

## Exegesis of Surah Baqarah: Verses 93-114

### [Exegesis of Surah Baqarah: Verse 2:93](#)

Regarding the Almighty's words:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

***And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are believers. Surah Baqarah 2:93***

Imam Hasan Askari (a.s.) said that Allah says to Bani Israel: Remember that day:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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***And when We made a covenant with you and raised the mountain over you... Surah Baqarah 2:93***

When We took covenant from your elders and raised Mount Sinai above you, but you disbelieved when Musa (a.s.) brought Allah's commands to you and informed that Muhammad (S) and his successors are superior to all, you all became deniers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**Take hold of what We have given you with firmness... Surah Baqarah 2:93**

And We had told them to hold firmly the duties We have sent to them and what We have granted them.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**...and be obedient. Surah Baqarah 2:93**

So that you have be fortunate and remain safe from physical pain and diseases.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**They said: We hear and disobey. Surah Baqarah 2:93**

And they said: We have heard your words but did not obey your commands; and they later revolted or kept their disobedience concealed at that time.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Surah Baqarah 2:93**

They became fond of calf worship because of their infidelity and they were ordered to drink that water.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**Say: Evil is that which your belief bids you... Surah Baqarah 2:93**

O Muhammad (S), tell them that your supposed faith, which prohibits you to believe in Muhammad and Ali (a.s.) and their successors, is indeed wrong.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**...if you are believers. Surah Baqarah 2:93**

If you have faith on Taurat of Musa (a.s.). But God forbid, Taurat does not order you to deny Muhammad and Ali (a.s.).

Amirul Momineen (a.s.) has said that Allah reminded the Bani Israel people, who were present in the time of Holy Prophet (S), about the condition of their ancestors who lived during the time of Musa (a.s.) and said: How We took covenant from them for Muhammad, Ali, their progeny and their companions, who are chosen for leadership of people and followers of Muhammad. Hence Allah says:

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**And when We made a covenant with you... Surah Baqarah 2:93**

That is: Remember the time when We took covenant from your ancestors.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ﴿٩٤﴾ قُلْ بِسْمَايَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

**and raised the mountain over you... Surah Baqarah 2:93**

That is: When they refused to accept what We wanted, We raised the Mt. Tur over their heads.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ  
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**Take hold of what We have given you with firmness and be obedient. Surah Baqarah 2:93**

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الْعَجَلُ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

**And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Surah Baqarah 2:93**

After that, His Eminence (a.s.) said: When Prophet Musa (a.s.) returned from Mount Tur, the people took to calf worship leaving the worship of Allah, Musa (a.s.) asked them: Tell me which of you have worshipped the calf so that I issue Allah's commands on him.

But they feared Allah's command and denied worshipping the calf and everyone said: We have not worshipped the calf, others have done it. And they backbit each other. So Allah relates Musa's (a.s.) words which he told to Samiri:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**...and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea. Surah Taha 20:97**

It means: O Samiri, we will burn the god you worshipped, and break it up into pieces and throw it into the sea. By the commands of Allah, rub it with a stone and throw its ashes into the sea. Then he ordered the people to drink the sea water. When they drank that water, those had whoever worshipped it, if their lips and nose were white they turned black and those who had black nose and lips they turned white. At that time Musa (a.s.) applied the divine command among them.

Now Allah asks the Prophet to tell the Jews present during his time, that:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

**Say: Evil is that which your belief bids you... Surah Baqarah 2:93**

O Muhammad, Allah took covenant from them about you, Ali (a.s.) and your progeny and believers and yet they falsify you. Tell them, if your faith orders you to disbelieve in me, Ali (a.s.) and his progeny, such order is bad.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

**...if you are believers. Surah Baqarah 2:93**

According to your thinking, you believe in Musa (a.s.) and Taurat.

After that the Imam (a.s.) said that Musa (a.s.) promised Bani Israel that when you are free from Firon and his people, I will bring a book from Allah containing rights, duties and commands.

Thus when they got deliverance and they reached near Syria, according to his promise, Musa (a.s.) brought a book from Allah and gave it to them. In it was written: I don't accept the deed of one who does not respect Muhammad (S), Ali (a.s.), their progeny, their companions, believers and their chosen people, O My people! Beware and bear witness that Muhammad (S) is superior to all the people of the world and Ali (a.s.) is his brother, heir of his knowledge and leader of his community; and he is superior to all after him; and his progeny (a.s.) is superior to the families of all apostles and their companions are superior to all companions of all prophets.

Bani Israel said: O Musa! We don't accept this command. It is very great and we find it difficult. We believe in only such commands as we feel easy. When we accept this law, we will say that our prophet is better than other prophets, his family is better than the families of all prophets and his companions and we people are most distinguished and we don't agree of the excellence of those whom we have neither seen nor recognize.

At that time Allah ordered Jibraeel (a.s.) and he separated a huge piece of the mountain of Palestine, equal to the army camp of Musa (a.s.), that is a farsakh in length, and lifted it over their head in the air and said: Accept the law brought by Musa (a.s.) or I will drop the mountain and crush you.

Seeing this, they became frightened and restless as usually happens and asked Musa (a.s.) what to do. Musa (a.s.) ordered them to prostrate before Allah, first putting their forehead on the ground and then the right cheek and after that the left and say to Allah: O Allah, we have heard and obeyed, and are pleased with your command. They prostrated in the way they were told to and mentioned the same words but in their minds and hearts they were opposed to this.

They were inwardly saying: We heard and disobeyed what you say. They put their cheeks on the ground but their prostration was not for Allah; rather they wanted to see if the mountain falls on them or not and for the same reason they put their left cheek on the ground; but their action was not as commanded by Allah.

Seeing this, Jibraeel (a.s.) told Musa (a.s.) that some people are disobeying, but Allah has ordered me to remove the mountain from them as Allah only acts according to their apparent behavior in the world so that their blood may be safe and they remain in peace.

While in the hereafter, their matter shall rest in the hands of Allah and He will punish them for their faith and intentions. And they saw that the mountain broke into two pieces. One piece rose higher and higher and vanished in the sky as they watched. The other part fell down like fire on the earth and vanished underground and disappeared from their sight.

Seeing this, they said: How wonderful! One piece of the mountain was raised high like a pearl and another vanished becoming fire into the ground. Musa (a.s.) said: The piece that arose and reached the sky and Paradise, it has increased in volume to such an extent that none except Allah knows its increase.

And Allah has ordered that from it, palaces and houses in Paradise, different kinds of provisions as promised to virtuous people, trees, gardens and different kinds of fruits, beautiful houries and boys that look like scattered pearls and many wonderful things should be prepared for those who believe in Taurat.

The piece that fell down and vanished underground, has reached Hell and Allah has ordered that from it should be prepared palaces and houses having different kinds of chastisements promised for the disbelievers.

For example, fire of sea and pus which will flow from the bodies of Hell dwellers, tanks of dirty pus, canals of blood, pus of wounds and flames; mace wielding angels, cactus plants, snakes and vipers, shackles, iron collars and chains, and different kinds of difficulties and punishments for those who do not believe in the laws of Taurat.

Then the Holy Prophet (S) asked Bani Israel: Are you not afraid of divine chastisement that you refuse the excellence of Muhammad, Ali (a.s.) and their progeny?

Someone asked: O Amirul Momineen (a.s.), the raising of the mountain over the heads of Bani Israel who did not accept the commands of Allah was a miracle of Musa (a.s.). Has Allah given such a miracle to the Prophet (S)? Ali (a.s.) replied: I swear by the One Who sent him as a true Prophet, that from Adam (a.s.) to Muhammad (S) no miracle was given to any prophet, a like of which or better than which was not given to the Holy Prophet (S).

Indeed a miracle like this was also given to Prophet Muhammad (S) and its story is that when the Holy Prophet (S) declared his prophethood in Mecca and disclosed Allah's intentions, all Arabs became his enemy and made plans to kill him; and I was the first to accept Islam and I took oath of allegiance on Monday and prayed with him on Tuesday. For seven years, I prayed with the Prophet alone, till a few people became Muslims.

After that, Allah helped His religion. Thus a group of polytheists came to His Eminence (S) and said: O Muhammad, you think that you are the prophet of the Lord of the worlds and you are not even content with that; you consider yourself chief of all prophets and the most excellent of them. If you are a prophet, as you claim to be and relate miracles of other prophets, you also show your miracle.

As you say that Nuh (a.s.) showed the miracle of deluge and all infidels drowned and he, along with the believers boarded the boat and were saved. And as you mention about Ibrahim (a.s.) that fire became cool for him and he remained safe.

About Musa (a.s.) you say that the mountain was raised above the heads of his followers and at last they accepted faith in disgrace. You also talk about Isa (a.s.) that he informed about what they had eaten and what they stored at their homes.

These polytheists divided into four groups. The first group demanded the miracle of Nuh (a.s.). The second, miracle of Musa (a.s.). The third group sought the miracle of Ibrahim (a.s.) and the fourth was seeker of the miracle of Isa (a.s.).

His Eminence (S) said to all of them: Apparently I have been sent to warn you and brought a clear sign to you, which is the Quran. You, other nations and all Arabs are helpless against it although it has come in your language.

Thus it is a clear argument on you and the generations after you. And to ask for additional signs from Allah is not appropriate for me. It is only necessary for the apostle to give the message through his truthfulness to those who accept it. It is not right for him that after establishing his argument, he requests Allah what the people demand from him as they don't know whether the request is good for them or not.

At that time, Jibraeel (a.s.) appeared and said: O Muhammad (S) after durood and salutation, Allah says: Now I will show these signs for these people and they will deny them, except those whom Allah protects; they will be safe. But I shall increase your proof and clarify it more and show it.

To those who seek the miracle of Nuh (a.s.), tell them to go towards Mount Abu Qubais. And when they reach the foot of that mountain, they will soon witness the miracle of Nuh (a.s.). And when they get caught in the whirlpool, they should hold the hands of Ali (a.s.) and his two sons and ask them to save their lives and these personalities shall be ahead of them.

To the group that wants to see the miracle of Ibrahim (a.s.) say: Go out of Mecca wherever you like, you will see the fire of Ibrahim (a.s.) and when you are caught in it, you will see a lady in the air, hanging a corner of her chador. You catch it and you shall be saved and the fire will go away from you. Tell the third group: Go to the Holy Kaaba, and you will soon see the miracle of Musa (a.s.) and my uncle Hamza (r.a.) will save you from it. Direct the fourth party, whose leader is Abu Jahl, to stay near you so that they can get the information of all three miracles and the miracle they want to see will be manifested here only.

Then Abu Jahl, the accursed told the three parties to go to the designated places: So that you learn about the falsehood of Muhammad. Thus the first group went towards Mount Abu Qubais. When they reached at its foot, water started flowing from beneath the ground and it began to rain without clouds from the sky. The rain was so heavy, that water reached up to their mouths and they were caught in it, so they had to take refuge at the mountain top.

As they climbed, the water was also rising high, till they reached the top and there was no way to escape. They were certain to be drowned because there was no other way. Suddenly they saw Ali (a.s.)

at the top with a boy at his right and a boy at his left. Ali (a.s.) called out to them: Hold the hand of anyone of us.

They had no other way; helplessly some of them held the hand of Ali (a.s.) and some held the hand of one or the other son. Then holding their hands, Ali (a.s.) began to descend the mountain and the water began to recede till they reached the bottom. Some water went into the earth and some evaporated to the sky.

Then Ali (a.s.) came along with them to the Holy Prophet (S). The people were crying and said: We give witness that you are the chief of all apostles and the most superior of them. We have seen the sign of Nuh's Deluge and Ali (a.s.) and his two sons, who were with him, but now they are not seen, saved us. His Eminence (S) said: They were Hasan and Husain (a.s.) who will be born in my brother's house and they are the chiefs of the youths of Paradise and their father is better than them.

O people, remember the world is like a deep ocean; many have drowned in it and to escape it, the only way is the Ark of Aale Muhammad (a.s.); and they are Ali (a.s.) and his two sons who will be born very soon and others of my Ahlul Bayt (a.s.) who are the best of people. One who boards this boat, will be safe, and one who leaves it, will drown.

After that His Eminence (S) said that in the hereafter, Paradise and Hell are like examples of oceans and these people are like boats of my Ummah; they will take their friends and followers across from Hell and make them reach Paradise.

Then he asked Abu Jahl: Have you heard what the people said? He said: I have heard and now I am waiting for the second and third parties. At that time, the second party came crying. They were saying: We witness that you are the chief of the apostles and the most excellent of all people.

We had gone into the desert, discussing your words when suddenly we saw the sky split and sparks of fire fell down. We saw the ground split and flames arose from it till the ground was full of fire and we felt very hot and slowly our skin started burning and we were sure that we would be reduced to ashes.

We were amazed, that inspite of its intensity, the fire did not reach our heads. At that time, we saw the figure of a lady in the air, a corner of whose chador was hanging below. She brought the corner near our hands and somebody announced from the sky: If you want to escape, hold on to a thread of the chador. We all caught hold of a thread each and that lady flew high in the air taking us and we passed through the sparks and flames but they caused us no harm. Neither the threads found us heavy and nor, inspite of being so thin they slipped from our hands.

Thus we crossed the fire with her and came to our homes safely. And after that we came out of our houses, gathered in one place and came to you. Now we understand that there is no escape from your religion and you. You are the best support for all and you are truthful and trustworthy in words and wise in your acts.

His Eminence (S) told Abu Jahl: This is the second group to which Allah showed His signs. Abu Jahl said: I am waiting to meet the third group and listen to what they say. His Eminence (S) asked the second group that had accepted faith: Do you know who the woman is, through whom Allah helped you? They replied: No, we don't know.

His Eminence (a.s.) said: She is my daughter, Fatima (s.a.); she will be born in future and will be the chief of all ladies of the world. When Allah gathers people on Judgment Day, an announcer will announce from Allah's side: O people! Close your eyes so that Fatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge. All will close their eyes and Fatima (s.a.) will pass over the bridge.

At that time everybody will close their eyes except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members, because they would be her Mahram (close relatives).

When she enters Paradise, her chador will be spread on the Sirat bridge, a corner of which will be in the Field of Gathering. Then an announcer from Allah will announce: O devotees of Fatima (s.a.), catch hold of a strand of her chador.

Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand Fiyam (فِيَام). They asked, O Allah's Messenger, how many does Fiyam denote? His Eminence (S) replied: It represents one million.

After that, the third party came wailing and saying: We give witness that you are the Messenger of Allah and chief of all creatures and Ali (a.s.) is superior most among all the successors of prophets and your progeny is superior to the progenies of all apostles, your companions are superior to the companions of all the prophets, your followers are superior to the followers of all other apostles. We have seen such miracles and proofs from you that no excuse is left for us.

His Eminence (S) asked: What did you see? They replied: We were sitting under the shade of the Holy Kaaba discussing about you and your claims that you brought resembling Musa (a.s.); and were laughing at these things. At that time the Holy Kaaba rose up from its place above our heads and we were shocked to see this. We could not even dare to move. At that moment, your uncle, Hamza (r.a.) arrived and took out a spear and balanced the Kaaba on its tip even though it was so big. He kept it raised above our heads and asked us to get out from under it and we moved out fast.

He then said: Move away, and we moved away from there. Hamza then removed the spear and the Kaaba returned to its original place. Seeing this miracle we became Muslims and have come to you. His Eminence (S) told Abu Jahl: The third party has also come to you and reported what it saw.

Abu Jahl said: God knows whether they are right or wrong. Whether it really happened or it is a product of their imagination. But I asked for the miracle of Isa (a.s.). If I see it, it will be incumbent on me to believe you, otherwise it is not necessary for me to verify them.

His Eminence (S) said: O Abu Jahl. In spite of their majority and intelligence it is not incumbent on you to verify them, how you verified the excellence of your ancestors and wickedness of your past enemies? And when China, Arabia and Shaam is mentioned, how do you verify it, even though informers of those places will indeed be less than those who have described this miracle to you?

Besides, there are many who saw it with their own eyes, who never agree on false matters, that they would act on conjecture and no one passed by them who has falsified them. O Abu Jahl, beware, all the parties who have seen those miracles, it is evidence on them and what you heard from them, is evidence on you.

Then the Prophet said to the third party: This Hamza, uncle of Messenger obtained a high status because of his true love and faith for Muhammad and Ali Ibne Abi Talib (a.s.). See how he prevented Kaaba from toppling on you and in the same way he will save you from fire in the hereafter.

People asked: O Allah's Messenger, how will that be? His Eminence (S) said: A large group, whose strength nobody knows except Allah, will be trying to cross the Sirat Bridge but they will be prevented from this by a wall of Fire. Most of them will be sinners among them and they will be forbidden to pass over the bridge to enter Paradise.

They will cry out: O Hamza, do you see our condition? And Hamza (r.a.) will ask me and Ali (a.s.): Do you see how my friends are crying out for assistance? I will tell Ali the Wali of Allah: Help your uncle to assist his friends and free them from Hell. Ali Ibne Abi Talib (a.s.) will bring a spear by which Hamza (r.a.) used to fight the enemies of Allah, and give it to his uncle saying:

O uncle of the Prophet and his brother, take this spear and relieve your friends with it just as you helped them in the world from the enemies of Allah. Thus, Hamza (r.a.) will put his spear on the walls of fire, which would be hindering the people from crossing the bridge entering Paradise.

He will push the walls and they would recede to a distance of five hundred years' travel. Then he will ask his friends to cross the bridge and they will pass over it safely without fear of Hellfire and enter Paradise, successful and victorious.

After that His Eminence (S) told Abu Jahl: The third party has also seen the signs of Allah and miracle of the Messenger (S), now your request is left, tell me which sign you want to see? He said: You say that Isa Ibne Maryam informed about things they had eaten and things they stored in the house; you tell me what I ate today and what is stored in my house? And since you claim that Allah has given you more excellence than Isa, you also tell me what I did after the lunch? His Eminence (S) said: I will inform you what you ate and Allah will disgrace you in your request. If you believe in Allah, you will not be harmed and if you persist in your infidelity, your disgracefulness will be more in the hereafter than the world and you will not escape from it.

Abu Jahl said: Reply to my question. His Eminence (S) said: Abu Jahl, today you ordered for chicken

Kebab and when you wanted to eat and stretched your hand towards it, your brother Abu Jatri bin Hassham came and asked permission to enter the house but because of your miserliness, you feared that he would eat from it, so you hid it under your skirt and did not open it till he went away.

Abu Jahl said: O Muhammad, you have lied. There is not an iota of truth in it and I have not eaten chicken and left some from it. Now tell me, according to your opinion, what did I do after eating? His Eminence (S) said: You had 300 dinars of your own and ten thousand entrusted to you by people.

Some deposited a hundred, some two hundred, three hundred, five hundred, seven hundred and some had kept a thousand etc with you, and their money was kept in separate bags; but you decided to embezzle it and told everyone that you don't owe anything to them. And today you ate the chicken's breast and kept the rest of it aside. And you happily buried all entrusted money thinking that it now belongs to you. But what Allah has decided is something else.

Abu Jahl said: O Muhammad, what you said is not true and neither more nor less of this has happened and I have not buried anything and the amount of ten thousand dinars which was entrusted to me, has been stolen. His Eminence (S) said: O Abu Jahl! I don't say anything of my own. Jibraeel Amin is present here and he conveys what Allah says. After that His Eminence (S) asked Jibraeel (a.s.) to bring that chicken from which he had eaten and all of a sudden that chicken arrived there.

His Eminence (S) said: O Abu Jahl! Do you know this chicken? He said: No, and I have not eaten from it; you don't know anything and such chickens are many in the world that some part is eaten from it. His Eminence (S) said: O chicken, Abu Jahl give a lie to Jibraeel (a.s.) and Allah's also. Now you give witness about my truth and Abu Jahl's lie.

The chicken spoke up by Allah's command and said: O Muhammad (S), I give witness, that you are the Messenger of the Lord of the worlds and the chief of the whole world and Abu Jahl is the enemy of Allah, the Exalted; and he denies all this knowingly. He has eaten a side of mine and left the remaining part.

You have informed him about it and summoned me here to falsify him; curse of Allah and of all those who curse, be upon him. Besides being an infidel, he is also a miser. When his brother asked permission to enter, he feared that his brother may not eat a morsel and he hid me under his skirt.

O Prophet! You are the most truthful of all and Abu Jahl is accursed and a confirmed liar. Then His Eminence (S) said to Abu Jahl: Is this miracle not sufficient for you? Now accept faith so that you be safe from Allah's chastisement. Abu Jahl said: In my opinion all this is superstition and imagination. His Eminence (S) said: Between seeing and hearing this chicken and hearing all Quraish and Arabs, do you find any difference? He said: Nothing. His Eminence (S) said: Whatever you see and feel, is it all mere imagination? He said: It is not. His Eminence (S) said: Then this is also not imaginary, otherwise how can it be true that you see anything in the world and believe it? After that His Eminence (S) touched the eaten part of the chicken and more flesh appeared than it had before. His Eminence (S) said: O Abu Jahl, have you seen this miracle?

He said: O Muhammad, I have no confidence and trust on you. After that His Eminence (S) asked Jibraeel (a.s.) to bring what this enemy of Allah has buried. That very moment, all the bags of 10300 dinars came before His Eminence (S). His Eminence (S) picked up one and said: Call such and such person. He came and he was the owner of that money. The Prophet said: This is your bag that Abu Jahl had embezzled; and he returned it to him.

Then he called, one by one, all the owners of the money and returned all ten thousand dinars; Abu Jahl was badly humiliated. Finally three hundred dinars remained with the Prophet. His Eminence (S) asked Abu Jahl to bring faith: so that you would get these 300 dinars and Allah would bless you and you would be richer than all Quraishites.

He said: I don't believe all this but I am taking the dinars as they belong to me. And he tried to reach out to them but His Eminence (S) asked the chicken to prevent Abu Jahl and remove him away from the dinars. As soon as the chicken heard the Prophet's order it jumped up, caught Abu Jahl in its beak and carried him up and finally left him on the roof of his house.

Then His Eminence (S) distributed the dinars among the poor and told the people: O my companions, Allah manifested His miracle for Abu Jahl but he remained an infidel and continued to disbelieve. And this bird would be one of the birds of Paradise and it would fly about there. There are many birds like big camels with colored stripes that fly between the earth and the sky.

Whenever a believer wants to eat any of them, it drops by itself; its fur and feathers separate and it becomes clean, then it is automatically baked and the believer eats its flesh from one side. When the believer is satisfied and praises Allah, the bird becomes alive again, returns to its original condition and starts flying. It also becomes proud of itself and says: Who can be like me, that a friend of Allah has eaten my flesh by Allah's command!

After that, the Prophet (S) said: O people, be friendly with us and our friends also. This Zaid Ibne Haritha and his son, Usama, are from our special friends. Be friendly with them. I swear by One, Who sent me as a true prophet, you will benefit from their love.

On Judgment Day, they will come along with their group of their friends (whose strength will be more than the members of Bani Rabi and Mudhir) to Ali (a.s.) and say: O brother of Prophet, these are your followers.

Then Ali (a.s.) will allow them to pass over the Sirat bridge and they will pass over it safely and enter the garden. None from my followers can cross the Sirat Bridge and enter the garden unless and until Ali (a.s.) allows them to pass. If you want to enter the garden, be a friend to Muhammad and his purified progeny and befriend their friends. And if you want Muhammad (S) to make your status high near Allah, then have faith in Muhammad, Ali (a.s.) and his devotees and try to fulfill your rights and duties towards them.

Thus, O my followers, Allah will allow you to enter this garden and an announcer will announce: O people, you entered here because of My Grace. Now divide yourself according to your faith and duties towards your brothers in faith; means those who have fulfilled his duties towards the believers and loved them and who paid the poor rate, his status will be higher than others; so much so, that their palaces and houses will be so higher that their distance will be of a hundred thousand years' travel from each other.

## Exegesis of Surah Baqarah: Verse 2:94-96

Regarding the Almighty's words:

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجٍ مِنَ الْعَذَابِ أَنْ يُعْمَرَ ۗ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ} 96

**Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust. And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do. Surah Baqarah 2:94-96**

Simply: Say (O Muhammad) to the Jews that if you think that the abode of the hereafter is only for you, to the exclusion of others, you must wish for death if you are true in your claim. Although due to the bad deeds they have earned, they would never wish such a thing. Allah is well aware of the unjust people. You will find that the Jews are most greedy to live for a long time among all the people. Some of them even wish to live for a thousand years. Although even if they live for that long, they will not be able escape divine chastisement. The Almighty Allah is well aware of their deeds.

Imam Hasan Askari (a.s.) says that Imam Hasan Mujtaba (a.s.) narrated that when Allah rebuked the Jews through Muhammad's words verbally and ended their all excuses, setting up clear arguments on them, by which it was proved that Muhammad (S) is the chief of all apostles and most superior to them and Ali (a.s.) is the chief of successors and after His Eminence (S) is most excellent of all creatures and his progeny and family are the leaders of Muslims, and cancelled all their excuses and they could not

argue about it, they became arrogant and said: We don't understand you, but we say that Paradise is solely for us and you, O Muhammad, Ali, your religion, your community and your believers have no share in it and we have been involved with you and put to trial. We are friends of Allah and His obedient people and our prayer is accepted and our Lord never rejects our prayer. When they argued in this way, Allah sent this revelation on His Prophet (S):

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**Say: If the future abode with Allah is specially for you... Surah Baqarah 2:94-96**

O Muhammad (S) tell these Jews that if Paradise and its grace...

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...to the exclusion of the people... Surah Baqarah 2:94-96**

...it is indeed for you; and Muhammad, Ali, their progeny, companions, believers and people of Muhammad have no interference in it, and you are put to trial by Muhammad (S) and his progeny and your prayer is never rejected and every time it is accepted...

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...then invoke death... Surah Baqarah 2:94-96**

...then your community should express a desire to die because Muhammad, Ali and their progeny say that we are friends of Allah and you are opponents of Islam and not included in them and our prayers are accepted. O Jews if you are sure of this, express your desire to die...

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...if you are truthful. Surah Baqarah 2:94-96**

If you are true in your claim that your prayer is accepted soon, you pray: O Lord, those who are liars from us and our opponents, give them death so that we all true people can live in peace and Your proof might be more clear, which has become obligatory before.

After this His Eminence (S) said: If anyone of you says like this, saliva will choke in his throat and he will die at once.

The Jews knew very well that only Muhammad and Ali (a.s.) and those who testify for them are truthful, so they did not dare to pray like this, because they knew that if they prayed thus, they would themselves die. Then Allah says:

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**And they will never invoke it on account of what their hands have sent before... Surah Baqarah 2:94-96**

The Jews who sinned in refusing to have faith in Allah, His Messenger, his brother Ali (a.s.) and his progeny, will never desire to die.

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...and Allah knows the unjust. Surah Baqarah 2:94-96**

And Allah is All Aware of the polytheists and wrong doers, that they will not desire to die because they know that they are themselves liars. That is why Allah silenced them through His clear argument and told them to curse the liars, so that they abstain from it and weak people may know that they themselves are liars. Then Allah says:

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

{وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**And you will most certainly find them the greediest of men for life... Surah Baqarah 2:94-96**

O Muhammad (S) you will find them greediest. The reason is that they are disappointed from divine grace of Paradise because they know that they will not get any share of the good things of Paradise...

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**(greedier) than even those who are polytheists... Surah Baqarah 2:94-96**

...and they are also greedier than the polytheists (Magians) in wishing for a long life because they consider blessings to be restricted to the world and have no hope of well being in the hereafter. That is why they are most greedy for life. Now again Allah describes the qualities of the Jews and says:

{قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِمَّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ} 94

{وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} 95

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement... Surah Baqarah 2:94-96**

Some of them desire to live for a thousand years although getting a long life will not save them from Allah's chastisement. And in this verse:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

**...and his being granted a long life will in no way remove him further off from the chastisement... Surah Baqarah 2:96**

Thus it clarifies that it is not only their wish, even if they get a long life they will not be spared from chastisement.

Then Allah says:

وَلْتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ  
{الْعَذَابِ أَنْ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} 96

### **...and Allah sees what they do. Surah Baqarah 2:96**

Allah is the knower and will reward them according to their deeds and will be just with them and not oppress them.

Imam Hasan (a.s.) said: When the Jews dreaded to make this wish and Allah ended their excuses, a group of them came to His Eminence (S), frightened and helpless, and asked: O Muhammad (S) only you and your sincere believers and your brother and successor, Ali, their leader and most excellent of all are the ones whose prayers are accepted? His Eminence (a.s.) replied: Yes. They said: If it is so, ask Ali to pray for the son of our richest man, who is very young and handsome, but is suffering from leprosy, so all have abandoned him. No one goes near him and no one mixes with him. He is given bread over the point of a spear (from a distance).

His Eminence (S) said: Bring him here. They brought him and the Prophet and his companions saw that his face had become very ugly. The Prophet said to Ali (a.s.): O Abul Hasan, pray for his recovery and Allah will accept your prayer in his favor. Ali (a.s.) prayed for him and he was cured before the prayer ended, and he became more handsome than he was before.

The Messenger of Allah (S) said: Young man bring faith in Allah, Who has cured you from your affliction. He said: Allah's Messenger, I have believed; and his faith became very nice. Seeing this, his father said: O Muhammad, you have done injustice to me... [1](#)

And worship Allah so that Allah gives you a great reward and fight with the enemies of Allah and make your ages less so that you obtain a long life in hereafter and spend your wealth in fulfillment of obligatory rights, so that your wealth increases in Paradise. Many people came forward and said: O Allah's Messenger we are weak in health and we cannot go to the battlefield.

Our wealth is very less and cannot save more on account of expenses of our children and family. What should we do? His Eminence (S) said: You should be sincere by tongue and heart. They asked: How? His Eminence (S) said: Love Allah and His Messenger, Muhammad (S) and Wali of God and successor of Messenger, Ali Ibne Abi Talib, and their followers and friends and our brothers in faith, and invoke Allah by tongue, Who is capable of fulfilling your needs and recite durood on Muhammad and his progeny (a.s.); Allah will grant a great reward for this.

## **Exegesis of Surah Baqarah: Verse 2:97-98**

Regarding the Almighty's words:

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

**Say: Whoever is the enemy of Jibraeel– for surely he revealed it to your heart by Allah’s command, verifying that which is before it and guidance and good news for the believers. Whoever is the enemy of Allah and His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of the unbelievers. Surah Baqarah 2:97–98**

Imam Hasan Askari (a.s.) narrates that Imam Hasan Mujtaba (a.s.) said: Allah cursed the Jews in these verses, since they were inimical to Jibraeel (a.s.) because he brought Allah’s commands regarding the Jews that were despicable to them. Allah also censures them and the Nasibis, for their enmity to the angels, as they came to help and advise Ali Ibne Abi Talib (a.s.) against the infidels and they used to disgrace with their swords the enemies of Allah and the Prophet. And Allah says:

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

**Say: Whoever is the enemy of Jibraeel... Surah Baqarah 2:97–98**

O Muhammad (S) say, those Jews who are inimical to Jibraeel (a.s.) because he forbid Daniyal (a.s.) to kill Nebuchadnezzar as he was not guilty, till the command of Allah reached to them which they knew at that time.

Hence the remaining infidels from the enemies of Muhammad and Ali (a.s.), are enemies of Jibraeel (a.s.) because Allah sent him to help Ali (a.s.) and to be victorious on enemies and those who are inimical to Jibraeel (a.s.), because he helped Muhammad and Ali (a.s.) and obeyed the command of Allah, Allah will destroy him with His command and he will die in fury and anger.

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

**...for surely he revealed it to your heart by Allah’s command... Surah Baqarah 2:97–98**

Because, O Muhammad, he has brought this Quran on your heart. In the same way Allah says:

{نَزَلَ بِهِ الرُّوحُ الْأَمِينُ} 193

{عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ} 194

{بِلِسَانٍ عَرَبِيٍّ مُبِينٍ} 195

***The Faithful Spirit has descended with it. Upon your heart that you may be of the warners. In plain Arabic language. Surah Shuara 26: 193–195***

That is, Jibraeel Amin brought this Quran on your heart, because you warn the people of Allah's anger in your Arabic language.

Then Allah says:

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

***...verifying that which is before it... Surah Baqarah 2:97–98***

That is, Jibraeel (a.s.) has brought this Quran on your heart, which testifies Taurat, Injeel, Zaboor and Scroll of Ibrahim etc. and it (Quran) supports these books.

The Messenger of Allah (S) said: The Quran is a clear light, a strong rope, of high status, greatest intercessor, a great excellence and a big success. One who seeks light from it, it will illuminate him with its light and those who attach their matters with it, it will keep them safe; to those who hold it tight, it will give deliverance. One who does not keep himself aside from Allah's commands, Allah will raise his status and those who seek cure through it, Allah will cure them.

Those who give priority to it than other books, Allah will give them guidance and those who search guidance in books other than Quran, Allah will keep them in misguidance; and those who make a habit of it, Allah will make them virtuous and successful and those who make it their supporter, Allah will make them reach Paradise. That is why Allah says:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

**and guidance and good news for the believers. Surah Baqarah 2:97**

On Judgment Day, a thin weak man will be brought before Allah and recitation of Quran will say: O Lord! I kept him thirsty during the day and awake during the nights and made his desire strong for Your grace and increased his hopes for Your rewards.

Now, O my Lord, fulfill his desires whatever he and I expect from You. Then Allah orders: Give kingship in his right hand and Paradise in his left and join him with the houries who are his wives, and give clothes of Paradise to his parents, the like of which is not found in the world.

At that time, all will look at them with envy and the parents will be surprised also, and say: O Allah, are these clothes conferred to us, whereas our deeds were not worthy of them? At that time, a crown will be put on their heads, that none have seen or heard or imagined.

Then Allah will say: This is the reward for teaching the Quran to your child, for giving him knowledge of Islam and making him devoted to Muhammad and Ali (a.s.); because they have a great status near Me. I never accept anyone's deed without their friendship and enmity of their enemies, even if one has given in charity enough gold to fill the space from earth to sky.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

**...and good news for the believers. Surah Baqarah 2:97**

This glad tidings will be given on Judgment Day to one who is a follower of Muhammad, Ali and his progeny.

Then Allah says:

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

**Whoever is the enemy of Allah... Surah Baqarah 2:97-98**

That is, one who is an enemy of Allah, because He graced Muhammad, Ali, and his purified progeny. And the enemy of Allah is one whose ignorance is so much that he says: Allah is our enemy, who gave such excellence to Muhammad and Ali (a.s.), which they claim, and we bear enmity to Jibraeel (a.s.) as

Allah made him a helper of Muhammad and Ali (a.s.) against their enemies and in this way he became the helper of all apostles.

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

### **...and His angels... Surah Baqarah 2:97-98**

And those who are enemies of Allah's angels, who were sent down to assist the believers and their friends.

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

### **...and Jibraeel and Mikaeel... Surah Baqarah 2:97-98**

Enemies of Ahlul Bayt (a.s.) say: We are disgusted with Jibraeel, who is a helper of Ali. And those who are enemies of Musa, Isa and other apostles, who invited them to the prophethood of Muhammad and Imamate of Ali (a.s.), and those who are enemies of Jibraeel and Mikaeel.

These are words of an accuser when the Holy Prophet said about Ali (a.s.) that Jibraeel (a.s.) is to his right, Mikaeel (a.s.) to his left, Israfeel (a.s.) to his back and Israel, the angel of death, to his front; and Allah sees him with pleasure from His empyrean and He is the helper and guide of him.

Hearing this an accuser said: I am disgusted of Jibraeel and Mikaeel and other angels that are always with Ali as Muhammad says. That is why, Allah says that those who are enemies of Ali Ibne Abi Talib (a.s.) due to bigotry...

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ} 97

{مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ} 98

### **So surely Allah is the enemy of the unbelievers. Surah Baqarah 2:97-98**

Hence Allah is also an enemy of disbelievers. He would deal with them as one enemy deals with another, and will involve them in different types of terrible chastisements.

The cause of revelation of these two verses is that bad word said about Jibraeel and Mikaeel (a.s.) and other angels, and the accusers who are enemies of Allah said worse about Allah and Jibraeel and Mikaeel (a.s.) and about other angels of Allah.

The accuser said: Muhammad has always narrated the particular proficiency of Ali (a.s.) and his God-given excellence and in between said that Allah informed me about this and sometimes that Jibraeel is to his right, Mikaeel to his left; and Jibraeel was proudly saying that I am to the right of Ali (a.s.) and Mikaeel is to his left. So right is better than left.

Just as a companion who sits at the right side of a king is proud of himself that he is better than one who sits to the left. In the same way, they both (Jibraeel and Mikaeel) think about Israfeel (a.s.) who remains behind and the angel of death who walks ahead; they become proud and say that right and left angels are better than angels of front and back. And just as the trusted person who remains close to the king, is proud of himself that he is better than other companions.

Sometimes the Holy Prophet (S) used to say that angels who love Ali Ibne Abi Talib (a.s.) more, are more proximate than other angels to Allah. Angels swear in this way: I swear by One who gave superiority to Ali (a.s.) over all the world after Muhammad Mustafa (S).

And sometimes he used to say: Angels of the skies are as fond of looking at Ali just as a mother is fond of looking at her righteous son who is alive, after she has lost ten sons. Upon hearing this, the Nasibis used to say: O Muhammad, how many times will you mention Jibraeel, Mikaeel and other angels? It is only to exalt Ali. And we are disgusted of that God, Who leaving all the world, just talks of Ali; and are also disgusted with Jibraeel, Mikaeel and other angels who consider Ali the best after Muhammad. We are also disgusted of all the prophets who gave priority to Ali after Muhammad.

The story is that when the Holy Prophet (S) came to Medina, the Jews, who were enemies of Allah, came with Abdullah Bin Surya to His Eminence (S). Ibne Surya asked His Eminence (S): O Muhammad, what is the condition of your sleep? Because we know about the sleep of prophets. His Eminence (S) said: My eyes sleep, but my heart is awake. Abdullah said: That is right, now tell me whether the child is created from the father or mother? His Eminence (S) replied: Bones, muscles and veins are from the father and flesh, blood and hair from the mother. He said: It is so.

Then he asked: O Muhammad, how is it that sometimes a child resembles his maternal uncle and not the paternal uncle? And sometimes he resembles his paternal uncle and not the maternal? He (S) said: He resembles one whose fluid is dominant over the other. Abdullah said: That is right.

Then he said: O Muhammad, how is it that some have issues and some don't? His Eminence (S) said: When the sperm becomes red and turbid, a child cannot be conceived and when the sperm is clean, a

child is conceived. Then he asked: Tell me, what your Lord is? Allah revealed Surah Tawheed.

Ibne Surya said: It is right. Now one point is left, if you give me the right answer, I shall bring faith on you and obey you. Tell me, which angel brings the divine commands to you? His Eminence (S) said: Jibraeel (a.s.).

He said: This angel is our enemy who arrives with battles, severity and calamities of war. Our ambassador is Mikaeel (a.s.), who brings peace and happiness for us. If angel Mikaeel (a.s.) brought Allah's commands to you we would bring faith. Mikaeel used to make our kingdom strong whereas Jibraeel destroyed it, that is why he is our enemy.

Salman Farsi (r.a.) asked: How did this enmity begin? He replied: Yes Salman, he has always been inimical to us. It was the time when Allah revealed to His prophets, that an unfortunate person will destroy Baitul Maqdas and in that time also we got this information. And Allah brings one command after another, as He likes, and does what He wants.

When we came to know about Baitul Maqdas, our elders sent a man, whose name was Daniyal; he was a prophet at that time. He was very famous and a strong fighter in Bani Israel. He was sent to search out that person and eliminate him; he was also sent with a lot of wealth and many things. When he went in his search, he found a man in the city of Babel who was very thin and weak.

Our man wanted to kill him, but Jibraeel (a.s.) forbid it and said: If he is the one Allah has appointed to destroy you, you will not be able to subdue him and if he is not such, why do you want to kill him? Our companions agreed and returned to us again and informed us about it. Nebuchadnezzar became very strong and after becoming a king, came to fight us and destroyed Baitul Maqdas. That is why we consider Jibraeel our enemy.

Salman (r.a.) said: O! Ibne Surya, you don't use your common sense and are misguided. See, your elders selected a man to kill him, how was his action? Allah had informed His prophets in His books that Nebuchadnezzar will become a king and he would destroy Baitul Maqdas. Now they intended to falsify Allah's apostles and their information and blamed them; or they accepted Allah's information and wanted to overwhelm Allah.

Those who went to fight Nebuchadnezzar were infidels. How is enmity possible from Jibraeel (a.s.)? He (Jibraeel) restrained him from falsifying divine prophecy and overwhelming Allah. Ibne Surya said: Indeed Allah informed through His Apostles, but He erases whatever He wants and sets up what He likes.

Salman (r.a.) said: If it is so, then do not believe in any information of Taurat; first or last, because Allah erases what He likes and sets up whatever He likes. Hence, it is also possible that Allah might have cancelled the prophethood of Musa and Harun (a.s.); and what they informed you that it will occur, may not occur and what they informed will not occur, may occur. In this way their saying that such and such

thing occurred, may not be true for it might not have occurred. And Allah has promised you reward but may be He cancels it and also erases the chastisement. Because Allah erases whatever He likes and whatever He wants to establish, He does. At last, Salman (r.a.) said: You are unaware of the meaning of:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْثِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

**Allah makes to pass away and establishes what He pleases. Surah Raad 13:39**

Because you are disbelievers and falsify the divine messages and you have gone out of the pale of religion.

Then Salman (r.a.) said: I witness, that those who are enemies of Jibraeel are also enemies of Mikaeel and they both are his enemies of those who are inimical to them and they are at peace with those who is at peace with them. Then Allah revealed the following verse in support of Salman's (r.a.) statement:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**Say: Whoever is the enemy of Jibraeel... Surah Baqarah 2:97**

O Muhammad, tell them, those who are enemies of Jibraeel (a.s.) because he helps the friends of Allah against their enemies and he descends with Ali's greatness by the command of Allah they are My enemies and I am also their enemy.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**...for surely he revealed it to your heart by Allah's command... Surah Baqarah 2:97**

How Jibraeel (a.s.) brought this Quran on your heart by Allah's command?

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**...verifying that which is before it... Surah Baqarah 2:97**

That verifies all the heavenly scriptures that descended before it...

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

**...and guidance and good news for the believers. Surah Baqarah 2:97**

And it guides the misguided ones and it is a good news for those who believe in the prophethood of Muhammad and Wilayat of Ali and the other Imams (a.s.), who are, in fact, the true friends of Allah.

After that His Eminence (S) told Salman (r.a.): Salman, Allah has verified your words and Jibraeel (a.s.) says from Allah that Salman and Miqdad are two brothers, who sincerely love you and your brother, your successor and your chosen one, Ali Ibne Abi Talib (a.s.) and they are from your companions just as Jibraeel and Mikaeel (a.s.) are from the angels. One who bears enmity with one of them, both are his enemies. And one loves both of them and you and Ali (a.s.), they love him.

And one who bears enmity to Muhammad and Ali and their friends, they are his enemies. And if the people of the world had sincerely loved Salman and Miqdad, just as angels of the empyrean and the heavens love the two and Muhammad and Ali (a.s.) and their friends and enemies of their enemies, because of this Allah would not have punished any of them.

Imam Husain Ibne Ali (a.s.) said: When the Holy Prophet (S) said the above regarding Salman and Miqdad (r.a.) the believers became very happy and became obedient of them, whereas hypocrites found it very despicable, and they began to show enmity and found defects with them and said: Muhammad praises strangers and leaves off relatives. Neither he praises nor mentions them.

Gradually, this information reached to His Eminence (S) who said: What's happened to them, may Allah remove them from His mercy, they wish ill for the Muslims and the rank my companions have obtained is only due to their love for me and my Ahlul Bayt (a.s.). I swear by One Who made Muhammad (S) a true prophet, you can never be a true believer unless you love Muhammad and his progeny (a.s.) more than your lives, your children, your wealth and all existing things on the earth's surface.

After that he called Ali, Fatima, Hasan and Husain (a.s.), covered them in his sheet and prayed: O Allah, these are five people and no sixth is included with them. I shall be at war with those who fight them and I will be at peace with those who are at peace with them.

Fatima (s.a.) narrates that Lady Umme Salma lifted the corner of the sheet and wanted 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.) was in that sheet and he said: O Messenger of Allah (S), I am the sixth. He (S) said: Yes. After sometime he came out and flew to the heavenly kingdom. Allah made him so illuminated and elegant that angels could not even recognize him. At last he himself said: Congratulations to me. Who can be like me? I am Jibraeel and along with the Holy Five Muhammad, Ali, Fatima, Hasan and Husain, I am the sixth. And on account of this, Allah gave him excellence over all angels of the heavens.

After that, the Prophet made Hasan (a.s.) sit to his right and Husain (a.s.) to his left, then he hoisted them to his right and left shoulders or left them on the ground. And they came near each other and began to wrestle.

The Prophet encouraged Hasan (a.s.) saying: O Aba Muhammad, and when he was about to overcome Husain (a.s.), the latter got more encouragement and they continued to wrestle. Seeing this, Lady Sayyada said: O father! You encourage the elder against the younger. His Eminence (S) said: Fatima, Jibraeel and Mikaeel (a.s.) both are present here, when I say: O Aba Muhammad to Hasan (a.s.) they both say: O Aba Abdullah to Husain (a.s.).

That is why, both are equal in fighting. And when I say: O Aba Muhammad to Hasan (a.s.) and Jibraeel (a.s.) says: O Aba Abdullah to Husain (a.s.) they become so strong that if one of them intends to lift up the earth with the seas, mountains etc. all these things would seem very light; lighter than a strand of hair and that is why they became equal in competition and they both are similar to each other.

They are coolness of my eyes and fruits of my heart. They are my supporters and they are from first to last, the leaders of the youth of Paradise and their father is better than them and their maternal grandfather, the Messenger of Allah (S) is most excellent of them.

When the Holy Prophet (S) said this, the Jews and the Nasibis said: Till now we were inimical only to Jibraeel, but now we will have enmity with Mikaeel also, because they are obedient to Muhammad, Ali (a.s.) and his two sons. That is why, Allah says:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

***Whoever is the enemy of Allah and His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of the unbelievers. Surah Baqarah 2:98***

## **Exegesis of Surah Baqarah: Verse 2:99**

Regarding the Almighty's words:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

***And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors. Surah Baqarah 2:99***

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

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

***And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors. Surah Baqarah 2:99***

Simply: O Muhammad (S), We have sent down to you such signs that testify to your prophethood and manifest the Imamate of your brother, Wasi and chosen one, Ali Ibne Abi Talib (a.s.). And one who has any type of doubt regarding you or says something other than accepting what you say, it will point out his infidelity.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

***...and none disbelieve in them except the transgressors. Surah Baqarah 2:99***

And except for the Jews and the Nasibis, no one disbelieves in the verses of Quran.

Imam Zainul Aabideen (a.s.) has said that when Abdullah Bin Salaam became a Muslim, he posed a question to His Eminence (S) and when he heard the answer, he said: O Allah's Messenger one more question remains, which is very important.

The question is who is that person who will be the caliph after you and pay your dues and complete your promises and return your entrusted things and clarify your signs and miracles? His Eminence (S) said: O Abdullah! My companions are sitting, look at them, you will see a light illuminating his forehead and cheeks and he will tell you all about by the commands of Allah and he will be the successor of Allah's Messenger (S) and now your limbs will give proof.

At last Abdullah went there and saw Ali (a.s.) there, he saw light was illuminating from his face just like the sun. The parts of his body began to talk and said: O Ibne Salam! He is Ali Ibne Abi Talib (a.s.), he will fill the Paradise with his believers and the Hell with his enemies and spread Islam all around the earth and remove infidelity from it. If you hold fast to the leadership of Ali (a.s.), you will be successful. Abdullah bin Salam said: I witness that Allah is one and there is no god except Allah, He is one and no one is related to Him and I witness that Muhammad is His Messenger and the chosen apostle and commander of the whole world. I witness that Ali (a.s.) is his brother and successor and he will establish Islam and fulfill his promises, pay his debts and clarify his signs and arguments and defeat false matters by his arguments and miracles.

And I witness that you both are the same persons that Musa (a.s.) and other previous prophets had given the glad tidings of. After that Abdullah said: My arguments are over and all excuses finished, now I have no excuse to be separated from you. It is not good for me to disbelieve. Then he said: O Allah's Messenger, Jews are a community of beasts. If they come to know that I have become a Muslim, they will no leave me alone, so O Allah's Messenger, hide me.

When they come to you, ask them about me and listen to them before they know about my bringing faith

on you, so that you know their intentions. So His Eminence (S) hid Abdullah in his house and called some Jews.

When they came, His Eminence (S) put up his prophethood before them but they refused. His Eminence (S) said: Do you want anyone to judge between you and me? They said: Yes, we want Abdullah bin Salam. His Eminence (S) asked: Who is he? The Jews said: He is our rich man and son of a rich man, the leader, son of a leader and learned, son of a learned man and our obedient one. His Eminence (S) said: Tell me, will you like it if he brings faith on me? They said: Allah has saved him from this.

Then again repeated the same thing. His Eminence (S) told Abdullah to come out and tell them what Allah had shown to him about Muhammad (S). He came out saying: I witness that no one is worthy of worship, except Allah, He is one and alone; and I witness that Muhammad (S) is His servant and Messenger, who is mentioned in Taurat, Injeel, scrolls of Ibrahim and all divine books, which clearly command us to follow him and his brother, Ali Ibne Abi Talib (a.s.).

When the Jews heard all this from Abdullah, they said: O Muhammad (S), he is an idiot, the son of an idiot, an illiterate, son of an illiterate. We did not like to abuse him in his absence, so we praised him. Abdullah said: O Allah's Messenger, I feared this only. Abdullah bin Salam's Islam was very good and he was tortured much by his Jew neighbors.

Once it was very hot and the Holy Prophet (S) was going to the mosque and Bilal had completed the Azaan and people were in prayer; all of a sudden Abdullah bin Salam came there. His Eminence (S) saw him, and he looked very sad and his eyes were filled with tears. His Eminence (S) asked: Abdullah, what is the matter? He said: Allah's Messenger, the Jews are bent on torturing me.

My neighbors did bad to me and broke up all the household things they had borrowed from me, and when I asked them to return them, they did not comply. After that they united to boycott me in every way. So much so, that people who lived in my house also do not talk to my family and children. All my neighbors are Jews, I am terrified of them and no fellowship of any kind can be expected from them, and the distance between my house and the mosque and your house is very much and I cannot come here all the time. I am fed up with them.

When the Prophet (S) heard this from Abdullah bin Salam, he experienced the condition that he had at the time of revelation. After sometime it passed away and the following verse was revealed:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

***Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant. Surah Maidah 5:55***

His Eminence (S) said: O Abdullah! Your guardian and helper against your Jew enemies is only Allah, His Messenger, and those believers who keep up prayers in proper way; and give Zakat in bowing position. After that he said: Abdullah, those who believe in Allah, His Messenger, his believers, their friends and enemy of their enemies and prays for his needs to Allah and then to those who are included in the army of Allah.

There is no doubt that the army of Allah will overwhelm the Jews and other infidels. Abdullah, don't be sad, because Allah and all these people are your helpers and they shall remove the wickedness of your enemies from you; and then he said: Abdullah, be happy that Allah has selected for you better friends than the Jews.

They are Allah, His Messenger and believers, who keep up prayer in the proper way and give Zakat during Ruku. Abdullah asked: Who are those? At that time His Eminence (S) saw a beggar. His Eminence (S) asked him: Has anyone given you anything? He said: Yes, a man who was in prayer gestured me to take his ring and I took it.

When I looked at the worshipper and his ring carefully, I realized that it belonged to Ali Ibne Abi Talib (a.s.). His Eminence (S) said: Allahu Akbar. He is your Wali, and after me, the master of people is Ali Ibne Abi Talib (a.s.).

Imam (a.s.) said: A short time after this incident one of the neighbor of Abdullah bin Salam became ill and became so poor that he was forced to sell his house and none was prepared to buy it, except Abdullah. In the same way another neighbor was arrested and necessarily wanted to sell his house and didn't get any buyer except Abdullah.

By and by, no neighbor was left that was not involved in difficulties and necessarily had to sell his house. Gradually, Abdullah became the owner of this locality and Allah removed all his enemies from there and he settled the Muhajirs in these houses and they became his companions and friends. Allah involved his enemies in their own wickedness. And those who believed in Allah and His Messenger (S) were made to prosper in worldly life.

## **Exegesis of Surah Baqarah: Verse 2: 100**

Regarding the Almighty's words:

أَوْكَلِمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

***What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe. Surah Baqarah 2: 100***

Imam Hasan Askari (a.s.) said that Imam Muhammad Baqir (a.s.) said: As mentioned above, the Jews

and other Nasibis broke the covenant that was taken from them. Allah censures them and says:

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

**What! whenever they make a covenant... Surah Baqarah 2: 100**

When they made a covenant that we believe and obey Muhammad and after that Ali, and accept his rulership.

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

**...a party of them cast it aside? Surah Baqarah 2: 100**

One party broke the promise and disbelieves. Now Allah says:

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

**Nay, most of them do not believe. Surah Baqarah 2: 100**

Many Jews and Nasibis will not believe, that is, in future also, they will not accept faith and inspite of witnessing these signs and proofs, will not ask for forgiveness.

The Messenger of Allah (S) said: O people! Fear Allah and obey His Messenger (S) when he tells you that Allah is one and believe in the prophethood of Muhammad (S) and believe in the Wilayat of Ali Ibne Abi Talib (a.s.), and be firm on it. And do not be proud of your prayers and fasts and other worship acts because you will not benefit by them if you break the covenant. And yes, those who will be loyal to their covenant, will be rewarded. Allah will send more blessings on them. And those who break the covenant will cause loss to themselves. Allah is capable to take revenge from them. One can benefit from deeds only if ones end is on faith.

This advice was given to the companions when His Eminence (S) went into the cave. And it is like this that Allah sent His revelation to His Eminence (S): O Muhammad, after durood and salaam, Allah says that Abu Jahl and Quraish have planned to kill you and I command you, make Ali sleep on your bed. And He said: Ali's status is like that of Ibrahim Khalillullaah and Ismail Zabihullaah. He will sacrifice himself on you and make his soul a shield of your soul. And Allah orders you to take Abu Bakr with you. If he is friendly with you and helps you and remains firms on his covenant, he will be your friend in the hereafter.

Thus His Eminence (S) asked Ali: Ali, do you agree that if they search for me and I am not found and

they find you, the ignorant people may attack and kill you. Ali (a.s.) replied: Allah's Messenger, I accept it gladly that my soul should be a shield of your soul and it be sacrificed for your brother, a close relative or an animal, if it will be beneficial to you.

I like to spend my life only for your service and for your help and to fight your enemies. If it is not so, I don't want to be alive for a moment in the world. Hearing Ali's words, His Eminence (S) said: O Abul Hasan, angels of the divine tablets have told me about your argument and informed that such a reward has been prepared for you that no eye has seen and no ear has heard and no one has imagined it.

After that His Eminence (S) asked Abu Bakr, do you agree to stay with me and suppose the enemies search for me and also search for you and come to know that you have only encouraged me in the claim of Prophethood and because of me, you have to suffer? He said: O Prophet, if I get a long life and always remain in severe difficulties and not get peaceful death and any kind of peace, and all this happens because of your love, I prefer it very much than if I were to get rulership to go against you and spend my life in pleasure; Allah's Messenger, my family and children be sacrificed on you.

His Eminence (S) said: If Allah finds your heart as your tongue, He will make you to me just as ears, eyes and head are for the body, and just as soul is necessary for the body; in the same way as Ali is for me. And Ali (a.s.) is more than this, due to his excellence.

O Abu Bakr, one who makes a covenant with Allah and does not break it and does not make any changes in it and is not jealous to one whose excellence Allah has mentioned, that person will be in Paradise with me. And when you follow the way that Allah likes and do not adopt the wrong way with which He is displeased; when Allah raises you in Qiyamat, you will be considered eligible for Allah's Wilayat and earn our companionship in Paradise. Then he said: Abu Bakr, look up.

When he looked at the sky, he saw angels of fire riding fire horse with spears in their hands and one of them says: O Muhammad, allow us to cut your enemies into pieces. His Eminence (S) said: Abu Bakr, now put your ear on the ground. When he put his ears on the ground he heard that the earth was calling: O Muhammad, allow me to attack your enemies. Then said: Now look at the mountain and listen. When he did so, he heard the mountain saying: O Muhammad, allow us to destroy your enemies.

Then His Eminence (S) said: Now listen to the sea; and the waves came before him saying: O Muhammad, allow us to destroy your enemies, we shall obey you. After that he heard the sky and the earth and the seas all calling out aloud: Your Lord did not command you to hide in the cave because you are unable to fight your enemies, but because Allah wants to test your patience and toleration so that He can distinguish between your pure men and women.

O Muhammad, those who fulfill your covenants, will be your neighbor in Paradise and those who break them, shall be companions of Iblees in the lowest stage of Hell. After that His Eminence (S) asked Ali (a.s.): O Ali, you are for me like ears, eyes and head for the body and soul of the body.

You are as beloved to me as a person suffering from the disease of thirst loves cold water. Then said: O Abul Hasan, cover yourself with my sheet. When disbelievers come to you, Allah will send His help and on account of this, you will escape from their hands.

At last when Abu Jahl and other infidels came with their swords drawn, Abu Jahl said: Don't kill a sleeping person. First throw a stone and awaken him and then kill him. They started throwing heavy stones taking aim.

When these infidels did thus, Ali (a.s.) lifted the sheet from his head and asked: What are you doing? When these accursed saw him, they came to know that he was Ali. Seeing this, Abu Jahl said to his companions: Did you see that Muhammad made him sleep in his place and fled from here, so that we remain busy and he can escape. Don't say anything to Ali (a.s.), because he is deceived by him so that he himself may be killed and Muhammad be saved.

If it is not so, why didn't he sleep in his own place? When Allah was the helper according to his thinking, Ali (a.s.) said to him: O Abu Jahl, are you talking about me? It is not so, because Allah gave me so much sense that if it is to be given to all the senseless people of the world, they will all become intelligent.

And Allah has given me so much strength that if it is distributed among all weak people of the world, they all would become brave and strong. And Allah has given me such tolerance that if it is distributed among all the foolish people of the world, they all would become magnanimous. If the Prophet had not commanded me that I should not make any fight till I meet him, indeed there would have been a great fight between you and me and I would have killed you.

O Abu Jahl, shame on you. When the sky, the earth, seas and mountains asked permission from His Eminence (S) to destroy you, he did not allow them and continued to be kind and hospitable to you so that all of you who are destined to bring faith may do so. Believers are born from loins and wombs of infidel men and women and by eliminating you, Allah doesn't like to deprive them from His mercy and blessings.

If this had not been kept in view, Allah would have destroyed you all, because Allah is great and you are helpless. Allah does not make you helpless and then forces you to believe, but whatever He commands you, He also gives strength to you and ends your excuses too. Hearing the discourse of Ali (a.s.), Abul Batri bin Hassham became furious and pulled out the sword to attack him.

Suddenly he saw the mountain move towards him and the earth split to crush him. He saw waves of the sea coming to drown him in the sea and the sky came down to crash upon him. Seeing this, his sword fell from his hand and he became unconscious. The people carried him away. Abu Jahl consoled them and to cast aspersion on the incident said: He was having cholera, that is why he becomes unconscious; and nothing else.

When Ali (a.s.) came to the Holy Prophet (S), His Eminence (S) said: O Ali (a.s.) when you argued with Abu Jahl that night, Allah raised your voice and sent it to Paradise. The treasurers and Houries of heaven asked: Who is he, that he is so obedient to Muhammad (S) at this time? The people of Mecca falsified him and drove him away.

They were told: He is his deputy and he slept in his place to make his soul a shield to save him and sacrificed his soul for him. The treasurer of Paradise requested: O Allah, make me his treasurer. The houries of Paradise said: O Allah make us his wives. Allah said: You are for him, his chosen friends and devotees, and he shall divide you by My command among those whose well being he knows very well. Do you agree? They said: Yes, our Lord and Master, we are happy.

## Exegesis of Surah Baqarah: Verse 2: 101–103

Regarding the Almighty's words:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ {102}}

{وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَوْ كَانُوا يَعْلَمُونَ} 103

***And when there came to them an Apostle from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing. And they followed what the Satans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Satans disbelieved, they taught men sorcery and that was sent down to the two angels at Babylon, Harut and Marut, yet these two taught no man until they had said: "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this. And if they had believed and guarded themselves (against evil), reward from***

**Allah would certainly have been better; had they but known (this). Surah Baqarah 2: 101-103**

Imam Hasan Askari (a.s.) reports that Imam Ja'far Sadiq (a.s.) said that Allah says:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

**And when there came to them... Surah Baqarah 2: 101**

When Jews and other Nasibis find this command mentioned in their book:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

**... an Apostle from Allah... Surah Baqarah 2: 101**

The apostle or the Quran which came from Allah, directs to believe in Muhammad and Ali (a.s.) and his excellence and to befriend their friends and bear enmity with their enemies as it is obligatory.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

**...verifying that which they have... Surah Baqarah 2: 101**

It verifies the book they have with them.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

**...a party of those who were given the Book. Surah Baqarah 2: 101**

...a party from them, that is the Jews...

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ {101}

**...threw the Book of Allah behind their backs... Surah Baqarah 2: 101**

...they threw the Book of Allah, that is Taurat and this Book (Quran). That is, they did not believe their commands and became jealous of the prophethood of Muhammad (S) and successorship of Ali, though they knew the excellence of both of them, yet they refused.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ {101}

**...as if they knew nothing. Surah Baqarah 2: 101**

They refused their excellence and rejected the prophethood of His Eminence (S) as if they knew nothing about it, though they knew that this was true.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ {102}}

**And they followed what the Satans chanted of sorcery in the reign of Sulaiman. Surah Baqarah 2: 102**

And these Jews and Nasibis practiced the sorcery that Shaitaans employed during the reign of Sulaiman (a.s.) and they were under the impression that Sulaiman (a.s.) has acquired his kingdom through this. So those Satans kept them away from the Book of Allah through this sorcery.

And its story is that when the infidel Jews and other Nasibis who were one with the Jews, heard about the excellence of Ali (a.s.) from His Eminence (S) and saw the miracles of His Eminence (S) and Ali Ibne Abi Talib that Allah manifested on them to guide the wretched people, they went to other infidel Jews and said: Muhammad is only a worldly person and deceives people by his magic that he has learnt and also taught some of it to Ali. He has made them a means of getting worldly things and his intention is to become our king and establish a kingdom for Ali (a.s.) after his death.

Whatever he says is not from Allah at all. It is all his concocted rubbish so that he may control us and Allah's weak people by his sorcery. And the biggest sorcerer was Sulaiman, Ibne Dawood as he became the master of Jinns, men and shaitaans. When we learn something of the sorcery of Sulaiman we will be able to expose strange matters of Muhammad and Ali (a.s.) and would not need to obey Ali.

Hence Allah censures the Jews and Nasibis that they threw at their backs, the Book of Allah, that mentions the excellence of Muhammad and Ali (a.s.) and did not obey the Book and instead followed the sorcery that Shaitans chanted during the reign of Sulaiman (a.s.) and they thought that Sulaiman (a.s.)

obtained the kingdom because of sorcery. They said: We will also manifest the wonders by this way, till people become obedient to us and we will have no need to obey Ali.

They were even saying that Sulaiman (a.s.) was an infidel and a sorcerer and he had a great skill in magic and on account of this, he obtained a great kingdom and got the great strength and ability. That is why Allah says, contradicting them:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

### **...and Sulaiman was not an unbeliever... Surah Baqarah 2: 102**

That is, Sulaiman (a.s.) was not an unbeliever and was not using his skill as these infidels say:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

### **...but the Satans disbelieved, they taught men sorcery... Surah Baqarah 2: 102**

Rather the Satans are disbelievers because they taught sorcery to people and they alleged it against Sulaiman (a.s.).

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

### **...and that was sent down to the two angels at Babylon, Harut and Marut... Surah Baqarah 2: 102**

Because of this, (they are infidels) they taught the people that which was sent down to the two angels, Harut and Marut in the city of Babel.

Imam Ja'far Sadiq (a.s.) has said that after Prophet Nuh (a.s.), the sorcerers increased so much that Allah sent down His two angels to the prophet of that time and they explained the method of sorcery and then showed the method to nullify it.

The prophet learnt this from the two angels by the permission of Allah; he taught the people by order of Allah and ordered them that through this they must become familiar with it and reject it, but they must not practice it on anyone.

It is like teaching one to remove the effects of poison and it does not mean that he should use the method to poison someone. That Prophet ordered the two angels to appear like human being to the people and teach them what Allah has taught them. That is why Allah says:

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلَّمُوا لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

**...yet these two taught no man... Surah Baqarah 2: 102**

And His two angels did not teach them sorcery and the method to counter it...

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلَّمُوا لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

**...until they had said: "Surely we are only a trial... Surah Baqarah 2: 102**

...till they had said to them that they are trial for the people, so that in learning sorcery and its cure, they must obey Allah's commands and not use it on other people...

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلَّمُوا لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
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**...therefore do not be a disbeliever. Surah Baqarah 2: 102**

Hence do not become an unbeliever by learning sorcery, that you use your skill and cause someone injury and make people believe in it; or that you make people alive and dead by magic; or do something more, which none except Allah is supposed to do...as it would be a wrong thing to do.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

**Even then men learned from these two, magic by which they might cause a separation between a man and his wife... Surah Baqarah 2: 102**

Those who learnt sorcery, from the two kinds of magic (One that the Shaitaans had written in Sulaiman's reign and second that came to Harut and Marut in the city of Babel.) they learnt that, through which separation can be effected between married couples.

They were those who learnt sorcery to harm people. They learnt it to make people doubtful and separate from each other. Sometimes they buried the charms and sometimes they performed a ritual so that the husband and wife may begin hating each other and both will be separated. Then Allah says:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
102}}

**...and they cannot hurt with it any one except with Allah's permission... Surah Baqarah 2: 102**

And the people who learnt this type of sorcery, they did not harm people without any reason. Allah knew their acts, but He left them to their own, because if He wanted, He could have prevented them by force. After that Allah says:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا  
أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا  
يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ

**...and they learned what harmed them and did not profit them... Surah Baqarah 2: 102**

Because when they learnt this to harm people they in fact learnt something that harmed their religion and did not get any religious benefit from it; rather they were taken out from the pale of the religion of Allah.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

**...and certainly they know that he who bought it should have no share of good in the hereafter...**

That is the learners of sorcery knew very well that they will not have any share from Paradise in the hereafter.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
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**...and evil was the price for which they sold their souls... Surah Baqarah 2: 102**

That is: Indeed, they sold their soul for that which would involve them in Allah's chastisement.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۖ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ  
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**...had they but known this. Surah Baqarah 2: 102**

That they have sold off their future life (hereafter) and left their share of Paradise. Because the learners of this sorcery were the same who did not believe in Allah, the Messenger (S) and the hereafter. That is why Allah says:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا

أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ  
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**...and certainly they know that he who bought it should have no share of good in the hereafter...**

**Surah Baqarah 2: 102**

Because they were not having belief in the hereafter, as they thought that since there is nothing more than this world, we could not have any share in any other house after the world and if there is hereafter then also we are not having any share in it, due to our infidelity. Then Allah says:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۚ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ  
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**...and evil was the price for which they sold their souls... Surah Baqarah 2: 102**

It means that they sold their future and mortgaged their soul to Allah.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۚ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۚ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ  
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**...had they but known this. Surah Baqarah 2: 102**

That they have sold their souls in exchange of punishment in the hereafter but they don't know this because they do not accept the punishment of the hereafter. That is also because they have left reflecting on divine arguments till they concluded that Allah will not punish them for having invalid beliefs or denying the truth.

Abu Yaqoob and Abul Hasan, narrators of this Tafseer, say: We requested Imam Hasan Askari (a.s.), father of Qaim Aale Muhammad (a.s.): A sect believes that Harut and Marut are the two angels that Allah chose when the children of Adam had become very disobedient; and that He sent them with another angel to the world.

Those two angels fell in love with a woman called Zohra and wanted to commit fornication with her; they drank liquor and killed a man without reason. The Almighty Allah involved them in chastisement in the city of Babel and sorcerers learnt sorcery from them and Allah transformed that woman into a star.

Imam Askari (a.s.) said: God forbid, I seek protection from Allah. Then he said: Allah's angels are innocent and protected from infidelity; and Allah says in Quran:

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَأَسْتَأْذِنَ عَلَيْكُمْ بِوَكِيلٍ

**...they do not disobey Allah in what He commands them, and do as they are commanded. Surah Tahrim 66:6**

That is, the angels are never disobedient in carrying out the commands of Allah. They do, what they are ordered. And Allah says:

{وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ 19}

{يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ 20}

**And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary. They glorify (Him) by night and day; they are never languid. Surah Anbiya 21: 19-20**

Whatever is in the earth and skies, all belongs to Allah. And His angels never refuse to keep up prayer and are never proud and tired. They worship Him day and night, and are never careless in it. Allah says about His angels:

{وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ 26}

{لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ 27}

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ 28}

**Nay! they are honored servants. They do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do**

**not intercede except for him whom He approves, and for fear of Him they tremble. Surah Anbiya 21:26-28**

Angels are honorable and they do not precede while talking with Allah and they act on His commands; as Allah knows everything about them. They do not intercede unless and until Allah allows. They are afraid of Him.

After that, His Eminence (a.s.) said: If it is so as people say, then the Almighty Allah made angels His appointees and they would also be like apostles and Imams, it would imply that even the Apostles and Imams made mistakes? And you know well that Allah has not left the world without a human apostle or Imam. Hence He says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ

**And We have not sent before you but men from (among) the people of the towns... Surah Yusuf 12: 109**

Not angels etc., but human beings as apostles. They were from city (and not dwellers of jungle). And We sent them revelation (as We send to you). Allah informs through this verse that: We have not sent angels on the earth appointing them as governor or Imam but they are sent as messengers of apostles. The narrators said: We said that on the basis of this, Iblees must also be an angel? His Eminence (a.s.) said: No. He is a jinni. Hence Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

**And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblees (did it not). He was of the jinn. Surah Kahf 18:50**

Simply: O Muhammad, remember when We ordered all angels to prostrate to Adam and they prostrated at once, but Iblees, who was a jinn, did not. Hence this verse proves that he is a jinni. Allah says about Jinns:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلِ مِنْ نَارِ السَّمُومِ

**And the jinn We created before, of intensely hot fire. Surah Hijr 15:27**

After that Imam (a.s.) said: My father narrated from his forefathers that the Holy Prophet (S) said: Allah

chose Aale Muhammad (a.s.) only because He knew that they will not do anything that would take them out of His Wilayat and they will not exit from infallibility to become included among those eligible for divine chastisement.

The narrators say: We asked: It is mentioned in the above mentioned tradition that when the Holy Prophet (S) gave Nass for Ali's Imamate, Allah presented his Imamate before hundreds of thousand of angels and they refused to accept. That is why Allah changed them into frogs.

His Eminence (S) said: God forbid, these people attribute a lie to us. Angels are also Allah's messengers, that is why they are like those apostles who were sent to the people. Do those apostles ever commit infidelity? We said: Never! Then His Eminence (S) said: Angels are also like that. They have great majesty and a very exclusive status.

## **Exegesis of Surah Baqarah: Verse 2: 104**

Regarding the Almighty's words:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

***O you (people) of Faith! Do not say Raina (to the Prophet) but (say) clearly words of respect like Unzurna; and listen carefully (to him); for those without Faith, there is a painful punishment.***

***Surah Baqarah 2: 104***

Imam Hasan Askari (a.s.) said that according to Imam Musa Kazim (a.s.) when the Holy Prophet (S) came to Medina, his friends and other refugees gathered around him and started asking questions. And it was their practice that they spoke to him very politely as was fit for his exalted status. It was so, because the Almighty Allah had ordered them:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

***O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive. Surah Hujurat 49:2***

His Eminence (S) used to be very kind to them and treated them very affectionately and tried to have their sins erased. So much so, that he glanced at each of his audience and raised his voice on theirs, so that the warning that Allah has given to nullify their deeds should not actualize.

Till the day the Holy Prophet (S) was behind a wall, when a Bedouin shouted from the other side: O

Muhammad! His Eminence (S) replied to him in a louder voice so that the Bedouin may not become a sinner.

That Arab asked: O Muhammad, till when is our repentance accepted? His Eminence (S) replied: The door of repentance is always open for human beings till the sun rises from the west. And it is proved from this verse when Allah says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا  
لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ

***They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Surah Anaam 6: 158***

Simply: They are waiting only for the angel of death to come and take away their soul or that he comes with chastisement from Allah for them; or that Allah would come to them or some of the signs of Allah would come. And they would not believe before that. But when this happens at the end of his life, believing in Allah will be useless. Also if he believes from first but does not perform any good deeds, then also he would not gain any benefit at that time.

Imam Musa Kazim (a.s.) said: Muslims used the word of 'Raina' while speaking to the Prophet (S) and it meant 'Have regard for us and listen to us, just as we listen to you'. Whereas in the language of the Jews it was a bad word meaning: 'Listen, may Allah not make you listen.'

When Jews heard that Muslims use the word of 'Raina' while speaking to the Prophet, they said: Till now we were abusing Muhammad secretly, now let us abuse him openly. From that time onwards they also used the word of 'Raina' while speaking to the Prophet and they thought they were abusing him. Saad bin Maaz, companion of His Eminence (S), came to know about this audacity and he said: O enemies of Allah! May Allah curse you, I know that you abuse the Prophet (S) and make us doubt that we talk like you.

By Allah, if I hear this word from any of you, I would behead him, if I didn't consider it despicable to attack you before being allowed by the Prophet, I would have definitely killed that man, whom I heard uttering this word. When Saad (r.a.) was talking with Jews, Allah revealed this verse:

مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

***Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina (listen to us), distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and look at us, it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little. Surah Nisa 4:46***

Simply: Some Jews change words and say Raina and (in enmity) say: We heard you and disobey you, and hear that which is not worthy for you to hear, and that which you don't like.

The word of 'Raina' (which means 'have regard for us' in Arabic and is an abuse in Hebrew), they twist their tongues and resorting to sarcasm in religion, they say it. If they had instead used words like: Sami'na (we heard) or Ata'na (we obeyed) or Isma'a (listen to us) or Unzurna (look at our condition and wait so that we hear your words and understand them), it would have been better for them; but Allah has cursed them on account of their infidelity, malice and arrogance and removed them away from His mercy.

And hence they believe only a little (they believe in some books and disbelieve in others, and it does not count). Allah also revealed the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

***O you (people) of Faith! Do not say Raina (to the Prophet)... Surah Baqarah 2: 104***

because from the Jews those who are inimical to you, they mean by this word to abuse the Prophet and you. Say 'Unzurna' instead of 'Raina', as it does not have that defect and 'Unzurna' cannot be included in bad words and when the Messenger (S) speaks to you, you must listen to him and obey him.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

***...for those without Faith, there is a painful punishment. Surah Baqarah 2: 104***

There is severe chastisement in the world for the infidels, that is the Jews and those who abuse the Holy Prophet (S), and in the hereafter they will be forever involved in a severe chastisement.

After that the Holy Prophet (S) said: O people, this Saad bin Maaz is from virtuous people. He chose the pleasure of Allah over the displeasure of his Jew relatives and sons-in-law, exhorted them good deeds, forbid evil and became angry with them that they should talk with Muhammad, the Messenger of Allah (S) and Ali, the Wali of Allah (a.s.) in a way that does beseem their exalted position.

Because Saad supported Muhammad and Ali (a.s.), Allah became grateful to him and prepared high ranks in Paradise for him and provided such innumerable nice things for him that cannot be described or even imagined. And a single thread of the table cloths of Paradise is better than all the gold, silver and gems of the world.

Anyone who wants to become their friend and partner in Paradise should bear the anger of his relatives and friends and become angry for the sake of the Holy Prophet and prefer Allah's satisfaction over them. And when he sees that truth has been abandoned and falsehood is being acted upon, he must be angry at it and must never be desirous, and in spite of having strength not resort to dissimulation, because in that case Allah will not accept any excuse from him.

In the past, Allah commanded Jibraeel (a.s.) to destroy so and so town of infidels and sinners. Jibraeel (a.s.) asked: O Allah, shall I destroy the whole city except that one believer. By this, Jibraeel (a.s.) wanted to know Allah's order regarding that man. But Allah said: O Jibraeel (a.s.) push him into the ground, first of all. Jibraeel (a.s.) said: O my Lord! What is the reason? He is your believer and a pious man. Allah said: I gave him the capability, but in spite of that he does not enjoin good and forbid evil. In spite of the fact that I am angry at those people, he loves them more than Me.

The companions asked: O Allah's Messenger, what will happen to us? Because we see all bad deeds and are not able to prevent them? His Eminence (S) said: You must enjoin good and forbid evil and warn the people of Allah's chastisement.

After that His Eminence (S) said: If anyone of you sees bad deeds, he must prevent them practically, if not, he must forbid verbally and if even that is not possible, he should at least despise them in his heart. It is sufficient that Allah knows he hates this unlawful deed.

At last when Saad Ibne Maaz was satisfied after the extermination of the Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (S) remarked: O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf which they want to establish in Medina, like it was done at the time of Musa (a.s.).

Then he said: Yes, by Allah, they want to do this. If Saad were alive, he would not have allowed their plan to succeed. They will devise some plans, but Allah will nullify them. The companions asked how it would happen. His Eminence (S) said: Let it be, till Allah manifests His plan.

Imam Musa Kazim (a.s.) said: When Saad Ibne Maaz passed away and His Eminence (S) marched to Tabuk, the hypocrites from the Ummah of Muhammad made Abu Aamir Rahib their leader and gave him oath of allegiance; and decided to loot Medina and apprehend the family of Prophet, other families and children of companions; and made a plan to attack the Prophet and kill him on the way of Tabuk.

But Allah kept him safe in a beautiful way and disgraced these hypocrites. That is why the Holy Prophet (S) had said: You will follow the path of the previous nations just like a shoe follows another and one

feather of the arrow is like another; and you will resemble them totally. So much so, that if they had entered a snake hole, you will also enter it.

The audience asked: O son of Allah's Messenger, please tell us, who that calf is and what their plan was. Imam Kazim (a.s.) said: Listen, the Prophet (S) was getting messages from the king of Domatal Jindal, a big province near Syria, who used to threaten that he would attack Medina and slay the companions.

The companions were afraid of this and twenty of them guarded the Prophet every day in turns and any time and whenever anyone screamed, they thought the king's army has arrived and the hypocrites also spread false rumors making the companions fall in doubt and said that King Akidar has indeed prepared his army and horses and announced in all areas: I make it lawful for you to plunder Medina.

The hypocrites then created doubts in the minds of weak Muslims and said: How can the companions of the Prophet confront Akidar's men; he is about to attack Medina to kill the men and take women and children as captives. At last the believers were much hurt by these statements of hypocrites and complained to the Holy Prophet (S).

After that the hypocrites came together and paid allegiance to Abu Aamir Rahib, whom the Prophet had labeled as a transgressor; they made him their leader making incumbent his obedience on themselves. He said: I think I should go out somewhere from Medina, so that I remain free from blame till your plot is complete.

Thus he sent a letter to Akhidar in Domatal Jindal saying: Lay siege to Medina and we will help you to eliminate your enemies. When the hypocrite finalized their plot, Allah informed the Prophet (S) and ordered him to march to Tabuk. Before this, when the Prophet led an expedition, the destination used to be kept confidential and other places were mentioned to mislead the mischief-makers. But this time he openly announced his intention and ordered the people to collect necessary equipments.

This was the battle in which hypocrites were disgraced and Allah censured those who abstained from joining it. The Almighty Allah informed the Prophet through revelation and he announced: Allah, the mighty would make me victorious on Akidar; he would be captured and make peace with us on the condition to pay a thousand tolas gold and two hundred garments in the month of Safar and same in the month of Rajab and I shall return to Medina safely within eighty days.

Then he said to his companions: Musa (a.s.) promised his community forty nights and I promise that I will return to Medina safely without fighting after eighty nights and don't have doubt on this. The hypocrites said: This will never happen thus, it would be his last defeat. After this, he will not recoup, because his companions will die of heat and polluted air and water of jungles; and those who escape, will be wounded and killed by Akidar or captured by him.

The hypocrites sought permission from the Prophet to exempt them, and put forth different kinds of

excuses. Some said they were sick, some made the excuse of excessive heat and some mentioned their children's illness and the Prophet continued to excuse them. When the departure to Tabuk was finalized, the hypocrites built a mosque outside Medina, which became known as Masjid Ziraar.

Their intention was to gather there and tell the people they were gathering for prayer so that they succeed in their plan. After that some people came to the Prophet and said: Allah's Messenger, we live far away from your mosque and we also don't like praying solitary. That is why we have built a mosque there, please come and pray there once so that the mosque is blessed.

The Prophet (S) knew through revelation something but he didn't say it; and ordered them to bring a donkey. He mounted it and he and companions tried to drive it, but it did not move from its place; however when it was turned to another direction, it was willing to move. The hypocrites said: This donkey is afraid of something and it doesn't want to go this way. The Prophet (S) dismounted and asked for a horse and mounted it. Again when he tried to ride to the mosque, the horse did not move; and when it was turned to another direction, it started moving. The hypocrites said: This horse is also afraid of something and doesn't want to go this way.

Then His Eminence (S) said: Let us go on foot. But when the Prophet and others decided to walk to Masjid Ziraar, their feet became stiff and could not move at all; and when they turned to go the other way, they found it easy to walk; their bodies become light and their hearts, happy.

Seeing this, the Prophet (S) said: Allah does not like that we go there at a time when we are ready for a journey. Wait for a few days till we return. After that we will do what Allah wants.

Thus His Eminence (S) made efforts to set out for Tabuk at the soonest and the hypocrites decided to eliminate the remaining people in Median after the Prophet leaves for Tabuk.

Hence Jibraeel (a.s.) came from Allah and said: O Muhammad (S) after du'ood and salutation, Allah says: Either you go on the journey, leaving Ali (a.s.) in Medina or send him on the journey and you remain here.

The Prophet (S) conveyed this divine command to Ali (a.s.) who said: I happily accept the order Allah and His Messenger, even though I don't want to leave the company of His Eminence (S) under any circumstance.

His Eminence (S) said: Do you not accept that your status with regard to me is just as Harun was to Musa (a.s.) except that there will be no prophet after me? Ali (a.s.) said: O Allah's Messenger, I accept.

His Eminence (S) said: O Abul Hasan, by staying in Medina you will get reward of traveling in this journey. Allah has made you a Nation like Ibrahim (a.s.) [That is just as Ibrahim (a.s.) was commanded to confront alone the polytheists of that time, in the same way you will have to confront these infidels and hypocrites alone] and due to your awe, the hypocrites will not be able to cause any harm to the Muslims.

Thus when the Holy Prophet (S) set out to Tabuk and Ali (a.s.) went along to see him off, the hypocrites said that Muhammad (S) did not take Ali (a.s.) along with him because of his displeasure with him. His intention is that we attack Ali (a.s.) and kill him.

When this news reached the Prophet, Ali (a.s.) said: Allah's Messenger, have you heard what these hypocrites say? The Prophet (S) said: O Ali, is it not enough for you that you are to me like vision is to my eyes and the soul to the body?

After that His Eminence (S) set out with his companions, leaving Ali (a.s.) as his representative in Medina. Whenever the hypocrites thought of attacking the Muslims, they used to be afraid of Ali, the victor of Khaiber and dreaded that others may also rise up in Ali's support and thwart their plans. But all the time they said that this would be the last journey of Muhammad and that he will not return.

At last, when there was only a short distance between Holy Prophet (S) and Akidar, one evening His Eminence (S) said to Zubair bin Awwam and Samak bin Khurasha to go with twenty Muslims to the palace of Akidar and capture him. Zubair said: Allah's Messenger, how can we bring him here? He has a huge army as you know, besides thousands of slaves and maidservants etc. His Eminence (S) said: Capture him by some trick. They said: How can we do that?

First of all, it is a full moon night and secondly the path is through an open plain, how can we hide ourselves from their sight? His Eminence (S) said: Do you want Allah to hide you from their sight and make your shadow vanish, so that there is no difference between the moonlight and your light?

They said: Yes, Allah's Messenger, we want that. His Eminence (S) said: Then it is obligatory on you to recite durood on Muhammad and Aale Muhammad and have faith that Ali Ibne Abi Talib (a.s.) is most superior among all my progeny; and O Zubair, specially you stick to the faith that Ali (a.s.) is most deserving of leadership in whichever community he is present, and no one else is allowed leadership. When you do this, and reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door.

When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don't tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you.

He replied: Who can dare to split from the army? Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these wild animals would have run away. At last the king will come out to hunt the animals they fled from there. He followed them and was surrounded by Zubair and his men.

Thus what the Prophet (S) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want but don't ask us to release you. Akidar said: Remove my royal garments and sword etc and take me to His Eminence (S) in a simple shirt so that he

does not see me in rich garments. Perhaps he would have pity on me in that case.

They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (S), these garments and ornaments look like garments of heaven. His Eminence (S) Said: No. These are the garments of Akidar and this is his sword. If my cousin, Zubair and Samak are firm on my command they will surely meet me at the Kauthar pool. Their one handkerchief is better than all this.

The companions asked: Their handkerchief would be better than this? His Eminence (S) said: Even if the space between the earth and sky is filled with gold, one thread of the handkerchief they will hold in Paradise, would be better than that.

When they brought Akidar to His Eminence (S), he said: Spare me so that so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (S) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you are really are the Prophet of Allah, and Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again.

At last the Holy Prophet (S) signed a treaty with him that he would pay a thousand 'awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (S) returned to Medina.

Imam Musa Kazim (a.s.) said: The calf of the time of the Holy Prophet (S) was Abu Aamir Rahib; whom His Eminence (S) had labeled as a transgressor. When His Eminence (S) became victorious and returned to Medina and Allah nullified the deceit of the hypocrites, the Prophet (S) ordered to burn the mosque of Ziraar and Allah sent the following verse:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ  
أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

***And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars. Surah Taubah 9: 107***

Then the Seventh Imam said: Allah destroyed the calf that was present during the time of the Prophet (S). He became involved in leprosy and paralysis and this condition remained for forty days and after that he died and fell into a severe chastisement of Hell.

## Exegesis of Surah Baqarah: Verse 2:105

Regarding the Almighty's words:

مَا يُودُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

***Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace. Surah Baqarah 2:105***

Imam Hasan Askari (a.s.) says that Imam Reza (a.s.) said that Allah censures the Jews, Christians, polytheists and Nasibis saying:

مَا يُودُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

***Those who disbelieve from among the followers of the Book do not like.... Surah Baqarah 2:105***

That is the Jews and Christians...

مَا يُودُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

***...nor do the polytheists... Surah Baqarah 2:105***

and the idolaters and polytheists are also included in it; they become angry on hearing about the excellence of Muhammad (S) and Ali (a.s.) and they do not like...

مَا يُودُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

***...that the good should be sent down to you from your Lord... Surah Baqarah 2:105***

That any verse should be revealed about the excellence of Muhammad and Ali (a.s.) and their progeny. That is why they prohibit their people to take part in debates, because they are afraid that their arguments will silence them and consequently their people will bring faith and become against them.

That is why those who among them want to come and ask about Islam, they prevented to do so, saying, 'he is a tale teller, a liar and sorcerer. For the safety of your world and hereafter, it is better that you don't meet him and he does not meet you.' In this way, they prevent even the common people to meet the Prophet.

After that Allah says:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**...and Allah chooses especially whom He pleases for His mercy... Surah Baqarah 2: 105**

He chooses for His mercy whom He wills and guides him to Islam and to the guardianship of Muhammad and Ali (a.s.).

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**and Allah is the Lord of mighty grace. Surah Baqarah 2: 105**

When the Holy Prophet (S) warned them by this command, a group of them came started quarreling with him and said: O Muhammad, you claim that there is something in our mind, which we in fact do not have. We don't find anything wrong if the proof of Allah descends on you, following which is necessary and it should be followed. The Prophet said: If today you quarrel with Muhammad, it will not be surprising if soon you begin to quarrel with Allah also. When the scroll of your deeds is read out to you, you will say: The recording angels have done injustice on us. They have recorded deeds that we have not committed.

At that time your limbs will be asked to testify and they will testify against you. They said: Muhammad, do not take your testimony so far, it is the practice of liars. There is a great distance between us and the hereafter. Show us what you claim, now, so that we know you are true. And we know you cannot do this because you are a liar. At this useless talk of theirs, His Eminence (S) said to Ali (a.s.): O Ali (a.s.) ask their physical organs to testify.

Ali (a.s.) asked their limbs to give witness and they began to give witness against them that they do not want that any verse should be revealed on Muhammad (S) from the Almighty Allah confirming the prophethood of the Prophet and Imamate of Ali because they are afraid they will be defeated in debate and their people will bring faith on Islam and desert them.

At this, the disbelievers said: Muhammad! We don't hear the testification that you claim our limbs are

giving. The Prophet (S) said: Ali, these people are included in following statement of the Almighty Allah:

{إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ} 96

{وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ} 97

***Surely those against whom the word of your Lord has proved true will not believe. Though every sign should come to them, until they witness the painful chastisement. Surah Yunus 10:96-97***

“Pray for their destruction.” Ali (a.s.) prayed for their destruction. At that moment their physical parts spoke up and testified against them and separated from their body, and all of them died on the spot. After they all died, Jews came there and said: Muhammad, how cruel you are! You have killed all of them!

The Prophet said: When Allah’s wrath is so severe with them, how can I show kindness? If they had beseeched to Him through the medium Muhammad, Ali and their Purified Progeny and prayed for respite and forgiveness, Allah surely would have accepted their prayer just as the prayer of calf-worshippers was accepted, when they petitioned through the medium of Muhammad, Ali and their Purified Progeny and Allah told them through the tongue of Musa (a.s.) that if they had even prayed for that killer through the mediation of these personalities, He would have forgiven him also due to the exalted position of the holy personages.

## **Exegesis of Surah Baqarah: Verse 2: 106-107**

Regarding the Almighty’s words:

{مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

***Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? Do you not know that Allah’s is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper? Surah Baqarah 2: 106-107***

Imam Hasan Askari (a.s.) says that Imam Muhammad Taqi (a.s.) said: The Almighty Allah says to His apostle:

{مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

### **Whatever communications We abrogate or cause to be forgotten... Surah Baqarah 2: 106–107**

If we cancel the command of a verse, that is, abrogate it or delete its script, erase it or you and the people forget it. In another place, He says:

{سُنْفِرُكَ فَلَا تَنْسَىٰ} 6

{إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ} 7

### **We will make you recite so you shall not forget. Except what Allah pleases. Surah Alaa 87:6–7**

Soon We will make you learn it in such a way that you will never forget, except that which Allah likes. He will make you forget that and its remembrance will go away from your mind.

{مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

### **We bring one better than it... Surah Baqarah 2: 106–107**

So We bring a better one...that is, it is better to act on His other verse and there is great reward for it. Rather than act on the abrogated verse, it is better for you that you act on the new verse.

{مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

### **...or like it. Surah Baqarah 2: 106–107**

It is similar to the abrogated verse in the sense that just as previously it was better to act upon it, now it is best that you act on the new verse. The abrogation and change is made only for your well being. After

that, Allah says:

{ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 106

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ } 107

***Do you not know that Allah has power over all things? Surah Baqarah 2: 106–107***

Don't you know that Allah has power over everything and has power to cancel whatever He likes?

{ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 106

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ } 107

***Do you not know that Allah's is the kingdom of the heavens and the earth... Surah Baqarah 2: 106–107***

And O Muhammad, don't you know that Allah's is the kingdom of the heavens and the earth and He is only the knower Who makes you learn by His knowledge and besides Allah, you have no guardian or helper.

{ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ } 106

{ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ } 107

***...and that besides Allah you have no guardian or helper? Surah Baqarah 2: 106–107***

And none except Allah knows and none is your guardian and helper except Him, in your difficulties when He wants to put you in trouble or help you in any chastisement when He wants to put you in it.

Imam Muhammad Taqi (a.s.) said: The Almighty Allah has effected abrogation in view of that which is better for you so that you bring faith in them and that due to your acceptance of these verses, He may increase your rewards. Thus He brings only that abrogation and change which is for your good.

After that Allah says:

{مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

***Do you not know that Allah's is the kingdom of the heavens and the earth... Surah Baqarah 2: 106-107***

O Muhammad (S)! Do you not know that Allah's kingdom is the heavens and the earth and He rules over them with His power and has complete authority to deal as He likes. If He advances something, no one can postpone it; and if He postpones something, no one can advance it.

{مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} 106

{أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ} 107

***...and that besides Allah you have no guardian or helper? Surah Baqarah 2: 106-107***

O Jews and falsifiers of Muhammad and those who deny the modification of the divine law. No one is your guardian, except Allah who may take care of your expediences. There is no helper and guardian for you, who may remove punishment from you.

It is reported that when the Holy Prophet (S) was in Mecca, Allah had commanded him to face Jerusalem in prayer and when possible to keep the Kaaba between himself and Jerusalem and when you cannot do so, keep your face towards Jerusalem.

Hence the Holy Prophet (S) acted on this command for thirteen years till he was in Mecca and after coming to Medina also he continued to face Baitul Maqdas for seventeen months and did not face the Kaaba.

Some mischievous Jews said to each other: By Allah, Muhammad does not know how to pray. Till now he faces our Qibla and prays in our style. His Eminence (S) did not like their gossip and disapproved their Qibla, preferring Kaaba.

When Jibraeel Amin arrived, His Eminence (S) said: I would like very much if the Almighty Allah changes the Qibla from Jerusalem to Kaaba, because whatever I heard from Jews about Qibla, hurts me. Jibraeel (a.s.) said: Allah's Messenger, request Allah to change the Qibla, Allah will accept your request and fulfill your desire. At last his prayer was accepted and again Jibraeel (a.s.) came from Allah and said: O Muhammad (S) read:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

**Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do. Surah Baqarah 2: 144**

When His Eminence (S) turned to Kaaba, the Jews criticized him and said (the words they said: Allah says in Quran):

يَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ

**What has turned them from their qiblah which they had? Surah Baqarah 2: 142**

Simply: What made the Muslims turn away from Jerusalem, facing which they used to pray previously? Allah gave them a good answer. Hence Allah says:

يَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ

**The East and the West belong only to Allah... Surah Baqarah 2: 142**

يَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ

**He guides whom He likes to the right path. Surah Baqarah 2: 142**

He guides whom He likes to the right path and their obedience takes them to Paradise.

A group of Jews came to His Eminence (S) and said: O Muhammad, you prayed facing Jerusalem for fourteen years and left it now. Because if it was lawful, by leaving it, you have gone to falsehood, because that which is against truth is only falsehood.

If it were false, you had been on a wrong path till that period, so we can't believe we are wrong. His Eminence (S) said: The previous matter was right and this is also right, because Allah says:

يَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلاَهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِّلّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

**Say: The East and the West belong only to Allah; He guides whom He likes to the right path.  
Surah Baqarah 2: 142**

Simply: Say O Muhammad, the East and the West (both) belong to Allah only. He guides whom He likes, to the right path. O who you believe! When He feels advisable to turn your face to the East, He commands to turn your face to East and when He feels advisable to turn your face to West, He commands to do so. And by expediency, He can also command you to turn in other direction instead of these two. Hence do not be a disbeliever in Allah's expediency.

After that His Eminence (S) said: O Jews! Previously you abstained from work on Saturdays, then you started doing it, then again you left it and again started. Now, tell me, you gave up truth and chose the wrong or you gave up wrong and chose the truth or you gave up one wrong thing and chose another wrong or gave up one right thing and chose another right? Now whatever is your reply to my objection, the same will be my answer.

The Jews said: First it was lawful to work on Saturdays and after that to work on Saturday was also lawful. His Eminence (S) said: In the same way, taking Jerusalem as Qibla was lawful in the beginning. Now taking Kaaba as Qibla is lawful this time.

After that the Jews said: You think that Allah first ordered you to pray facing Jerusalem and then to face Kaaba. In that case He changed His mind. His Eminence (S) said: He didn't change His mind because He knows the results and is powerful on expediencies and He do not make any mistake and does not setup any opinion against the first opinion. He is free of and above all this. Also nothing prevents Him from doing what He likes. Only a person having these qualities has to change his mind. But Allah is free from all this.

After that he said: O Jews, see, Allah makes you ill and then cures you. Again sometimes He makes you ill, so it means that He changes His mind. He makes us alive and makes us die; now was there change of mind in these two cases? They said: No. Then His Eminence (S) said: In the same way, Allah commanded Muhammad to pray facing Jerusalem and after that to face Kaaba. There was no change of mind on His part.

After that he said: Allah sends summer and winter alternatively, so does it mean that He goes on changing His mind? They said: No. Then the Prophet (S) said: In the same way there was no correction of divine command in the case of Qibla also.

After that the Prophet said: Allah made it compulsory for you to wear woolen clothes in winter and for summer He issued a contrary command, does it mean that He corrected His stance? They said: No. The

Prophet said: See, in the same way, at one time He made you serve Him in one way according to expediency and at another time He asked you to serve Him in another way. In both circumstances you became eligible for divine rewards. At this time Allah sent His revelation:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

***And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose...***

***Surah Baqarah 2: 115***

After that the Prophet (s.a.) said: O people, suppose you are a patient and Allah is like a doctor and only that is better for the patient that the doctor prescribes and not that in which the patient puts him into doubt and himself requests the people: Know that, leave Allah's work to Allah, you will succeed in that and reach what you aim for.

Someone asked Imam Taqi (a.s.): O son of Allah's Messenger, why was Baitul Maqdas made the first Qibla? His Eminence (a.s.) replied: Allah Himself mentions the reason:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ

***...and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Apostle from him who turns back upon his heels... Surah Baqarah 2: 143***

Simply: And We made Baitul Maqdas the Qibla, which you faced previously, to know who follows Our Messenger and who turns on both his heels (that is disobeys the Messenger). As We knew from before what would happen later.

Its story is that the Meccans preferred Kaaba, so Allah decided to see who follows His Eminence and who are against him. In such a way that in spite of their aversion, if they obey the orders of Muhammad (S), it would mean that they are obedient, otherwise they would have been his opponents. Whereas the people of Medina preferred Jerusalem.

That is why, they were asked to oppose it and face the Kaaba, so that it may be known who inspite of his aversion follows the order of Muhammad. Thus one who does so, would be his supporter and obedient one. Thus Allah says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ

لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

**...and this was surely hard except for those whom Allah has guided aright... Surah Baqarah 2: 143**

Simply: In spite of the fact that at that time it was difficult for them to face Baitul Maqdas; but whose whom Allah guided were not in this condition.

This shows that Allah wants the people to obey Him even though they may have to act their own likes and wishes so that their obedience against selfish desires may be tested.

## **Exegesis of Surah Baqarah: Verse 2: 108**

Regarding the Almighty's words:

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

***Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way. Surah Baqarah 2: 108***

Imam Hasan Askari (a.s.) reports that Imam Ali Naqi (a.s.) said: The Almighty Allah says:

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

***Rather you wish to put questions to your Apostle... Surah Baqarah 2: 108***

O disbelievers of Quraish and Jews, you question the apostle about signs and miracles, that you yourself don't know, whether it is good for you or not. Do you want to ask such questions?

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

***...as Musa was questioned before... Surah Baqarah 2: 108***

Just as Musa (a.s.) was asked before and it was like this...

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

***...we will not believe in you until we see Allah manifestly, so the punishment overtook you...***

## **Surah Baqarah 2: 108**

At that time, O Bani Israel! The lightning surrounded you.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

### **and whoever adopts unbelief instead of faith... Surah Baqarah 2: 108**

Simply: One who, after the Prophet, replies to him that what you have asked me, it is not advisable to ask Allah for it, changes faith into infidelity. Or if his request is right and Allah manifests it for him, and after seeing the sign he has demanded, he does not bring faith, or when he comes to know it is not proper for him to question, and that it is obligatory to be content on the proofs that Allah has established, and the signs He has manifested, inspite of that, he does not change infidelity into faith and does not obey the proof that Allah has made obligatory on him.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

### **he indeed has lost the right direction of the way. Surah Baqarah 2: 108**

He has indeed deviated from the right path that goes to Paradise and he has adopted the path which goes to Hell.

Imam (a.s.) says: Allah says:

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

### **Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way. Surah Baqarah 2: 108**

The incident is that ten Jews came to His Eminence (S) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it. He came and loudly shouted: O Muhammad, answer my question at once!

His Eminence (S) said: O brother Arab, these Jews have come before you and want to ask some questions. If you allow me, I will answer them first. That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (S) said: Indeed, being a traveler you are worthier than them.

The Bedouin said: I want to you warn you that these people have a book also and according to their

view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign. His Eminence (S) asked his companions: Where is Ali Ibne Abi Talib (a.s.)? Call him here at once. Ali (a.s.) came to attend His Eminence (S).

That Bedouin said: O Muhammad (S)! When we both are talking, why has he come? His Eminence (S) said: O Bedouin! You asked me a question of clarification, and Ali (a.s.) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate.

When Ali (a.s.) came before the Holy Prophet (S), His Eminence (S) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idrees, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and way of living of Isa (a.s.), should look at Ali Ibne Abi Talib (a.s.).

These words of His Eminence (S) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don't doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree.

His Eminence (S) said: O brother Arab, open your bag and take it out and ask for witness. It will testify of my prophethood and my brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (S) said: Don't be afraid. It will not run away. It will testify to my excellence and truth.

The Bedouin said: But I am afraid it will run away. His Eminence (S) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me.

After she gives the witness, let it go. I shall give you such reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (S) and rubbed her head on the ground and then raised her head. Allah make her speak and she said: I testify that no one is worthy of worship except Allah.

He is One and has no partner and I testify that Muhammad (S) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise.

And I testify that his brother, Ali Ibne Abi Talib (a.s.) has excellence and qualities mentioned above, and I testify that his friends will be respected in Paradise and his enemies will be disgraced in Hell.

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this

porpoise testified. I cannot deny what I have seen and heard. Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for divine sign? Now believe in him or you shall all be destroyed. On hearing his argument, all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us.

After that His Eminence (S) asked the Bedouin to release the porpoise so that Allah gives him something better in return, because she has brought faith on Allah and His Prophet (S) and on the brother of the Prophet (a.s.) and given true testimony. It is not desirable to catch it and keep in captivity, it should be released, so that she should be the leader of all porpoises.

The porpoise said to the Prophet (S): O Allah's Messenger, allow me to compensate him. The Bedouin asked: What compensation can you give? The porpoise replied: O Bedouin, the burrow from where you caught me is having ten thousand dinars and three hundred thousand dirhams of Choesroe in it, you may take them. The Bedouin said: What should I do? All have heard this porpoise and right now I am very tired. Those who have rested will surely go there and take away all the wealth.

The porpoise said: O Bedouin, Allah has kept that wealth for you, in exchange of releasing me. Allah will not allow anyone to touch it before you. If anyone tries to take it, Allah will destroy him. Since the Bedouin was very tired, he set out from there slowly but a group of hypocrites present there, set out before him and reached the spot.

When they put their hands into the hole to take the wealth, a large snake came out of it and stung them and they all died. The snake waited there till the Bedouin arrived. When he reached there, the snake cried: O brother Bedouin, look at them! Allah has appointed me to kill them before they could take away the treasure, that you have obtained instead of the porpoise. Now you may take it.

The Bedouin took out all the dinars and dirhams but could not lift them all. The snake said: Untie the string from your waist and tie one end of it to this bag and another to my tail. I will pull it and bring it to your house and protect you and your wealth. Thus the snake came along with the treasure. He did not spend the money in buying luxuries and gardens and the snake protected him and his riches and after that it went away from there.

Imam Hasan Askari (a.s.) said: I asked my father, Ali Ibne Muhammad (a.s.): Did the Holy Prophet (S) continue to have discussions and debates with people even when they used to be enraged with him? He replied: Many a times. Allah has mentioned many of their statements in Quran:

{وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۗ} 7

{أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۗ} 8

**And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason. Surah Furqan 25:7-8**

Simply: The infidels said: What has happened to this Prophet, that he eats like us and visits the markets like us? Why any angel was not sent to him who may have accompanied him in warning the people? Or a treasure should have come with him, or he should have had a garden so that he may have eaten from it. And the oppressors said: You follow one who has been bewitched by someone.

Allah quotes another of their statements:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرِيبِينَ عَظِيمٍ

**Why was not this Quran revealed to a man of importance in the two towns? Surah Zukhruf 43:31**

Why Quran did not descend on a rich man from Taif and Mecca? Allah says in another verse:

{وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا} 90

{أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا} 91

{أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا} 92

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۗ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا} 93

**And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Surah Bani Israel 17:90-93**

Simply: And the infidels said: O Muhammad, we will not believe you until you bring out for us streams

from the earth. And you don't own date and grape orchard; in which you make canals flow. Or as you imagine you can, you break the sky into pieces and make it fall on us. Or bring Allah and angels before us. Or that you have a gold house or you ascend to the sky. And we will not believe your ascent to the sky till you bring down a written document for us that we can read.

After this, the infidels said to His Eminence (S): If you were like Musa (a.s.), lightning would indeed have fallen on us because we questioned you and our demands are more difficult than those of Musa's community.

And its story is that one day the Holy Prophet (S) was inside the Holy Kaaba in Mecca, when the Quraish chiefs like Walid Ibne Mughaira Makhzumi, Abul Bahatari Ibne Hisham, Abu Jahl Ibne Hisham, Aas Ibne Wail Sahmi, Abdullah Ibne Abu Umayyah Makhzumi gathered there and a large number of their relatives accompanied them.

At the same time a few companions of the Holy Prophet (S) were also present and His Eminence (S) was reciting the Quran and teaching divine laws to them. Seeing this, the hypocrites were saying: See how soon Muhammad has succeeded, let us rebuke him and argue with him to falsify his religion so that he is disgraced before his companions and that his prestige decreases.

Perhaps by this, he may refrain from making false claims, misguidance and rebellion. If he stops by this it is good, otherwise we shall draw our swords against him. Abu Jahl said: Who will argue with him? Abdullah bin Umayyah said: I will; do you not consider me competent for that? Abu Jahl replied: Yes.

So all of them came there and Abdullah started talking: Muhammad, you have claimed a great thing and become convinced of a serious matter. You think that you are the prophet of the Lord of the worlds while you are not fit to be an apostle of the creator and Lord of all the worlds and creatures. You are a human being like us.

You eat like us and go to the market to buy and sell. And it is the rule of kings of Rome and Iran that they appoint as an apostle a person who is very rich and respectable, owner of big houses, hotels, tents and slaves and servants.

Whereas the Lord of the worlds is superior to all kings and they all are His servants. If you were an apostle, you would have been accompanied by another person to confirm what you say and we would have seen him. Rather if God wanted to send a prophet to us, He would have sent an angel and not a human being like us. Muhammad, someone has charmed you and you are not a prophet.

His Eminence (S) said: You have anything else to say? He said: Yes, if Allah wanted to send an apostle to us, He would have selected a wealthy and respectable man from us. Why this Quran – which you think was revealed to you and that you were made a prophet – was not revealed on a rich man of Mecca or Taif? Like Walid Ibne Mughaira of Mecca and Urwah Ibne Masood Thaqafi of Taif.

When he reached this point, His Eminence (S) said: O Abdullah, is anything left to say? He said: Yes, we will never believe in you until you make a stream to flow out the ground of Mecca as the surface of Mecca is very hard and rocky. You dig it out and split it and make a stream to flow from it because we need it. Or you have an orchard of dates and grapes, that you eat from it and also allow us to eat from it; and there be many streams in these; (in that case we can believe in you) or as you think, you may break the sky into pieces and make it fall on us, because you have told us:

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ

***And if they should see a portion of the heaven coming down, they would say: Piled up clouds.***

***Surah Tur 52:44***

Simply: When they see a piece of the sky falling, they say it is only a layered cloud. May be we shall say the same thing; or till you don't bring Allah and angels before us. That is you bring them to us and they should be before us, till then we will not believe in you; or that you have a house of gold and you give us from it, making us rich; perhaps at that time we would adopt rebellion and disobedience, because you have told us:

{كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ 6}

{أَنْ رَّآهُ اسْتَغْنَى 7}

***Nay! man is most surely inordinate, because he sees himself free from want. Surah Alaq 96:6-7***

Simply: No, no, when a man considers himself needless, he indeed becomes headstrong and disobedient. Or you don't ascend the sky; and we will never believe that you have ascended the sky, till you don't bring a written document that we can read that it is from Allah, the Powerful and the Wise to Abdullah Ibne Abu Umayyah Makhzumi and his companions that they should bring faith in Muhammad bin Abdullah bin Abdul Muttalib because he is My Messenger and that they testify to his words because he speaks on My behalf.

After that Abdullah said: O Muhammad, even if you do all this, I cannot say for sure that I will believe in you, rather if you take us to the sky and opening its door make us enter it, then also we will say that our eyes are intoxicated and someone has hypnotized us.

At that time, His Eminence (S) prayed to Allah: O Allah, You heard everything and You know well what these people said. At that time the following verse was revealed.

{وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۗ}

{أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۗ}

**And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason. Surah Furqan 25:7-8**

Then Allah says, O Muhammad:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

**See what they liken you to! So they have gone astray and cannot find the way. Surah Bani Israel 17:48**

Simply: See how they have given examples for you. Hence they became misguided and can never return to the right path. After that He revealed the verse: O Muhammad:

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَجَعَلَ لَكَ قُصُورًا

**Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces. Surah Furqan 25: 10**

Allah is exalted and great. If He wants, He can give you a garden better than what they demand of you. Where streams flow beneath the trees and allot a big palace for you...And then He sent the verse: O Muhammad,

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْنَا كَنْزًا أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

**Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? Surah Hud 11:12**

Simply: Perhaps you will reject a part of that which is sent to you and you will be uncomfortable to reveal

it. Lest they may ask why a treasure was not sent to him? Or why an angel didn't come with him to confirm him? And then the following verse was revealed:

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۚ وَلَوْ أَنْزَلْنَا مَلَكًا لَفُضِّيَ الْأَمْرُ ثُمَّ لَا يَنْظُرُونَ ۚ 8}

{وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ ۚ 9}

***And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited. And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused. Surah Anaam 6:8-9***

Simply: The infidels said: Why an angel was not sent on him? If We had appointed an angel as a prophet, We would have sent him in the form of a human being and made them doubtful about that in which they are doubtful. That if an angel were to come in human form they would have raised the same objection and said: How a human being like us can be a prophet?

After that, His Eminence (S) said: O Abdullah, your saying that I eat like you and your view that a man cannot be an apostle of Allah etc is faulty as everything is in Allah's power. He does what He likes. And what He desires, He commands. He is praiseworthy and neither you or anyone else can object to His actions.

See, Allah has made someone poor and someone rich, someone respectable and someone dishonored, someone healthy and someone sick. He has made someone polite and someone mean. And they all eat alike. Now beggars cannot say why Allah made them beggars and made some rich and wealthy and gave them high status?

And the afflicted or weak people cannot say why they are involved in trouble and poverty and Allah has made others healthy; and the dishonored cannot say why He has put them in disgrace and why others are made honorable. And no ugly person can say why He is made ugly and others have beauty.

If they say thus, they will be finding fault with Allah's commands and will become unbelievers. And they will get an answer from Allah that: I am such a king that I can make someone inferior and someone superior, someone rich and someone beggar. I can make someone honorable and someone disgraced, I can give someone health and involve someone in illness.

And you are My servants, and have no other way except to obey Me and believe in My commands. If you obey Me, you will be My servants and if you become disobedient you will be infidels and be destroyed in My chastisement. After that Allah revealed the following verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**Say: I am only a mortal like you; it is revealed to me that your god is one God. Surah Kahf 18:110**

Simply: O Muhammad, tell them: From the aspect of humanity, I am like you, but there is a difference that Allah has chosen me for Prophethood (He has revealed to me that Your God is one) just as He gave riches, health and beauty to some and not to others. Thus don't deny that I have been specially chosen for prophethood.

After that His Eminence (S) said: O Abdullah, you said that it is the rule of kings of Rome and Iran that they appoint as an apostle only a person who is very rich and respectable, owner of big houses, hotels, tents and slaves and servants. Whereas the Lord of the worlds is superior to all kings and they all are His servants. The reply to this is that the Almighty Allah is Powerful and Wise. He does not act according to your requests and desires, He does what He likes and commands as He wants. He is praiseworthy.

O Abdullah, Allah has sent His apostles only that they may guide the people to the right path and take pains in this work day and night. If he were rich, his servants and slaves would have concealed him from people and his apostleship would have been wasted. Have you not seen that when a king remains in hiding, how disturbances arise in the country and the king knows nothing about it?

O Abdullah, Allah has selected me without wealth, so that I can make you recognize His power and strength and show you that He is the helper of His apostle. You can neither kill him nor remove him from his apostleship.

This clearly shows His power and your helplessness and that the Almighty Allah will soon make me victorious on you and grant me the power to kill or capture you. After that He will make me victorious on your country and believers will be in possession of it and you and your helpers will have no share.

After that he said: You said about me, that if I were a prophet, an angel would have accompanied me and testified to my veracity before you. Or if Allah had wanted to send an apostle to you, He would have sent an angel first, not a human being like you.

The reply is that your senses cannot perceive the angels, because they are of a subtle matter which you cannot see and if your eyesight were to be strengthened to an extent that you can see them you would have said they are not angels but humans because they would have been shown to you in the form of humans only so that you become attached to them; so that you may hear him fully and understand his words and connotation.

How then could you have understood their veracity (like you can't understand my truth); rather Allah appointed a human as His apostle and showed such miracles at his hand which are not found in natures of those the condition of whose hearts you know. That is why what He has manifested to you had made

you aware of your helplessness that it is a miracle and that is the proof of his veracity from Allah.

If an angel had come to you and shown you something that an ordinary man cannot do, you would not have known that it is not found in other angels of the same genre that it can be called a miracle. See the flying of birds is not included in miracle because others of the same genre are also having this quality. But if a man flies like birds, it would be a miracle.

Thus Allah has made it easy for you to accept the matter of prophethood and kept in a way that His proof can be established on you although you are asking for a weak thing in which there is no proof of any kind.

After that the Prophet (S) said: As for what you say that somebody has charmed me, tell me how I am such? You know that I am better than all of you, in health, manners and knowledge. Have you seen any infamy, falsehood or mistakes, orally or foolish opinion from the beginning till forty years of my age? Do you think a man who had been immune from these mistakes, was it due to his personal power or it was because of Allah's strength and help? That is why Almighty Allah says:

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلاً

***See what they liken you to! So they have gone astray and cannot find the way. Surah Bani Israel 17:48***

Simply: O Muhammad, see how these people have given examples for you. Thus they became misguided and they will not come to this path and establish proof on you.

Then His Eminence (S) said: O Abdullah, you said:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرِيبِينَ عَظِيمٍ

***Why was not this Quran revealed to a man of importance in the two towns? Surah Zukhruf 43:31***

Why Quran did not descend on the two chiefs of Mecca and Taif, Walid bin Mughairah and Urwah Ibne Masood Thaqafi? Its reply is that Allah does not give priority to worldly wealth as you think. He has no value of this as you have.

If its value were like a tiny mosquito, He would not have given even a little water to the infidels and opponents so that may they save their lives. And distribution of Allah's blessings is not in your control; but He Himself is the distributor of His great blessings.

He does what He wants for His servants and maidservants. Like you, Allah Almighty is not afraid of the wealth of wealthy people. He knows whom to select for His prophethood and has no concern with wealth

and nor does He select any for His desires and friendship as you follow these criteria. But His affair depends on fair justice, that is why He grants a high status to one who is most excellent of all and one who obeys His commands and is always ready for His service.

And He keeps such person last, who is idle in obeying His commands. And when He is qualified with such an attribute, He will not care for wealth. Rather wealth is only His favor and no one has absolute right upon it. That is why when He gives wealth to whom He likes you cannot say that He should also grant prophethood in the same way and no one can force Him to grant His favor. Neither is granting favor obligatory on Him, as before that He has granted many favors.

O Abdullah, have you not seen how He makes a man rich and also makes him ugly. He makes someone beautiful and makes him dishonored? He gives someone a great status but makes him stingy. He makes someone richest but mean. But this rich person has no right to say to make him richer than such and such person.

And the handsome person has no right to say why He is not given wealth along with beauty and nor the virtuous man can say why He has not given me wealth like such a man and the dishonored man cannot say why He has not given me an honorable position like so and so. But Allah is Omnipotent. He distributes in the way He likes. He is Wise in His actions and the praised one in His deeds.

{وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ} 31

أَهُمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ ؟ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ؟ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؟ وَرَحِمْتُ رَجُلًا خَيْرًا مِمَّا يَجْمَعُونَ } 32

***And they say: Why was not this Quran revealed to a man of importance in the two towns? Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world. Surah Zukhruf 43:31-32***

Now Allah replies to them: Do they distribute Allah's blessings? O Muhammad, We have distributed their livelihood in their worldly life and made one of them needful for other. Some go to others to ask for money, some for provisions and some for service. You see that kings and rich people also need some poor men for their services.

Some things are available with these poor people that kings are needful of; or the poor has some part of knowledge that the king wants to take benefit from and this poor is needful of the king's wealth. Now the poor cannot say why He is not given wealth with knowledge and the king also cannot say why Allah has not given him knowledge with kingdom and wealth. Then Allah says:

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ

***And We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. Surah Zukhruf 43:32***

After that the Prophet (S) said: O Abdullah, you said: We will not believe in you until you show us a miracle. The reply is that some of the things you have asked from Muhammad are such that if he showed them, it would not be proof of prophethood of Allah's Messenger and Allah's Messenger (S) is higher than that he is content with the ignorance of ignorants and presents such a thing as proof, in which there is no kind of proof. And some of them are such that if they are manifested you and your companions will perish.

Arguments and proof are presented only that it may become obligatory for people to bring faith and not that they may cause them to perish. You requested for your destruction, whereas Allah is Merciful and Kind to His servants and He knows His expediences very well and never destroys them on the basis of their requests.

Moreover, some of those things are impossible and their occurrence is not correct and lawful and the Prophet makes you aware of that, ends your excuses, closes your opposition and through Allah's arguments, makes you inclined to testify for him till you have no escape from it.

Also some of them are such that regarding them, you have made up your mind that you will oppose them and neither accept the Prophet's proof nor hear any argument. One who is like this, his remedy is only chastisement of fire that comes from the sky on him or that he should perish in Hell or be killed at the hands of Allah's men.

O Abdullah, you said: We will never believe in you until you cause streams to flow from the ground of Mecca because its surface is hard and rocky and that I should split the ground and makes streams flow from it because you need them. You have asked this but you are unaware of Allah's arguments. If I do like this, will I be a prophet? See, you have many gardens in Taif. Was their surface not uneven? But you leveled it and dug it out and caused many streams to flow from it. Abdullah said: Yes.

Then the Prophet (S) asked: Are there not other people who also make streams flow like you? He replied: Yes, there are many people like me. The Prophet (S) said: O Abdullah, did they become prophets by doing this? He said: No. His Eminence (S) said: If I do such a thing, would it be a proof of my Prophethood? Because it is like saying that you will not believe in me till I don't stand up and walk or eat like other people.

You said you will not believe in me till gardens of dates and grapes belong to me and I eat from it and also make you eat and make canals to flow in them. Its reply is that you and your companions have gardens of dates and grapes, so on account of this do you all become prophets? He replied: No.

The Prophet (S) said: Then why have you asked the Prophet to show all this according to your request but yet say that it will not be a proof of his truth and if he submitted this, his deed will be false because he presents such things at this time that has no proof and he will be called a cheater for cheating weak people's sense and religion, whereas the Messenger of Allah is totally pure from this defect.

And you said you will not believe in me till I break the sky into small pieces and make it fall on you because you say that when infidels see a piece of sky falling, they say, it is only a cloud. Its answer is that the falling of sky causes death and destruction and as per your request, you wish the Prophet to destroy you with it. But Allah is Most Merciful. He will not destroy you but complete His arguments on you.

And Allah does not command His Apostle according to your request because people are unaware of what will happen if their request is accepted. And sometimes it so happens that their request is meaningless and it is impossible to be shown.

For example, if they request individually it may be permissible to make the sky fall on them but others may say not to make it fall but to raise the earth on the sky and let the sky fall on the earth, then it would be contradictory and its occurrence impossible. Allah never resorts to such illogical things.

After that he said: O Abdullah, have you seen a doctor prescribing medicine according to the wish of the patients? He gives that which is good for them, whether they like it or not. Hence you are a patient and Allah is your doctor. If you take this medicine, you will be cured and if you oppose it, you will remain deprived of it.

O Abdullah! Have you heard a king in the past making it compulsory for the plaintiff to bring proof and accordingly to submit his argument and witness? If it is done, no claim and right can ever be proved on anyone and no difference can be seen between the oppressor and oppressed, and between right and wrong.

After that the Prophet (S) said: You said you will not believe in me until I bring Allah and angels in groups to you, so that you can see them. Its reply is that it is impossible and its reason is obvious because our Lord is not like creatures who may come and go and walk about.

You have asked for an impossible thing. It is the attribute of your idols that they don't hear, see and don't know anything and cannot benefit you or anybody. O Abdullah! You have many gardens and fields and have you not employed farm hands and managers to look after them? He said: Yes.

His Eminence said: Do you yourself see the condition of your properties or have engaged some people to keep you informed? Abdullah said: It is done by the agents. His Eminence (S) said: See if your servants say to your agents: We will not obey you till you bring Abdullah Ibne Abu Umayyah before us, will you agree with them? Will it be possible for you? He said: No.

The Prophet said: What would your agents do? They have to submit any proof to them instead of you, that they should know the truth and obey them compulsorily. Abdullah said: Yes. Then His Eminence (S) said: If your agents come to you all the time and ask you to go with them as the people want you to, will not this irritate you? Will you not tell him that you are only my agent and not my advisor or boss? Abdullah said: Yes, that is true.

His Eminence (S) said: When you don't like such request from your farm hands through your agent why do you put such a request to Allah's Messenger? And why did you want to discredit the Prophet before Allah by not obeying His commands? Though you disliked your agent's request, whom you have appointed to supervise your farm hands and servants. This argument is entirely controvertible to nullify all your arguments.

Abdullah, you said you will not believe in me till I have a house of gold. Abdullah, have you not heard that the king of Egypt has many houses of gold? He said: Yes, I have heard so. The Prophet (S) said: Has he become a Prophet because of that? He replied: No. His Eminence (S) said: Then it is not necessary for Muhammad also if he is a Prophet. And Muhammad does not consider enough your unawareness of Allah's commands.

Abdullah, you said you will not believe in me until I ascend to the sky and then you said: We will not trust your reaching the sky until you bring a written message and we read it. O Abdullah, ascending the sky is more difficult that descending from it.

You have also said that when I ascend the sky you will not believe, the same will happen while descending. Then you said: We will not believe your ascending until you bring a message in writing and we read it. Then also you don't know whether you will believe in me or not.

O Abdullah, it is clear that if Allah's command comes to you, you will surely oppose it. Hence the only way is that Allah punishes you in the world through His believers or through His angels in the hereafter, that is the fire of Hell. Allah has given me capability to reject all your objections and said: O Muhammad...

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

**Say: Glory be to my Lord; am I aught but a mortal apostle? Surah Bani Israel 17:93**

Simply: Say to the infidels: My Lord is very remote to act on the requests of ignorants, whether they requested for a lawful or unlawful thing. And I am only a human being who has come as a Messenger. It is only incumbent on me to establish on the people Allah's proof that He has given me.

And I have no right to order anything to my Lord or forbid Him or give advice to Him. If I do so, I would

be like an ambassador, whom the king sends to his opponents and he comes back and orders the king to do what those people have requested.

After that Abu Jahl said: O Muhammad, still one thing is left. Don't you think that when Musa's people asked him to show Allah to them they had in fact asked for lightning to fall on them and that is why the lightning fell on them?

Thus if you are a prophet, we are also eligible for it due to our demands and our demands are more difficult than those of Musa's people because according to your imagination they said: Musa, show us Allah openly and we say: We will not believe in you until you bring Allah and angels in groups. His Eminence (S) said: O Abu Jahl! Don't you know the story of Ibrahim Khalilullah, when he was raised to the high heavens? Thus my Lord says in Quran:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

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

Simply: In the same way We showed Ibrahim the kingdom of the earth and the heavens so that he may be of those who have certainty. When he was raised to the heavens, Allah made his sight so powerful that he was able to see everything on the earth and that which was even concealed underground. He saw a couple in fornication and prayed for their destruction and they perished. After that he saw another couple in this condition, he prayed against them and they also perished.

Then again he saw a couple and intended to pray against them, but Allah revealed: O Ibrahim, don't pray against My servants and maidservants because I am Forgiving, Merciful and Forbearing and the sins of My servants do not harm Me just as their prayer and obedience do not benefit Me. I don't involve them in chastisement and don't become angry so soon, like you.

So don't curse My servants because you are only a servant of Mine who warns people of My chastisement. You are not a partner in My kingdom and a protector of My servants. I use one of the three options: If they ask forgiveness, I accept it, forgive their sins and conceal their defects.

Or I don't chastise them because I know that some virtuous people will be born from their loins, so I deal kindly with their infidel fathers and delay My chastisement so that the virtuous people may come out from their loins. When they are separated from their backbones, I send My chastisement on them and they are involved in it.

As the last option, the chastisements I have prepared for them in hereafter are much more than what you want for them in the world, because it is according to My majesty and magnificence. O Ibrahim, leave them to Me, because I am more kind to them than you are. Leave them on Me as I am very

tolerant and powerful. I deal with them according to My knowledge and issue My divine decree regarding them.

After that His Eminence (S) said: O Abu Jahl! Allah has held His chastisement from you because a virtuous child, Akrama, will be born from your loins very soon, who after some time would become a leader of Muslims and he would obey Allah in this matter and attain a great status near Allah.

If this obstacle had not existed, chastisement would have come on you and other people of Quraish who asked for it. They are given respite only because the Almighty Allah knows that some of them will have the good fortune of believing in Muhammad (S) and Allah is higher than that He should deprive them of this. If this obstacle did not exist, you all would have been punished.

Then he told them to look at the sky. When they saw the gates of the sky open and flames of fire coming from there and stopping over their heads and it reached so near to them as if it was between their shoulders.

Seeing this, Abu Jahl and other people trembled. His Eminence (S) said: Don't be afraid, Allah will not destroy you with this. It is shown by way of lesson only. Then they saw some lights coming out from their loins and came before the fire and pushing it upward returned it to the sky to where it had come from.

Then His Eminence (S) said that some lights are from people that Allah knows will believe in me shortly and gain salvation. And some lights are of virtuous children who will be born to those who do not believe and they shall be believers.

## **Exegesis of Surah Baqarah: Verse 2:109**

Regarding the Almighty's words:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا  
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

***Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things. Surah Baqarah 2:109***

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

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا  
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**Many of the followers of the Book wish that they could turn you back into unbelievers after your faith... Surah Baqarah 2: 109**

Many Jews and Christians want that you give up faith and become disbelievers again...

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**...out of envy from themselves... Surah Baqarah 2: 109**

Out of envy from their own selves...

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**...(even) after the truth has become manifest to them... Surah Baqarah 2: 109**

After the truthfulness and excellence of Muhammad and Ali (a.s.) and their progeny has been manifested on them through miracles.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**...but pardon and forgive... Surah Baqarah 2: 109**

So believers, forgive them and overlook their ignorance and oppose them with the help of Divine Proofs and through their help, remove their falsehood.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**...so that Allah should bring about His command... Surah Baqarah 2: 109**

Till Allah issues the command to slay them on the day of the conquest of Mecca; by that time you will banish them from Mecca and Arabian Peninsula and they will not remain there as infidels.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**...surely Allah has power over all things. Surah Baqarah 2:109**

According to exigency of what is best for you so that you may argue with polytheists in the best way. And its story is that when Muslims suffered a great shock in the battle of Uhad, after a few days some Jews met Ammar Ibne Yasir and Huzaifa Ibne Yaman and said: See how much you grieved on the day of Uhad? And the battle of Muhammad (S) is like that of kings who are worldly persons. Sometimes he wins and sometimes he loses. If he were a prophet, he would not have been defeated; he would have been victorious every time. You should give up his religion.

When Huzaifa (r.a.) heard this, he said: Woe on you. I am not sitting with you and not talking with you or hearing your arguments. I am afraid of my belief and soul because of you and I am running away from here; and saying this he went away from there.

And Ammar (r.a.) continued to sit there and said to them: O Jews, Muhammad had taken promise from Muslims on the day of Badr that if they observe patience, they will succeed. So they were patient and got victory.

In Uhad also, they were promised victory on being patient but they took to cowardice and opposition, so they had to suffer. If they had obeyed and remained patient and not opposed the order of His Eminence (S), they would never have been defeated and indeed succeeded.

The Jews said: O Ammar, if you obey Muhammad, would you gain an upper hand on the chiefs of Quraish in spite of your thin shin bones? Ammar (r.a.) said: Indeed, by one except whom there is no deity, who sent Muhammad as a true prophet, His Eminence (S) has filled me up with excellence and knowledge because he taught the excellences of his prophethood and excellence of his brother, successor and best of creation after him, and explained and ordered me to be obedient to his purified progeny and also that I should pray through their sake in difficult times.

Then Ammar said: If the Prophet orders me something and I do it with full concentration, obeying the Prophet; indeed I shall be able complete it. So much so, that if the Prophet orders me to bring the sky down to the earth and carry the earth to the sky, then indeed Allah will give me strength despite my thin shinbones to obey his orders.

On hearing Ammar's arguments, the Jews said: It is not so, O Ammar. By Allah, the status of Muhammad is lesser near Allah, contrary to what you say and your status is also lesser near Allah and Muhammad, than what you claim. At that time, forty hypocrites were also present among the Jews.

Ammar (r.a.) stood up from there and said: I have fully conveyed the proof of Allah and advised you also but you don't like it. And Ammar (r.a.) returned from there and came to His Eminence (S).

His Eminence (S) said: O Ammar, I know everything about you two. Huzaifa (r.a.) came here running to save his religion from Satan and his companions and he is one of the true believers of Allah and you

have struggled in the religion of Allah and are also a well-wisher of Muhammad (S) and you are also included among warriors in the way of Allah.

The Prophet, Ammar and Huzaifa were discussing this, when the Jews who were talking with Ammar came there and said: O Muhammad, your friend says that if you order him to raise the earth to the sky and bring the sky to the earth and if he has faith and is obedient to you, Allah will definitely help him. If you are a prophet, we don't want more.

If Ammar (r.a.) picks up this rock, despite his thin shinbones it would be enough for us. At that time the Prophet (S) was outside Medina and that rock was lying before him. It was so huge and heavy that even two hundred men would not be able to move it. The Jews said: O Muhammad, if Ammar tries to lift this rock, he cannot even move it and if he lifts it, his shin bones will break and his body will disintegrate.

His Eminence (S) said: O Jews! Don't underestimate Ammar's shinbones, because they are heavier than Mount Thawr, Mount Basir, Mount Hira and Mount Abu Qubais; rather heavier than the whole earth and all it has.

And on account of reciting benedictions on Muhammad and Aale Muhammad, things heavier than this rock have become light; like the empyrean, which seems light on the shoulders of eight angels, even though before that numerous angels could not lift it.

After that His Eminence (S) said to Ammar (r.a.): O Ammar, believe in my obedience and pray: O Allah, for the sake of Muhammad and Aale Muhammad's excellence give me strength to lift this rock, make it easy for me just as You made it easy for Kalib bin Yohanna to pass over the sea and he crossed it on horseback, because he prayed to Allah through Muhammad and Aale Muhammad. Ammar (r.a.) prayed thus, placing faith in the Prophet and lifted the rock and exclaimed: Allah's Messenger, by One Who sent you as a true Prophet, this rock seems lighter than a twig in my hands.

Then His Eminence (S) pointed to a mountain, three miles away and told him to throw that rock on the top of that mountain. Ammar (r.a.) threw it in the air and that rock rose up high and fell down on the peak of that mountain. After that the Prophet said to the Jews: Have you seen Ammar's strength? They said: Yes.

Then His Eminence (S) said to Ammar (r.a.): Go to the mountain peak, you will find a rock heavier than this one. Bring it to me. Ammar (r.a.) took a step to move, the earth drew close together and in the second step, he reached the mountain peak, picked that rock and in the third step came back to His Eminence (S).

The Prophet (S) told him: Throw it hard on the ground. Seeing this, the Jews ran away in fear. Ammar (r.a.) threw it with force on the ground and it disintegrated and dispersed in the air. After that His Eminence (S) said to the Jews: O Jews! You have seen the signs of Allah, now you must accept faith. Some Jews believed and some were overpowered by wretchedness and remained deprived of faith.

Then His Eminence (S) said: O Muslims! Do you know what this rock is like? They said: No. The Prophet (S) said: By One Who sent me as a true prophet, when one of our followers, whose sins are many times more than the earth, mountains and the sky, seeks forgiveness and renews the Wilayat of us, Ahlul Bayt (a.s.) in his mind, his sins hit against the ground harder than this rock was hit. Besides, there is a man whose worship acts and obedience is like mountains, seas, skies and earth but he does not believe in our Wilayat; his worship acts and devotion will be thrown away as Ammar (r.a.) threw the rock and it dispersed in air.

When he will be brought in the hereafter, he will find nothing good in his record of deeds and his sins will be greater than skies and earth and his account will be taken very severely and he will remain in chastisement forever.

When Ammar (r.a.) got this much strength that he threw the rock with full strength on the ground and broke it into small pieces, he said: O Allah's Messenger, allow me to fight the Jews and destroy them. His Eminence (S) said: O Ammar, Allah says:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا  
وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

***but pardon and forgive, so that Allah should bring about His command... Surah Baqarah 2: 109***

That is His chastisement, victory of Mecca and other things that He has promised.

Now, Muslims used to remain very nervous because of the doubts created by the Jews and hypocrites. His Eminence (S) told them: I'll show you something that removes your nervousness from doubts created by the enemies of Islam. They said: Yes, O Allah's Messenger, teach us.

The Prophet (S) taught them that which was taught to his companions when they hid in the mountain cave in fear of enemies and their clothes became dirty and at that time His Eminence (S) told them: Recite durood on Muhammad and Aale Muhammad and blow on your clothes and bodies and pass your hands over them. They will become clean, pure and white and your nervousness will go away. They did so and their clothes became white and clean.

They were surprised and said: O Allah's Messenger, it is wonderful, there is no doubt about it. Our clothes became clean and pure because of reciting benedictions on you and your progeny.

His Eminence (S) said: By reciting benedictions on Muhammad and Aale Muhammad your clothes became clean and pure but it is more important and wonderful that it removes the malice of your heart and sins from your record of your deeds. Through durood, your record of deeds becoming bright; and that is more surprising than the brightness of your clothes.

## Exegesis of Surah Baqarah: Verse 2:110

Regarding the Almighty's words:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

***And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do. Surah Baqarah 2:110***

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

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

***And keep up prayer... Surah Baqarah 2:110***

To keep up prayer with proper ablution, *Takbeer*, *Qiyam*, *Qiraat*, *Ruku* and *Sujood* and completing the limits.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

***...and pay the poor-rate... Surah Baqarah 2:110***

Pay Zakat to those who are eligible for it and don't give it to infidels. The Holy Prophet (S) said: One who gives charity to our enemies is like one who steals from the Holy Kaaba.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

***...and whatever good you send before for yourselves... Surah Baqarah 2:110***

Means what you spend in obedience of Allah; or if you have no money, you should use your rank and position for the benefit of your brothers in faith and save them from loss.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

***...you shall find it with Allah... Surah Baqarah 2:110***

That is, Allah will give you benefit through the status of Muhammad, Ali and his progeny and your sins will fall off, good deeds will be added and your status, raised.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

**...surely Allah sees what you do. Surah Baqarah 2: 110**

That is, Allah knows your deeds and nothing is concealed from Him and He will reward you according to your faith and intentions. He is not like worldly kings who misunderstand someone and attribute ones act to another.

The Holy Prophet (S) said: Ablution is key of Prayer and its intention is repeating Allaahu Akbar and its ending is salaam and Allah does not accept prayer without proper ablution and with embezzlement of charity.

Proper ablution is the basis of acceptance of Prayer. And no worship act is accepted without devotion to Muhammad (S) along with the belief that he is the leader of all apostles and Ali's friendship, with confidence that he is the leader of all successors and friendship with their friends and enmity of their enemies.

The Prophet (S) also said: When a man performs ablution and washes his face, sins of his face fall off here and there and when he washes his hands, sins of his hands fall away and when he wipes his head, his sins drop out from his head and when he wipes his feet, or washes them in dissimulation, the sins of his feet fall away and if before beginning ablution, he says: *Bismillaahir Rahmaanir Raheem*, his body becomes pure from all sins and if after the ablution or ritual bath, he recites:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَشْهَدُ  
أَنَّ عَلِيًّا وَلِيُّكَ - وَخَلِيفَتُكَ بَعْدَ نَبِيِّكَ عَلَى خَلِيفَتِكَ، وَأَنَّ أَوْلِيَاءَهُ وَأَوْصِيَاءَهُ

**Translation:** Glory be to You, O Allah, and praise be to You. I testify that there is no god except You. I seek forgiveness from You and turn to You in repentance. And I testify that Muhammad is Your servant and messenger. And I testify that Ali is Your Wali and Your Caliph after Your Prophet upon Your creatures. And (I testify) that his Awliya are his successors.

All his sins fall out like leaves and Allah creates angels equal to the drops of the water of this ablution or ritual bath, who praise and glorify Allah and recite durood on Muhammad and Aale Muhammad and its reward is given to the person who does ablution or ritual bath, and then the water of ablution or ritual bath is sealed by the command of Allah and the angels take it below the empyrean, from where a thief cannot steal it or insects spoil it or enemies destroy it, so much so, that it is returned to him in a greater measure when he is in greater need of this reward.

In recompense he is given so many bounties of Paradise that none can count them and no protector can protect them and Allah forgives all his sins. So much so, that his prayers are considered Nafila prayers.

And when he goes to his prayer mat to pray, Allah says to His angels: My angels, do you see My servant? How he comes to Me, leaving everything and he is hopeful of My blessings and mercy and you are My witness that I have chosen him for My blessings.

And when he says, Allaahu Akbar raising his hands and then recites Dua Istiftah, Allah says to His angels: O My angels, do you see how he has praised My greatness and superiority and how he purified Me from every partner and doubt and became aloof from statements that My enemies make about Me? He raised his hands to show his disgust.

O My angels, I make you My witness I will make him great in My house of dignity very soon and make him pure from My purity and forgive his sins and make him free from the fire of Hell.

And when that person says Bismillaah and recites another Surah after Surah Hamd, Allah says to His angels: See how he is reciting My Quran with pleasure? O My angels, I make you witness that on Judgment Day, I will tell him to recite the Quran in My Paradise and increase his ranks.

As much as he recites, as much his status will be raised by a rank. One rank will be of gold, one of silver, one of pearls, one of gems, one of topaz and one of My Noor. And when he bows down, Allah says: O My angels, can you see how he shows humility and lowliness before My greatness? I make you witness, I will give him exaltation in the house of My majesty and greatness.

And when he raises his head from Ruku, Allah says to His angels: O My angels, do you see how he says that just as I stand before your friends with modesty and show humility to you, in the same way, I stand proud before your enemies. O My angels! I make you My witness that I reserve well being of the hereafter for him and give him a place in My Paradise.

When he prostrates, Allah says: O angels, see after being high he adopted humility and says: Even though I may be honorable in the world but I am lowly before You, when I knew this. O My angels, I will make him honorable very soon and remove all falsehood through him. And when he raises his head from the first prostration, Allah says to His angels: O My angels, see how he says: Even though I showed humility to You then also I stand in shame before You. And when he goes into second prostration, Allah says to His angels: See how My servant shows humility before Me.

I will also send My blessings on him again and again. And when he raises his head from prostration and stands, Allah says to His angels: For his humility I will surely grant him a high status like he has stood up in his Prayer. After that, Allah will keep on saying thus to His angels in each Rakat, till he sits for the first and the second Tashahud.

Then Allah says: O My angels, he has completed My service and worship and now he is praising Me and reciting benedictions on My Apostle. I will also praise him in My kingdoms of skies and earth and also recite durood on his soul.

When he recites durood on Amirul Momineen (a.s.) in prayer, Allah says: Just as you recited durood on him, I will also recite durood on you and make Ali (a.s.) your intercessor as you sought intercession from him. When he recites the Salaam in his prayer, Allah and His angels also send compliments to him.

The Messenger of Allah (S) said: The Almighty Allah says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

**...and pay the poor-rate... Surah Baqarah 2: 110**

Simply: Pay the Zakat that is applicable on your wealth and give it to those of the poor and needy who are deserving of it. Do not give them less than their rights. And when you give them with a pure intention, do not intend impure because one who pays the Zakat of his wealth with purity of intention, the Almighty Allah gives in return of each bit of it, a palace of gold, a palace of silver, a palace of pearls, a palace of emeralds, a palace of jade, a palace of gems and a palace of the Light of the Lord in Paradise.

When one is not attentive to Allah, Almighty says to him: O my man, where is your attention and whom do you worship? Is anyone your Lord except Me? And you search any other protector, who protects you and is more merciful and kind and excellent that will give you uncountable rewards? Be attentive to Me so that I be attentive to you and My angels also be attentive to you. If he becomes attentive, the sin he committed by his inattentiveness is forgiven.

Then if he becomes inattentive the third time, Allah makes him aware like before. Now also if again he becomes attentive, Allah forgives the sin of being inattentive, and if it is done the fourth time, Allah turns away from him and angels also turn away and Allah says to him: O My servant, on account of your carelessness, I have also turned away from you.

And if one is deficient in paying Zakat, Allah says to him: O My servant, are you miserly to spend for Me? Or: you accuse Me that I would not give your right or do you think that I am helpless and unable to reward you?

If you pay the poor rate according to My command, I will compensate for it on the Judgment Day when you will be absolutely helpless. And if you are miserly in paying the poor rate, your miserliness will be recompensed on the day when you will be in the greatest loss.

When the Muslims heard this from His Eminence (S), they said: We heard and obeyed in Allah. His Eminence (S) said: Obey Allah's command to perform the obligatory prayer and pay the obligatory poor rates; and then through supererogatory prayer, gain nearness of Allah, because Allah gives great rewards for this. By One Who made me a true prophet, a man will come on Judgment Day and a big flame of fire will come from Hell and fall on his head, which will be biggest from all mountains of the world.

Thus nothing will come in the way between a man and the flame and at that time he will be puzzled as to what he should do. Then all of a sudden a loaf of bread or a piece of silver will come from the air, by which he had helped his brothers in faith. And it will come to him and cover him from all sides and prevent the flame to come near him and he will not be affected by the heat till he enters the garden.

The companions asked: O Allah's Messenger, will it be beneficial to help the poor religious brother in this condition? His Eminence (a.s.) replied: Yes, I swear by One Who sent me as a Prophet, others will also benefit. And those whose sins would be greater, who did not do any good with their brothers in faith will come before him one by one and fill his record of deeds and all his good deeds will sink. At that time one of his brothers-in-faith to whom he has done some favor in worldly life, will come and tell him: You did favor to me in the world, in return of that I dedicate all my deeds to you.

Then the Almighty Allah will forgive him due to those good deeds and ask that believer: Now through what would you enter Paradise? He will reply: Through Your Mercy. Allah will say: You gave up all your deeds to your brother-in-faith and We are more deserving of generosity and kindness, so I have accepted it in favor of your brother-in-faith and also doubled the same and returned to you. Thus that believer man will become among the most exalted and excellent residents of Paradise.

## Exegesis of Surah Baqarah: Verse 2:111-112

Regarding the Almighty's words:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

***And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful. Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve. Surah Baqarah 2:111-112***

Simply: And the Jews said that no one except Jews will ever go to Paradise. Likewise, the word of the Christians is: None, save us, will ever enter Paradise. These are their own wishes or sweet wills. O Muhammad, tell them that if you are truthful, bring forth your evidences and arguments. Yes, (He will go to Paradise) who submitted his self only to Allah and did good deeds. He will definitely get reward from his Lord. And such kind of people will have no fear and they will never be sorrowful.

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

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

**And they say: Surah Baqarah 2:111-112**

And the Jews and the Christians say:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

**None shall enter the garden (or paradise) except he who is a Jew... Surah Baqarah 2:111-112**

The Jews said: only he will go to Paradise who is a Jew; that none except him will enter Paradise.

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

**...or a Christian. Surah Baqarah 2:111-112**

The Christians said: Only he will enter Paradise, who is a Christian.

Ali (a.s.) has quoted the claims of other communities also. According to him, the atheists say that whatever is existing in the Universe has no beginning; that it is as it is, right from ever and that whoever does not agree with our view is wayward and mistaken.

And the Sanviya or Magians say that light and darkness are the rulers of the universe and those who oppose our religious belief are wayward. And the statement of the polytheist Arabs is: Our idols are deities; that whoever is against this belief, has gone astray. This is why the Lord Almighty (rejecting them) says:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

**These are their vain desires. Surah Baqarah 2:111-112**

Simply: It is their wishful thinking.

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} 111

{بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ} 112

**Say: Bring your proof if you are truthful. Surah Baqarah 2:111-112**

Simply: O Muhammad! Just tell these people: Bring forth arguments in favor of your claims, if you are true.

Once there came up a religious discussion. Someone said that the Holy Prophet (S) and the guiding Imams (a.s.) have prohibited such dialogues. Imam Sadiq (a.s.) said: It is not an absolute ban. Rather that discussion has been prohibited, which may not be in a nice and desirable manner. Have you not heard Allah's words:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَيْنَا  
وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

**And do not dispute with the followers of the Book except by what is best. Surah Ankaboot 29:46**

Simply: Call people towards your Lord's path with wisdom. It means invite people through strong arguments exposing the truth and wiping out doubts. Call people with good advice and admonition and argue with them in a manner which is the best.

Thus religious scholars have been asked to employ the said wise way of invitation. What has been banned is indulging in unwise manner. This is a ban on we Shias. How can it be possible that Allah may ban it totally and absolutely? He Himself says:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ}

**And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. Surah Baqarah 2:111**

In short, argument and proof have been called a sign of the sincerity of faith. Arguments are put forth only in a nicer dialogue. Someone said: O son of the Messenger, how can one differentiate between a wise and an unwise dialogue.

He replied: In an unwise discussion you enter in a dialogue with a believer in a wrong religion and when the opponent brings forth before you his untruth, you may not cross him with arguments revealed by the Almighty and instead, either deny his word or deny any true thing which the wrong person wants to help his wrong stand fearing that thereby any argument or Proof may not fall back on you, because you don't know how to disentangle yourself from the confusion.

Such dialogue is unlawful for we Shias so that they may not become a trial for their brothers having a weak faith or for the followers of falsehood. The reason is that when a weak (in faith) man argues with false-minded people and loses in discussion, people take his defeat as an evidence of their falsehood's success.

When weak-faith Shias see that the people of truth have been defeated by the people of falsehood, they become very sorrowful. And the 'better dialogue' is one commanded by the Almighty Allah to His Messenger (S). He was asked to hold such a dialogue with those who denied becoming alive after death. He says:

{وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ} 78

{قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ} 79

{الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ} 80

{أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ} 81

{إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ} 82

{فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ} 83

***And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation, He Who has made for you the fire (to burn) from the***

**green tree, so that with it you kindle (fire). Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower. His command, when He intends anything, is only to say to it: Be, so it is. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back. Surah Yasin 36:78-83**

Simply: He put forth simile for Us and forgot his birth (creation) and by way of pride, ego and haughtiness, said: Who can enliven rotten bones? O Muhammad! You may tell that only He can enliven them Who created them for the first time. He knows how to create every creation. He is the God Who created for you sparks from green tree branches whereby you ignite fire. He created skies and the earth.

Is He not able to recreate the like of these again? Yes, He is Omnipotent. He is the oft-creator and He is well aware of everyone's condition. When he intends to create anything, He only has to say 'KUN' (Be) and that thing comes into being at once.

Thus Allah is above the weakness of not being able to recreate a thing. In His control is the Kingship of everything and to Him all of you will be made to return.

So the Almighty Allah desired that His Messenger may have a dialogue with believers in untruth who say: How can it be that broken and rotten bones may be brought in order and the dead one may be raised alive again? That is why He said:

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

**Say: He will give life to them Who brought them into existence at first... Surah Yasin 36:79**

Simply: O Muhammad! Tell the man who denies the enlivenment of a dead person: He that created these bones for the first time can make them alive again. Can one Who created a thing for the first time from nothing be unable to recreate it from the remains? In your opinion also, the first creation of a thing is more difficult than making it again.

Thereafter He said:

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

**He Who has made for you the fire (to burn) from the green tree... Surah Yasin 36:80**

Simply: The God Who created for you fire from a green tree will certainly be more able to recreate things from their rotten remains.

أُولَئِكَ الَّذِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

***Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower. Surah Yasin 36:81***

Simply: Will the God Who created heavens and earth not be able to create (men) like them? Yes, He is Omnipotent and Omniscient. In other words, when in your view too it is more difficult to create heavens and earth than the recreation of rotten dead things, how do you say that the Almighty Allah is able to do difficult things but not the easier one?!

Then Imam Ja'far Sadiq (a.s.) said: This is the pattern of 'Nicer Dialogue', because in it, the arguments of deniers have been cut off and their doubts removed. And the kind of non-nice dialogue is one wherein you may deny any true fact due to your inability to differentiate between your true fact and the opponent's untrue stand. Rather you may move him from his untruth by denying the truth.

This pattern of debate is prohibited because, in it, you also became like him because he had denied one truth and you denied another! At that moment, someone stood up and asked: O Son of the Messenger of Allah (S) did the Prophet enter a dialogue? The Imam replied: O man! Whenever you think anything about the Messenger of Allah (S), never imagine that he would do anything against Allah's will. Did Allah not say:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا  
وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

***And do not dispute with the followers of the Book except by what is best. Surah Ankaboot 29:46***

Simply: Hold dialogue with them in a better manner? And again He said regarding the man who had put forth an example for Allah:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

***Say: He will give life to them Who brought them into existence at first... Surah Yasin 36:79***

Now can you imagine that Allah's Messenger (S) would have done anything against Allah's Commandment? Would he not have made dialogue in the manner commanded by Allah? Would he not have informed as Allah wanted him to inform others?

My honorable father has narrated to me from his respected elders that Amirul Momineen (a.s.) once said that people belonging to five religions once gathered around the Holy Prophet (S): Jews, Christians, atheists, fire-worshippers and polytheists in Arabia. The Jews said: We believe that Uzair is the son of God. What have you to say in this matter?

If you follow us, we have overtaken you in gaining the right path and if you oppose us, we will hold a big dialogue with you. The Christians also said: Jesus Christ is God's son and is united with God. What do you have to say? If you agree with us, we have won the race on the right path and if you disagree, we will discuss everything with you at length. The atheist said: All that exists in this Universe is from the beginning and will remain like it forever. Without any beginning or end, automatically.

If you lose in argument, we are in advance on true thinking and if you don't agree, we will hold prolonged dialogue with you. The Magians said: Light and darkness are the two powers ruling this universe. What do you say? If you agree with us, we are ahead of you and if you disagree, we will have long discussions with you.

The Arab polytheists said: O Muhammad! We believe that our idols are gods (deities worth worshipping). If you agree, we are above you in finding the path but if you oppose our stand, we will argue with you for a settlement.

When all had completed their statements, the Holy Prophet (S) said: I have faith in only one Allah. There is no partner with Him. I deny all gods except Him. The Almighty Allah has sent me to all human beings making me a giver of glad tidings and a warner. He has made me Proof for the entire universe. He will very soon overcome all disbelievers, throwing their mischiefs and deceits against themselves.

Then addressing the Jews, the Holy Prophet (S) said: Do you want me to agree with you without any argument or evidence? They replied: No. The Holy Prophet (S) asked: Then what prompted you to say that Uzair is the son of God? They replied: It is because we are of the belief that he brought Torah again after Bani Israel had lost it.

This could happen only because he is son of God. The Holy Prophet (S) questioned: How Uzair became God's son and not Musa (a.s.) who had first brought Torah for Bani Israel?

He also showed miracles you are aware of. If in your opinion, Uzair became worthy of being God's son due to his re-enlivening the Torah, then Musa (a.s.) being the original bringer of the holy book is more worthy of being His son. Rather Musa's merits are enough to make him, according to your thinking, higher than the position willfully granted to him by you.

It is so, because if you mean by 'son' a child resulting by man-woman union, then you have become a denier because in this way, you made God like humans (creation) and you believed that worldly attributes are also in the Almighty Allah and that it again, according to your thinking, makes Him a creation which has been created by someone else (father or mother).

The Jews replied: No, no. We do not call Uzair, God's son in the meaning inferred by you. It indeed is infidelity to believe so. In fact, we call him son of God as a sign of his miraculousness. Our scholars also call someone their son by way of the latter's specialties (not as one born through man-woman union). So God has made Uzair His son in the manner of giving him grace due to his goodness. The Holy

Prophet (S) replied: Again it is the same that I told you earlier.

Even in the meaning expressed by you, Musa (a.s.) is more worthy of being called God's son. It is imperative that the Almighty Allah causes the defeat of every falsehood on the basis of their arguments. Your adamancy will drag you even lower because, according to your manner of thinking, you can also say that (due to greatness) Musa (a.s.) is God's brother, His elder, His father or even His chief.

Is it then, as per your wayward thinking, proper to say that Musa (a.s.) should be God's brother or uncle or father or even His ruler?! When the Jews heard these solid arguments they fell in wonder and deep thought and said: O Muhammad! Give us some time to think over your arguments. The Holy Prophet (S) said: Do ponder on this with a justice-loving heart and Allah will guide you.

Thereafter the Holy Prophet (S) turned to the Christians and said: You say that the Almighty Allah, Who is eternal, is united with His son, Jesus Christ? Tell me, what do you mean by saying this?

Do you intend to say that Jesus has become eternal because of God's being eternal, that is, as you say, 'become united'; which means that God selected him (Jesus) for such a miracle which He has not given to anyone else. And if you say that Eternal became newly created then your word has become invalid. As it is impossible for an eternal to become new creation.

And if you say new creation has become eternal then it is also impossible because the becoming of a new thing 'old' is also unimaginable. And if by your saying that Almighty Allah has made him distinct, selecting him from all others, then you became believers in Isa (a.s.) being created not eternal and it also means that you accept the meaning in which he has united with God is also new.

It means that as per your imagination, Isa is 'created' in the meaning which also is 'created' and that due to all those new deeds, Isa (a.s.) joined with God as he (Isa) became distinct from all other creations of God.

Therefore, this second word of yours is against your first statement. The Christians said: O Muhammad! The Almighty Allah caused many strange things to happen by Isa's hands and due to this greatness, Allah made Isa His son. The Holy Prophet (S) said: O Christians! You have already heard my reply to Jews in response to this argument. At this juncture, the Holy Prophet (S) repeated what he had said to the Jews.

All kept silent but one of them got up and said: O Muhammad! You say that Ibrahim (a.s.) is Allah's friend, why then you prevent us from calling Isa (a.s.) as Allah's son? The Holy Prophet (S) said: The two are not same. We say that Ibrahim (a.s.) is friend of Allah (Khaleel). The word Khaleel is derived from Khallat or Khullat. If from Khallat, which means poverty and starvation, then Khaleelullaah means Ibrahim (a.s.) is needy and he has cutting off himself from everyone and everything, turned only towards Allah, that is, he is not inclined towards anyone, except only one God.

This is established from the event when he was about to be thrown into a huge well of fire. At that time the Almighty Allah had sent His angel, Jibrael, who asked Ibrahim (a.s.) as to what he needed at that hour of calamity? That Allah Himself had sent him (Jibrael) for inquiring. Ibrahim Khaleelullah replied very calmly: Allah is enough for me as He is the best supporter, I need nothing from anyone else. I need Him and only Him.

This is why the Almighty Allah named him Khaleelullaah. And if Khaleelullaah is derived from Khullat which means he became aware of secrets of Allah which none else was able to know, then the title Khaleelullaah means he knows Him and His affairs.

This never denotes God's similarity with His creation. Had he (Ibrahim) not left all and had he not turned only towards Allah, he would not have become Khaleel and if one who is born from the seed of man will not cease to be his father's son however much the father may hate him or drive him away from him.

Now, since Allah has called Ibrahim 'Khaleelullaah' and because of this analogy you call Isa (a.s.) son of God, then you must call Musa (a.s.) also son of God because the miracles of Musa (a.s.) were by no means lower than those of Isa (a.s.). Likewise it can also be admissible (according to your thinking) to call him his elder and chief and uncle as I told the Jews.

Then a Christian said: It is written in Injeel: Isa said: Now I am going to my father. The Prophet said: If you have proper knowledge of this Book then you must also have seen that it also is written in it: I am going to my father and your father. So now you should also say that as a result of the word 'your' used by him, all of you are also God's sons because of the same reason.

Then this same book also rejects your saying that Isa (a.s.) is God's son because of his specialties, because you have said: We call Isa (a.s.) God's son because God selected him for granting him such distinction with which others were not distinguished, addressing whom Isa (a.s.) had said: I am going to my father and your father. These words make Isa's distinction (from others) null and void because you have understood that Isa (a.s.) had said these words addressing those who did not have his specialties.

For you, from Isa's words, it has become clear that those whom Isa (a.s.) had addressed were also, like Isa (a.s.), sons of God, though they did not possess the distinction of Isa (a.s.). But you have derived improper meaning from these words. When Isa (a.s.) said: I am going to my and your father, he never implied what you have understood.

Maybe what he meant was: I am going to Adam or Nuh (a.s.), that Allah will take me to them and make me join them, and that Adam is my father and your father also and similarly Nuh (a.s.) is also the father of myself and of us all. (because Nuh is also, after the global flood was called 'the second Adam').

The Holy Prophet (S) then told the Christians that Isa (a.s.) never meant any other thing. The Christians then became silent and said: Before today we have never seen anyone who can make such argumentative dialogue. So now we will ponder over what you have said.

Thereafter, addressing the atheists, the Holy Prophet (S) said: On what ground do you say that things have no beginning? They replied: We always base our stand on observation. We saw all things being not newly created but being the same from ever. We did not find in them any principle of beginning and end.

The Holy Prophet (S) said: Well, you say that you found them old or you say you found that they will remain same forever. Now when you say this, you have yourselves proved (in your opinion) that your brains and faces are also the same from the beginning and that they will remain so forever. Now if you believe in this, you have denied an obvious and open fact and rejected the observance of all those who have been looking at you.

The atheist leader said: We have observed their being old (from ever) not in their remaining till eternity or forever. The Holy Prophet (S) said: Then how do you say that things will be as they are forever? Only because you did not observe their being newly created and remaining eternal (not being ended)! If so how are you wiser than one who loses power of differentiation like you claim, that things are either beginningless or endless because you did not observe their beginning or end?

The Holy Prophet (S) then asked: Have you not seen night and day coming one after the other? They confessed of seeing that. The Holy Prophet (S) once again asked: Do you also observe that night and day have been coming one after another and that they will continue to do so forever? They replied: Yes.

The Prophet then asked: In your opinion, is it possible for day and night to join (mix up)? They said: No. The Holy Prophet (S) then said: Now do you agree that when one separated from the other, one remained and the other became newly created? They said: Yes.

The Holy Prophet (S) then said: Now that you have said that the bygone nights and days were newly created, which you have not seen, do not be deniers of God's might. Then he asked: When you say that the past days and nights are unending, how is it that before the end of the first thing the other reached you? And if you say that they are endless, you will have to agree that there was a time when neither of the two was existent. They said: Yes.

Again asked the Holy Prophet (S): Even now you are saying that this universe is ever existing and not newly created? Even though you very well understand with what you agree and with what you disagree, that is, what you confirm and what you deny? They said: Yes.

The Holy Prophet (S) said: These things which we see are in need of one another because unless some of them do not join with others, they cannot stand. Look at a building structure. One part of it is in need of another without which they cannot be stable. Same is the case with all other things also. Now tell me if these things were newly created, then how? What would have been their position?

Hearing this argument of the Holy Prophet (S), they became dumbfounded as they understood that there was nothing which they can call newly created and the things which seem ever existing may not be

existing. They then remained silent for a while and then said: Well, we will think over it.

Thereafter the Holy Prophet (S) turned to those who claim that light and darkness were the ruling powers over this universe. He said: O people! What made you believe like this? They replied: We found the world divided in two parts: good and evil. We saw that good is the opposite of evil and that is why we came to a conclusion that the doer of good and bad cannot give heat and fire cannot provide coolness. This made us believe that there are two 'ever-existing' creators of darkness and light.

When they concluded their speech, the Holy Prophet (S) said: Have you not seen black and white, red and yellow, green and blue colors which are all one another's opposite? That it is impossible for the two of them to join at one place? The Magians replied: Yes, it is so.

Then the Holy Prophet (S) asked them: Then why did you not propose a separate creator for each of them so that the creator of every one would be separate? Hearing this, they could not give any reply. They kept quiet. Thereafter the Holy Prophet (S) asked: How did light and darkness join together. Light in itself seeks height upward and darkness dropping downward. If one person goes to east and another proceeds to the west. Will they ever meet while so walking?

They replied: Of course not, because both walk in different directions. The Holy Prophet (S) said: This proves that light and darkness will also not meet together ever as their walk is in opposite directions. Now you tell me how this world came into existence by joining of these two opposite things. The truth is that both of them are created by one administrator of the universe: the Almighty Allah. They said: We will think over this.

Thereafter, addressing the polytheist Arabs, the Prophet (S) asked: Why do you worship idols besides only one Allah? They replied: We want to gain God's nearness through worshipping them. The Holy Prophet (S) asked: Do they hear your worship and do they worship Allah?

They replied: These faculties are not found in these idols. The Holy Prophet (S) then said: You have made these idols with your hands. So it was more appropriate if they worshipped (if they at all could do so) you. How is it that, on the contrary, you are worshipping them? Has the Almighty Allah ordered you to worship them? He knows your interests and your ends.

He commands you to do what is in your interest through His wisdom. This statement of the Holy Prophet (S) divided the idol-worshippers. Some said: Allah had entered some good persons whose faces were like these idols. That is why we worship them to give them respect and honor.

Some said: These idols are, in appearance, like some people of the past who were righteous and who were obedient to God. So we made idols of their shapes and forms and we worship them to give honor to God.

Yet some others said: What the Almighty Allah created Adam and asked angels to bow before him, we

were more appropriate than angels, to prostrate before Adam. But as we missed that occasion we have made his like (idol) and are worshipping it, bowing before it in order to be nearer to God just as the angels got nearer to God by bowing before Adam.

It is also like what you did to get nearer to Allah. In your thought Allah ordered you to prostrate facing Mecca and you did so obeying Him. Thereafter, you made with your hands arches (in mosques) and began to prostrate facing them intending to face Mecca and Kaaba. In so doing, your intention also is to face Allah, not Mecca or Kaaba.

Hearing this, the Holy Prophet (S) said: You have missed the direction and gone wayward. Turning to those who believed that Allah had entered the bodies of some persons of the shapes made by them and said: You have given attributes of the creation to the Lord Creator.

Does your god enter anything until that thing envelops him (your god)? Then what is the difference between your god and in other things like color, taste, smell, smoothness, hardness, weight or weightlessness? How did a thing in which god entered become newly created and how your god became ever existing?

Allah is existent from ever. But by giving Him incorrect attributes, you made Him newly created. So now you should also say that he will die too. Such attributes make a thing changeable, whereas God is unchanging.

The Almighty Allah is above such attributes. Thus your claim about God's going into something is proved false, untenable. They became dumb for a while and then said: We will consider this point.

Thereafter, the Holy Prophet (S) turned towards another group and asked: Tell me when you worship the figures of obedient ones of Allah and when you offer prayers for them and you prostrate before them, what else have you left for the worship of the Lord Creator of the Universe?! Can the creator ever be made equal to the created? Can a slave of the king also be given as much respect and honor that you give to the king? Would it not amount to insulting the king?

They replied: Of course, it will be like that. The Holy Prophet (S) then said: Can you not understand that when you give the same respect, which is given to Allah, you are insulting Allah? They could not give any reply and said: Well, we will look into this point.

Thereafter, the Holy Prophet (S) paid attention to the third group and said: You have put forth an example for us and tried to show that we also are like you. In fact, we are not like you in this matter.

We are Allah's creation and His servants. He has nourished us and we are bound to carry out whatever command He gives to us and we must refrain from whatever He prohibits us. We have to worship Him exactly in the way shown by Him only. We cannot ever adopt any other manner of obeying Him. How are we to know if He liked only the former way commanded by Him and not what we adopt by

ourselves?!

He has banned us from advancing Him in any matter of obedience and worship also. So when He ordered us to face Baitul Maqdas, we did so. Thereafter, He Himself asked us to turn in the direction of the Kaaba from wherever we may worship and we abided that command. We have never disobeyed Him. Allah had asked man to prostrate before Adam (a.s.). In front of what you are now prostrating is not Adam. Allah never asked you to bow before the figure made by you.

On this analogy you must understand that what we are supposed to do is to obey Allah's exact and specific commands and not what we may think or imagine by ourselves. Suppose somebody once allows you to enter his house. Does it mean that thereafter also you have been authorized to enter his house in his absence and without his permission? Again, suppose someone gives you a gift of a cloth or a slave or animal. Have you a right of taking anything like the said ones of your choice? They confessed saying: No. What you have said is correct. We can take only what has been given and not anything, even if it be like that gift.

The Holy Prophet (S) said: Remember that only the Almighty Allah has the power to issue orders in His universal kingdom and no one else has any choice of going ahead of Him. When did Allah allow or order you to worship Him in ways chosen by yourself against His command? They could not say anything against this argument and became silent. Then they said: We will consider this point.

Imam Ja'far Sadiq (a.s.) said: By One Who made Muhammad (S) His Messenger, within three days of this dialogue all the disbelievers came back to the Holy Prophet (S). They were 25 in all, five representing every faith and all accepted and converted to Islam saying: O Muhammad! We never heard a dialogue and arguments like yours anywhere before. We testify and give witness that you are Allah's Messenger.

Imam Ja'far Sadiq (a.s.) said: Amirul Momineen (a.s.) said: The Quranic verse:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

***All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord. Surah Anaam 6: 1***

Simply: All praise is for Allah Who created the skies and the earth and Who brought into being darkness and light. Thereafter those who became disbelievers are making idols equals of Allah.

In this verse, there is negation of three of the aforementioned five groups.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

**All praise is due to Allah, Who created the heavens and the earth... Surah Anaam 6: 1**

In this verse, the atheists have been defeated with arguments.

They were saying that everything in this universe is as it was from the beginning and that they also have no end. And in the divine words:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

**...and made the darkness and the light... Surah Anaam 6: 1**

The fire-worshippers have been rejected. They were saying that both light and darkness are rulers of the universe. And in:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

**...yet those who disbelieve set up equals with their Lord. Surah Anaam 6: 1**

The polytheist idol-worshippers of Arabia have been made dumbfounded. They were saying: Our deities (gods) are our idols! Thereafter, rejecting those people who were equalizing Allah with others was revealed Surah Tauheed:

{قُلْ هُوَ اللَّهُ أَحَدٌ} 1

{اللَّهُ الصَّمَدُ} 2

{لَمْ يَلِدْ وَلَمْ يُولَدْ} 3

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} 4

**Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him. Surah Tauheed 112: 1-4**

Simply: Say: Allah is one. He is needless. He has not given birth to anyone nor has anyone given birth to Him and there is none equaling or like Him.

Thereafter, the Holy Prophet (S) told his companions: Say: We worship only one Allah against the

atheists who say that the universe is ever existing, that is, it has no beginning and it is same since ever. Nor it is true as the Magians say: Darkness and light, both govern the universe.

Nor are polytheists of Arabia true, who make their self-made idols their gods. We do not make anyone Thy (O Allah!) partner, nor do we say like the deniers who make others than You, their gods. Nor are we like Jews and Christians who make some persons, Your son. Indeed you (O, Allah!) are far above such misgivings.

The Imam (a.s.) said that the verse:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

**And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian.**

**Surah Baqarah 2:111**

Also shows the same, that is, both Jews and Christians said that only they will go to Paradise. Like that other infidels also announced their words and beliefs. Now the Almighty Allah says:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

**These are their vain desires. Say: Bring your proof if you are truthful. Surah Baqarah 2:111**

Simply: O Muhammad! Tell these people, who are making self-pleasing baseless wishful claims, bring forth the proof of your claims if you are true, as Muhammad (S) has done with arguments, which you have heard. Thereafter the Almighty Allah says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Yes! whoever submits himself entirely to Allah... Surah Baqarah 2:112**

Simply: Yes, indeed will enter Paradise one who makes himself or herself totally obedient to Allah as did those who became Muslims after hearing the powerful arguments of Muhammad (S).

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**...and he is the doer of good (to others)... Surah Baqarah 2:112**

Simply: He or she must be fully sincere in everything.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**...he has his reward from his Lord...2**

Simply: They will, after settlement of accounts, on Judgment Day, get rewards from their Lord.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**...and there is no fear for him nor shall he grieve. Surah Baqarah 2:112**

Simply: They will not have any sorrow at the time of their death because, at that moment, they will be given glad tidings of Paradise.

## **Exegesis of Surah Baqarah: Verse 2:113**

Regarding the Almighty's words:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

***And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on Judgment Day in what they differ. Surah Baqarah 2:113***

Simply: Jews said that Christians have no religion and Christians said that Jews have no religion. The truth is that both are reading Torah and Injeel respectively. Such has also been said by those who don't understand truth. So, on Judgment Day, the Almighty Allah will decide their fate in the matter of their dispute.

Imam Hasan Askari (a.s.) says: The Almighty Allah says:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

***And the Jews say: The Christians do not follow anything (good)... Surah Baqarah 2:113***

Simply: The Jews said there is nothing in the religion of Christians: their religion is false and they are infidels.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

**...and the Christians say: The Jews do not follow anything (good)... Surah Baqarah 2: 113**

Simply: And Christians say: There is no base for the religion of Jews; rather their religion is false and they are infidels.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

**...while they recite the (same) Book. Surah Baqarah 2: 113**

Simply: In fact, both imitate each other without proper proof and evidence. They read the Book of Allah, but do not ponder over it so that they may act upon what it (the Book) asks and may become free from waywardness and attain salvation. Thereafter, He says:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

**Even thus say those who have no knowledge, like to what they say... Surah Baqarah 2: 113**

Simply: Likewise those who don't know the right of Allah and who have not thought over it as commanded by Him and said: like Jews and Christians, called one-another infidel and wrong.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

**...so Allah shall judge between them on Judgment Day in what they differ. Surah Baqarah 2: 113**

Simply: So Allah will, on Judgment Day, issue orders in what they were differing and disputing and He will reveal their misguidance, waywardness and sinfulness and will give the reward or punishment to them as they deserve.

Imam Hasan Mujtaba (a.s.) has said about the revelation of this holy verse that it was sent down when some Jews and Christians came to the Holy Prophet (S) and said: O Muhammad! Please decide our dispute. The Holy Prophet (S) asked them to present their cases. The Jews said: We believe and have faith in one God and trust His saints and Christians are not following any religion and are not on truth.

Thereafter the Christians said: What the Jews say, is not correct. Rather we believe in only One and Wise Allah and in His saints; and these Jews do not follow any religion and they are not on truth.

The Holy Prophet (S) said: All of you are mistaken and untrue and out of the religion of Allah and disobeying His commands. The Jews said: How are we infidels when we have Allah's Book, Torah and we recite it? Then the Christians said: How can we be disbelievers when we have Allah's Book, Injeel and we read it?

The Holy Prophet (S) said: O Jews! O Christians! Both of you have acted against the Books of Allah. Had you carried out the divine commands therein you would not have called one another infidels without proof, because the books revealed by the Almighty Allah cure blind-heartedness and make waywardness quite clear. They guide all to the true path.

When you don't obey the divine commands in these books, they have become a burden on you and when you don't follow divine Proofs, you become His disobedient ones and deserve His anger and punishment. Thereafter turning to the Jews, he said: O Jews! Give up disobedience of Allah, otherwise you will also suffer what your elders suffered in the past, as Allah says:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

***But those who were unjust changed it for a saying other than that which had been spoken to them... Surah Baqarah 2:59***

Simply: Then those who oppressed their own selves altered the word which they were commanded to utter and replaced that word by another.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

***So We sent upon those who were unjust, a pestilence from heaven, because they transgressed. Surah Baqarah 2:59***

Simply: Then We, as a punishment of their oppressing themselves, sent down the epidemic of plague from the sky, which killed 120000 people. Their disobedience was that when they reached the gate of the city, they saw that the gate was high enough and it did not need bowing whereas they had thought that it was a low door. So they in their haughtiness pointed to Prophet Musa (a.s.) and Yusha bin Nun and said: How long will you go on making mockery of us? How many times will they make us bow for insignificant things? So they turned their backs towards the gate and, instead of saying "HITTATUN; forgiveness" as was commanded to them, said: "HATA SAMQANA" which meant 'red wheat'. Your elders had made this alteration.

Amirul Momineen (a.s.) said: For these Bani Israel people, the gate of Hittah was fixed. Now, O followers of Muhammad (S)! For you Bab-e-Hittah is Muhammad's Ahlul Bayt. You have been ordered to follow their guidance and adopt their ways, so that your faults may be forgiven and the goodness of the good may multiply. Your Bab-e-Hittah is higher than that of Bani Israel because that was made of wood, whereas we Ahlul Bayt are truth-tellers and high-ranking graceful guides.

That is why the Holy Prophet (S) said: The stars in the sky save people from drowning and my Ahlul Bayt are the sources of protecting my community from going astray. They will never be destroyed on earth as long as among them remains one person from my Ahlul Bayt (a.s.) whom they will follow.

The Holy Prophet (S) also said: One who wants that his life may be like my worldly life and his death, like my death, and he may reside in Adn Paradise and enjoy fruits of the trees planted by the Almighty's Hand of power saying it 'Kun' (be) and it came into being, should adopt the guardianship of Ali Ibne Abi Talib (a.s.) and accept his Imamate and befriend his friends and have enmity towards his enemy and after him, adopt the guardianship of his progeny who are graceful and obedient servants of the Almighty, because they are born from my essence. Allah has granted my knowledge to them. Therefore woe unto those from my community who deny their gratefulness and cut my relation from them and disobey them. May Allah not grant them my recommendation.

Amirul Momineen (a.s.) also said: Just as some from Bani Israel became honored and favored by Allah and some became target of divine wrath, the same is the condition of you people also. The companions inquired who are the disobedients?

The reply was: Who acted against the divine command to appreciate our rights, who disregarded our rights and disobeyed. They were commanded to give respect and honor to the progeny of the Holy Prophet (S), that is, we Ahlul Bayt (a.s.), but they considered our position low and instead of loving and respecting the progeny of the Prophet, they dishonored them and killed them.

The companions asked with surprise: O Amirul Momineen (a.s.)! Can it also ever happen?! Amirul Momineen (a.s.) replied: Yes, it is a true information and it is what is to happen. People will kill both my sons, viz. Hasan and Husain (a.s.).

Thereafter he added: Most of those oppressors will taste the punishment by sword very soon in this world. They will be punished by one whom the Almighty Allah will have appointed to avenge oppression just as Bani Israel were also punished in this world. Companions asked as to who that man will be? Amirul Momineen (a.s.) replied: He will be born in Bani Thaqif and his name will be Mukhtar bin Abu Ubaidah.

Imam Zainul Aabideen (a.s.) said: This event took place sometime after Amirul Momineen (a.s.) had intimated thus. Someone conveyed this statement of Imam Zainul Aabideen (a.s.) to the accursed Hajjaj bin Yusuf.

That cursed one retorted: The Messenger of Allah (S) has never said so. That Ali bin Husain (a.s.) is a proud boy and he fabricated the report and his followers believe in him wholeheartedly. Just go and fetch Mukhtar to me. When he came captured, the cursed one ordered: Kill him. He was seated on a carpet. Slaves were moving all around him, but no one had brought a sword.

Hajjaj asked them: What has happened to you, why are you not slaying him? The slaves replied: Key to the treasury is lost and the sword is there. At that time Mukhtar said: O Hajjaj! You will never be able to kill me because the word of the Prophet of Allah can never be false. Therefore, even if you slaughter me, the Almighty Allah will enliven me so that I may slaughter 383000 men of yours.

Then Hajjaj ordered one of his confidants to give his sword to the executor to kill Mukhtar. The executor went forward to execute Mukhtar, while Hajjaj was instigating him to make haste. But at that moment the executor became sleepy, fell down and his sword tore his belly killing him instantly. So the cursed one called another executor.

But when the other one also raised the sword to hit the neck of Mukhtar, a scorpion stung him and he also was killed then and there. People looked here and there and found that scorpion and killed it. At that time Mukhtar again spoke up: You will never be able to kill me. Woe unto you as you are not deriving any admonition from the words of Nazaar bin Maad bin Adnaan which he had spoken to Shapoor Zul Aktaaf when he was slaughtering the Arabs.

At that time Nazaar told the people: Put me in a bag and place it in Shapoor's path. Finally when Shapoor saw him, he asked: Who are you? Nazaar replied: I am an Arab and I want to ask you, why are you killing innocent Arabs? You have already finished those who are rebelling in your kingdom. Now what is the reason of this bloodshed?

Shapoor replied: I have read in religious books that in this Arab land a man named Muhammad will be born who will claim to be the Messenger of God and who will destroy the kingdoms of non-Arabs. I am killing these people so that that man may never be born. Nazaar said: If you have seen this prophecy in the book of false people why do you kill innocent people at their instance?

And if, on the other hand, the word referred by you is from the true people, the Almighty Allah will surely protect the source from which that man will be born and you will never be able to falsify him and the Word of Almighty Allah will certainly come true even if there remains only one man in the Arab land. On this irrefutable discourse of Nazaar (which in Persian language, means slim and weak) Shapoor told his men: This weak man has told the truth. So hold your hands. So the massacre stopped.

Thereafter Mukhtar said: O Hajjaj! The Almighty Allah has decided that I should kill 383000 people from your followers. Now it is left to you to either to think of killing me or give up your desire. Allah will protect me from you. Or even after my slaughter, He will make me alive because the word of the Prophet of Allah is always true without any doubt. But the cursed one called upon his executor to execute him. Mukhtar said again: You will never be able to kill me.

I wish that you yourself do the job you are asking others to do; so that a snake may be kept over your head just as a scorpion was sent to the former executor. In short, when that executor was about to hit Mukhtar, a messenger of Abdul Malik bin Marwaan (the cursed one) arrived and cried out to the executor: Woe unto you! Hold up your sword from this man. That man had brought a letter from Marwan addressed to Hajjaj.

It read: Bismillaahir Rahmaanir Raheem. O Hajjaj bin Yusuf! A bird has come to me with a piece of writing. It is mentioned therein that you have arrested Mukhtar to kill him. You have already heard that the Prophet of Allah has said that he (Mukhtar) will kill 383000 people from the helpers and companions of Bani Umayyah.

So as soon as you get this letter from me, release him and do nothing but good to him because he is the husband of the midwife of my son, Walid bin Abdul Malik bin Marwan. If the narration which you have heard is false, how can it be correct to kill a Muslim? But if it is true, you will never be able to falsify what the Holy Prophet (S) has said.

Finally Hajjaj released Mukhtar. Immediately after his release Mukhtar reiterated: Very soon I will revolt and will kill so many people that these men of Banu Umayyah will be disgraced. Hajjaj again captured Mukhtar with an intention to finish him, but Mukhtar again said: You will never be able to kill me.

Therefore do not insist to disprove divine will. At that very moment a bird came there flying with a letter from Abdul Malik bin Marwan which read: Bismillaahir Rahmaanir Raheem. O Hajjaj! Do not disturb Mukhtar because he is the husband of my son, Walid's nurse. If he is true, he will be saved from killing, as Allah had stopped Daniyal from killing Bakht Nasr whom Allah had appointed to massacre Bani Israel.

In short, Hajjaj released Mukhtar but threatened him strongly that he must never repeat his words. But no sooner than he was freed Mukhtar repeated his words. Hajjaj again asked for his arrest but he hid somewhere for some time. Thereafter he was again caught and brought to Hajjaj. But again when Hajjaj intended to kill Mukhtar he received a letter from Abdul Malik asking him how he was considering a man favorable to him who believes that he will kill so many from the helpers and assistants of Banu Umayyah?!

Abdul Malik wrote back: O Hajjaj! Indeed, you are ignorant. If the news is false, it is necessary to recognize his right because of the right of his wife who had served us. And if the information is true, very soon we will see that he will overcome us just as Pharaoh who had nourished Musa (a.s.) was overcome by the latter. Finally, Hajjaj sent Mukhtar to him. Thereafter what was to happen, happened and those who were to be massacred, were massacred.

The companions of Imam Zainul Aabideen (a.s.) said: O sir! Amirul Momineen (a.s.) has informed about Mukhtar but he did not say when that event will take place and whom he would kill? The Imam said: Amirul Momineen (a.s.) has said the truth. Do you want me to tell you the time and place of the event? The companions said: Yes, O son of Allah's Messenger! Please do.

The Imam said: On this day (the event took place on the last day after three years from the day on which the Imam had said this). And on such and such date the heads of Ubaidullah bin Ziyad and Shimr bin Zil Jaushan will come to us when we will be dining and we will look at them. Finally, when that day arrived which was mentioned by the Imam, on which Mukhtar would execute Banu Umayyah, Imam Zainul Aabideen was eating with his companions.

Suddenly they were told: O brothers! Feel happy and go on eating. You are dining while the oppressors of Banu Umayyah are being killed. The companions asked: Where? The Imam said: At such and such place, Mukhtar is massacring them and on such and such day their heads will arrive before us.

When that day came the Imam had just finished his prayers and was about to sit for dinner. Suddenly two heads arrived. When the Imam's eyes fell on those heads he fell down in prostration to thank the Almighty Allah and said: Thanks be to Allah, Who showed me these days before I die.

Then he began to eat at the same time looking at those heads. But when the time for dessert arrived, the servants did not bring any sweet dish. The reason was that since the time of the arrival of these heads they did not find time to prepare the sweets. When the companions of the Imam said: How is it that today we have no sweet dish? The Imam said: Today nothing can be sweeter than looking at these oppressive heads.

Thereafter the Imam referred to the words of Amirul Momineen (a.s.) that the legatee of the Holy Prophet (S) has said: The divine punishment readied by Allah for the denier infidels and sinners is greater and longer than punishment in this world. Amirul Momineen (a.s.) said: We seek from our Lord forgiveness for our obedient followers and that He multiplies their good deeds.

The companions asked: O Amirul Momineen (a.s.)! Who are your obedient followers? He replied: Those who believe that their Lord is only one Allah and believe in attributes which befit Him and who have faith in His Messenger, Muhammad (S) and who submit to Allah's commands in the matter of doing what He asks and in refraining from what He prohibits and who spend their time in remembering Allah and in reciting benedictions on Muhammad and on his Progeny (a.s.) and who drive away lust and greed and stinginess from their hearts and who pay the fixed Zakat tax – and do not go on hoarding wealth.

## **Exegesis of Surah Baqarah: Verse 2:114**

Regarding the Almighty's words:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ  
لَهُمْ فِي الدُّنْيَا حَزِينٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

***And who is more unjust than he who prevents (men) from the masjids of Allah, that His name***

***should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter. Surah Baqarah 2: 114***

Simply: And who is more oppressive than one who prevents the mention of Allah's Name in His mosques and who may try to destroy them and to make them vacant. Such people are not worthy enough to enter mosques but fearfully (fearing Allah's command and decision). They have disgrace in this world and they will be given a great punishment in the Hereafter.

Imam Hasan Askari (a.s.) said: Imam Zainul Aabideen (a.s.) said: When Allah appointed Muhammad in Mecca and when he announced his message there and his word spread and when he criticized the religion of the polytheists because of their idol-worship and when they attacked the Holy Prophet (S) and hated mixing with them, the followers of the Prophet and his virtuous companions and party men of Ali (a.s.) were sitting and enlivening Islamic matters in places fixed by them in the Masjid (Kaaba's compound), the enemies had destroyed those places where Allah was being praised and obeyed and from where Islam was being propagated.

The enemies worked so hard in destroying these places of only one Allah's worship and in harassing the Muslims to such an extent that the Prophet was compelled to migrate from Mecca. While leaving the city, the Prophet looked at the city and said: O Mecca! You are aware that I love you so much. Had your residents not troubled me so much, I would have never gone away from you and never given preference to any other place.

But now I am extremely sorrowful while departing from you. At that time the angel, Jibraeel arrived and said to the Holy Prophet (S): O Muhammad! After benedictions and greetings, Allah tells you that very soon, He will make you victorious and make you enter this city gracefully and powerfully. Hence, He says in the Holy Quran:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

***Most surely He Who has made the Quran binding on you will bring you back to the destination. Surah Qasas 28:85***

Simply: One Who made the Quran a must for you that you may act according to it and convey it to people; He will certainly send you back to Mecca, victorious and triumphant.

The Holy Prophet (S) informed his companions of this. When the Meccans heard this, they began to laugh. The Almighty Allah informed His Messenger: I will very soon make you overcome Mecca and My command will rule over it and I will, in near future, prohibit the polytheists from entering this city and even if anyone from them will enter it, he will be doing so stealthily and in hiding with a fear of being executed, lest the Prophet comes to know.

When Allah's Command was issued in the matter of capturing Mecca and the Prophet's rule over it became complete, he appointed Itaab bin Usaid as its governor. When Meccans heard about this appointment, they said: Muhammad always holds us in lesser esteem and makes us low. Now he has made a boy of 18 rule over us, when there are many experienced and old people among us and we are old servants of the Holy House and its surroundings, that is, the neighbors of the esteemed place which provides peace and safety and which is holiest of all lands on earth.

However, the Holy Prophet (S) wrote an order in the matter of Itaab bin Usaid which began thus: Bismillaahir Rahmaanir Raheem – The decree is from Muhammad, the Messenger of Allah, addressed to the residents and neighbors of the Holy House.

You should know that one from you who has believed in Allah and who believes that Muhammad, the Prophet of Allah, is true in his words and right in his deeds and who also knows that Ali Ibne Abi Talib (a.s.) is his brother and legatee and his selected one is, the best of all creation after (Prophet); and who befriends him (Ali) is from us and he will return to us and whoever denies the above beliefs or does not believe in any of the said matters, will be driven away by Allah because he or she belongs to Hell and Allah will not accept any of his deeds, be it great and Allah will throw him or her in Hell forever.

And Muhammad, the Messenger of Allah, has appointed Itaab bin Usaid the administrator of your government and he is made responsible for your affairs, so that he may warn the careless ignorants among you and teach who are unaware of facts, mend your ways and punish whoever crosses the limits fixed by Allah, because He has known that he is the best among you in the matter of befriending Allah and His Prophet and following Ali (a.s.).

So he is Our servant and an enemy of our enemies and he is, for you, like a shading cloud and a clean earth and light giving sun and a cool moon and Allah has granted him grace over all of you because he is above you in the matter of loving Muhammad and Ali and the progeny of them both. I have made him your Governor.

He will act according to the intention of Allah and Allah will never stop granting him success as he has been granted enough grace due to his love for Muhammad and Ali. He will not need consultation of the Messenger of Allah. Rather he is perfectly true in words and deeds and honest in every affair. So anyone from you who will obey him, will be able to hope for a great reward from Allah. One who opposes him, must fear serious chastisement from the Omnipotent and All-Powerful Allah.

None from you should make his minority (in age) an excuse, because seniority in age is not always graceful but more graceful is only he who is wiser and higher than others in the matter of loving our friends and opposing our enemies. That is why I have appointed him administrator and governor for you. Therefore, one who obeys him is in a good position and one who opposes him, is away from Allah's Mercy.

In short, when Itaab bin Usaid arrived in Mecca with the decree issued by the Holy Prophet (S), he stood

in an open field and asked all people to gather there. Then he proclaimed in a loud voice: O people of Mecca! I have been sent to you by the Messenger of Allah (S) after making me a missile for hypocrites and a cause of mercy and ease for the faithful. I am well aware of conditions of the hypocrites among you. Very soon, I will order you to offer Prayer which you must attend.

Then I will keep an eye on you secretly and call him a believer who will attend congregation prayer, and I will make inquiry about the absentees. If one has any valid reason for absence, I will forgive him, but if he does not, I will kill him.

This command has been finally issued to you all from Allah, so as to make the sanctuary clear of hypocrites. Thereafter, you must know that truth and truthfulness is a trust and sinning and disobedience is dishonesty. Allah disgraces a community wherein sinning spreads.

Also know that the powerful among you is, in my sight, powerless until I take back from him the dues of the weak and the weak among you is strong in my view until I make him get his right from the strong. So fear Allah and make yourself nice and great by obeying Allah and do not disgrace yourselves by disregarding Allah's commands.

In short, Utaab did as he said and worked for justice and fairplay. As he was well-guided by Allah he never needed to consult anyone nor had he to cancel any of his orders.

Thereafter, the Holy Prophet (S) sent Abu Bakr bin Abi Qahafa with ten verses of Surah Baraat to Mecca. The verses contained Allah's orders about ending agreements with infidels and denying access to Mecca for polytheists. Abu Bakr was asked to perform Hajj and then read these verses to pilgrims.

When Abu Bakr left, angel Jibraeel, with a necklace of radiance, came to the Holy Prophet (S) and said: O Muhammad! The Almighty, after greeting you with Salaam and Durood, tells you that the job of conveyance of divine message cannot be done by anyone else. So you yourself may go or any one from you may perform this duty.

Therefore, send Ali (a.s.), so that he may take back these verses from Abu Bakr and himself break the treaties with deniers and read out these verses before them. O Muhammad! This command from Allah is not due to any mistake or doubt, which should be removed.

Rather, by this, what Allah wants to do is to make it clear to weak Muslims to understand that the place where your brother, Ali (a.s.) stands, cannot be occupied by anyone except you, however high his rank or position may be in the eyes of Muslims having weak faith.

When Ali (a.s.) went to Mecca and took back those verses from Abu Bakr, the latter came to the Prophet and asked: O Allah's Messenger! Is this taking back of verses from me due to some anger towards me? The Prophet replied: No, the fact is that the Almighty Allah told me that my deputy can be only one who is from me.

But Allah will give you reward for the carrying of these verses and you will also be granted high ranks provided you continue to love us (Ahlul Bayt) and return to us on Judgment Day after fulfilling the promises given by you to us and you will enter the circle of our great and high ranking Shias and fast friends. Due to these words of the Holy Prophet (S), Abu Bakr's sorrow vanished.

On the other hand, Amirul Momineen (a.s.) proceeded to convey the divine command, to break the agreement with the enemies of Allah and to disappoint the polytheists from entering the sanctuary of Allah after that year. Though the number of those people was very big, Allah covered this light with His Noor and awed the polytheists to such an extent that none of them dared to oppose or even to think badly against him. Therefore the Almighty Allah says:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ  
لَهُمْ فِي الدُّنْيَا حِزْبٌ خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

***And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them... Surah Baqarah 2:114***

Simply: And who is more unjust than one who prevents people from remembering Allah in His mosques. And those mosques belonged to believers in Mecca wherein these polytheists had prevented Allah's remembrance until they were, per force, compelled to leave and the Holy Prophet (S) had to migrate from Mecca.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ  
لَهُمْ فِي الدُّنْيَا حِزْبٌ خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

***...and strives to ruin them... Surah Baqarah 2:114***

Simply: And who may try to destroy them (masjids) and to empty them so that they may not prosper through worshipping only one Allah? Who is more oppressive and unjust than one who does not allow Allah's servants to remember therein and endeavor to make them deserted?

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ  
لَهُمْ فِي الدُّنْيَا حِزْبٌ خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

***(As for) these, it was not proper for them that they should have entered them except in fear... Surah Baqarah 2:114***

Simply: Such people will not be able to enter those places in the sanctuary of Allah wherein are situated those mosques, safely, except with a feeling of fear of the Almighty Allah's justice and command; the

punishment which will fall on them in the form of whips and swords, in case they enter the said place with disbelief in their hearts.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ  
لَهُمْ فِي الدُّنْيَا حَزِيٌّ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

**...they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter. Surah Baqarah 2:114**

Simply: For these polytheists is disgrace and downfall in this world in the form of their expulsion from the sanctuary of Allah and in the hereafter an extremely painful punishment has been prepared for them.

Imam Zainul Aabideen (a.s.) said: Like Mecca, in Medina also there were hypocrites and weak-hearted Muslims and they also had desired the destruction of masjids there and throughout the world.

Those cursed ones had desires and intended to kill Ali (a.s.) in Medina and the Holy Prophet (S) on his way while crossing the vale of Aqaba, the Almighty Allah, in order to multiply the intelligence and eyesight of the faithful and to wipe out the plots of the rebellious hypocrites, issued such wonderful miracles through the hands of the Holy Prophet (S), during the expedition of Tabuk, which showed Allah's power and mercy towards His faithful servants.

One of those miracles is that when the companions of the Prophet, during the Tabuk journey, had, like Bani Israel, begged to the Holy Prophet (S): O Allah's Messenger! We are not satisfied with only one kind of food. So, in this matter, the miracle shown by the Holy Prophet (S) was in no way lesser than one shown by Prophet Musa (a.s.) to his community.

By the command of Allah, while leaving Median for Tabuk, the Holy Prophet (S) made Ali (a.s.) his deputy in Medina. Amirul Momineen (a.s.) said: O Allah's Messenger! In no circumstances do I wish to disagree with you. But I also never desire to make myself deprived of seeing your holy and radiant face. The Holy Prophet (S) replied: O Ali! Do you not like that your rank, in my sight, should be like that of Harun (a.s.) in the sight of Musa (a.s.)? The only difference is that there will not be any prophet after me.

So, O Ali! You will have to remain here. You will get the same divine reward which you would have gained in my company and also like of those who faithfully travel with me. Since you wish that you see every move and condition of mine, the Almighty Allah will call upon Jibraeel to raise up all the earth on which we move and all places where you remain and also to make your eyesight so powerful that you will be able to observe me and my companions during this journey. Thus you will also not need to write me any letter of inquiry.

When the statement of the Holy Imam (a.s.) reached this point, a hypocrite stood up and said: O son of Allah's Messenger! How is such a thing possible for Ali (a.s.)? It is reserved only for prophets.

Imam Zainul Aabideen (a.s.) replied: That also was a miracle of the Holy Prophet, of no one else, because, just as the Almighty Allah, in reply to the Prophet's prayer, raised up the ground, so also, responding to his request, made the eyesight of Ali (a.s.) powerful enough to observe all distant events.

Thereafter, Imam Muhammad Baqir (a.s.) said: The people of this community are very unjust to Ali (a.s.). They describe the gracefulness of others but deny the same honor to Ali Ibne Abi Talib (a.s.), though he is higher than all others in this matter. How do they deny to Ali (a.s.) what they grant to others? The companions requested Imam Muhammad Baqir (a.s.) to explain this matter.

The Holy Imam (a.s.) said: Those people befriend the friends of Abu Bakr bin Abi Qahafa and hate his enemies, whoever they may be. Similar is their attitude towards Umar bin Khattab and Uthman bin Affan. But in the matter of Ali (a.s.), they say: We do not love his friends and do not hate his opponents.

Who knows how they adopted this attitude when the Holy Prophet (S) has already publicly pronounced: O Allah! Love those who love Ali and be the enemy of those who are inimical towards Ali (a.s.). Help the helpers of Ali and deny help to those who deny help to Ali (a.s.). Therefore, not being against the opponents of Ali (a.s.) is not a just attitude.

Another injustice adopted by such people is that whenever graces and excellences are granted to Ali (a.s.) in response to the Prophet's prayer, are described to them, they deny the same<sup>3</sup> and when the same kind of praise is made for others, they accept it.

After all, what has prevented them from agreeing to the same excellence which they have accepted for others?!

For example, they describe that once Umar bin Khattab was giving a sermon. Suddenly he cried out loudly: O Saariya! Towards the hill! At the conclusion of his speech, when people asked about the said words of interruption, he replied: While giving sermon to you, I looked towards the grounds where your Muslim brothers are waging Jihad under the banner of Saad bin Abi Waqqas against the deniers.

The Almighty Allah removed all curtains from before my eyes and I could see that some infidels had arrived there with the intention of surrounding the Muslims from behind to massacre them.

Therefore, I cried out: O Saariya! Towards the hill! So that they may take cover in the mountains and be saved. The Almighty Allah has granted the villages and habitations of the disbelievers to your brothers-in-faith and so through their fight they may capture them victoriously. So remember this. Very soon, you will know about this event, though the distance between Medina and Nahavand is that of over 50 days' journey.

Imam Muhammad Baqir (a.s.) said: When this can happen for Umar, why it cannot be for Ali (a.s.)? But these people do not understand anything. They are talking too unjustly.

Thereafter, he reverted to the speech of Imam Zainul Aabideen (a.s.) and said that Imam Sajjad (a.s.)

said: When the Holy Prophet (S) proceeded to Tabuk, the Almighty Allah raised the ground on which Ali (a.s.) stayed and moved, so that he could watch the conditions of the Holy Prophet (S) and his army's movements.

Imam Sajjad (a.s.) also said: Whenever the Holy Prophet (S) set out to fight, he never mentioned the destination. But in case of Tabuk he spoke out openly and ordered all to prepare for the journey taking necessary materials with them. So they took with them flour, salted meat, honey and dates in large quantities.

They did so because the Holy Prophet (S) had already informed them of the long distance and impending hardships and non-availability of food. Finally when many days passed in traveling and the eatables with them became stale, they did not like to eat the same over and over again and desired for fresh food.

So they said to the Holy Prophet (S): O Allah's Messenger! We are fed up with this stale food which is about to be putrefied and to give out foul smell. Kindly make some arrangement. The Holy Prophet (S) asked them: What are you having now? They replied: Loaves of bread, dry salted meat, honey and dates.

The Holy Prophet (S) exclaimed: You have been like Bani Israel! They had said: We cannot pull on with one kind of food. Now tell me what you want? They replied: We want fresh and dried meat, chicken and sweetmeat.

The Holy Prophet (S) said: Of course, you are differing from Bani Israel in one thing. They had demanded cucumber, onion, garlic, masoor and vegetables. They desired to exchange good things for lower things but you desire higher in exchange of lower, However, I will soon request the Almighty Allah to fulfill your desires.

At that time some of them said: We also have some who desire the lower grade things like Bani Israel. They also desire to eat onion, cucumber and vegetables etc. like Bani Israel. The Holy Prophet (S) said: All right, the Almighty Allah will soon grant you all that you want, you must testify my messengership and trust me and then said: O servants of Allah! The people of Prophet Isa (a.s.) asked him for a table of eatables from heaven. So when Isa (a.s.) prayed for it, the Almighty Allah said:

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ

**Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations. Surah Maidah 5:115**

Simply: Allah said: I will surely send down for you a table of eatables from the sky. But if after that,

anyone from you becomes a disbeliever I will punish in a way none has been punished before.

Thereafter, the Almighty Allah sent down to them Mайдah (Food Table) from heaven. But thereafter some of them became deniers. Consequently Allah changed their faces for worse. He turned some of them into pigs, some into monkeys, some into cats, some into bears and some into land and sea animals as well as birds. They were transformed into 400 different kinds of creatures.

That is why I do not request Allah to fulfill your demand of a heavenly table of food (Mайдah), because if some of you become infidels thereafter, they will also be punished by Allah like those in the past. I am very kind towards you and hence I don't like to see you in punishment.

Thereafter, the Holy Prophet (S) observed a bird flying in the sky. He asked one of his companions: Go and tell that bird, that the Messenger of Allah (S) orders you to drop to the earth. The command was conveyed and the bird fell down. Then the Prophet asked his companions: Surround this bird from all sides. They did so. The bird had, as ordered become so big that more than ten thousand persons could surround it.

Then the Holy Prophet (S) said: O bird! By the command of Allah, dissect your wings and feathers. It complied with the order instantly. Only flesh and skin was visible with bones inside. Then the Holy Prophet (S) ordered the bird to separate its beak and bones and legs. It did so. All these parts of the bird were scattered on ground and people were seated all around it.

Then the Holy Prophet (S) ordered the bones to turn into cucumber. They did so. Then he said: The Almighty commands these wings and the big and small feathers to turn into onions, garlic and different kinds of vegetables. The order was complied with at once. Then the Prophet asked his companions: Extend your hands and eat the provision using your hands as well as your knives. They did so.

Then a hypocrite said: Muhammad imagines that in Paradise also there are birds, which will enable the people of Paradise to taste roasted meat on one side and cobwebs from their other side, but he has not yet shown this phenomenon in this world.

The Almighty Allah made the Prophet (S) know what that hypocrite meant. So the Holy Prophet (S) told his companions: O servants of Allah! Everyone of you should pick up his morsel reciting *Bismillaahir Rahmaanir Raheem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen*. When you put that morsel into your mouth you will taste meat, gravy or sweet as desired by you. The companions did so and got what they had desired. All got gratified.

Then they said: O Allah's Messenger! We are satisfied with eatables. Now we need some good drink. The Holy Prophet (S) asked: Do you want milk and other drinks? They replied: Yes, some of us do want it. The Holy Prophet (S) said: Take a piece from this bird's meat and put it in your mouth reciting *Bismillaahir Rahmaanir Raheem wa Sallallaahu alaa Muhammadin wa aalihit-tayyibeen*. That morsel will turn into anything, giving you the desired taste of drinks.

They did so and became fully satisfied. Then the Holy Prophet (S) told that bird: O bird, the Almighty Allah orders you to revert to your original form and shape and all the organs and parts of your body which had become eatables should regain their earlier figure, form and size. So it happened.

Then the Holy Prophet (S) said: O bird, the Almighty Allah commands your departed spirit to come back to you. So that also happened. Then the Holy Prophet (S) said: O bird, now the Almighty Allah orders you to rise from ground and begin to fly in the sky as you were doing earlier. The bird, before the eyes of the companions, rose from the ground and flew away into the sky. When they looked on the ground they found none of the eatables.

Purified be your Lord, the Lord of Might from that which they attribute to Him. And peace be on the messengers and praise be to the Lord of the Worlds.

Here ends part one of *Tafseer Imam Hasan Askari (a.s.)* (from Surah Hamd to the above verse). The next part has not come down to us in entirety and when it will be found, we shall endeavor to translate that also, Insha Allah.

[1.](#) Some text is missing here. (Translator)

[2.](#) Surah Baqarah 2:112

[3.](#) Against excellence of Ali they either deny or put forth weak arguments and raise doubts about the narrators with a view to prove that the narrations are not reliable. But when such excellence is uttered for others they gladly accept the same even though they are based on narrations of unreliable people and even if it is against reason. Their attitude has hardened to such an extent that they condemn Ali's followers in extremely mean terms and propagate the praise of the opponents of Ali-lovers and Ali-admirers and those who give respect to Ahle Bayt (a.s.). These people regard such writers as high as has been recorded in history. – Translator

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