew Yahya and Zakariya (a.s.) and you also intended to kill Muhammad and Ali (a.s.).

But Allah nullified your efforts and put your craftiness and cheating on your necks.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

***...so you called some liars and some you slew. Surah Baqarah 2:87***

Simply: You accused some apostles of being untrue in their words and killed a group of them. When you want to rebuke, you say: Woe to you, how long will you lie and swear falsely? You don't mean his action after that. It only means what you have done till now and you are firm on it.

After that Imam (a.s.) said: On the night of Uqbah, the wicked infidels plotted to assassinate the Prophet on the Uqbah pass and those of the hypocrites who had remained behind in Medina decided to eliminate Ali Ibne Abi Talib (a.s.). But they could not surpass Allah (Who was the protector of both of them). It was due to the fact that the Holy Prophet (S) had appointed Ali (a.s.) to a lofty position.

At the time of departing for the Battle of Tabuk, the Messenger of Allah (S) appointed Ali in Medina as his representative and said: Jibraeel had come and said: After greetings, the Almighty Allah says: O Muhammad, either you go out and Ali (a.s.) remain in Medina or Ali (a.s.) may go and you remain in Medina. There is no other choice, so I have chosen Ali for one of the options. None except me knows the great rewards and majesty of one who will obey me in both these matters.

At last when the Holy Prophet (S) set out for the battle of Tabuk after appointing Ali (a.s.) as his deputy in Medina, the hypocrites began to say many things about it. They said: Muhammad has had a tiff with Ali and he is displeased with his company. That is why he did not take him along on this expedition.

Ali (a.s.) became very sad on hearing this, so he set out after His Eminence (S) and met him on the outskirts of Medina. On seeing him, His Eminence (S) asked: Why did you leave your place? Ali (a.s.) said: O Allah's Messenger (S), I heard such remarks from the people and I could not bear them. His Eminence (S) said: O Ali, are you not pleased that you are to me as Harun to Musa (a.s.), except that there will be no prophethood after me?

Thus Ali (a.s.) returned to Medina and the hypocrites devised a plot to eliminate him. So they dug out a pit, fifty yard long, on the way, covered it with palm leaves and spread some mud upon it to conceal it. It was dug at a spot that he had to cross in any way, and it was dug quite deep, so that the Imam may fall into it along with his horse; and then stones may be thrown over him to bury him alive.

When Ali (a.s.) reached near the pit, the horse turned its neck and by the power of God it became so long that its mouth reached to the ear of His Eminence (a.s.), and then it said: O Amirul Momineen (a.s.), the hypocrites have dug a pit over here and have planned to kill you. You know better that you must not pass from here.

His Eminence (a.s.) said: May Allah give you a good reward, as you are my well-wisher and concerned for my well being. Almighty Allah will not deprive you of His great kindness. Then His Eminence (a.s.) drove the horse till they came to the edge of that pit. The horse stopped, fearing that it would fall into it. His Eminence (a.s.) said: Go on by the order of Allah, you will pass over it safe and sound; and Allah will give an outstanding rank and make this matter of yours unique.

At last the horse began to gallop over it and the Almighty Allah made the earth hard and smooth and

filling up the pit made it like other grounds. When Ali (a.s.) passed over it, the horse turned its neck and putting the mouth on his ear said: Indeed your status is very venerable near the Lord of the worlds, that He enabled you to pass over this empty pit.

His Eminence (a.s.) said: The Almighty Allah has rewarded you for your concern about me and made you pass over it safe and sound. Then the head of the horse turned to the back and the people who had planned it were also present there. Some were at the back and some ahead. His Eminence (a.s.) told them to uncover the pit. When it was opened, it was found empty from inside, such that if anyone had stepped over it, he would have fallen into it. Seeing this miracle, the hypocrites were shocked and amazed.

His Eminence (a.s.) asked: Do you know who has done this? They replied: We don't know. His Eminence (a.s.) said: But my horse knows. Then he turned to his horse and asked: What is the truth and who has done it? The horse said: O Amirul Momineen (a.s.), when Allah wants, He makes something firm and ignorant people want to spoil it or when ignorant people want make something firm and Allah wants to destroy it, then only Allah gains the upper hand and people are subdued.

O Amirul Momineen (a.s.), this is the handiwork of so-and-so ten hypocrites and twenty-four other men whose advice was taken but who have gone along with Allah's Messenger (S); and they have planned to kill His Eminence (S) at Uqbah, and Allah is the protector of His Messenger (S) and His Wali (a.s.). Some companions of Amirul Momineen (a.s.) said: Let us inform the Prophet about it and send a message through a fast messenger. Amirul Momineen (a.s.) said: Allah's courier and His letter will reach sooner than my messenger and letter. Don't worry, they can never succeed in this.

Thus when the Prophet reached near the cliff where the hypocrites had planned to kill him, he halted there and gathering the hypocrites said: "The Trustworthy Spirit has brought news from the Lord of the worlds that hypocrites planned to kill Amirul Momineen (a.s.) on the outskirts of Medina and Allah, by His Grace, made the ground hard below the hooves of his horse and feet of his followers and they passed over it safely.

Then they turned back and opened the pit. Allah emptied it just as the hypocrites had prepared it before, thus disclosing their wickedness. Some believers advised him to send a message to the Prophet but he replied that Allah's courier and His letter will reach sooner than his messenger and message."

But the Prophet did not tell them about the prophecy that Ali (a.s.) had mentioned to his companions at the gates of Medina. That some hypocrites who were in the company of the Prophet intend to eliminate him and that the Almighty Allah will ward off their wickedness from him.

When these twenty-four hypocrites heard this discourse of the Prophet that he delivered about Ali (a.s.), they began to talk among themselves: Muhammad is an expert in deception; some fast messenger or a carrier pigeon must have brought news that Ali has been killed in this way as it is the same thing that our associates had taken advice on, now he is hiding the facts from us, relating it in another way so that his

companions may rest content and may not turn upon him.

It is a remote possibility and it cannot be to the contrary. By Allah, Ali's death has retained him in Medina and his death has brought him here. Ali has definitely been killed there and he will surely be killed here. Anyway, let's go and show joy at Ali's escape so that he maybe content with regard to us and we may carry out our plan easily. So they came to His Eminence (S) and congratulated him of Ali's escape from the enemies.

Then said: O Allah's Messenger, tell us, who is excellent? Ali or the proximate angels? His Eminence (S) said: Angels are honored only because they love Muhammad and Ali (a.s.) and they have accepted their guardianship. And there is no devotee of Ali (a.s.) who is not purified of all spiritual dirt and made purer than the proximate angels. Angels were ordered to prostrate to Adam (a.s.) because they had the notion that if Allah takes them up and create others in their stead in the earth, they (the angels) would be superior to them and more cognizant of divine religion.

Thus Allah intended to make them aware that their thinking was wrong, so He has created Adam (a.s.) and taught him all the names and presented these named ones before the angels, but they failed to recognize them. After that He commanded Adam (a.s.) to mention the names and identify those personalities, so that the angels may know that Adam was superior to them in knowledge.

Then He separated a progeny from Adam's loins, that included all prophets, Muhammad (S) and his progeny, which is superior to all; his virtuous followers and companions were all included. In this way, Allah made them aware that they are superior to angels. They are entrusted such duties that if angels are with them they would find it dreadful. They will have to contend with Shaitan and struggle with evils, fulfill family responsibilities and try to earn lawful sustenance.

They will suffer hardships and trouble from kings, cruel persons and thieves. They will bear difficulties of straits, mountains, hills, seas and jungles. Allah made them realize that virtuous people have to fight shaitaans and defeat them; keep their selves from desires and lustfulness.

Besides this, Allah has collected in them lust and need of clothes, food, desires, prestige, kindness, pride etc. as a result of which they have to suffer a lot. The shaitaans will try to create fear and temptations in their mind and mislead them, but they will overcome their evil suggestions.

They will have to tolerate taunts, abuses, the desire for food and to escape from the enemies and bear difficulties in travel. Almighty Allah told His angels: O My angels, you are free from all this. You are not having lust and desires and have no fear of enemies of the world and Shaitan is unable to mislead you as he cannot interfere in this kingdom. I have kept you safe from his hands. O My angels! One who obeys My orders from the children of Adam and tries to save the religion from troubles and difficulties, is deserving of My rewards that angels are nor eligible for. He has obtained some things from Me, that you have not.

In short, Allah told His angels about the excellence of the followers of Muhammad (S) and Ali (a.s.), his successors and their believers and proved that the children of Adam (a.s.) were superior to them.

Then Allah ordered them to prostrate to Adam (a.s.) for the reason that the future generations were in him. This prostration was not for Adam (a.s.); he was their Qibla and they prostrated to Allah. This prostration was for Adam's respect and not because he was deserving for it; and none is deserving of prostration except Allah.

If I order anyone to prostrate to other than Me I will order him to prostrate to that person who is the medium of the knowledge of the Wasi of the Messenger of Allah (S) and is sincerely devoted to the best of men after Muhammad, that is Ali Ibne Abi Talib (a.s.).

And who in order to explain the rights of Allah is prepared to undergo untold great hardships and from His rights that Allah had revealed to him he does not deny anyone of them, whether he knew about them beforehand or came to know later.

After that the Messenger of Allah (S) said: Iblees disobeyed Allah and was ruined because he became arrogant about Adam (a.s.). And Adam (a.s.) disobeyed Allah when he ate the fruit of the tree forbidden by Allah, but was saved because he did not add to his disobedience with pride against Muhammad and Aale Muhammad; so Allah revealed to Adam (a.s.): Shaitan disobeyed Me with regard to you and was proud against you and that is why he was ruined. If he had prostrated to you under My command and respected My order and majesty he would have indeed become successful.

And you disobeyed Me in eating the fruit of that tree and gained deliverance by according respect for Muhammad and Aale Muhammad (a.s.); and the shame that you earned through your mistake will go away. So you must pray to Me through the sake of Muhammad and Aale Muhammad that I fulfill your need.

Thus Adam (a.s.) made Muhammad and Aale Muhammad his intercessors and prayed through their sake and obtained a great status of victory and deliverance because he held on firmly to the love of us, Ahlul Bayt.

After that the Prophet (S) ordered his companions to march at midnight and announced to all Muslims not to ascend the hill until he (S) passes it. Then His Eminence (S) ordered Huzaifa to sit below the hill and watch who is passing first over it before him and inform him. Huzaifa (r.a.) was instructed to hide behind a rock but he said: If I see the faces of the leaders of your army sitting at the foothill and if they plan to kill they would come before you and if somebody finds me and thinks that I will inform you, they would kill me. His Eminence (S) said: When you reach foothills, there is a big rock towards the jungle, you go to it and say that the Prophet (S) orders you to crack open for me, so that I can enter.

Then say that the Prophet (S) orders you to keep a hole, so that you can watch who passed by and also that it may enable you to breathe and not die of suffocation. When you tell the rock, by the order of Allah

the rock will act accordingly.

Thus Huzaifa (r.a.) gave the message of His Eminence (S) to the rock, it happened as predicted and he sat watching through the hole. At that time, the twenty-four persons arrived on camels; footmen walked before them saying to each other: If you see anyone here, kill him at once, so that he cannot inform Muhammad and hearing this, they might return from here and climb till morning, and our plot may fail.

Huzaifa (r.a.) heard them and they searched everywhere but could not see anyone as the Almighty Allah had concealed him in the rock. After that some of them climbed the hill, some left the usual path and some stood to the left and right of the foothills; other were saying: See how the plan to kill Muhammad is succeeding. He himself forbid the people to climb the hill before him so that we get privacy and can carry out our plan.

Thus we shall be free before his companions arrive. Huzaifa (r.a.) could hear them from near and far and he memorized everything. When they had settled in their places in the mountain, that rock spoke up by the command of Allah and asked Huzaifa (r.a.) to go to the Prophet and tell him what he had heard. Huzaifa (r.a.) said: How can I go out? Because if they see me, they would kill me so that I may not reveal their plan. The rock said: Allah provided a place in me for you and through the hole He made in me, conveyed air to you.

The same Allah will take you to His Eminence (S) and save you from the enemies. At last when Huzaifa (r.a.) intended to go, the rock split and Allah turned him into a bird and he started flying in the air and went to His Eminence (S). When he landed, Allah again changed him to his original form. Huzaifa (r.a.) told everything he had seen and heard.

His Eminence (S) asked: Did you recognize them by their faces? He said: They had veiled their faces but I recognized them by their camels. But later when they had inspected the place and could not find anyone there, they lifted the veils and I saw their faces and recognized them that they were such and such twenty-four persons.

His Eminence (S) said: O Huzaifa! When Allah wants to save Muhammad (S) no one in the world can harm him. Because Allah will effect His affair through Muhammad (S) even if disbelievers do not like. Then he said: O Huzaifa! You, Salman and Ammar come along with me and trust in Allah. And when we pass the difficult terrain, the people may be permitted to follow us. Then His Eminence (S) mounted his horse and climbed the hill.

From Huzaifa and Salman (r.a.), one held the camel's nose string and the other drove it from behind, whereas Ammar (r.a.) walked by the side. The accursed hypocrites were on their camels and their footmen stood on various mounds of the hill. Those who were above the pass, had with them pots filled with stones, so that when His Eminence (S) comes up, they will roll down the pots so that the camel along with His Eminence (S) may fall into the valley, which is so deep that one feels uneasy seeing it. At last when the pots filled with stones came near the camel, they rose very high by the order of Allah and

when the camel passed by, all the pots fell into the valley and the camel did not feel anything.

Then His Eminence (S) asked Ammar (r.a.) to climb the hill and beat their camels with his staff and make them fall down. Ammar (r.a.) did this. The camels started running helter skelter. Some of them fell down, some lost their hands and some their legs and ribs. On account of this, they suffered a lot and even after the wounds were healed, the marks remained on their bodies till death.

That's why His Eminence (S) said that Huzaifa (r.a.) and Ali (a.s.) know all these hypocrites very well because Huzaifa (r.a.) saw all of them from the foothill, whoever climbed the hill before the Holy Prophet (S) and Allah protected His Apostle and Messenger (S) from the enemies and he returned to Medina safe and sound. Allah disgraced those who had not accompanied the Prophet to the battle, and those who had planned to kill Ali (a.s.), Allah kept their wickedness away from His Wali (a.s.) and made them disgraced.

## **Exegesis of Surah Baqarah: Verse 2:88**

Regarding the Almighty's words:

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

***And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe. Surah Baqarah 2:88***

Imam Hasan Askari (a.s.) said that Allah says:

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

***And they say:***

And the Jews, whom the Holy Prophet (S) had shown many miracles, which are narrated in the above verse, said:

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

***Our hearts are covered.***

Simply: Our hearts are covered in the container of good deeds or knowledge or around it or included in it.

In spite of this claim, O Muhammad, they do not recognize your merits mentioned in a heavenly book or

narrated by an apostle. Now Allah refutes their claim and says:

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

***Nay, Allah has cursed them on account of their unbelief; so little it is that they believe. Surah Baqarah 2:88***

Their hearts, as they claim, are utensils of goods deeds and knowledge; rather Allah has kept them away from goodness on account of their infidelity. Thus their faith is less. Though they believe in some of what Allah has revealed and deny other things. They falsified all the sayings of Muhammad (S) and verified only some, that were mentioned in the scriptures of their prophets.

When the word is recited as ‘Ghulfun’ it would imply that which is mentioned in the above verse. That is the Jews said: Our hearts are in a veil, that is why we cannot understand you. Thus the Almighty Allah says at another place:

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاَعْمَلْ إِنَّا عَامِلُونَ

***And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you... Surah Fussilat 41:5***

Both recitations, ‘Ghulfun’ and ‘Ghulufun’, are correct.

Then Allah’s Messenger (S) said: O Jews, you harbor enmity to the apostle of the Lord of the worlds and then accept that you are ignorant of your sins. But the fact is that Allah will not punish if you are ignorant about your sins and never excuse one who bears enmity to the Messenger (S).

See Adam (a.s.) repented for his sins and asked for forgiveness. While you, in spite of your enmity with the Prophet, ask for forgiveness. Someone asked: O Allah’s Messenger (S) how did Adam (a.s.) repent? Please narrate the incident. His Eminence (S) said: When Adam (a.s.) committed a mistake (Tark-e-awla) and was expelled from heaven, punished and reprimanded, he said: O Lord, if I repent and reform myself, will You send me to Paradise again?

Allah said: Indeed. Adam (a.s.) said: O Lord, What should I do to repent so that You accept my repentance? Allah, the Mighty and Sublime said: Its method is that you glorify Me as it befits Me and confess to your mistake as you deserve to. Then make My superior servants as a medium to Me, whose names I have taught you and for whose sake I gave you precedence on the angels. These are Muhammad (S) his progeny and his righteous companions. Thus by the Grace of Allah, Adam (a.s.) prayed as follows:

*O Lord, there is no god except You. Glory be to You and praise be to You. I committed an evil and oppressed my self. So have mercy on me You are the most merciful of the merciful ones. For the sake of Muhammad and his purified progeny and his righteous companions and the noble ones. Glory be to You and praise be to You. There is no god except You. I committed an evil and oppressed my self. So turn to me for the sake of Muhammad and Aale Muhammad and his good companions.*

When Adam (a.s.) completed his dua, Allah said: O Adam, I have accepted your prayer and its sign is that I shall purify your face. It was the 13th of the month of Ramadan. You must fast on the 13th, 14th and 15th. Allah will purify a part of your face everyday. Thus Adam (a.s.) fasted and 1/3 part of his face cleared every day.

When His Eminence (a.s.) saw this, he said: O my God! How great is the excellence of Muhammad and his purified progeny! Allah revealed: O Adam, if you recognize the grandeur of Muhammad, his purified progeny and his companions and befriend them, it will be your best deed.

Adam (a.s.) said: O Allah, explain to me how to recognize him. Allah said: O Adam, if all apostles, prophets, angels and all virtuous people from the beginning of the world till last and from earth to the empyrean, are weighed against Muhammad (S), Muhammad (S) will be heavier. And if one of Muhammad's progeny is weighed against all companions of prophets, he will be heavier.

O Adam, if one infidel or his whole community loves only one from Aale Muhammad (a.s.) and the righteous companions, Allah will end his life on repentance and faith and then make him enter Paradise, Allah so much favors with His mercy one who loves Muhammad, his purified progeny and his righteous companions that if all the people from the beginning of the world till last, are made to share it, it will suffice them even though they may all be unbelievers and their hereafter will be good. That is, they would bring faith and become eligible for Paradise. And one who bears enmity to one from his progeny or companions (a.s.), Allah will involve him in such a severe chastisement that if it is distributed to all the creatures, all of them will be destroyed.

## **Exegesis of Surah Baqarah: Verse 2:89**

Regarding the Almighty's words:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

***And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers. Surah Baqarah 2:89***

Imam Hasan Askari (a.s.) said that Allah censures the Jews and says:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

***And when there came to them a Book from Allah verifying that which they have... Surah Baqarah 2:89***

Allah sent His Book, Quran; it verified to the Jews all that was mentioned in Taurat, regarding the fact Muhammad Ummi is from the progeny of Ismail (a.s.) and that Ali (a.s.) is the best of all the creatures after Muhammad.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

***...and aforetime they used to pray for victory against those who disbelieve... Surah Baqarah 2:89***

These Jews, before the advent of Muhammad, used to pray to Allah to make them victorious on disbelievers and keep them safe from enemies. Now Allah says:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

***...but when there came to them (Prophet) that which they did not recognize, they disbelieved in him... Surah Baqarah 2:89***

That is, inspite of knowing about Muhammad (S) they became disbelievers because of their jealousy.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

***...so Allah's curse is on the unbelievers. Surah Baqarah 2:89***

Thus Allah cursed these disbelievers.

Amirul Momineen (a.s.) said: Allah informed His Messenger (S) about the Jews that they had faith on him before his advent, they used to talk about him and recite durood on him and his progeny for seeking victory on the enemies.

The Jews in the time of Musa (a.s.) or after Musa (a.s.) were ordered that whenever they faced difficulties, they should pray to Him by making Muhammad and his purified progeny as their mediums (Wasila). They used to do this only. So much so, that it is mentioned regarding Jews of about ten years before the Prophet that two tribes of polytheists, Bani Asad and Ghitfan were enemies of Jews and always tried to harm them. But the Jews used to pray to Allah to destroy them for the sake of Muhammad and Aale Muhammad (a.s.).

Thus one day Bani Asad and Bani Ghitfan along with three thousand people besieged a village of Jews on the outskirts of Medina. The Jews also, along with their 300 men, came out to fight against them and prayed to Allah with reference to Muhammad and his purified progeny and defeated and routed them completely.

The two tribes made peace and then sought help of other tribes and people came out to help them, till their strength increased and now they were about 30,000. They came and again besieged their village. The Jews helplessly hid themselves in their houses and these polytheists stopped water supply to their village and effected an embargo on food and provisions.

The Jews requested them to make peace, but they did not accept, and replied: We shall kill you, take you as captives and confiscate all your belongings. The Jews said to each other: Now what to do? Their elders asked: Didn't Musa (a.s.) order your ancestors and descendants to seek Allah's help through the medium of Muhammad and his purified progeny? And pray to Him, for the sake of Muhammad (S) and progeny?

They did the same and prayed: O Allah, for the sake of Muhammad and Aale Muhammad (a.s.), give us water, as they have stopped the water supply from us. And our children, young and old people have become weak of thirst and we all are on the verge of extinction.

At that time Allah sent such heavy rainfall that their tanks, pots and canals filled with water. Seeing this, they said that this is a good deed. Then they climbed high to see the army that had laid siege to their town. They saw that the heavy rain had caused great harm to them and spoilt their arms, ammunitions and belongings. And due to this, some people ran away from the army. The reason was that it was untimely rain in the summer and it did not rain in Mecca in that season.

The remaining army men said to the Jews: Even though you have got the water but how would you get food? Some people might have gone away, but until we win over you, your children and elders and take all belongings and destroy you till our anger is satiated, we will not go away from here.

The Jews replied: That absolute Omnipotent God Who gave with water for the sake of Muhammad and Aale Muhammad (a.s.) is also capable of providing food. And One Who has sent some of you from here is also capable of sending the other people also. After that, taking the medium of Muhammad and Aale Muhammad they prayed and cried for mercy that may Allah send them food; and their prayer was accepted at once. A huge caravan arrived there with two thousand camels, mules and donkeys loaded

with wheat and flour.

They did not know about that army and when they came near, the army was fast asleep and did not know of their arrival at all because Allah put them to sound sleep. Thus the caravan entered the village and nobody stopped them. Reaching there, they emptied their load for the dwellers of the village and went away from there, leaving the sleeping army, far away and nobody awoke. When the caravan went far away, the army men woke up and got ready to fight the Jews, saying: Fast, come on fast.

They said that since the Jews are hungry they will be subdued soon. The Jews replied: It is improbable because our Lord has sent food for us while you lay in deep sleep. If we had wanted to kill you, we could have done it, but we did not like that. Now turn away from here, otherwise we shall invoke curse on you and seek favor from Allah and you shall be disgraced like He gave us enough of water and food.

The army men refused due to obstinacy and rebellion. The Jews invoked cursed on them and prayed for their help for the sake of Muhammad and Aale Muhammad (a.s.) and these three hundred Jews came out to fight against 30000 and killed some and arrested the others.

After defeating them, they drove them away and took undertaking from them that they must not harm the Jew prisoners in their custody or their own prisoners will be in danger. But when Muhammad (S) came, they became jealous of him because he was an Arab and they falsified him.

The Holy Prophet (S) said: When the Jews prayed through the medium of Muhammad and Aale Muhammad, Allah helped them to win over the polytheists. O people of the Ummah of Muhammad (S), beware, when you face any difficulty, invoke through the names of Muhammad and Aale Muhammad, so that Allah may make your angels victorious on those satans who want to harm you.

Each of you has an angel at the right who records your enemy's wickedness and two shaitaans from Iblees also remain with everyone, who give evil suggestions. When they put doubt in the mind of a person and he says: *Laa H'awla Wala Quwwata illaa billaahil A'lyyil A'z'eem wa S'allallaahu a'laa muh'ammadin wa aalihit' t'ayyibeenat' t'aahireen*, (There is no strength except by Allah, the High and the Mighty, and may Allah bless Muhammad and his purified progeny) both the Shaitans are disgraced and they go back and complain to Iblees the accursed, saying:

We have become helpless in their case, help us with your other shaitaans; and that reprobate helps them. So much so, that finally he sends a thousand devils to help them. They come together to this believer and when they intend to harm him, he invokes Allah's name and recites durood on Muhammad and Aale Muhammad (a.s.).

For this reason, they became disappointed and cannot subdue him and at last they go back to Iblees and say: None, except you, is capable, go to him with your army and mislead him from the right path. So he takes his army, is about to set out when Allah calls to His angels: My angels, see, the accursed Iblees is going, along with his army, to such and such servant or maidservant of Mine. You all go and

fight with them.

Thus Allah sends a hundred thousand angels for every shaitaan. They ride on horses of fire carrying swords, bows and arrows and knives of fire. They wound and kill the accursed ones and arrest Iblees and hold him beneath their weapons. Iblees says: O my Lord, You promised to keep me alive till Qiyamat. Allah says to His angels: I promised not kill him; but not that I will not involve him in difficulties and wrath.

Injure him with your attacks, I will not allow him to die. The angels wound him and leave him shedding tears for his dead children and for himself and his wound does not heal till the cries of infidelity of the polytheists do not reach his ears. If the believer continues to remember Allah and recites durood on Muhammad and Aale Muhammad (a.s.), the wounds of Iblees do not heal and if a believer becomes careless, his wounds heal up and he brings him under his control and puts a bridle on his mouth like a horse, then rides on his back.

Then he dismounts and makes another Shaitan ride on his back. He tells his disciples: Do you remember how much disgrace we suffered for this man? Now he has become so obedient to us that we ride on him.

Then His Eminence (S) said: If you want to involve Shaitan in sorrow and pain, you must always remain busy in Allah's obedience and divine remembrance; and recite durood on Muhammad and Aale Muhammad (a.s.). If you become careless, you will become a prisoner of Iblees and some of his disciples will ride on your back.

Amirul Momineen (a.s.) said: It was a well known fact in ancient times, that whenever you invoke Allah for the sake of Muhammad and his purified progeny, your prayer would be accepted and all your needs will be fulfilled. So much so, that whenever a person's affliction prolonged, they said he has forgotten to pray to Allah through the medium of Muhammad and Aale Muhammad.

Three persons obtained a wonderful help from Allah by praying through the sake of Muhammad and his purified progeny. They were going to a mountain in the forest when they were caught up in floods and they had to take refuge in a cave they knew about. So they entered the cave to protect themselves from floods. There was a huge rock above the cave which rested on mud. When the mud was washed away by water, the rock rolled down and closed the mouth of the cave and now there was complete darkness in the cave.

They said to each other: Now we will die and nobody would know about it. Our family will not know about us and even if they know, they will not be able to do anything for us because who has the strength to move this rock? By God, this is our grave, we will die here and will be raised in Qiyamat from here.

Then they reflected: Did not Musa Ibne Imran and other apostles after him, tell us that whenever trouble comes upon us, we should pray to Allah through the medium of Muhammad and Aale Muhammad

(a.s.)? Yes, what could be more than this? Let us pray to Allah for mercy, taking intercession of Muhammad and his purified progeny and each of us may mention one good deed that he performed only for Allah with the hope that Allah would remove our difficulty.

One of them said: O Allah, You know that I was very rich and prosperous, constructing big houses, palaces and spacious buildings and many labors worked for me. A laborer of mine worked equal to two men. In the evening I gave him a single wage but he did not take it and instead said: I work equal to two people, so I want double. I said: But I made a condition of one man's job, so you cannot get double. The man was disappointed and went away without taking his wage. After that I purchased wheat from his wage left on me and sowed it. It grew very well. When the crop was ready, again I sowed it and it became ready.

Again I sowed; they developed very much. I did the same every time. So much so, that I purchased many lands, palaces, villages, houses, spacious buildings, camels, herds of goats and many animals, household provisions, slaves, maidservants, carpets and instruments and many nice things, dirhams and dinars etc. After a few years that laborer came to me in a very bad condition. He had become aged and weak, and his eyesight was failing.

He came and said: Do you recognize me? I am that same laborer who left his single wage and went away carelessly. Now I am helpless, I agree to take that much, please give it to me. I replied: You may take all these lands, villages, palaces and houses, buildings and spacious villas, herds of cattle, goats and camels and all the animals, all equipments, maidservants, slaves, carpets and instruments and all this wealth. All of it belongs to you. May Allah bless you. All this is yours.

Hearing this, that man cried and said: O servant of Allah, you retained my wages for such a long time and now you are joking. I said: No, I am not joking. It is a fact. Take all this. It is the result of your labor. All this grew out from that which was yours in fact. At last I gave him everything. O Allah! If I did that for Your reward and in fear of Your chastisement, then for the sake of Muhammad (S) who is the first and last and you have given him excellence on all and for the sake of his progeny who are more excellent than progenies of all apostles and for the sake of his Ummah, who are best of all, remove our difficulty. Hence his prayer was accepted and 1/3 of that rock moved; and light entered, illuminating the cave.

Then the second man said: O Allah, You know that I had a cow which I milked every evening and took the milk to my mother and what was left over, I took it for my children and family. One night, I was late for some reason and my mother went to sleep. I stood near her with the milk and waited for her to wake up. I did not dare to awaken her even though my children were crying for hunger. But I did not care and kept standing.

At last she awoke, I gave her to drink and took the rest to my children. O Allah, if I have done this to obtain reward from You or due to fear of Your chastisement, for the sake of Muhammad (S) who is an excellent leader first and last and you gave him excellence on all and for the sake of his progeny, who

are excellent from all progenies of all apostles and for the sake of his community which is the best of all communities, remove this trouble from us. Hence his prayer was accepted and again 1/3 of that rock moved and their hope of deliverance became stronger.

The third man said: O Allah! You know well that I was attracted to a beautiful woman from Bani Israel. She asked for a hundred dinars but I had nothing at that time. I passed the sea, jungles, deserts and mountains and involved myself in great difficulties and went to different countries for four years and collected a hundred dinars, paid her and brought her in my control. I sat besides her as a husband sits besides his wife. She began to tremble in fear and said: O servant of Allah! I am unmarried. Do not break my seal without the permission of Allah. I was helpless because of poverty, so I gave you authority on my body. When I heard this, I left her and also gave her the hundred dinars.

O Allah, if I have done this to obtain Your reward or in fear of Your chastisement, then for the sake of Muhammad (S), who is the first and last, the most excellent of all apostles and you gave him excellence on all. And for the sake of his family members, who are excellent of all families of apostles. And for the sake of their companions who are best of all companions of all apostles, remove this difficulty from us.

When his prayer concluded, the remaining rock moved away and spoke so clearly that they understood it. It said: Because of your good deeds you have got deliverance; and on account of Muhammad (S) the excellent; and his progeny and for sake of the family of other apostles and their companions and their obedient people, you gained success and scaled lofty ranks.

## **Exegesis of Surah Baqarah: Verse 2:90**

Regarding the Almighty's words:

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ  
عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

***Evil is that for which they have sold their souls – that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers. Surah Baqarah 2:90***

Imam Hasan Askari (a.s.) said that Allah censures the Jews in this verse and blames their denying the prophethood of Muhammad (S) and says:

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ  
عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

### ***Evil is that for which they have sold their souls... Surah Baqarah 2:90***

That, it is very bad for which they sold their own selves. It means that they sold their souls for useless matters although Allah had ordered them to sell it for Allah's obedience so that their souls may become fortunate in the hereafter. But they did not do so.

They spent it in enmity of the Holy Prophet (S) so that their worldly dignity increases and they may get leadership and respect of illiterate people, obtain excess wealth from base-born persons and mislead them from the right path.

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ  
عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

### ***...that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases... Surah Baqarah 2:90***

And the bad thing is to deny Allah's revelation on Musa (a.s.), that is verification of Muhammad (S). Their denial was as a result of rebellion and disobedience. Allah sends His grace on whichever of His servant He pleases. Their denial was because of their rebellion against what Allah had revealed on His apostle. That is Quran, which has mentioned his prophethood and shown his miracles.

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ  
عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

### ***...so they have made themselves deserving of wrath... Surah Baqarah 2:90***

So they have drawn on themselves wrath upon wrath. The first wrath was when they falsified Isa Ibne Maryam (a.s.). Hence Allah turned them into monkeys and disgraced them; and cursed them through the tongue of Isa Ibne Maryam (a.s.). The second wrath was when they falsified Muhammad (S).

At that time Allah subjected them to the swords of Muhammad, his purified progeny, companions and community. Till they brought them under control by force. They either accepted it or agreed to pay Jizya tax in disgrace.

Amirul Momineen (a.s.) narrates: I heard from the Holy Prophet (S) that when a person is asked something about which he has knowledge and he conceals it when it is necessary to mention it, and the excuse of dissimulation is also absent, when he comes on Judgment Day, a bridle of fire would be on his mouth.

Jabir Ibne Abdullah Ansari came to Amirul Momineen (a.s.) and the latter said: O Jabir, the existence of

the world rests on four persons; One: the scholar who makes use of his knowledge. Two: the ignorant who refuses to learn. Three: the rich who gives alms. Four: the beggar who does not sell his hereafter for the world of others.

O Jabir, to fulfill their needs, people always go to one on whom Allah's blessings are more. If he does what Allah has made obligatory on him, Allah makes those blessings permanent for him and if he is deficient in fulfilling the divine obligations, Allah makes them decline.

After that, His Eminence (a.s.) recited these verses:

مَا أَحْسَنَ الدُّنْيَا وَ إِقْبَالَهَا

إِذَا أَطَاعَ اللَّهَ مَنْ نَالَهَا

ج

Simply: The world and its fortune is very nice when he would be obedient to Allah.

مَنْ لَمْ يُؤَاسِرِ النَّاسَ مِنْ فَضْلِهِ

ج

عَرَّضَ لِإِدْبَارِ إِقْبَالَهَا

One who does not help anyone, turns his fortune into misfortune.

فَاحْذَرْ زَوَالَ الْفَضْلِ يَا جَابِرُ

وَ أُعْطِيَ مِنَ الدُّنْيَا لِمَنْ سَأَلَهَا

O Jabir! Be afraid of the decline of your proficiency and give to the poor from your worldly wealth.

فَإِنَّ ذِي الْعَرْشِ جَزِيلُ الْعَطَاءِ

ج

يُضْعَفُ بِالْجَنَّةِ أَمْثَالَهَا

Because the owner of the throne is so generous, He will rewards from Paradise, the likes of these bounties.

After that His Eminence (a.s.) said: O Jabir when a scholar hides his knowledge from those who deserve it, the illiterate refuses to learn and the rich person becomes miserly and the poor sells his soul for riches, divine calamities and wraths increase.

## **Exegesis of Surah Baqarah: Verse 2:91**

Regarding the Almighty's words:

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

***And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers? Surah Baqarah 2:91***

Simply: When it is said to the Jews, believe in what Allah has sent down, they say: We believe in what is sent to us. And they disbelieve in that which came after it, while it is the truth, confirming what is with them. Say, O Muhammad (S), to them: Why then did you kill the prophets of Allah aforetime, if you indeed have been believers?

Imam Hasan Askari (a.s.) said that Allah says:

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ

تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

**And when it is said to them... Surah Baqarah 2:91**

It is said to the Jews...

وَإِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

**Believe in what Allah has revealed... Surah Baqarah 2:91**

Believe in the book (Quran) that Allah sent to Muhammad (S) and that is Quran, which contains the lawful and the unlawful, the duties and prohibitions. Then the Jews say:

وَإِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

**They say: We believe in that which was revealed to us; and they deny what is besides that...**

**Surah Baqarah 2:91**

We believe in Taurat which is sent to us and we do not believe in other books. Though that book (Taurat) is right, but it was subsequently cancelled. Now Allah says to his apostle: O Muhammad (S)!

وَإِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

**Say: Why then did you kill Allah's Prophets before, if you were indeed believers? Surah Baqarah**

**2:91**

Tell these Jews, if you believe in Taurat, why did you kill the prophets? That is, you were not ordered by Taurat to kill the prophets, but you did. This proves that you do not believe in Taurat because it mentions the dignity of apostles.

In the same way, you do not believe in Quran, which is revealed on Muhammad (S) though you have been ordered in Taurat to do so. The conclusion is that you do not even believe in Taurat.

The Holy Prophet (S) said: Allah has informed that one who does not believe in Quran, also does not have faith in Taurat because Allah has taken a covenant from them that He will accept faith in one only if he believes in the other. In the same way, Allah has made it obligatory to have faith in Ali Ibne Abi Talib

(a.s.) just as it is necessary to believe in Muhammad (S).

Hence one who says, I believe in Muhammad's prophethood but not in the Wilayat Ali (a.s.), is like one who does not have faith on the Prophethood of Muhammad (S) also, because when Allah raises the people on Judgment Day, an announcer will call out through which their faith and infidelity will be distinguished. They will say: Allaahu Akbar Allaahu Akbar.

Another announcer will say: O people, you join in saying this. At that time the atheists will become dumb and not be able to say anything whereas other people will repeat the words. Thus the atheists will be separated from people of religion.

After that the announcer will say: 'Ashhado Anlaa ilaaha illallaah'. All will repeat this but polytheists will become dumb and thus they will be separated. Then again the announcer will say: 'Ashhado Anna Muhammadan Rasoolillaah.' All Muslims will utter and Jews, Israelis and all polytheists will become dumb and not be able to utter this. A voice will come: Take them to Paradise, but another voice will come from Allah:

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

***And stop them, for they shall be questioned. Surah Saffat 37:24***

The angels will ask: O Lord! Why are they stopped? Another revelation will come from Allah: "And stop them, for they shall be questioned about the Wilayat of Ali Ibne Abi Talib (a.s.)."

That is, they will be asked about the Wilayat of Ali Ibne Abi Talib and the Wilayat of Aale Muhammad. O My servants and maidservants, I ordered to give one more testimony with the testimony for Muhammad, if they fulfill it, they will get more rewards and increase in good deeds.

If they don't fulfill it, they will not gain anything for giving witness to the prophethood of Muhammad (S) and My Lordship. One who brings this testimony will be successful and one who does not bring it, will be destroyed.

At that time a person will say: I testify to the Wilayat of Ali (a.s.) and I am a devotee Aale Muhammad (a.s.); in fact he would be lying and under the impression that he can escape by lying. Allah will say: We will take witness from Ali (a.s.) for this claim of yours. Then Allah will say: O Abul Hasan (a.s.) you give witness.

His Eminence (a.s.) will say: My Lord, Paradise itself is witness of my friends and Hell, a witness of my enemies. One who is truthful will be carried away by the breeze of Paradise and taken to his appointed place there without suffering any harm. And to those who lie, come the hot waves, hot water and smoke of Hellfire having three branches, that neither shades nor protects from the flames; and carry him up in

the air and cast him into Hell.

The Holy Prophet (S) said: O Ali, you are called the distributor of Fire because you will say to Hell: That one is for you and this for me.

It is narrated from Jabir Ibne Abdullah Ansari (r.a.) that one day Abdullah Ibne Saurya came to the Holy Prophet (S). The Prophet remarked: O one-eyed Jew boy! The Jews think that you are the greatest expert of heavenly scriptures and knowledge of the prophets. He asked many question from His Eminence (S) by way of testing him and His Eminence (a.s.) answered him in such a way that he could not deny.

Then he said: O Muhammad, who brings all this information to you from Allah? His Eminence (S) said: Jibraeel (a.s.). He said: If some other angel had brought these revelations, I would have brought faith on you, but of all the angels, Jibraeel is our enemy. If Mikaeel (a.s.) or some other angel had brought revelations to you, I would have brought faith on you.

His Eminence (S) asked: How did you consider Jibraeel as your enemy? He replied: He used to bring severe punishments and calamities on Bani Israel and he restrained Daniyal (a.s.) from killing Nebuchadnezzar, till he gained so much strength and destroyed Bani Israel. In the same way, it was only Jibraeel who came down with all trouble and hardship. Whereas Mikaeel brought blessings.

His Eminence (S) said: Woe upon you, you are ignorant of divine commands. If Jibraeel (a.s.) obeys Allah's commands, what is his mistake? In that case, the angel of death is also your enemy, as Allah has appointed him to take souls of all the creatures and you are also included in it. You know how parents administer bitter medicines to their children to cure them to good health and save their lives.

Then is it right for the children to consider their parents, enemies? But you people are unaware of Allah and His wisdom. I testify that Jibraeel and Mikaeel (a.s.) act on the commands of Allah and they are very obedient to Him. One who bears enmity with one of them, is enemy of other. One who thinks that I am a friend of one and enemy of the other, is a liar.

See Muhammad and Ali (a.s.), both are brothers just as Jibraeel and Mikaeel (a.s.). One who loves both, is from the friends of Allah and one who thinks that only one is a friend, is a liar and they both are disgusted of him. In the same way one who bears enmity to one of us (Ali and me), and thinks that he is a friend of the other, is such that we both are disgusted of him and Allah, His angels and righteous people are all unhappy and disgusted of him.

## **Exegesis of Surah Baqarah: Verse 2:92**

Regarding the Almighty's words:

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

***And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust. Surah Baqarah 2:92***

Imam Hasan Askari (a.s.) said that Allah says to the Jews:

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

***And most certainly Musa came to you with clear arguments.... Surah Baqarah 2:92***

That is Musa (a.s.) came to you with clear proofs, which showed his prophethood and indicated the excellence of Muhammad (S) and his successors.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

***...then you took the calf (for a god) in his absence... Surah Baqarah 2:92***

And then when he went to the mountain, you worshipped the calf considering it a deity and went against the orders of Harun (a.s.) who was appointed as his successor.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

***...and you were unjust. Surah Baqarah 2:92***

And (in this way) you became polytheists and wrong doers.

Once, the Messenger (S) went to a garden. It was beautifully adorned. Ali (a.s.) remarked: O Allah's Messenger, how beautiful this garden is! His Eminence (S) said: O Ali, a garden, much better than this, is in Paradise for you.

Then His Eminence (S) went to another garden. Ali (a.s.) praised it like before and received the same reply. In all His Eminence (S) passed through seven gardens and every time Ali (a.s.) remarked: How beautiful this garden is! And every time His Eminence (S) said: O Ali, a garden, much better than this, is in Paradise for you.

Then Allah's Messenger (S) started weeping and Ali (a.s.) also wept with His Eminence (S). Then he asked: O Allah's Messenger, why are you weeping? His Eminence (S) replied: O my brother, O Abul Hasan! The hearts of the people are full of malice towards you and they will display it after me. Ali (a.s.)

asked: Will my faith remain safe? His Eminence (S) said: Yes, your faith will remain safe. Ali (a.s.) said: O Allah's Messenger, if my faith is safe, I am not worried.

His Eminence (S) said: That is why Allah has made you a follower of Muhammad (S), one who will invite to His pleasure and forgiveness, one who will reward the legitimate born (for having love for you) and one who will punish the illegitimate born (for having hatred to you), one who will be the standard-bearer of Muhammad (S) on Judgment Day, one who will take the apostles, prophets and forbearing persons to the Paradise in the shade of my banner.

O Ali (a.s.), after Musa (a.s.), his followers started worshipping the calf and opposed his caliph, Harun (a.s.); and very soon my community will also adopt calf worship and another one after that and it will oppose you, and you are my caliph.

The people of my community are similar to those of Musa (a.s.) in deifying the calf. But those who are obedient to you, will dwell in the lofty Paradise with me, whereas those who adopt calf worship after me and oppose you and never repent for it, they will be raised up with the calf-worshippers of Musa (a.s.) who did not repent of their act and they shall remain in the fire of Hell forever.

Abu Yaqoob, the narrator of this Tafseer, says that he asked Imam Hasan Askari (a.s.): O son of Allah's Messenger (S), did the Prophet and Amirul Momineen (a.s.) also had miracles that were similar to the miracles of Musa (a.s.)? His Eminence (S) said: Ali is the self of the Messenger; and miracles of Allah's Messenger are miracles of Ali (a.s.) and miracles of Ali (a.s.) are miracles of the Prophet (S).

There is no miracles that Allah conferred to any past apostle or prophet but did not give its similar or better to Muhammad. See, the staff of Musa (a.s.) turned into a serpent and swallowed all the sticks and ropes of the magicians. The Holy Prophet (S) received a superior and a better miracle. And its story is as follows: One day a group of Jews came to His Eminence (S), asked him many questions and argued with him. His Eminence (S) answered them from their books.

Finally they said: O Muhammad, if you are a prophet, show us a miracle like that of the staff of Musa. The Prophet said: The book I have brought to you is better than the staff of Musa (a.s.) because it will remain even after me, till the hereafter, and confront the enemies and none will be able to bring even a verse like it. Whereas the staff of Musa (a.s.) is no more and no one can test it anymore. While the Quran will remain forever and be tested all the time. Still, let me show you a miracle greater and stranger than that of the staff of Musa (a.s.).

The Jews said: Show us. His Eminence (S) said: Musa (a.s.) used to hold the staff in his hand and infidels alleged that Musa is doing something in his staff that it performs such tricks. Now Allah will turn sticks into serpents even though I have not touched them and I am not present there.

When you go back home and gather in a room at night, Allah will turn each of the roof beams into a serpent. And there are more than a hundred beams in that room. Seeing this, four of you will die and

others will be unconscious till morning next. Then many other Jews will come to you and you will tell them all about the incident, but they will not believe you. After that, the beams will again turn into serpents as the night before. Seeing this, many will die, many go mad and many will faint.

Imam (a.s.) says: By the One Who sent Muhammad as a true prophet, the Jews began to laugh aloud without any respect for the Holy Prophet (S) and without any fear. They said to each other: See what claim he has made, exceeding all limits! His Eminence (a.s.) said: You may laugh now, but you will have to cry very soon and become perplexed.

Listen, whoever falls in this miserable condition and is afraid of death or madness, he should pray as follows: O Allah, for the sake of Muhammad Mustafa (S) and Ali Murtuza (a.s.) and their successors, that whosoever leaves their affairs to them is chosen and liked by You, give me the strength to see this incident. And if one has a friend from among the dead and one wants him to come to life again, he must pray to Allah in the same way. Allah will make him alive and give him strength.

They went and gathered there and started laughing on the Prophet's words that beams will turn into serpents etc. Suddenly they heard the roof make a move and all of a sudden the beams turned into serpents that hung their heads on the wall and made a move to swallow them. First they swallowed the pots, vessels, stones, chairs, the door posts of wood and doors.

They swallowed all this and what His Eminence (S) had said came true. Four people died, some became mad and many feared for their lives and prayed to Allah as the Prophet had advised and their hearts became strong. Then some of them prayed for the four dead people and they came back to life.

When they saw this, they said: Our prayer is accepted and Muhammad is a true Prophet, but we find it difficult to testify and obey. That is why, it is better to pray as above so that our hearts become soft to testify and obey. At last they prayed. Allah made their faith strong, purified their hearts and removed wickedness from their hearts. They believed in Allah and His Messenger (S).

In the morning, when Jews arrived, the beams again turned into serpents like the previous night. Seeing this, they became perplexed and they were overpowered by wickedness.

The Prophet (s.a.) was bestowed with a miracle resembling the illuminated hand. It was a thousand times better and superior to it because whenever His Eminence (S) wanted to meet Hasan and Husain (a.s.) at night and they were at home, His Eminence (S) used to call out: O Aba Muhammad and O Aba Abdullah, come to me. In spite of the distance, they could hear the voice of the Prophet and at once they came out to join His Eminence (S).

At that time the Prophet used to point out with his forefinger from the door and a light more powerful than that of the moon and the sun used to spread in the atmosphere and both chiefs of the youths of Paradise reached their grandfather. After that the finger returned to its original condition.

When they finished talking, they were given permission to go home. Again the Prophet took out his index finger out of the door and a light more powerful than the sun and moon used to spread and both the infallibles returned home in that light, after which the finger returned to its original condition.

Also, the storm that Allah sent on the atheists. In the same way, Allah sent a storm on polytheists as a miracle for the Holy Prophet (S). The story is that Thabit bin Aflakh, a follower of the Holy Prophet (S) had killed a polytheist in a battle and his wife vowed that she would drink liquor in the skull of her husband's killer. Thabit was killed in the battle of Uhad, in which the Muslims had to suffer huge losses. When the polytheists went away, the Holy Prophet (S), along with his companion, came to bury the dead.

The woman came to Abu Sufyan and requested him to send some men with her slave so that they may go and bring the severed head of Thabit so that she may drink wine in the skull and fulfill her vow. When her slave had conveyed the news of Thabit's killing she had freed him and also given him a maidservant as reward.

Thus when she requested Abu Sufyan, he ordered two hundred of his brave men to go and cut off the head of Thabit and bring it to this woman. When they set out for this purpose, a storm blew up and carried the dead body to a depression and they had also went in that same direction.

Suddenly it started raining and the two hundred men drowned in the floods and no sign remained of either the dead body or those men and Allah did not allow that woman to fulfill her vow. Thus this miracle of His Eminence (a.s.) is greater than the storm of Copts.

Like the swarm of locusts that was sent on Bani Israel, Allah sent a greater and more terrible scourge on the enemies of Muhammad (S), so much so, that this swarm of locusts ate up men whereas Musa's swarm only ate their crops. The story is that once His Eminence (S) had traveled to Syria and was on his way back to Mecca. Two hundred Jews followed him in order to eliminate him, so that their wealth may not fall into his hands.

But mostly, His Eminence (S) remained with his caravan and they did not dare to kill him in this position. But it was the practice of the Prophet that whenever he wanted to answer Nature's call, he would go far away from the people, among the trees or in a deserted place where he could conceal himself.

So, one day, according to his habit, the Prophet went far away from his caravan and the enemies followed and surrounded that area; and drawing out their swords were about to attack him when Allah brought out innumerable locusts from below the feet of the Prophet in that desert.

They came out, surrounded the Jews and began to feed on them. Seeing this, they tried to save themselves and forgot about His Eminence (S). When the Prophet finished, he left them among the locusts and returned to his caravan. People asked: Where are those who were following you? None have returned. His Eminence (S) said: They had come to kill me, but Allah sent locusts upon them and

they are in great trouble.

When the people went there, they saw that some of them were dead and some were dying and the locusts were feeding upon them. They stood gazing while the locust finished them all, without leaving any trace.

The miracle of lice was also manifested in the case of the Holy Prophet (S). When the Messenger of Allah (S) declared his prophethood in Medina and his position strengthened, one day His Eminence (S) was giving a discourse about how Allah had taken the trial of His apostles to see whether they remained patient in calamities. He mentioned that between the Rukn and Maqam are buried seventy prophets who died of hunger and lice.

The Jews, hypocrites and the wicked Quraish heard this and decided among themselves that they will eliminate the Prophet and join him with those prophets so that he may not continue to fabricate such things. So they decided that when they find him alone outside Medina, they would surround him and finish him off.

They were two hundred men who had devised this plot. One day His Eminence (S) went alone out of Medina and they followed him. Suddenly one of them saw lice on his clothes and on account of this he began to scratch his body and back. He felt ashamed of his companions and went away from them.

One by one, the same thing happened with each and everyone and they all went away. After that, the lice increased beyond limits, their throats choked and they could not even eat and drink, and they died within a period of two months. Some died within five days and some in ten, some in less and some in more; but none lived for more than two months. On account of the scourge of lice and hunger they were all destroyed. This lice were sent by Allah as a divine sign on the enemies of His Holy Prophet (S).

Like the scourge of frogs in the case of Musa (a.s.) Allah sent on the enemies of Muhammad (S), who wanted to kill him, the scourge of rats and the rats destroyed them. The story of is that from the Arab infidels, Jews and others, two hundred people gathered in Hajj season in Mecca and decided to eliminate His Eminence (S) and set out to Medina Munawwara with this aim. On the way, they halted at a place where they found a pond having water which was more clear and fragrant than the water they carried with them.

So they threw away the water they were carrying and filled their water skins with that water and set out from there. After sometime, they halted at a place where there were many rats. Allah imposed the rats on them and they chewed up the water skins and all the water leaked out in the rocky area and they knew nothing about it.

When they became thirsty, they found that there no water in their skins. They returned to the pond from which they had filled water but the rats had reached there first and made holes in the edges of the pond spilling all the water in the rocky ground. They despaired of finding water and perished in thirst.

Only one survived and he was writing the name of Muhammad (S), on his tongue and stomach and saying: O Allah, I repent for my wrong deed. For the sake of the status of Muhammad (S) remove this trouble from me.

Thus he remained alive and Allah quenched his thirst. A caravan was passing by, which picked him up with the belongings of the dead along with their camels. And he was more patient in thirst than his she-camels. Then he came to Medina and accepted faith at the hands of the Prophet. His Eminence (S) gave all the camels and goods of the dead people to him.

The miracle of blood's precedent is that, one day the Holy Prophet (S) bled himself and gave the blood to Abu Saeed Khudri and asked him to bury it, but he drank it. His Eminence (S) asked: What did you do with the blood? He said: I drank it.

His Eminence (S) said: I told you to bury it. He said: I have kept it in a safe vessel. His Eminence (S) said: Never do this again. After sometime, His Eminence (S) said: O Abu Saeed! Allah has made your blood and flesh unlawful on Hellfire because my blood and flesh has mixed up in it.

Hearing this, forty hypocrites laughed on His Eminence (S) and said: He thinks that on account of mixing his blood in the blood of Khudri he would be free from Hellfire. Though he is a liar and we consider his blood impure.

The Holy Prophet (S) came to know this by divine revelation and he said: Allah will subject them to the punishment of blood and destroy them in it even though the Copts were not killed by the punishment of blood. After sometime, their nose and molars started bleeding. Their blood was mixing in their food and water and they were eating like that. They suffered this for forty days and then perished.

The miracle of famine afflicted the opponents of the Prophet like it had troubled the Egyptians during the period of Prophet Yusuf (a.s.). The Holy Prophet (S) cursed the tribe of Bani Mudhir saying: O Allah make Your chastisement severe on them like in the time of Yusuf (a.s.).

So Allah involved them in famine. Grain and cereals coming from other cities were purchased by them, before they could reach home, worms appeared in them and turned it into a foul smelling material and their money was wasted. Because of this, severe famine and hunger overtook them.

They started by eating dead dogs and then bones of the dead and even dead bodies removed from graves, which they burnt and consumed. So much so, that there were cases of women who fed upon their children. At last they came to His Eminence (S) and said: You may be inimical to our men but what is the mistake of women, children and animals?

His Eminence (S) said: This punishment is for you, not for your children and animals. It is a benefit for them; and whenever Allah wants, He will recompense them in the world or hereafter. Finally the Prophet forgave them and prayed: O Allah, remove this calamity from them. Thus the famine was over and they

became prosperous once again. Allah has mentioned the blessings upon them and said:

{فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ} 3

{الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ} 4

***So let them serve the Lord of this House. Who feeds them against hunger and gives them security against fear. Surah Quraish 106:3-4***

Amirul Momineen (a.s.) has said that the like of the miracle of ‘Tamas’, in which belongings of the people of Firon turned to stones, was also conferred by Allah on Muhammad and Ali (a.s.). The story is that, one day an old man came with his son to His Eminence (S) and said: O Allah’s Messenger, I brought up my son and loved him very much and supported him with money etc. Now he has become rich, while I have exhausted my money and strength for him; and because of old age, I have become very weak as you can see. But he doesn’t pay any attention to me and refuses to give me food to at least keep me alive. His Eminence (S) asked that youth what reply he had.

He said: Allah’s Messenger, I don’t have more than what is needed for my wife and children. His Eminence (S) asked his father: What do you say, O Shaikh? The old man said: Allah’s Messenger, he is in possession of large quantities of wheat, barley, dates and figs and (also) dirham and dinar etc. He is very rich. His Eminence (S) asked that boy to explain.

He said: Sir, I have nothing at all. His Eminence (S) said: Young man, fear Allah and behave nicely with your father. Allah will bless you. He said: I don’t have anything. His Eminence (S) said: All right, this month I will give on your behalf but after that you provide him. Then the Prophet told Usamah to give a hundred dirhams to this old man for a month’s expense for his dependants and himself. When the next month started, the old man again came with his son and the son said: I don’t have anything.

His Eminence (S) said: You have much wealth at present but by nightfall you will be poorer than your father and nothing will be left. The young man went away from there. Suddenly people who lived near his storehouse came and said: Take away all your grains from there and keep it somewhere else, because it smells badly. He went there and saw that his wheat, barley, dates and figs have all become rotten, dirty and smelly.

They forced him to remove all that, so he employed laborers to carry away everything out of the town. Then he came back to his house along with the laborers to pay their wages from the cash at home, but all of it had turned into stones. The laborers forced him to pay and he had to sell his clothes and household things to raise money for them and at last came out with empty hands. He became very helpless, not even having a day’s rations. The shock also made him sick.

Then His Eminence (S) said: O those who are disobedient to their parents, take a lesson from this and beware that as just as properties and riches are destroyed in the world, in the same way the ranks prepared for him in Paradise shall also be replaced by pits of Hell.

After that the Imam (a.s.) said: Allah flays the Jews that even after seeing these signs, they left Allah and adopted calf worship. Beware, you also do not become like them. Companions asked: O Allah's Messenger, how can we become like them? His Eminence (S) said: By falling into sin and by obeying a creature; and that you rely on him to the exclusion of Allah. In that case, you will also be like them.

Imam Hasan Askari (a.s.) said that Allah manifested a similar miracle on Ali (a.s.). It was that one of his followers wrote a letter from Syria: O Amirul Momineen (a.s.), I am occupied with my children and family, and I fear that if I leave them, they will be ruined, and I think my property will be destroyed in my absence.

Although I want to come and join your service. O Amirul Momineen (a.s.) help me. His Eminence (a.s.) sent a message to him: Gather your family members and hand over your property to them; then recite Salawat on all of them and say: O Allah, all this is entrusted to You, according to the order of your Wali, Ali Ibne Abi Talib (a.s.). And after that you come to me.

The believer did that and set out from there. Muawiyah's spies informed him that so and so person has run away to Ali Ibne Abi Talib (a.s.). Muawiyah ordered his men to arrest his children, make them slaves and confiscate his wealth. When his servants went there, Allah made them resemble Muawiyah's children and like children of Yazid's confidants.

They said: We plundered the wealth and arrested his family and children and sent them to be sold in the market. But when people saw them resembling the children of Muawiyah and his men, they refrained from purchasing them. Allah made them aware that they have been made to resemble the children of Muawiyah and associates of Yazid.

When they became free from this, they feared that thieves would steal their wealth. But Allah arranged for that also. Whenever thieves came to steal it, the wealth turned into scorpions and snakes and stung them. Through this, many thieves died and others became weak.

In this way, Allah protected their wealth. One day Ali (a.s.) asked that man: Do you want your children and wealth to come to you here? He said: Yes. At that time His Eminence (a.s.) recited: O Allah, bring them here.

Within a moment they came with their wealth before that man and nothing at all was reduced. The family members related all that had befallen them and how Allah made them resemble the children of Muawiyah and special men of Yazid and how Allah changed their wealth into snakes and scorpions and how it stung the robbers etc.

Ali (a.s.) said: Sometimes Allah shows such things to believers, so that their insights may deepen and shows to disbelievers so that no more excuse remains for subjecting them to chastisement.

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