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Part 30: The last verses of Surah Furqan points to the Imams

The interpretation of the last verses of Surah Furqan points towards the Imams

Almighty Allah says in Surah Furqan:

وَعِبَادُ الرَّحْمَانِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمْ الْجَاهِلُونَ قَالُوا سَلَامًا.

And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. (***Surah Furqan 25:63***)

Ali Ibne Ibrahim, Kulaini, Ibne Mahyar and others have narrated from Imam Muhammad Baqir (a.s.) that these verse were revealed in praise of the Imams (a.s.).

It means that in return of their ignorance they say something that keeps them safe from sins or say something good to them or salutes them.

According to traditions this was also revealed in praise of the legatees who do goodness with the enemy.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

And they who pass the night prostrating themselves before their Lord and standing. (***Surah Furqan 25:64***)

Traditions say that this verse was revealed in praise of the Holy Imams (a.s.) and Barqi in *Mahasin* from Sulaiman Ibne Khalid has narrated that while reading Quran, when he reached this verse of Surah Furqan:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا. يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا.

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (***who***) ***do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;*** (***Surah Furqan 25:68-69***)

Imam Sadiq (a.s.) said these verses were revealed for us. And by Allah, He has advised us although He knew we would never commit fornication. Sulaiman says then I read this verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones... (***Surah Furqan 25:70***)

The Imam said: Wait! This verse was revealed for you Shias. Surely a sinner believer will be brought on the day of judgement. He would be made to account before Him, and made to count all his sins one by one and would be told, you did that sin at that time. He would accept: Yes, I have done them. At that time Allah, the most forgiving, would tell him: I have concealed all your sins in the world and did not defame you and today I forgive all of them. Then He would command the angels to erase his sins and write rewards and worship instead. After that He would raise his record of deeds, so that all can see it. At that time people would exclaim in surprise: Glory be to Allah. There is not one sin in his record. This is the meaning of Allah's statement:

...so these are they of whom Allah changes the evil deeds to good ones...(***Surah Furqan 25:70***)

The Shaykh has narrated in *Amali* similarly from the Hazrat. Imam said at end of the tradition that this verse was revealed for our sinner Shias.

In *Basair* it is narrated from the same Imam that the Holy Prophet (S) said: One who brings faith on their

Wilayat and remains away from their enemy, Allah will forgive their minor and major sins and convert their sins into rewards.

There are many traditions on this topic that we shall mention at some other place. Insha Allah.

Sulaiman has said in the tradition of *Mahasin* that I read the remaining verses till I reached the verse:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.

And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly. (***Surah Furqan 25:72***)

It means that those who are not present in the gathering where music is played and vain things are done or do not give false witness, when they pass through useless and meaningless things, they pass with demeanour and do not pay any heed to them. When I read this verse the Hazrat said: This verse is in our praise and our qualities are mentioned in it. After that I read this verse:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا.

And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind. (***Surah Furqan 25:73***)

The Imam said: This verse is revealed for you, Shias, that when the verses, which are in our praise, are recited before you, you believe in them and do not doubt it, rather you think and ponder over it. Sulaiman says then I recited:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (***against evil***)***.*** (***Surah Furqan 25:74***)

The Imam said: This verse is in our praise and Ali Ibne Ibrahim has narrated that when this verse was recited before Imam Sadiq (a.s.), he said: If it is only like this then a strange thing is being asked from Allah that Allah should make them the leader of the pious people. He was asked: Then how was this verse revealed? He said: *and make for us guides* (*Imams*) *from those who guard* (*against evil*)*.*

In another tradition Imam says: We are the Leader of the Pious people and according to another tradition ‘wives’ refers to Khadijah and ‘offspring’ refers to Fatima (s.a.) and ‘joy of the eyes’ refers to Hasan (a.s.) and Husain (a.s.) and ‘guides’ refers to Ali Ibne Abi Talib (a.s.).

Ibne Mahyar has narrated from Ibne Abbas that the Imam recited all the verses and then said: Make us from the guiding people so that people can acquire guidance from us, and this verse was revealed in the praise of Aale Muhammad (a.s.).

Abu Saeed Khudri has also narrated that the Holy Prophet (S) asked Jibraeel to whom does ‘wives’ refer? Jibraeel said: Khadijah (a.s.). Then he said: To whom does ‘offspring’ refer? He replied: Fatima (s.a.). Then he asked: Who are the ‘joy of the eyes’, that is the light of my eyes? He said: Hasan and Husain (a.s.). Then he asked: To whom does ‘make us guides for those who guard’ refer? He said: Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated from Saeed Ibne Jubair on the explanation of this verse: ‘O our Lord! grant us’ that by Allah this verse was revealed in praise of Amirul Momineen and the Hazrat usually supplicated in the same manner. That is: ‘O our Lord! Grant us in our wives’, which means give me Fatima and ‘our offspring’ means Hasan and Husain (a.s.) and ‘the joy of our eyes’ that is the purified Imams should be in the progeny of Husain.

Amirul Momineen (a.s.) said: By Allah I found my sons obedient to Allah so my eyes illuminated and I become happy. Then he said: ‘and make us guides to those who guard’. It means we follow the pious ones who were before us and people who came after us should follow us.

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا.

These shall be rewarded with high places because they were patient… (***Surah Furqan 25:75***)

It means that in exchange of obeying Allah in the world and remaining patient on the harassment of the enemies of Allah they would be given a very high position in the Paradise. Saeed Ibne Jubair says that it refers to Ali Ibne Abi Talib, Hasan, Husain and Fatima (s.a.).

…And shall be met therein with greetings and salutations. (***Surah Furqan 25:75***)

It means that angels come to welcome them and give them news of peace and salutations from Allah. They will forever remain in elevated houses and palaces of Paradise.

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