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<u>Home</u> > <u>Tafseer Imam Hasan Askari (a.s.)</u> > <u>Exegesis of Surah Baqarah: Verses 1– 62</u> > Exegesis of Surah Baqarah: Verse 2:58–62

Exegesis of Surah Baqarah: Verses 1-62

(Regarding the incident of the cow)

Bismillaahir Rahmaanir Raheem

Imam Hasan Askari (a.s.) said that the Holy Prophet (S) has said that this Quran is the school of divine teachings. Therefore take maximum benefit from it. Learn it, because it is an apparent radiance and a benefiting remedy. Do learn it. If you do so, the Almighty Allah will give you dignity and eminence in this world as well as in the Hereafter. Learn Surah Baqarah and Surah Aale Imran as learning them is bountiful and leaving them is the cause of sorrow and regret. The false group, that is, the sorcerers/magicians cannot acquire these two Surahs. On Judgment Day, these two Surahs will appear like clouds, two black blocks or two flocks of birds flying in a row. They will argue in favor of their reciters before Almighty Allah and the Lord Almighty will also discuss with them.

They will say: O Lord of all lords! This servant of Yours recited us, thereby giving us rest in day and awakening us at night. Almighty Allah will say: O Quran! Has this person accepted My advices given in you about the excellences of My messenger's brother, Ali, or not? Both these Surahs will respond: O Lord! O one Who alone deserves worship!

This man was friendly with Ali (a.s.) and considered his enemies as his own enemies. He also expressed this belief whenever he was able to do so and when it was not possible, he hid his belief performing dissimulation. Hearing this witness, the Almighty will say: Then he has obeyed both of you as ordered by Me. He regarded as great your right that was made great by Me. A voice will come: O Ali! Did you hear the testimony of these two Surahs in favor of this friend of yours? Ali (a.s.) will reply: Yes, My Lord.

Then the Almighty will say: Ask for them whatever you like from Me. Ali (a.s.) will then demand from God, things in favor of that man, which will be far more precious and higher than what that man had ever

desired for him. None, except God can count their number. Then the voice will declare: O Ali! I have accepted your request in favor of this man.

The Holy Prophet (S) has also said that, on Judgment Day, crowns will be placed on the heads of the parents of those who recite the Holy Quran. The light of that crown will reach the distance taking ten thousand years to travel. They will also be adorned with a valuable robe even one thread of which will be much more precious than all the beautiful things in the world. They will also be given the command, conferring kingship of the lofty Paradise in their right hands and the command bestowing eternal and unending life in their left hands.

In the right hand order will be written: We have admitted you to the company of the great kings of Paradise and made you a companion of the crown of messengers, Muhammad and the leader of the legatees, Ali and their heirs, the pious Imams (a.s.) and the chiefs of the righteous. What will be written in their left hand decree will be: In this kingdom of yours, there never will be any decline or any change and you have been protected from falling ill and from death.

You have got rid of all illnesses and of the evils of jealous and cheating fellows. Then that man will be asked to begin reciting the Quran and start rising upwards. He will be told: Your destination will be at the end of the last verse of your recitation. When his parents will look at their crowns and robes, they will ask: O Lord! How could we get such dignity? Our deeds never deserved such eminence. In reply, angels will say on behalf of the Lord: You earned this honor by providing teaching of Quran to your son.

Exegesis of Surah Baqarah: Verse 2:1-2

Regarding the Almighty's words:

Alif Laam Meem. This Book, there is no doubt in it, is a guide to those who guard (against evil). Surah Baqarah 2:1-2

Imam Hasan Askari (a.s.) said: The tribe of Quraish and the Jews were denying the Quran, saying that it was clear magic; that Muhammad (S) had fabricated it himself. That is why Almighty Allah, refuting them, said: *Alif Laam Meem. This is the Book,* meaning: O Muhammad! I have revealed this Book. It begins with broken words (Huroof Muqatta'ah), that is *ALIF, LAAM, MEEM.* It is in your language and is made up of the alphabet of your language. So, tell the deniers: If you are true in your claim, prepare a book like this taking help of all your companions. Then Almighty Allah made it clear that they have no power

or ability of making such a book. So He said:

Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. Surah Isra 17:88

Now Allah says: *Alif, Laam, Meem,* meaning this Quran which begins with *Alif Laam Meem* is the same book about which information was given to Prophet Musa (a.s.) and other messengers after him. Those prophets had informed Bani Israel that soon God would reveal to Muhammad (a.s.) a book, such that:

Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One. Surah Ha Mim Sajdah 41:42

There is no doubt in it. Surah Bagarah 2:2

They have no doubt in it because it has appeared as was told to them by the earlier messengers. They were told that a Book will be revealed to Muhammad (S), which will not be washed away with water. His Eminence (S) will recite it himself and his Ummah will also continue to recite it all the time and in every condition.

It is a guide to those who guard (against evil). Surah Baqarah 2:2

It separates righteous persons from waywardness. Righteous are those who fear things which invite destruction and God's wrath. They protect their souls from foolishness and ignorance; so much so, that when they come to know about a thing which is obligatory for them to know, they abide by it in such a way that their Lord is pleased with them.

Thereafter, the Holy Imam said that His Eminence, Imam Sadiq (a.s.) has said that in *Alif Laam Meem*, 'Alif' denotes Allah; 'Laam' indicates the great kingdom having power over all the creation and the letter 'Meem' shows that He is 'Majeed', meaning, He is great and praised for all His deeds and that this word is an argument against the Jews because when Almighty Allah raised the Prophet Musa (Moses) bin

Imran as a messenger and thereafter sent other prophets for the guidance of the Bani Israel, He took an undertaking that they would believe in the Unlettered messenger, Muhammad (S) of Arabia who would appear in Mecca and then migrate to Medina and to whom such a Book would be revealed in which some chapters would begin with broken letters; that some people from among his followers would memorize that Book and recite it sitting, standing and sleeping at all times and that God would make it easy for them to memorize it thus and that those people would join with his (Muhammad's) brother and his legatee, Ali Ibne Abi Talib (a.s.) and that he (Ali) would pick up all the teachings of Prophet Muhammad (S) and would be responsible for returning trusts in possession of the Prophet to their owners and that Ali would kill, with his powerful sword, all the enemies of Muhammad (S); he would also silence all disputers through his convincing arguments and proofs; he would fight with infidels and polytheists over the revelation of God's Book until the latter, willingly or unwillingly, accept it; and when Muhammad (S) would pass away from this world and when many who did not believe in him sincerely, would return to their old false faiths and resort to various changes in the understanding of Quran and alter its meanings, deriving wrong meanings therefrom, Ali would fight against them on this account until the cursed Iblees who used to misguide people would be defeated and disgraced totally.

His Eminence (a.s.) said that when Almighty Allah made Muhammad (S) His messenger in Mecca and then took him to Medina and made him popular and revealed the Holy Quran to him and began its long chapter with the letters: 'Alif Laam Meem. This Book, there is no doubt in it.' Meaning that this is that very Book about, which I had informed the past prophets that I would soon reveal it to Muhammad (S), adding: 'is a guide to those who guard (against evil).' Meaning there is absolutely no doubt in it that the Jews knew that their prophets had given intimation to them only about this messenger.

They came to know that Almighty Allah had revealed to Muhammad such a Book, which cannot be washed with water and they saw that Muhammad himself as well as his companions recited it at all times and in all conditions. Seeing all this, the Jews began to change it by giving wrong meanings to its text.

They also tried to find out the knowledge that Allah had kept secret from them, that is, how long this (Muhammad's) followers would continue to rule. At last a group of Jews came to the Holy Prophet (S). Muhammad (S) left them to be tackled by Ali (a.s.), telling them (Jews) to ask from Ali (a.s.) whatever they wanted to ask. One of the Jews said: "If Muhammad (S) is true in his messengership claim, we have come to know how long his followers will continue to rule. According to our count, it is only seventy–one (71) years because ALIF is equal to 1, LAAM stands for 30 and MEEM's value is 40. Thus the total of these three letters is 71. Ali (a.s.) asked them: What do you say about ALIF LAAM MEEM SAAD. These broken letters have also been revealed to the Holy Prophet (S). They replied their total is more, i.e., 161 years. Then His Eminence said: What does ALIF LAAM RAA stand for? They denote even more, that is, 231 years. The Imam (a.s.) then asked: What is your opinion about ALIF LAAM MEEM RAA? They said their total comes to still more. It is equal to 271 years.

Then Ali (a.s.) asked: Do all of these point to the Holy Prophet (S) or only one of them? This question created disunity in their statements and all began to present their opinion. Some said that only one of the letter–group is related to the Prophet and some opined that all of them refer to Muhammad (S) and that their total is 730 years. They said: After this period, kingship will return to us, Jews. Ali (a.s.) asked: Is this supported by any Book of God or it is your own imagination? Some replied: It is testified by divine Book, and some said our minds say so.

The Imam then asked the former to produce the divine text, but they could not comply with and kept quiet. Others were then asked to show the proof of their mind's correctness. They said that it was a numeric value count. His Eminence said: How can it be a proof of your claim? The totals do amount to the numbers mentioned by you. But you have no proof to establish that it means rule or kingship. Any claim without proof or evidence is of course void.

Instead, if we say that these letters do not denote the rule of the followers of Prophet Muhammad (S), but indicate that everyone of you is in debt of that much amount or every one of you have to repay that much amount of loan to Ali or everyone of you has been cursed that number of times, what will be your answer? They replied: O Abul Hasan! There is no divine text supporting what you say regarding these letters. The Imam replied: Likewise there is no textual proof supporting what you said and hence according to what you said, if my claim is wrong, so is yours.

Their spokesman said: O Ali! Do not rejoice on this account because, like us, you too are unable to produce any evidence or proof supporting your claim. The result is that both parties have failed in their claims and hence both are false. In response, Ali (a.s.) said: It is not so, because in support of what I say there is a divine miracle. Saying this Ali (a.s.) asked the camels of those Jews to testify what Muhammad (S) and his Legatee had claimed. At once all the camels shouted simultaneously: O Legatee of Muhammad (S)! You are right and all these Jews are wrong.

Then His Eminence said: The camels are better than their owner Jews. Then he demanded testimony from their clothing which too testified the truth similarly saying: O Ali! You are right. We testify that Muhammad is God's true messenger and that you are his true Legatee. You too have the greatness that Muhammad (S) has, as you follow his steps accurately. Both of you are equal parts of Almighty God's great radiance. Both are partners in excellence.

The only difference is that there is no messenger after Muhammad (S). After observing these miracles, the Jews were ashamed. Some from the audience became believers, acknowledging the messengership of Muhammad (S). The remaining Jews and others in the audience became tougher in their false stand. God's words 'there is no doubt in it' gives witness to this, meaning whatever Muhammad (S) has said from God and whatever Ali (a.s.) has said from the messenger is quite true and that there is no doubt at all in it.

Thereafter Allah says: 'is a guide to those who guard (against evil)'. Meaning: It is a clear description

and health–giving for the righteous people, that is, for the Shias of Muhammad and Ali (a.s.) and who refrain from every kind of disbelief and who also protect themselves from all sorts of sins that invite destruction and divine chastisement. They also refrain from disclosing the secrets of God and of Muhammad (S) and so also the hidden secrets of God's good servants, that is, the legatees of Muhammad and that they also do not keep the knowledge of religion hidden from the rightful persons, rather propagate such sciences among the deserving ones.

Exegesis of Surah Bagarah: Verse 2:3

Regarding the Almighty's words:

Those who believe in the unseen. Surah Baqarah 2:3

Meaning, they are the righteous people who put faith in the unseen.

Imam Hasan Askari (a.s.) said: Almighty Allah, here, describes the virtue of those for whom this Book is a guide and says: 'Those who believe in the unseen', meaning they are the righteous people who believe in the unseen, that is, in those things which are hidden from eyes but which must, as per the divine command, be believed, such as rising after death and giving account of deeds and Paradise and Hell and Oneness of God which can be understood only through the signs which God has created, such as Adam, Hawwa, Idrees, Nuh, Ibrahim and all those messengers, belief in whom God has ordained through divine evidences, without seeing with eyes.

They believe in such hidden things and fear Judgment Day. Once Salman Farsi (r.a.) passed by a group of Jews. They requested Salman (r.a.) to sit near them and relate whatever he heard from Muhammad (S). Longing for their becoming Muslims, Salman (r.a.) sat before them and said: Today, I heard from Muhammad (S) that the Lord of the world says: O My servants!

Does it not so happen that someone wants something from you but you do not intend to fulfill that need, but when he brings to you a person who is very friendly with You and who recommends his case, you fulfill the need? O My servants beware and know that My Messenger, Muhammad (S) and his brother Ali (a.s.) and thereafter his truthful Imams (a.s.) are the means of approaching Me from the entire creation and they are most honorable in My sight. So, whoever has a need or whoever wants to be protected from any harm, should request Me in the name of Muhammad (S) and his pious progeny. I will fulfill his need in the best way.

Hearing this, the Jews mockingly told Salman (r.a.): O Abu Abdullah! Then why do you not give the mediation of those persons and request God to make you the richest and wealthiest person in Medina?

Salman (r.a.) replied: I have requested Almighty Allah to grant me a thing greater than the kingship of the whole world and which is most beneficial and it is that He may grant me a tongue which may continue praising Him and give me a heart which may constantly thank Him and also a mind that may value His bounties and that I may be patient during hardships. Almighty Allah has answered my appeal and granted that, which is more valuable than everything in the world.

The Jews laughed at Salman (r.a.) and told him: You have indeed asked for a very great rank from your Lord. Now we want to test the truthfulness of your intention. Just see, we are hitting you with this whip. Request your Lord to stop our hands from hitting you. Salman (r.a.) supplicated: O Lord! Grant me patience and forbearance in this calamity.

The Jews began to hit Salman (r.a.) with their whips so much, that they became tired, but Salman (r.a.) said nothing except, O Lord! Grant me patience. When the cursed ones got extremely tired, they said: O Salman! We never imagined that anyone could remain alive after such whipping. We wonder why you did not ask your Lord to prevent us from giving you so much pain?! Salman (r.a.) replied: Such request would be against patience.

Rather, I am pleased with the respite given by God to you. I have requested Him to grant me forbearance. After a while, the Jews once again took up their whips and advanced towards Salman (r.a.) saying: Now we will continue hitting you, till the time you either die or deny the messengership of Muhammad (S). Salman (r.a.) replied: I can never do the latter, I can never deny the messengership of Muhammad (S) because Almighty Allah has revealed this verse to Muhammad (S) in His Holy Quran: 'Those who believe in the unseen'. Hence your oppression is easier for me to bear, so that God may admit me to the group which has been praised in this verse.

Hearing this, the cursed ones hit Salman (r.a.) till their hands could move no more. So they sat down and said: O Salman! Had God raised your rank because of your belief in Muhammad (S) He would have answered your supplication and prevented us from hitting you. Salman (r.a.) said: You are extremely ignorant. How could the Most Mighty Lord accept the request quoted by you? Had He accepted it, it would have been against my desire. I appealed Him to grant me patience and He accepted my request. I never asked Him to prevent you from oppressing me. Had it been so, it would have been against my desire. Your imagination is quite wrong.

Thereafter they started hitting Salman (r.a.) for the third time. But Salman (r.a.) continued to recite the same supplication, that is, O Allah! Grant me patience to bear this oppression due to my love for Your selected friend, Muhammad (S). Then the Jews said: Woe unto you. Did Muhammad not allow you to speak something against your belief by way of dissimulation during such hard times? Salman (r.a.) replied: Indeed God has given me such permission, but it is not obligatory.

It is permitted that I may not allow you to fulfill your evil intentions and continue to bear this oppression, as it is better and more honorable in my sight. Hearing this, the cursed ones once again took up their

whips and hit him so much that blood oozed out from his body. Then laughing more, they said: Why do you not request your God to prevent us from hitting you so that you may not have to speak what we want.

If you are true in your faith, God will not reject your supplication. So request Him, giving mediation of Muhammad and his progeny, to destroy us. Salman (r.a.) replied: I regard it bad to ask for your destruction, because perhaps there may be someone among you about whom God knows that he would believe after some time.

If I do as you say, it would mean that I asked for preventing that man from becoming faithful. After hearing this reply, the unfortunate and cursed ones said: Request God to destroy that man about whom He knows that he would not refrain from his high-handedness and rebellious haughtiness. In this way, you will be saved from what you fear.

Finally, when the Jews said so, a wall of the house in which they and Salman (r.a.) were present tore apart and Salman (r.a.) could see the Holy Prophet (S) and hear him saying: O Salman! Pray for the destruction of this community as none from them is ever going to come to the true path. It is just like the time when Prophet Nuh (a.s.) knew, after final investigation, that none from his community except those who put faith, would believe, he prayed to God for their destruction.

Then Salman (r.a.) asked the Jews what kind of divine punishment they would like. They replied: Ask your God so that He may turn all of these whips into pythons and every python may attack its owner and chew away his bones. Salman (r.a.) prayed accordingly. Consequently, Allah Almighty turned every whip into a big snake having two heads. Every snake held the head of its holder in one mouth and with another mouth held the owner's right hand that held the whip.

Then the giant snakes broke and chewed their bones and finally swallowed them all. At that time, the Holy Prophet (S) addressed his audience and said: O group of believers! Almighty Allah has helped your brother–in–faith, Salman (r.a.) against twenty Jews and hypocrites. Come, let us go and see the snakes which broke the oppressors' bones and swallowed them up; the snakes that have been appointed by Allah to protect Salman (r.a.).

When the Holy Prophet (S) and his companions reached the house in which Salman (r.a.) was oppressed, the snakes were killing the oppressors and the latter were screaming loudly. Hearing their screams, the Jews and hypocrites in neighborhood also had arrived there to see what was happening. But they could not go near them for fear of the deadly pythons.

When the Holy Prophet (S) reached there, all of them came out of that house and gathered in the street which was too narrow to accommodate all of them. But Almighty Allah due to the bounty of the holy steps of the Holy Prophet (S) widened that street ten times. When the snakes saw the Holy Prophet (S), they jointly spoke out in pure language: Peace be on you, O Muhammad! O the leader of the formers and latters. Thereafter, they saluted Amirul Momineen (a.s.): Peace be on you, O Ali, the leader of the

legatees.

Thereafter, saluting the purified progeny of the Holy Prophet (S) they said: Peace be on your Pure and Pious progeny whom Allah has made the establisher of the affairs of the entire creation. May our salute reach them. We are the whips of the hypocrites. Allah has turned us into snakes due to the prayer of this faithful, Salman (r.a.). Then the Holy Prophet (S) said: All praise befits Allah Who brought this servant of His in my community. He, initially due to refraining from cursing and continuing forbearance and finally cursing the oppressors after getting totally disappointed, is like Prophet Nuh (a.s.).

Then the pythons said: O Allah's Messenger! We are extremely furious against these denier infidels. In the Kingdom of God, your and your legatee's orders are binding on us. We wish that you pray to God that He may turn us into those giant snakes of Hell who may override these infidels, whereby like here in this world, we may continue to crush them in the Hereafter. The Holy Prophet (S) replied: Your request has been accepted by God. Now throw out the pieces of the bodies of these oppressors out of your bellies and then go away into the lowest part of Hell so these oppressors may be more disgraced and that their disrepute may last longer.

When they will be buried in the burial ground of Muslims, many believers will take lesson by looking at their graves knowing that they were destroyed due to the curse of a great friend of Muhammad (S), that is, Salman (r.a.). Accordingly the snakes threw out the oppressors' parts out of their mouths.

Their relatives collected them and buried them. Many disbelievers became faithful and many hypocrites turned into true believers. Also many infidels turned more stone-hearted and said: This is clear magic. The Holy Prophet (S) turned towards Salman (r.a.) and said: O Abu Abdullah! You are our special faithful brother. God's special angels love you from their hearts. In their sight, your excellence is higher than that of the sun over all from down in earth upto high heavens when there is nothing like darkness all around with no sign of any cloud. You are greater than all who have been praised by God in the verse: 'Those who believe in the unseen'.

Exegesis of Surah Baqarah: Verse 2:3

Regarding the Almighty's words:

...and keep up prayer... Surah Bagarah 2:3

Imam Hasan Askari (a.s.) said: Allah Almighty again describes the virtue of those righteous people and says: ...and keep up prayer..., meaning they establish prayer and perform bowings and prostrations perfectly and also fully abide by their timings and limits, and refrain from things which make Prayer null

and void or render it imperfect.

My ancestors have, quoting their ancestors, narrated to me that once the Holy Prophet's (S) close and sincere companion, Abu Zar Ghiffari, approached the Prophet and said: O Allah's Messenger! I have sixty female sheep. If I take them for grazing to the forest, I cannot bear separation from your honor. On the other hand, if I hand them over to any shepherd for grazing, I fear he may behave harshly with them and not graze them properly. Kindly show me what I should do to overcome this confusion. The Holy Prophet (S) replied: You yourself go and graze them.

So Abu Tharr went with his animals to the jungle and returned on the seventh day. The Holy Prophet (S) asked him: O Abu Tharr! What did you do with your animals? The latter replied: A very strange thing happened. When I was busy performing my prayer, a wolf attacked them. I became perplexed and could not instantly decide whether I should interrupt my prayer or continue it, overlooking the fate of my sheep. Finally I preferred the prayer.

At that time Satan inserted doubt in my heart saying: If the wolf eats up your animals, you will lose your source of sustenance. I told the Satan: In any case my faith in the Oneness of God, in His Prophet, in his cousin Ali (a.s.) and his progeny would remain with me and so also my love and friendship with them and my enmity towards their enemies. So, in such a case, losing and missing every other thing of the world would be easy for me to bear. I continued my prayer.

What I then saw was that a wolf caught hold of a sheep but at the same time a tiger jumped on the wolf and tore it into two pieces, freed the lamb and sent it to its group and told me: O Abu Tharr! Continue your prayer and do not worry about your animals, as Allah Almighty has appointed me to protect them until you finish your prayer. Upon hearing this, I busied myself with my prayer. This surprised me to an extent known only to Allah Almighty. When I completed my Prayer, that tiger came to me and said: Go to the Holy Prophet (S) and tell him: Allah Almighty has given honor to your companion and the protector of your Shariat and has appointed a tiger to protect his animals.

Hearing this event all in the audience were surprised. Then the Holy Prophet (S) said: O Abu Tharr! I, Ali, Fatima, Hasan and Husain (a.s.) believe in what you said. But those who were hypocrites said: This is the result of a preplanned affair between Muhammad (S) and Abu Tharr (r.a.). He wants to deceive us in this way. Twenty of them decided to go and look personally into the reported matter about the sheep.

Let us see, they said, whether a tiger really protects the sheep when Abu Tharr is engaged in Prayer. They themselves observed that the tiger was taking rounds near Abu Tharr; that the tiger sends back any lamb to the flock when separated so long as Abu Tharr prays. They themselves saw that when Abu Tharr finished his worship, the tiger called on him and said: Take care of your sheep. They are safe.

Then that tiger addressed the hypocrites saying: O group of hypocrites! Did you deny that Allah Almighty may make me an obedient servant of one who is the friend of Allah, His Prophet, Ali (a.s.) and their progeny and of those who take intercession so that I should take care of his animals?

I swear by the Holy Being, Who has given honor and excellence to Muhammad (S) and to his purified progeny and declare that Almighty Allah has made me a slave of Abu Tharr to such an extent that if he orders me to tear all of you into pieces, I would do so instantly.

I swear by that Being, swearing by Whom is the highest of all swearing, and announce that if Abu Tharr requests Almighty Allah giving mediation of Muhammad (S) and his purified progeny that He may turn the water of all the oceans into the oil of Zambaq and Baan and turn all the mountains into musk, amber and camphor and to turn the branches of all the trees in the world into emeralds, Almighty Allah would never turn down his request and would do whatever he asks.

When Abu Tharr (r.a.) came to the Holy Prophet (S), the latter told him: O Abu Tharr! Since you have obeyed Allah properly, He has made an animal your slave so that it may prevent your enemies from attacking you and thus you are the best of those persons in whose praise Almighty Allah had said: "...and keep up prayer..."

Exegesis of Surah Baqarah: Verse 2:3

Regarding the Almighty's words:

And spend out of what We have given them. Surah Bagarah 2:3

Imam Hasan Askari (a.s.) has said that it means they spend from wealth, physical strength, rank and position We have given to them and pay up the Zakat and also give charities and bear the burden of maintaining their family members and their children and observe all necessary rights of everyone, such as in Jihad, whenever it becomes obligatory and also when it is recommended and also spending over near relatives, including parents and so also spending in matters not obligatory and also to do good to others like giving loans to needy and helping the poor men and women. It also includes giving physical help to the needy like holding the hand of a blind person while walking or to take someone out of a dangerous place or to lighten the burden of a traveler.

Spending from rank and position means to protect someone from attacks on his honor or to fulfill the need of a needy man. All this is considered spending from God-given wealth. And the Holy Prophet (S) has said: Whoever pays Zakat to eligible persons and offers Prayer according to due conditions without annulling it by any wrongful deed, such person will arrive on the Day of Grand Gathering with so much honor that all in that gathering will aspire to reach his rank.

Even the sweet and cool wind (*Naseem*) of Paradise will lift him up and take him to a high apartment in Paradise in which are the members of Ahlul Bayt whom he used to love. Whoever will take his hand

back while paying Zakat (miserly), his Prayer remains stalled under the sky until news of his paying Zakat properly reaches. When he pays up Zakat properly and nicely, a carrier like a nice horse, is arranged for his Prayer which takes him or her high up to the leg of the Divine Throne (Arsh).

Then comes a voice from Almighty: Take him or her to Paradise and continue running with the rider till the Judgment Day. The point where your run will end, all the space around it on right and left is for you. So that carrier will go on running in Paradise, traveling the distance of a year's duration in only one second. It will continue to run like this up to the point desired by Allah.

All of this space plus equal to it on right and on left and above and below will be his property. But if he had proved a miser in the matter of paying Zakat, and did not pay it, then comes the Command: Give him back his Prayer. So it (Prayer) will be wrapped up like old clothes and thrown in the face of that miser and the angels punishing him will say: O servant of Allah: What will you do with this Prayer, which is not accompanied by Zakat? The companions of the Holy Prophet (S) exclaimed: O Allah's Messenger! Indeed the condition of this person is extremely bad. His Eminence (S) said: Should I tell you about one who is worse than him?

They said: Please do so. The Holy Prophet (S) said: A man who goes to the battlefield in the path of Allah and does not show back and gets killed in the war, not while running away from the battlefield and the houries of Paradise may be waiting for him and the treasurers of Paradise may not come to him. Looking at all this, the angels on earth around him may ask: Why houries do not come close to him and the treasurers of Paradise do not approach him?

Then comes a voice from the borders of the seventh heaven: O angels! Just look down to the earth from the borders of the sky. So they will see that that fellow's affirmation of God's unity, his faith on the prophet, his Prayer, Zakat and Sadaqah (charity) and all such good deeds are hanging half way from heaven; that such good deeds have filled up the entire space along the borders of the sky like a very big caravan spread from east to west and from north to south; and that the angels holding the weight of his good deeds ask: Why the doors of heaven are not being opened for us, so that we may enter carrying these good deeds of this martyr in the path of Allah?!

Then, by Allah's decree, the doors of the sky get opened and those angels are asked: If you have power enough to enter, do so. But the arms of those angels will not be able to hold the weight and will not be able to get in with the goods.

So they will submit: O Lord! We are unable to come in with this weight. At that time an announcer from Allah will tell them: To carry this load in heaven is beyond your ability. For this purpose there are some she camels of special kind and they are able to approach the Arsh with this weight for admitting them in Paradise.

The angels will then ask: What kind of she camels are they? Then Allah will ask those angels: What have you carried here? They will reply: This man's confession that You are the Only One God, and his

belief in Your Messenger. Then Allah will ask: The carrier of these good deeds is one's friendship with my Messenger's brother Ali (a.s.) and one's love for the Holy Imam!

If this virtue is there in the good deeds of this man, it will carry his good deeds into Paradise. After hearing this, the angels will look into the condition of that man but, despite many good deeds, they will not find even an iota of love for Ali (a.s.) and his purified progeny nor any enmity towards Ali's and his progeny's enemies. Then Allah will tell the carrier angels: Leave him and return to your abodes so that those who are fit for carrying his deeds may carry them and place them at appropriate place. The angels will at once return to their places.

Then an announcer will announce from Allah: O flame of Hellfire! Hold them and hurl him in Hell because this fellow did not avail of the she camel called the friendship of Ali (a.s.) and Holy Imams (a.s.). Then that man will call upon the angels, while Allah will turn his good deeds into the form of a weight of calamities and troubles as the she camel of Ali's love did not carry them.

Then those angels will call that fellow's opposition to Ali (a.s.) and his befriending the enemies of Ali (a.s.). Allah Almighty will then cause the enmity against Ali (a.s.) and the friendship with Ali's (a.s.) enemies take the form of black snakes and make them attack the (supposedly good) deeds turned into crows and kokas birds.

The fire sprouting from snakes will burn the birds down. Thus all good deeds of that fellow will be destroyed. Nothing, except the friendship with Ali (a.s.) and enmity towards Ali's (a.s.) enemies will survive. So that fellow will be thrown into Hell with tormenting tortures. Such a fellow's condition is far worse than that of one who did not pay Zakat and thereby destroyed his Prayer.

Someone from his companions asked: O Allah's Messenger! Who is eligible to receive Zakat? His Eminence (S) replied: The weak Shias of Muhammad and Aale Muhammad (a.s.) who do not have perfect eyesight (awareness). But one who has full awareness and who knows about befriending Muhammad's friends and abhorring his enemies is your brother-in-faith and nearer than your parents in relationship.

As regards the anti-religion people, do not give them either Zakat or Sadaqah, because my Shias and friends are from us and, so to say, are like a single body and it is prohibited for our group to receive both Zakat and sadaqah. But whatever you are presenting to your aware brothers is included in gifts and favors. Do not give Zakat and sadaqah to them. Do not drop your dirt on them, keep them clean.

Does anyone of you like to drop the dirt which is on his hand on his brother-in-faith? Also do not give your Zakat and Sadaqaat to opponents of Aale Muhammad (a.s.) or to friends of their foes, because to do so is like stealing from the holy house of Allah and the Prophet. Someone from the audience inquired about weak-faith and ignorant opponents who have no idea about our opposition and who also are not inimical with us. The response was: If cash, give to them less than a Dirham and if food, less than a loaf.

Thereafter, the Prophet (S) said: Do all deeds through which you may defend your honor and keep in mind those whose habits are like dogs, for example, the poets who are ever–ready to dishonor people. Stop them from such mean deeds by giving away something to them. Such expenses will be considered Sadaqah in your favor.

Someone inquired from Amirul Momineen (a.s.): What about spending on obligatory and recommended Jihad? He replied: In case of obligatory Jihad, when the number and strength of Muslims against infidels is not enough, one gets the reward of 700,000 Dirhams for spending one Dirham. In case of recommended Jihad, when man himself desires to participate, though it is not quite necessary (as enough have already participated) one dirham earns the reward of 700 good deeds, wherein one good deed is 100000 fold better than all that is in the world.

Giving a dirham in loan is like giving two in charity.

And I have heard from the Holy Prophet (S) that Sadaqah is obligatory only for rich and wealthy.

Ali (a.s.) says that the Holy Prophet (S) said: If someone holds the hand of a blind person and leads him forty steps leaving him on a level land, his reward is that Almighty Allah will grant him for every step, a palace in the high Paradise. That palace will be so large that it would require thousands of years of traveling therein and even all the gold in the world will not be enough to fill even a needle hole.

And for helping a blind person if one had to travel or walk through a somewhat dangerous or hazardous land, that helper's reward is that on the Judgment Day, he will find that his good deeds are, in weight, 100000 fold heavier than what he had actually done in the world. It would override all his sins, which will be erased and his residence will be in the tall palaces and high-rise apartments in Paradise.

If someone sees that a rider has fallen down from his animal on his way and crying for help but nobody cares for him, so he pities him, helps him ride again, Almighty Allah says: O My servant! You have troubled yourself to help your brother in distress. So now I order, as its reward, to My angels whose number is more than all men from Adam till the Final Day that they should build bungalows for you in Paradise and to raise your ranks whereby you will look like a very great king.

If someone, with his property or physical effort, removes oppression from an oppressed, Almighty Allah, as its reward, creates angels equal to the helper's words (spoken) and movements (made) for helping the oppressed. He creates a thousand angels per word. These angels stone the satans who come to mislead that gentleman.

As a reward of even the minutest part of oppression removed, Allah appoints 1,00,000 treasurers in Paradise and as many good-looking, beautiful houries. They stroke the helper gentleman with their hands, give respect to him and say: This is the reward of such and such trouble which you removed with your efforts from such and such person in the world.

If someone is present in a meeting in which a selfish materialist fellow is dishonoring his brother or a friend-in-Faith and exposing his secrets, and that gentleman, using his position or rank, dishonors that fellow and thus removes stains from the garments of his absent brother and saves his honor, then its reward is that Allah makes each and every angel in the gathering near Bait-al-Ma'moor at the time of Hajj and whose gathering is a part of the Angels of Light, find a register in front of him directing every angel to praise that faithful person who has protected the honor of his absent brother and to pray in favor of that man, so that Allah may grant great honor and rank to him.

Then Allah tells them: I have granted him palaces, gardens, fruitful trees, equal to the number of every praiser of him. I will grant him whatever I like to such an extent, that even all the creations will not be able to count them.

Once the Prophet was surrounded by his companions, when he asked: Is there anyone among you who spent his wealth for pleasing the Almighty Allah? None replied. Finally Ali (a.s.) said: O Allah's Messenger! Once I went out of my house with an intention of purchasing some flour. I had one Dinar.

On the way, I met Miqdad bin Aswad whose face betrayed starvation. So I gave that Dinar to him. The Messenger of Allah (S) said: I have received a revelation regarding this. Thereafter someone else got up and said: O Allah's Messenger! Today I spent much more than Ali. I saw a man and a woman who wanted to proceed somewhere but had no money.

So I gave them two thousand Dirhams. The Holy Prophet (S) remained silent. Some companions asked: O Allah's Messenger! How is it that you said about Ali (a.s.) that you received revelation but you did not say anything about the other man who spent in charity much more than Ali?

The Holy Prophet (S) said: Do you not know that sometimes a king's servant submits an ordinary thing to the king as a humble gift and the king accepts it happily and places that servant on a high rank. But in case of another person who presents much precious and valuable things to the king, but the latter returns that, which results in the downfall and disgrace of that person. The companions said: Of course, it so happens.

Then the Holy Prophet (S) said: Your companion, Ali (a.s.), spent his Dinar just to please Allah and to remove the hardship of a poor believer while this another friend of yours gave whatever he gave in competition with Ali (a.s.), due to his enmity against Ali (a.s.), the brother of the Messenger, with an intention to gain supremacy over Ali (a.s.).

So, Allah destroyed and rejected his deed and made that charity a trouble for him in the Hereafter. O assembly of companions! If that fellow had, with the said intention, even spent gold and pearls enough to fill the space between earth and the highest point in heaven, he would have earned nothing, except distance from the mercy of Allah and proximity to His anger.

Then he asked: Who, today, removed some harm from your believer brother, using your physical

potency? Ali (a.s.) said: Per chance, while passing through a path, I saw a tiger overpowering a man and that person was crying for help. I asked that tiger to release that person, but the tiger did not concede. So I moved ahead and gave such a hard kick on its right side that it went out of that tiger's body felling that animal down.

The Messenger of Allah (S) said: I have come to know and received divine revelation regarding it. If someone harasses you by giving any trouble to your friend, Allah will, in the Hereafter, make knives of fire run over his body and so also swords, which will tear out his belly. Then fire will be filled in that belly. Then he will be made alive afresh and the same treatment will be given to him again and again and this will continue forever.

Thereafter, the Holy Prophet (S) turned towards his companions and asked: Has anyone of you today given any benefit to your believer brother employing your rank? Ali (a.s.) replied: O Allah's Messenger! I have done so.

The Holy Prophet (S) said: Describe the event. Ali (a.s.) said: Today I happened to pass by Ammar Yasir who was apprehended by a Jew, who had loaned him thirty Dirhams. Ammar complained to me: Dear brother of Allah's Messenger! This Jew has apprehended me only to give pain to me and disgrace me and that too only because I befriend you, Ahlul Bayt (a.s.).

Kindly use your rank and position and get me released. I intended to request that Jew to favor Ammar with kindness but Ammar (r.a.) spoke up: Dear brother of Allah's Messenger! Your honor in my eyes and heart is much more than that you make recommendation to him, who would never reject your word, even if you ask him to give feast to the whole world.

Please just request Almighty Allah to help me to return his money and protect me from seeking loans in future. So I raised my hands to the sky and prayed: O Allah! Please fulfill Ammar's need. Thereafter I said to him: Pick up any stone or brick in front of you from the ground and it will turn into gold by Allah for you. So he picked up a stone weighing a few kilograms. It became gold in his hands.

Then he asked the Jew: How much do I owe you? He replied: Thirty dirhams. He was asked how much in gold coins? He replied: Three Dinars. Ammar (r.a.) prayed to Allah Almighty: O Lord! Kindly make this gold soft so that I may slice it off and give to this Jew. Allah softened the metal. He took off three Mithqals gold and gave it to that Jew. Then looking at the remaining gold, I said: O Allah: I have heard that You have said in Holy Quran:

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

I don't wish to be that much wealthy. Therefore, O Allah: for the sake of one, for whom You made this

stone, gold, please return it to its original form. So it became a stone and Ammar (r.a.) threw it away and exclaimed: O dear-most brother of Allah's Messenger! Your friendship in this world and Hereafter is enough for me.

Upon hearing this, the Prophet of Allah (S) said: Ammar's contentment made even the angels wonder. They described Allah's glory. Allah's mercy continues to rain on him from high heavens. Then turning towards Ammar ibn Yasir (r.a.) he said: O Abal Yaqdhan: Good news for you. You, in honesty, are Ali's (a.s.) brother and are the most high ranking in his friendship. You are among those who will be killed due to your devotion for him. You will be killed by a rebellious group and in this world, your last provision will be some uncooked milk and your soul shall join with the souls of Muhammad and his progeny (a.s.). You are, in my sight, among the desired Shias.

Thereafter, addressing a group of companions, the Prophet asked: Who among you paid Zakat today? Ali (a.s.) replied: O Allah's Messenger! I did. Some hypocrites sitting in the back began to murmur: What wealth Ali has, which can be given in Zakat? The Prophet asked Ali: Do you know what these fellows are murmuring? Ali (a.s.) replied: Yes, O Allah's Messenger! Almighty Allah has carried their words to my ears. From today until the Qiyamah (the Day of Resurrection), after your passing away, in war booty, my share will be one–fifth (1/5th) and as long as you are alive, I have authority on it because I am your self (*Nafs*) and you are my self.

The Holy Prophet (S) confirmed saying: Yes, O Ali! It is exactly like that. But tell us how you paid the Zakat? Ali (a.s.) said: O Allah's Messenger! By Allah's will, I knew through your words that very soon, this government will turn into a rule of oppression and injustice and unjust rulers will grab my share (1/5th = Khums) of war booty and prisoners, sell out male and female slaves though the purchasers will have no authority to utilize them, because there would be my share therein.

Therefore, I gave away my share as gift to those Shias who may utilize the said slaves and slave girls and it may be that they may get legitimate children, and so that all this may not be considered illegal. The Holy Prophet (S) exclaimed: O Ali! No one has ever given a better charity than you. I have also done likewise and have gifted my share, including your share, in the war booty to my Shias and neither I nor you make it legitimate to others than them.

Thereafter, the Holy Prophet (S) asked the companions: Did anyone among you today protect the honor of your brother–in–faith? Ali (a.s.) said: O Allah's Messenger! Today I happened to pass by Abdullah bin Ubayy, who was mouthing bad words and insulting Zaid bin Haritha. I told the former: May Allah curse you, keep quiet. Your looking at him (Zaid) is like looking at the sun and your talking about him is like men talking about Paradise. Allah Almighty has cursed you many times because you maligned him.

That fellow became ashamed and said: O Abul Hasan! I was merely joking. I told him: If you spoke intentionally, I also spoke intentionally and if you did it unintentionally, I also did likewise. The Holy Prophet (S) said: O Ali! When you cursed that fellow, Allah Almighty, along with all the angels on the

earth and in the heavens and at the curtains of light (*Noor*) and the divine throne (*Kursi*) and divine Empyrean (*Arsh*), also cursed him, because when you become angry, Allah also becomes wrathful and He becomes happy, when you feel pleased. When you forgive, He also pardons and when you attack, He also strikes.

Then he said: O Ali! Do you know what I have heard about you during the Night of Ascension? The angels give your oath and seek their needs from Allah and obtain nearness to Him through your love and they recite durood on me and on you considering it the best of worships.

I have heard one of their orators in their meeting saying: Ali (a.s.) has all kinds of virtues and every sort of righteousness and high ranks. All good among people and the creation found at personal level are gathered in you. May Allah Almighty bless him always. When that orator angel concluded his speech, I heard all the above–mentioned angels including those employed in Paradise and in Hell saying: O Allah! Do the same and also please cleanse us by our reciting benedictions on Ali and on his pure progeny (a.s.).

Exegesis of Surah Baqarah: Verse 2:4

Regarding the Almighty's words:

And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. Surah Baqarah 2:4

Imam Hasan Askari (a.s.) said that thereafter Almighty Allah has praised the righteous people and said that they are those who put faith, O Muhammad, in this Book, and this code of life (*Shariah*) which is revealed to you, and who also put faith in the Books and divine scripture (revealed to earlier prophets) like Taurat (Torah), Injeel (Gospel), Zaboor and Suhuf (book of) Ibrahim and all other books revealed by Allah to other messengers as all of them are truthful and correct and are from the Lord of the worlds, Who is All powerful, True and Wise.

They also believe in the Hereafter, which will arrive after the end of this world. They do not have the least doubt that the House or life of Hereafter is the place where rewards will be much more than the good deeds and punishment will be only proportionate to the misdeeds.

Imam Hasan bin Ali (a.s.) said: One, who does not consider Ali (a.s.) superior to all after Muhammad (S), is denying the Torah, the Zaboor and the Suhuf of Ibrahim and all other divine scriptures because according to all the said scriptures the most essential thing after faith in Allah's Oneness and in the Messengership of Muhammad is to confess the love for and friendship with Ali (a.s.).

Imam Husain (a.s.) said: If a worshipper of Only One Allah, who is righteous and who believes in the messengership of Muhammad (S), does not consider Ali (a.s.) to be most graceful after Allah and Muhammad (a.s.) and who rejects Ali's greatness, this belief of him will be like a flame of fire on a day of windstorm.

The deeds of one who does not consider Ali (a.s.) greater than all other caliphs, even if his good deeds are enough to fill all forests, they will become like a flame of fire. That fire will overlap them all and the storm will encircle them until all of them are burnt down and turned into ashes, leaving nothing.

Once someone asked Imam Zainul Aabideen (a.s.): Sir! What is your opinion about one who has faith in Quran and earlier Books and the Judgment Day, offers Prayer, pays Zakat, maintains relations with relatives and performs good deeds, but despite all this says that I don't know whether truth is with Ali (a.s.) or with so and so? Imam (a.s.) replied: What is your opinion about one who performs all good deeds narrated by you but also says: I don't know whether Muhammad is the messenger of Allah or Musailamah the Liar? Would his deeds be of any use? That man said: No, Sir. The Holy Imam said: Just as one who does not know whether Muhammad (S) is the messenger of God or Musailaima Kazzab, cannot have faith in divine Books, one who does not know whether Ali (a.s.) is on the right side or so and so, how can he have faith in these Books?

Exegesis of Surah Baqarah: Verse 2:5

Regarding the Almighty's words:

These are on a right course from their Lord and these it is that shall be successful. Surah Baqarah 2:5

Imam Hasan Askari (a.s.) says: Now Almighty Allah describes the greatness of those who have the above virtues and asserts that such persons are ones who do what their Lord has clearly ordered and they know what has been commanded by Allah and only they will get deliverance, they will be spared from what frightens them and will attain what they long for.

Once someone approached Ali (a.s.) and said: Today Bilal (the Muezzin of the Prophet) was engaged in a controversial debate with another man but was making errors in talking and hence that person was laughing at his flaws. Ali (a.s.) said: O servant of Allah! The correctness of words is needed only for correcting deeds. What will he gain from his correct speech whose deeds are all wrong and erroneous?

Likewise, what will Bilal lose when all of his deeds are correct and desired much? That man asked for its reason and Ali (a.s.) replied: It is enough for righteousness of Bilal's deeds that he does not consider

anyone like the Messenger of Allah and after the Holy Prophet (S) he does not consider anyone like Ali (a.s.) and in his opinion, anyone who is inimical towards Ali (a.s.) is an enemy of Allah and His Messenger and that who obeys Ali (a.s.) obeys Allah and His Prophet and as regards the incorrectness of the deeds (together with which his fineness of language does not avail any profit) it is enough that he gives preference to back above chest and to anus above mouth, gives preference to vinegar over honey, and the bitter colocynth over tasty milk and considers that enemy of Allah above the friend of Allah though the former has nothing to do with virtues and gracefulness of the latter. He is like one who in the matter of messengership or prophethood, gives preference to Musailamah the Liar over Muhammad (S). He is among those about whom Allah Almighty says:

Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. Surah Kahf 18:103–104

Doubtlessly they are in the group of Khawarij.

Exegesis of Surah Baqarah: Verse 2:6

Regarding the Almighty's words:

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe. Surah Baqarah 2:6

Imam Hasan Askari (a.s.) said: When the Almighty Allah concluded the mention of believers, and praised them for their faith in the oneness of Allah, the messengership of the Messenger of Allah (S) and the successorship of Ali (a.s.), He mentioned the infidels who oppose the believers due to their infidelity. He says:

Surely those who disbelieve... Surah Bagarah 2:6

That is those who do not believe in matters that the believers have faith in, that is belief in oneness of Allah, the messengership of the Messenger of Allah (S) and the successorship of Ali (a.s.), it is:

it being alike to them whether you warn them, or do not warn them, will not believe. Surah Baqarah 2:6

It is same for them because they are never going to believe.

Imam Baqir (a.s.) said that when the Holy Prophet (S) arrived in Medina and the evidences of his prophethood became apparent to all, the Jews conspired against him extremely maliciously and desired to harm him in every way.

They wanted to put off his light and wipe out his proofs. Among such mean-minded people were Malik bin as-Saif, Ka'b bin al-Ashraf, Huyay bin Akhtab, Judayy ibn Akhtab, and Abu Lubabah bin Abul Munthir and his followers. Finally, one day Malik said to the Holy Prophet (S): Do you consider yourself to be Allah's Messenger? The Holy Prophet (S) replied: Yes, of course, because Allah Almighty, Who is the creator of the entire cosmos, has said so.

That fellow said: O Muhammad! We will never recognize you as a divine messenger until and unless this mat under your feet gives witness and believes in your messengership. Till then we will also not testify your prophethood. Then Abu Lubabah said: O Muhammad! We will not believe in your messengership until this whip in my hand believes in your messengership and testifies to your claim. Kaab bin al-Ashraf said: We will not attest your prophethood until this ass which I am riding believes in you.

The Holy Prophet (S) replied: Once Allah's evidence has become clear and His miracles have been shown, it does not become for people to ask such things from Allah. It is better for them to believe in God's words and follow His commandments and be satisfied with what He has shown. Is it not enough for you that I have made Torah and Bible and Psalms testify to my messengership and made them proofs of my truthfulness?

Therein is the mention of Ali bin Abi Talib who is my brother and my legatee after me, superior to the entire creation of Allah? Is the miracle of Quran not sufficient for you which has been made shining by Allah for the entire creation. Allah disabled all to make anything like it. I do not dare to ask Allah regarding what you have asked.

I only say that proofs and arguments He has given to me are enough for me and you. What He has shown according to your wishes, are extra favors on me and you. So if He prevents us from what you desire, it will be so because He knows that whatever he has shown, is sufficient in this matter to exhaust arguments for what He wants from us.

When the Holy Prophet (S) concluded his statement, the Almighty Allah gave speech to the floor mat. It said: I give witness that there is no god except Allah Almighty. He is One and He has no partner. He is Only One and none or nothing is like Him; He is needless, changeless and decline–less and from ever till ever, living.

He has neither a wife nor son and He has not engaged anyone as a partner in His affairs and I testify that: O Muhammad! You are His servant and His Messenger and that He has sent you with Guidance and True Religion so that He may make your religion triumphant over all other religions, even though polytheists may hate it. And I testify that Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abde Manaf is your brother and your deputy for your Ummah and he is the best of all after you among the entire creation.

And I give witness that whosoever befriended him, befriended you and whoever showed enmity towards him, showed enmity towards you and whoever obeyed him, obeyed you and whoever disobeyed him, disobeyed you and that whoever obeyed you, in fact, obeyed Allah and became worthy of His pleasure and consequently of good fortune. And whoever disobeyed you, in reality, disobeyed Allah and so became fit for the painful punishment of Hellfire.

When the Jews observed this miracle, they were amazed and told one another that this was clear magic. Hearing this, the mat moved, lifted itself from the ground whereby Malik bin Zaif and his fellow travelers tumbled head down. Almighty Allah once again enabled the mat to talk and it said: I am a mat, but Allah gave me the power to talk and granted me the miracle of describing His Oneness and to testify in favor of His true messenger, who is the chief of His messengers and who is His messenger towards the entire creation and the establisher of truth among His servants. He enabled me to testify in favor of his brother, Ali, who is also his Wasi (legatee) and vizier and is born from his *Noor* (Radiance) and is his Khaleel (friend) and the repayer of his debts and the fulfiller of his promises and the helper of his friends and the uprooter of his enemies.

I have also to testify the Imamate of Ali (a.s.) and I am the follower of one whom Muhammad (S) has appointed as his Wali and as the Imam for Muslims and I abhor those who may fight against him and who are his enemies.

Therefore it is not fit for any denier to step on me. Henceforth only believers would sit on me. Then the Holy Prophet (S) said to Salman, Miqdad, Abu Tharr and Ammar (r.a.): Sit on it as you have put faith in all the things testified by it. Hearing this command (which must be obeyed) they sat on it.

Thereafter, Almighty Allah gave voice to the whip of Abu Lubabah bin Manzar and it said: I give witness there is no one and nothing worth worship except Only One Allah Who is the Creator of the universe, Expander of their sustenance, Director of His servants' affairs and Mighty over all things and I testify that, O Muhammad! You are His Messenger and his selected one and His friend and His beloved and Wali and the keeper of His secrets and that He has made you the intermediary between Him and His

servants, so that because of you, His good servants may get salvation and the unfortunate ones may be destroyed, and I testify that Ali Ibne Abi Talib (a.s.) is mentioned in the Higher world as the chief of creation after you and that he fights for Quran to compel its opponents to willy–nilly accept it; that he, after your departure, fights in the matter of its interpretations with the hypocrites who have deviated from religion and whose worldly desires have won over their minds because they have altered the meanings of Allah's Book and changed its implications and I give witness that Ali (a.s.) will, as a result of what Allah has granted to him, take the friends of Allah towards His pleasure and push His enemies who defy and oppose Him, into Hell with his powerful sword. Thereafter that whip bent round and pulled Abu Lubabah so forcefully that he fell down headlong and then got up. But the whip once again, brought him down a number of times until he sighed: Woe unto me, what has happened to me?

Almighty Allah once again gave voice to that whip and it said: I am a mere whip to whom Almighty Allah has made vocal with His Oneness and honored me with His praise and gave me the honor of testifying the messengership of Muhammad (S), the leader of all His Servants and made a friend of one (Ali) who is, after Muhammad (S), the best among the entire creation and is better than all friends of Allah and who is the brother of Muhammad (S) and the husband of his daughter (chief of the ladies of Paradise) and who earned the reward of greater Jihad due to his sleeping on the bed of the Prophet on the night of migration and who disgraced with his powerful sword, enemies of the Prophet and who is the propagator of the commands about right and wrong and legal and illegal in this community.

So it is not befitting for a denier who is an open enemy of the Holy Prophet (S) to use me. Therefore I will continue to drag you down like this until I finish you off and go out of your dirty hands or unless you put faith in Muhammad and in his purified progeny, Ahlul Bayt (a.s.).

Abu Lubabah said: O whip! I also testify to all that you have testified and I also believe in what you believe. The whip replied: Then I also remain still in your hand because you declared your faith and as Only One God knows the condition of our heart and only He will decide regarding your being right or wrong.

Imam Muhammad Baqir (a.s.) has said that the 'Islam' of this Jew did not do any good and he acted in bad ways thereafter also.

When they dispersed from the presence of the Holy Prophet (S) they said to one another secretly that Muhammad is not a true prophet.

When Kaab bin al-Ashraf wished to ride his donkey, the animal reared up and threw him down, injuring him badly. He rose up again and mounted, but the animal once again threw him down. This happened again and again. At the seventh or eighth attempt, the animal spoke up by God's command: O Servant of God! You are a very bad fellow.

You did not believe even after observing His signs. You remained a disbeliever. I am only an animal. But Allah has honored me with belief in His Oneness and I give witness that there is no God except Allah,

Who is the Creator of entire universe and is Mighty and Powerful and that Muhammad (S) is His servant and Messenger and the chief of all men of Paradise and who has been raised by Allah so that he may make those people successful and fortunate whose being so (faithful) is in the knowledge of Allah and so that He may make them stonehearted and unfortunate whose being so (faithless) is also written in the Knowledge of Allah and I give witness that Ali Ibne Abi Talib (a.s.) is one who, if he makes one fortunate, Allah also makes that one fortunate and will enable him to accept admonition and to learn manners and to abide by His orders and to refrain from what has been made unlawful by Him, because Almighty Allah will, through his sword and revengeful attacks, disgrace the enemies of Muhammad (S) until they either believe in him, otherwise remain in revolt and finally send them to Hell by his sword.

Now it is not becoming for any disbeliever to ride on me. Only he can ride me who believes in Only One Allah and testifies to all sayings of Muhammad (S) and regards all his deeds correct, especially of his cousin and legatee, Ali (a.s.), who is his vicegerent and heir of all of his knowledges, defender of his religion, protector of his community, repayer of his debts, fulfiller of his promises, friend of his friends and the foe of his foes and who believes that Muhammad (S) is totally right in appointing him (Ali) as his deputy and thereby abides by his orders.

Then the Holy Prophet (S) told Kaab bin Ashraf: O Kaab! Your donkey is better than you, because it does not allow you to ride it. So now you may sell it to any of our believer brother. Kaab said: I also don't need it now, because (God forbid) it is under your spell of magic. Hearing this, the donkey spoke up again: O enemy of Allah! Stop speaking ill of the Prophet. By God, had I not been afraid of the opposition of the Prophet I would have killed you, finishing you with my hooves and teeth. Kaab felt ashamed and could not say anything.

He became restless in heart but haughtiness overpowered him and he did not bring faith. Thabit bin Qais bought that ass for 100 dinars, rode it and came up to the Holy Prophet (S) very often when the animal behaved very mildly and nicely and lovefully. The Holy Prophet (S) told Thabit: O Thabit! This ass has become so nice and obedient due to your faithfulness.

In short, when those Jews left the Holy Prophet (S) and no one of them believed, Almighty Allah revealed this verse:

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe. Surah Baqarah 2:6

Simply: They will never believe and testify you. When they disregarded miracles, how will they pay heed to your invitation and admonition in favor of Islam?

Exegesis of Surah Bagarah: Verse 2:7

Regarding the Almighty's words:

Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. Surah Baqarah 2:7

Imam Askari (a.s.) said: Almighty Allah has marked the hearts of these people, whereby angels can recognize who among them will believe and who will not and similar signs are on their ears and there is a veil over their eyes because they refused to ponder over what they were commanded to and they refused to see.

They did not do what Allah wanted from them. They remained ignorant and careless of what they were ordered to believe in. They became like one who has a veil over his eyes and hence cannot see what is in front of him. Since Almighty Allah does not want to force people to obey Him, He does not dictate them with force and does not compel them to go in the way He likes.

Thereafter Allah says that for them is a big punishment. It means punishment in the Hereafter, which is prepared for deniers. He punishes them in this worldly life also, such as by famine. He sends it to those for whom He intends welfare so that it may make them obey the Lord or sends an uprooting punishment, the intention behind which is to make the fellow turn towards His Justice and Wisdom.

Imam Sadiq (a.s.) said: When the Holy Prophet (S) invited towards Islam, the people referred in the previous verse (*Surely those who disbelieve*,) and showed them Allah's Signs and miracles and yet they did not heed and did not believe, Allah informed His friend (S) about their condition and revealed this verse:

Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. Surah Baqarah 2:7

It means Allah has sealed their hearts and ears which is a sign for angels who read the condition of these people in the Slate of divine Knowledge (*Lauhe Mahfooz*). It is a sign that when they look at their conditions and hearts and ears and observe these whose organs have been marked or stamped, they find it just as mentioned in the aforesaid Lauhe Mahfooz. When they see the marks in their hearts, ears and eyes, their faith and certainty in Allah's hidden bounties increases. The companions inquired: O

Allah's Messenger! Can men also, like angels, see these signs and marks?

The reply was: Yes, I see the said seal as Allah has made it visible to me and one from my Ummah, who is most obedient to Allah and excellent in the matter of Allah's religion can also observe it. The companions asked: Who is he? (Everyone of them was longing for this high rank).

The Holy Prophet (S) said: Pray to Allah. He will grant this rank to whom He wishes, because this bounty is not granted to one only by wishing and by sitting in home. But whom Allah wishes to grant it, He makes him wise enough to perform good deeds. Very soon, He will grant this status to one whom you will give respect tomorrow. So try to do more and more good deeds. In short, when the next day dawned and the meeting place filled up near the Holy Prophet (S), everyone had tried his best to get the said honor.

They said: O Allah's Messenger! We understood the attributes of the fortunate person but you have not yet named that lucky gentleman. The Holy Prophet (S) replied: The best performance is of one who repaid the loan of his believer brother, confronted the fault–searching money lender, got angry for pleasing Allah and killed His enemy, one who showed modesty towards a believer and turned away his face from him and took trouble to fight the rejected Satan to such an extent that he disgraced the evil one roughly and saved a believer's life at the risk of his own life.

Thereafter the Holy Prophet (S) asked: Who among you, last night, paid 1700 dirhams? Ali (a.s.) said: O Allah's Messenger! I have done so. The Holy Prophet (S) said: Describe the event before your believer brothers. I testify it because the Almighty Allah has testified it. Here stands trustworthy archangel, (Jibraeel) who informs us from Allah that He has purified you from all kinds of evils and granted you all graceful good. No one except a disbeliever will ever allege that you did not speak truth. Ali (a.s.) then said: Last night, I happened to pass by such son of such believer who was apprehended by a hypocrite. The believer cried: O brother of Prophet! O remover of hardships from him! O shover of prophet's enemies! Please help me and provide ease to me.

Free me from this harsh man and give recommendation to him in my favor. Perhaps he will accept your recommendation, free me and allow me some time to repay the debt as I am a very poor man. That person said: O brother of Prophet! If I knowingly and convincingly tell a lie, you will not believe me. But I really tell you the truth that I am very needy and I tell the truth that I know that Almighty Allah's greatness is too high for my telling untruth under His oath truly or falsely.

I don't want this fellow to have any obligation on you. I also inclined towards that man and told him: I neither want that this man should favor me nor do I wish that his favor should be on you either. This is because I ask from that Mightiest King of the kings, Who never dislikes those who ask from Him, nor He shows shame for those who desire to earn His pleasure and reward. Neither one who wants His pleasure feels ashamed in asking Him. Then I prayed: O Allah: I seek the mediation of Muhammad (S) and his Purified Progeny, please repay the debt of this person.

Then I looked towards the doors of the sky and heard the voice of angels therefrom: O Abul Hasan! Ask the needy person standing before you to just wipe his hands on the pebbles in front of him so that Almighty Allah may turn them into gold in his hand. Then let him spend some from it to repay his debt and save some to fulfill his needs, so that he may not starve. I told that person:

O servant of Allah! Almighty Allah has issued orders for repayment of your debt and for not only removing your poverty but also for making you rich. So just strike anything in front of you and pick it up and Allah will turn it into pure gold. That man did accordingly and the pebbles became pure gold in his hand. Then I told him: Take out some to repay your debt and keep the rest. That man did so. Then I told him: The remaining gold is your property, as Allah has sent it for you. In short, that man repaid his loan amounting to 1700 Dinars.

The remaining was worth over a hundred thousand Dirhams. Now he is the richest man in Medina. The Holy Prophet (S) said: Only Allah knows its accounting as the minds of the created ones cannot fathom that He will multiply 1700 by 1700, then He will multiply the result with the same and do so 1000 times and grant as many palaces to you in Paradise.

One palace will be made of gold, one of silver, one of pearls, one of Zamarrud and another of Zabarjad and yet another of precious stones and another of Radiance of the Lord of the Worlds. He will also grant him many slaves and servants including mounted ones who would be flying between the sky of Paradise and the earth. Hearing this, Ali (a.s.) praised Almighty Allah.

The Holy Prophet (S) said: This number is for those whom Allah will admit in Paradise because of their love for you. He will be pleased with them. He will also push many fellows and satans among men and Jinns into Hell as they were inimical to you, who underestimated your value and undermined your status.

Thereafter, the Holy Prophet (S) asked: My companions, who among you, last night, killed someone because he had earned Allah's anger and dislike? Ali (a.s.) said: O Allah's Messenger! I did so and soon people will approach you demanding his blood money. The Holy Prophet (S) asked Ali (a.s.) to describe the details to his believer brothers. Ali (a.s.) said: I heard two persons quarrelling outside my house. Soon they approached me.

One of them was such and such Jew and another such and such person from Ansars. The Jew said: Hear me. We two had a dispute. We submitted that case to your master, Muhammad. He decided in my favor but this man says: I am not satisfied with the Prophet's decision because he was frightened and therefore became lenient to you. I make the Jew, Kaab bin Ashraf an arbitrator.

When I did not accept his proposal he said: Do you accept Ali (a.s.) as a judge? I agreed. So he brought me to you. Then I asked that fellow whether what the Jew said was correct? He replied in the affirmative. I said: Repeat it. He narrated the event from beginning to end just as the Jew had said. Then he told me: Decide between us justly. I replied: I am just going in my house, so wait. He asked: For what? I replied: Just to bring something which will decide between you correctly.

Then I entered my house, drew out my sword and gave such a forceful strike that had there been even a mountain in front of me it would have also been torn apart. Consequently his head fell down on the ground. No sooner than Ali (a.s.) finished his talk that the heirs of the killed man came up before the Holy Prophet (S) and complained: Your cousin has killed our man. Please reward retaliatory punishment to him.

The Holy Prophet (S) replied: There cannot be retaliation in this case. They said: Then give us blood money. The Holy Prophet (S) replied: That too is not admissible. By Allah, no blood money will be given, because Ali (a.s.) has testified against your man and Almighty Allah curses him because of Ali's testimony. Suppose Ali (a.s.) gives witness against all in both the worlds, Allah will accept his testimony because he is a truthful and righteous gentleman. Take away this man and bury him in the graveyard of Jews as he was from them. People took up the killed fellow. Blood flew from his body which was covered with hair.

Ali (a.s.) exclaimed: O Allah's Messenger! How similar is the hair of this fellow to that of a pig! His Eminence (S) replied: O Ali! Is it not a big sum if you count all hair in the world plus all grains of sand in the world? Ali (a.s.) replied: Of course the sum total is very big indeed. The Messenger of Allah (S) said: O Abal Hasan! Allah has fixed your reward for killing this enemy so big as if one has released as many slaves as the number of hair in the world and the hair on the dirty body of this hypocrite.

The minimum reward of freeing one slave in the Path of Allah is equal to a thousand good deeds per hair on the body of that slave. He also forgives a thousand sins. If that lucky person had not committed sins, those of his father will be pardoned. If the father was also sinless his mother will get the said bounty.

If she also did not sin his brother or other family members and near relatives and even neighbors will be eligible for forgiveness. Then addressing the companions he said: Who from among you, last night, observed modesty for your believer brother in the path of Allah? I mean he found him poor and needy and hence he confronted Satan in defense of that brother and defeated him.

Ali (a.s.) said: I did so, O Allah's Messenger! The Holy Prophet (S) said: Describe the event to your faithful brothers here so that they too follow your good path to the best of their ability, though none of them can ever equal your high morals. He cannot even look towards your gracefulness, but like those who can look towards the sun and from the extreme right to extreme left. Ali (a.s.) submitted: Last night, O Allah's Messenger, I happened to pass by the dustbin of such and such man from Ansaar. Being extremely poor and terribly hungry he was eating discarded skins of fruits eaten by others. I felt much ashamed and turned my face from him so that he may not feel ashamed being seen by me. I at once went back to my home and gave him two loaves which I had kept for my pre-dawn meal and breakfast and told him: O brother! Ask whatever you desire to eat from these loaves, because Almighty Allah will grant bounty in them. That man said: I would like to test what you have said, O Abul Hasan! So that I may have full certainty in what you say. Just now I desire to taste chicken and my household also longs

for the same. I told him: Break as many pieces from these loaves as many chickens you desire.

Almighty Allah will turn those pieces of loaves into chicken, because I have made this request to them (to loaves) giving them the mediation of Muhammad and his pious and pure progeny.

At that time Satan murmured to me: O Abul Hasan! How do you behave in this way with this man? He might be a hypocrite. I retorted: If he is a believer, he deserves such good behavior, but even if he is a hypocrite, I have only done a kindness, and it is not necessary that every kindness must reach to whom it deserves.

Then I told him: If he is a hypocrite, I will pray to Allah, giving Him the mediation of Muhammad (S) and purified progeny to grant him good sense of becoming a pure believer and make him pure of the filth of infidelity. It was indeed the result of this supplication of mine and due to this greatly valuable food which turns poor into wealthy, I was sure that my prayer would be answered.

So I rejected the Satan very forcefully and without the knowledge of that man, I prayed again to Allah: O Lord! For the sake of Muhammad and his purified progeny (a.s.), make this man's faith pure.

Soon he began to tremble and fell on the ground head down. I raised him up and asked: What happened? He replied: I was a hypocrite and was doubting what Muhammad (S) and you used to say, but now curtains are removed from my view upto heavens and I am able to see what rewards you talked about and promised for the believer. So now my heart is filled with faith and my mind has become pure and all doubts that made me restless have gone away.

Then that man took the loaves. I asked him to take a piece from it as he liked and to wish that Almighty Allah will turn it to what he desired to eat. In short, the piece taken off by that man continued to turn into tasty and fatty meat and watermelon and fruits of the hot as well as cold season until Allah created from it marvelous things and finally that person, due to the recommendation of Allah's selected and dear and near servants, got out of the hellfire. At that moment I saw Jibraeel, Mikaeel, Israfeel and the angel of death as each of them advanced towards Satan holding in their hands something like Mount Qubais and they rained those weighty loads on the accursed Satan's head, breaking his bones.

Then he (Satan) said: O Lord! Did You not give me respite till the Day of Reckoning? Came the divine response: I gave you respite from your death, not from breaking your bones.

Hearing this story from Ali (a.s.) the Holy Prophet (S) said: O Abul Hasan! You tolerated the harshness of Satan and you gave in the path of Allah what Satan prevented. So as you have overpowered Satan, Allah Almighty will never allow him to approach you and He will grant you, as a reward for what you gave to that (once wayward) person and now whatever will be shown by his deeds, one Paradise each for every particle of it and one rank for every said particle, every rank being higher than the whole world and which will be as high as earth to the sky.

You will also be granted, as a reward for every grain of what you gave, a big mountain of silver, of topaz,

of jewel and a Radiance of the Lord and one of Zamarrud stone and a mountain of Musk, one of Amber (precious smells) and the number of your servants in Paradise will be more than the drops of rain and the hair of animals and vegetables.

Almighty Allah will conclude all good on you and will delete the sins of your friends and He will on account of you, separate infidels from believers and honest from hypocrites and the rightly born from the illegitimate.

Thereafter the Prophet, addressing the companions asked: Last night who from among you has saved the life of any believer endangering his own life? Ali (a.s.) said: O Allah's Messenger! I did so.

The Holy Prophet (S) said: Narrate the event before your brothers-in-faith without disclosing the name of the hypocrite who is our enemy, as Almighty protected you both from his evil and gave respite to that hypocrite for repentance as maybe he gets admonition and fears Allah. Ali (a.s.) said: I was passing by such and such street out of Medina and walking ahead of me at some distance was Thabit bin Qais. He reached a very deep well where a hypocrite used to live.

That hypocrite pushed Thabit into that well but Thabit clung to him, who jerked and pushed Thabit once again but he did not see me. By the time I reached there, Thabit had fallen in that well. At that moment I did not think it advisable to fight with that hypocrite lest Thabit might get hurt. So I at once jumped into the well in order to save Thabit and reached the bottom of the well even ahead of Thabit.

Here the Holy Prophet (S) interrupted saying: Why should you not as you were heavier than him and the reason of your being heavier is that Almighty Allah has entrusted to you all those knowledges of the earliers and latters, which He had entrusted to His Prophet. Therefore it is your right to be heavier than all others. Now tell what happened next? Ali (a.s.) said: O Allah's Messenger! After reaching to the bottom I stood upright and this action of jumping in the well proved for me easier than even walking slowly on ground. Then Thabit fell on my hands which I had spread out as I was afraid of harm to him or to me.

But what I felt was as if Thabit's body was like a light flower held in my hands. Then I saw that the hypocrite with his two companions. He was telling them: You wanted to kill one but now they are two. Then they brought a big stone weighing 200 manns and threw it down on us. Fearing big harm to Thabit, I covered him. That stone fell on my head. But what I experienced was as if cold wind blew over me on a hot day. Then they brought another stone weighing 300 manns and threw it on us. I again fell over Thabit and experienced as if cold water dropped on my head in summer season.

Then they hurled yet another stone weighing 500 manns, pushing it with their hands as they could not raise it. I again fell over Thabit and that stone fell on my back making me feel as if I wore a light clothing and became happy.

Then I heard them talking that even if Ibne Abi Talib and Ibne Qais had a thousand lives each, nothing

would happen to them and then they went away. Almighty Allah protected us from their evil. Then, by the Command of the Almighty, the brim of the well came down and the bottom went up until both came to one level and we stepped out with ease.

Then the Holy Prophet (S) said: O Abul Hasan! As a reward for this, Almighty has bestowed you so much grace that no one knows about it except Him. On Judgment Day, an announcer will announce: Where are the friends of Ali (a.s.)? A group of righteous people will rise up and they will be told: Pick up whomsoever you like from this field and take him to Paradise. With the recommendation of the weakest among them as many as 1000000 people will get salvation.

Thereafter another announcer will call out: Where are other lovers of Ali Ibne Abi Talib (a.s.)? A middle class group of good people will rise up and they will be told: Ask from the Almighty Allah whatever you desire. They will describe their wants and hopes and all of them will be fulfilled in such a way that everyone will be given a million times more than his asking.

Then a third announcer will announce: Where are the remaining friends of Ali (a.s.)? A community will stand up who had done injustice and oppression to themselves. Then it will be asked: Where are those who entertained enmity to Ali Ibne Abi Talib (a.s.)? A very big multitude of humans will come up. Then it will be declared: Against one friend of Ali (a.s.) We sacrifice one thousand so that that (friend) may enter Paradise. O Ali! The Almighty Allah will admit your friends in Jannat and sacrifice your enemies over them.

Thereafter the Holy Prophet (S) said: A friend of this great and graceful one is a friend of Allah and His Prophet and his enemy is an enemy of Allah and His messenger and the friends of Ali (a.s.) among the entire community of Muhammad are more graceful and lofty than all creation of Allah.

Then addressing Ali (a.s.), the Holy Prophet (S) said: Look here. He looked at Abdullah bin Ubayy and seven Jews and observed that Almighty Allah had sealed their hearts and ears and covered their eyes. Then the Holy Prophet (S) said: O Ali! After me, you are higher than all the testifiers of Allah (who testify Allah Almighty).

In short, the meaning of the verse:

Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. Surah Baqarah 2:7

Is that angels see these signs and thereafter sees Ali (a.s.), the best of His creation.

Allah also says:

وَلَهُمْ عَذَابٌ عَظِيمٌ ...

...and there is a great punishment for them. Surah Baqarah 2:7

In the Hereafter, a very severe chastisement awaits them, because they were liars due to their denial of Allah and His Messenger.

Exegesis of Surah Baqarah: Verse 2:8

Regarding the Almighty's words:

And there are some people who say: We believe in Allah and the last day; and they are not at all believers. Surah Bagarah 2:8

Imam Askari (a.s.) said that Imam Musa bin Ja'far (a.s.) has narrated that the Holy Prophet (S), on the Day of Ghadeer, made Ali (a.s.) stand at a famous and well-known place and addressing the gathering asked: O servants of Allah! Speak up, who I am and describe my lineage.

The audience pronounced: You are Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf. Then the Holy Prophet (S) asked: Am I not having more authority over you than you yourselves? All replied with one voice: O Allah's Messenger! You indeed have more authority on our lives than we have on ourselves.

Then the Holy Prophet (S) asked: Does not your master have more authority over you more than you? All replied: O Allah's Messenger! Of course he has. Then the Holy Prophet (S) looked up at the sky and addressed Almighty Allah and said: O Allah! Be witness to what these people have asserted. He repeated this thrice. The audience also did so. Then he said: O people! Be aware, for those I am the master, for them is Ali the master. O Allah! Be friendly with one, who is a friend of Ali and hate him, who hates Ali and be inimical towards one, who regards Ali as his enemy. Help one, who helps Ali and don't help one, who does not help Ali.

Then he asked Abu Bakr to give allegiance oath to Ali as the chief of believers. Abu Bakr arose and did so. Then the Holy Prophet (S) asked Umar to do so and to consider Ali as the commander and governor of all Muslims. He also got up and did as asked. Then he asked the remaining seven leaders to do likewise and they did. Thereafter all the chiefs of Muhajirs and Ansaar got the same order and they obeyed.

At the end, Umar bin Khattab stood up and said: O Ali bin Abi Talib! Congratulations to you for becoming

the master and authority of mine and of all Muslim men and women. Finally all dispersed from there and sound oaths were obtained from all. Thereafter a hotheaded and disobedient group of fellows conspired among themselves and decided that when the Holy Prophet (S) passes away from this world Ali shall be stripped of this mastership and command; and Allah Almighty knew of this conspiracy. These persons used to come to the Holy Prophet (S) saying: O Allah's Messenger!

You have installed a gentleman as our master commander who is dearer to you than the entire creation of Allah and thereby we have been protected from the hands of oppressors. But since Almighty All–knowing Allah had already known about the opposition and enmity towards Ali (a.s.), which was in their minds and hearts, and as He also knew that they would stand by the said grudge against Ali (a.s.), and also that they would try to remove Ali (a.s.) from his position of authority, He informed His friend (the Prophet) saying:

And there are some people who say: We believe in Allah... Surah Baqarah 2:8

Simply: Some people say that they believe in Allah, Who commanded you to appoint Ali as the chief, governor and commander of your Ummah.

...and they are not at all believers. Surah Baqarah 2:8

Simply: They have no faith in your statement. Rather they conspire among themselves to finish off you as well as Ali and have decided in their hearts to revolt against Ali after you are no more in the world.

Exegesis of Surah Baqarah: Verse 2:9

Regarding the Almighty's words:

They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive. Surah Baqarah 2:9

Imam Hasan Askari (a.s.) said: Imam Musa Ja'far (a.s.) has said that the Holy Prophet (S) came to know about those people's murmurings and notions about Ali (a.s.) and about their conspiring against him, he (Prophet) called them and threatened of adverse consequences. Then they swore over and over

again falsely.

The first of them said: O Allah's Messenger! I don't regard any of my deed equal to this allegiance and I hope that Almighty Allah will, due to this, make palaces of Paradise wide open for me and grant me the best abode among the people of Paradise.

The second one said: O Prophet of God, may my parents be your ransom, I have my hope for being protected from hellfire and entrance to Paradise, only on this allegiance. By Allah, even if all the jewels and pearls between the depths of earth and the highest heaven are offered to me in exchange of breaking off of this allegiance, I would never like to do that, after I have made a firm decision in my heart.

Then the third fellow said: O Allah's Messenger! Because of my giving up of all my desires for earning Allah's pleasure as a result of this allegiance, I would now feel that even if I am guilty of sins of the whole world, I will be pardoned due to this allegiance. Then he swore in support of his assertion and cursed those who acted against it. Thereafter all the hotheaded oppressors also swore like this and presented causes or explanations. Then Almighty Allah said to the Holy Prophet (S):

They desire to deceive Allah...

They are cheating Allah. Meaning they are cheating the Holy Prophet (S) by saying under oath that which is against their heart.

...and those who believe...

Simply: They are trying to cheat also the faithful ones, whose leader and commander is Ali Ibne Abi Talib (a.s.).

... and they deceive only themselves....

Simply: By such fraud they are harming none but their own selves because Allah does never need their assistance or help. Had He not given them respite, they would have never been able to indulge in such sins and evil deeds.

وَمَا يَشْعُرُونَ

...and they do not perceive. Surah Bagarah 2:9

Simply: And they do not know what is the fact; which is that Allah makes His messenger aware of their falsehood, hypocrisy and blasphemy and curses them, including them in the circle of oppressors and allegiance-breakers. Allah's selected servants will always continue to curse them and they (these sinners) will receive Allah's severest punishment in the Hereafter.

Exegesis of Surah Baqarah: Verse 2:10

Regarding the Almighty's words:

There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied. Surah Bagarah 2:10

Imam Hasan Askari (a.s.) said: Imam Musa bin Ja'far (a.s.) has said that when these hypocrites put forth various excuses, the Prophet gave them a little respect by believing their words (verbal utterances) and left their inner feelings to Almighty Allah to decide. But then Jibraeel (a.s.) came down by the Command of Allah and said:

O Muhammad! After greeting you, Almighty Allah tells you: Take these hotheaded fellows out from here, from whom you have heard such things about Ali (a.s.) and you already know how they broke allegiance and opposed Ali (a.s.), so that Ali (a.s.) whom Allah has given several miracles and have made the entire creation in earth, sky and mountains subservient to him (Ali) and through it made him your vicegerent and Caliph, may show them some miracles to make them aware of the fact that Ali (a.s.) does not care for them and that he does not take revenge from them only because of the Command of Almighty Allah, Who is the controller of his affairs and acts only wisely and purposefully.

When this divine Command reached the Holy Prophet (S), he told that group of people who had spoken so much about Ali (a.s.) regarding his caliphate to get out in the open to observe Ali's condition. Ali (a.s.) was then standing on a mountain of Medina. The Holy Prophet (S) asked Ali (a.s.): O Ali! Almighty Allah has commanded these people to help and assist you and to serve you always and obey you totally.

If they will do so, they will be better off as they will live in the country of gardens forever and will rule there. But if they oppose you, it will be very bad for them as they will burn in eternal Hellfire.

Thereafter, addressing that group, the Holy Prophet (S) said: O people! Beware and know thoroughly

that if you obey Ali (a.s.) you will be successful. But if you oppose him you will be failing forever and that Almighty Allah has, because of what you will observe shortly, made him (Ali) carefree from your support or opposition.

Then the Holy Prophet (S) asked Ali (a.s.): O Ali, you take mediation of Muhammad and his progeny whose leader you are, after Muhammad, and pray that He (Allah) may turn these mountains into whatever you demand. The mountains turned to silver and spoke up: O Ali! Allah Almighty has made us your servants. If you call us, we will respond at once. They turned into red gold and said the same thing.

Thereafter they turned into musk, amber, topaz and all precious stones, each one saying: O Abul Hasan, O brother of Prophet, we are your slaves. If you want to spend us, just call and we will readily respond and turn into whatever you want.

Thereafter, addressing the group of hypocrites, the Holy Prophet (S) said: Did you now observe that, Allah Almighty has, by giving away all these treasures seen by you to Ali, made him needless of your wealth? Then the Holy Prophet (S) told Ali (a.s.): O Ali! Giving mediation of Muhammad and his Purified progeny of whom you, after Muhammad, are the chief, request Almighty Allah to turn the trees on these mountains into armed men and stones into snakes, lions and tigers.

So Ali (a.s.) supplicated as advised by the Holy Prophet (S) as a result of which that area filled with armed men, so strong, that even ten thousand soldiers cannot fight with one of them and so also with tigers, panthers and pythons. Each of them was calling: O Ali! O Legatee of Prophet! Almighty Allah has made us your slaves and commanded us to carry out your order to finish and rout whom you name. So just call out and we will obey thoroughly.

We are ready to obey you, O Ali, O Legatee of Allah's Messenger! Your value in the sight of Allah is so great, that if you pray to Him to turn the entire environment of earth into a huge mountain of gold, He will doubtlessly do so. If you ask Allah to crash the sky on earth, He will do that too.

If you request Allah to raise the earth upto heavens, He will also do that. If you desire salty water of oceans to turn into sweet drinking water, He will do that instantly, even into oil or mercury etc. If you request Allah to freeze all seas, He will do so and so also turn dry land into water, if you so request. So when your value is so high in the sight of Almighty God. You need not be sorrowful due to the opposition of these rebels.

Never care for them and rest assured that their term in this world has ended as if they never lived here and as if the abode of Hereafter has come down on them and as if they were in it since the beginning. O Ali! All–powerful Allah has, due to their disobedience to you, given respite to them also, despite their being infidels and sinful, just as He had given time to Firon and Nimrod and other claimers of divinity and the king of all rebels viz. the cursed Satan and Iblis. You and they are not born for this passing world. Allah Almighty has created you all for the abode, which will stay forever and which will never end.

Of course it is true that you are shifting from one house to another. Allah does not need to make anyone a watchman for His creation. But He has, to give you excellence over them, decided to make your miracles seen before their eyes. Had He wished. He would have guided everyone aright.

Briefly speaking, when those people witnessed these ranks and grace of Amirul Momineen (a.s.), their internal and external diseases increased, because the Almighty has said:

There is a disease in their hearts... Surah Bagarah 2:10

There is illness in the hearts of these hotheaded rebels who broke allegiance to Ali (a.s.).

So Allah added to their disease... Surah Bagarah 2:10

Allah multiplied their illness. So they became all the more haughty in response to the miracles seen by them.

And they shall have a painful chastisement because they lied. Surah Bagarah 2:10

And for them is agonizing punishment, because they belie Muhammad (S) and falsely announce that they will abide by the allegiance.

Exegesis of Surah Bagarah: Verse 2:11-12

Regarding the Almighty's words:

And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers. Now surely they themselves are the mischief makers, but they do not perceive. Surah

Baqarah 2:11-12

Imam Hasan Askari (a.s.) said: Imam Kazim (a.s.) said: *And when it is said to them,* (the breakers of the Ghadeer allegiance): *Do not make mischief in the land,* (by showing your disbanding the Ghadeer Day Allegiance to Allah's weak-hearted servants lest the poor persons become doubtful in faith after hearing your talks).

They say: We are merely reforming and amending, as we have neither faith in the religion of Muhammad nor do we believe in other religion. Thus we are in confusion and hence we are pleasing Muhammad by our outward show of faith and internally we fulfill our own desires. Thus we also benefit by releasing ourselves from slavery of Muhammad and also protect ourselves from following his cousin, Ali. If he succeeds in this world, we will turn towards him and if he fails, we will save ourselves from being caught by his enemies). That is why Allah Almighty says:

Now surely they themselves are the mischief makers, but they do not perceive. Surah Baqarah 2:12

Be alert! They only are corrupt because they do such deeds. Allah will inform His Prophet about their hypocrisy and curse them and He will order other believers also to curse them. The enemies of believers will also not trust them, because they will imagine that just as they are entertaining hypocrisy against the companions of Muhammad, so will they treat us too. Thus they will fall down in their estimation also.

Exegesis of Surah Baqarah: Verse 2:13

Regarding the Almighty's words:

And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know. Surah Baqarah 2:13

Imam Hasan Askari (a.s.) says: Imam Musa Kazim (a.s.) said: *And when it is said to them:* When great believers like Salman, Miqdad and Abu Tharr (r.a.) told the breakers of Ghadeer Allegiance: *Believe as the people believe,* Believe in the Messenger and in Ali, whom Allah Almighty has appointed as his (prophet's) vicegerent, collecting and joining all goods of this world and the Hereafter with him and accept Muhammad as Allah's Messenger and Ali as the Imam: *as the people believe,* [just as people like Salman, Miqdad, Abu Tharr and Ammar (r.a.)] these hypocrites respond: *Shall we*

believe as the fools believe?

As they have no guts to speak thus in front of the faithful, they tell to their agreeable hypocrites and to the birds of their flock who would not expose them: Should we believe like foolish and unintelligent people like Salman? Here they mean people like Salman and his companions who, because they have adopted pure love and support for Ali (a.s.) and who have made known their friendship for Ali's friends and their enmity for Ali's enemies to such an extent that in case Muhammad's mission gets a setback, his enemies would destroy and kill them mercilessly. In the foolish thinking of these hypocrites, the believers are unaware of such hazards (hence they call them 'fools'). That is why Almighty Allah says:

Now surely they themselves are the fools... Surah Baqarah 2:13

Beware only these hypocrites are fools and brainless as they did not observe the affairs of Muhammad carefully. Had they understood what is the messengership of Muhammad (S) they would have also come to know that the entrusting of affairs of both the worlds to Ali (a.s.) is quite correct and appropriate. As they did not ponder on the arguments put forth through divine Signs, they remained ignorant and unaware.

Consequently, on one hand they are afraid of Muhammad (S) and his companions and on the other, they do not find themselves in peace from their opponents. They do not understand who will destroy them and hence they alone are fools and unintelligent because, due to this hypocrisy, they are considered neither the supporters of Muhammad and his companions nor helpers of Jews and other infidels because they have, in their hearts, grudge against both parties. While facing the Holy Prophet (S) they make a false show of friendship for him and his cousin, Ali, and of enmity towards their enemies viz. Jews and Nasibis1.

Likewise they tell the Messenger's opponents: We are enemies of Muhammad and Ali and so friends of their enemies. Therefore, those opponents also become alert and understand that just as they have grudge against Muhammad, so they have against us also but:

...but they do not know. Surah Baqarah 2:13

But these hypocrites have no knowledge that the fact is that Allah will certainly inform His Messenger about their secrets and then he will know them and curse them and look down upon them.

Exegesis of Surah Baqarah: Verse 2:14

Regarding the Almighty's words:

And when they meet those who believe, they say: We believe; and when they are alone with their evil ones, they say: Surely we are with you, we were only mocking. Surah Baqarah 2:14

Allah will give proper punishment of their mockery and leave them in their rebellious condition, perplexed and confused.

Imam Askari (a.s.) says that Imam Musa bin Ja'far (a.s.) said:

And when they meet those who believe, they say: We believe...

When those allegiance-breakers and opponents of Ali (a.s.), the hypocrites [who pushed him away from caliphate] meet believers, they tell them: We have believed like you. Also when they meet Salman, Miqdad, Abu Tharr and Ammar (r.a.), they tell them: By God! We have put faith in Muhammad and given allegiance to Ali; that we accept his excellence and are obedient to his commands as are you.

The fact is that when the first, second, third upto ninth confronted Salman (r.a.) and his companions, they used to make a show of disgust facially and say: (God forbid) 'These are companions of the magician Muhammad and warrior Ali' and then babble among themselves: Keep distance from these people, lest sometimes, accidentally and unintentionally, you may speak up what Muhammad has said about Ali and what we do not believe and then they may convey our words, paving a path for our destruction.

Then the first one used to say: 'Just see, how today I mock them and how I remove their harm from you.' In short, when confronted, one of them said: O Salman! Welcome! Verily you are the fortunate one, about whom the Holy Prophet (S) said: If the religion of Allah is hung on Suraiyaa star, the people of Iran will bring it here on earth and that this gentleman, viz. Salman, will be the noblest among them. Moreover, the Holy Prophet (S) also said: 'Salman is from us Ahlul Bayt.'

Thus O Salman, the Prophet has equaled you with the rank of angel Jibraeel about whom, on the Day of Aba, he said to the Holy Prophet (S): O Allah's Messenger, am I also from your Ahlul Bayt? The Holy Prophet (S) said: Yes you (Jibraeel) too are also from us and that Jibraeel was so pleased with this, that he used to be proud of it in the high heavens saying: Bravo! Now who among angels can equal me, as I

have entered the Ahlul Bayt of Muhammad (S)?

Then the hypocrite number two, addressing Miqdad (r.a.), said: 'O Miqdad! Congratulations, you are the gentleman about whom the Messenger of Allah said to Ali (a.s.): O Ali! Miqdad is your brother–in–faith and he loves whom you love and dislikes those you dislike to such an extent that it seems that he has been brought from your body, like a piece of your physique. But O Miqdad, angels in the heavens and beyond curtains, hate your enemies more than they love your friends because of your friendship with Ali (a.s.), so congratulations again and again.

Thereafter, addressing Abu Tharr (r.a.), began to say: O Abu Tharr! Congratulations, you are one regarding whom the Prophet has said: No one under the sun is more truthful than Abu Tharr. Some companions asked: What is the cause of this grace? The reply was: Allah Almighty gave him such grace because he describes the excellences of my cousin and legatee, Ali (a.s.) very often, doing so everywhere and in every state. He is a friend of his friends and a foe of his foes. Very soon Allah Almighty will give him a high place in Paradise and put such a large number of servants and slave girls for his service that only Allah knows (the number).

Then turning to Ammar bin Yasir (r.a.) said: Come, you are most welcome O Ammar! Despite the fact that you hardly perform any worship act, except the obligatory and Sunnah prayers (leaving all other recommended Prayer etc.) you have attained such a high rank, because of your love for the Prophet's brother.

No one can attain it even if he goes on worshipping all nights and fasts every day and gives away everything from his property in charity. Congratulations, as the Holy Prophet (S) has appointed you as Ali's sincere friend and a fighter for him, and informed that you will be killed soon because of your love for him (Ali) and that you will be, on Judgment Day, considered in the circle of his chosen and selected friends.

May Allah give me good sense of following your deeds and the deeds of your companions, that is, of those who are always busy and who are friends of the Holy Prophet (S) and his brother, Ali (a.s.) and who go on being friendly with their friends and inimical to their opponents. I hope, the Almighty Allah will, like today, make me fortunate enough to meet you again. Salman (r.a.) and his companions used to believe such statements of these hypocrites and go away.

Thereafter, the hypocrite number one used to tell his companions: Did you see how I mocked them and saved us from their harm? His friends told him: Until you are alive, we will be safe. That fellow then said: You too should behave like this with them (Ali's friends) and taking full benefit of time, control your anger and act patiently because it is what wisdom demands.

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهمْ

And when they are alone with their evil ones... Surah Baqarah 2:14

Thereafter they used to arrive at their hypocrite and rebellious friends who shared their disbelief and denial of the orders wherein the Holy Prophet (S) conveyed to them Almighty Allah's decision of making Amirul Momineen (a.s.) the most excellent Imam of the entire creation.

They said: Surely we are with you... Surah Bagarah 2:14

They used to tell them that, after this consultation and proposal about Ali's Caliphate after Muhammad, we are with you.

We were only mocking. Surah Baqarah 2:14

Do not fall in doubt after what you hear and see in the matter of our letting them off and our nice behavior with them because we are making all these gestures merely to mock them.

Exegesis of Surah Baqarah: Verse 2:15

Regarding the Almighty's words:

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. Surah Baqarah 2:15

Allah shall pay them back their mockery... Surah Baqarah 2:15

Allah says: O Muhammad! Allah will give the reprisal of this mockery in this world as well as in the Hereafter.

And He leaves them alone in their inordinacy... Surah Bagarah 2:15

He will also, because of His leniency, give them respite and grant them time to repent, and I promise forgiveness if they repent.

...blindly wandering on. Surah Bagarah 2:15

They will remain restless and confused as they will not refrain from this mean habit of harassing Muhammad and Ali (a.s.) as much as they can.

Imam Musa Kazim (a.s.) said: In this world, Allah's manner of mocking them is that they are being dealt with as per Islamic rules because of their oral (outward) acceptance of Islam and, therefore the Prophet of Allah is treating them nicely and lawfully yet sarcastically, until sincere believers understand what is behind this piquant gesture and so, as ordered by Allah, curse them (the hypocrites who make a show of belief).

In the Hereafter, the Almighty Allah will put them in the block of the cursed and the disgraced ones, and will torture them in various ways and place believers in Paradise before the divinely selected Muhammad (S). He will make the believers see the fate of hypocrites who used to mock them in the world.

So when these faithful people look at hypocrites entangled in various kinds of humiliating punishments and curses, they will smile and laugh and mock the hypocrites deriving natural pleasure therefrom. They will also be pleased with the bounties of Paradise.

Then believers will recognize the names and habits of the hypocrites, who will be suffering from various kinds of chastisements. Some will be bitten by pythons of Hell and some held in claws of huge Hell-birds, being torn into pieces.

Some will be receiving hits of flames and batons of fire, some will be drowning in boiling water and some lying in pus and other obnoxious dirt. Flames of Hellfire will be tossing them here and there constantly.

Thereafter, when the tortured hypocrites look at the true believers [whom they were mocking because of their love for Muhammad (S) and his purified progeny Ahlul Bayt (a.s.)], they will find that believers will be reclining happily on the most comfortable beds of Paradise, eating heavenly fruits, tasting pleasures of Paradise through windows of their luxurious palaces, benefiting from services of youthful male and female servants. Angels will be getting for them precious gifts saying:

Peace be on you because you were constant, how excellent, is then, the issue of the abode. Surah Raad 13:24

Then believers who see the hypocrites will call them by their names asking them: Why are you suffering in this disgrace? Come, we are opening the windows of Paradise so that you may get rid of torture and share bounties of Paradise with us. Hearing this, the hypocrites and the infidels will reply: How at all can we get your pleasures? The believers will say: Just look at these doors of Paradise.

Then the tortured ones will look and feel that perhaps they will get rid of torture of boiling water. So they will try to reach those doors, but they will be constantly hit by flames until they reach the doors only to find them closed. The hits of flames will again push them back into Hellfire and boiling water. The believers will laugh at them reclining on their luxurious beds and mock them. In short, this is what is meant by the divine words:

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. Surah Baqarah 2:15

And,

So today those who believe shall laugh at the unbelievers. Surah Mutaffifeen 83:34

Exegesis of Surah Bagarah: Verse 2:16

Regarding the Almighty's words:

These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction. Surah Baqarah 2:16

Simply: These are those who bought waywardness in exchange of guidance. Therefore, their trade did not give them any benefit and that they are not to gain guidance.

Imam Hasan Askari (a.s.) said that Imam Musa Kazim (a.s.) said:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ

These are they who buy error for the right direction...

It is those who gave away guidance in exchange of waywardness, that is, they sold out the religion of Allah and bought disbelief.

So their bargain shall bring no gain.

They will not get any benefit in the Hereafter as a result of this transaction because they sold out Paradise, which was provided for them due to their accepting Faith but they in exchange, bought Hell along with its multifarious chastisements and punishments.

Nor are they the followers of the right direction. Surah Baqarah 2:16

And so they will not be able to walk on the path leading to truth and righteousness.

When this verse was revealed, a group of people came to the Holy Prophet (S) and said: O Allah's Messenger! The Lord Sustainer is Holy and Pure. You might have heard that such and such person was very poor. He went on a sea voyage as a servant of some community. They paid him for his service and took him to China.

They also fixed a share in their goods for him and collecting contributions from among themselves, also bought some trade goods for him. Everything went well and he earned a tenfold profit in every item. Now he is one of the richest persons in Medina.

Similarly another group came up to the Holy Prophet (S) and said: O Allah's Messenger! You may have seen such and such person who was once well to do and had good influence, being quite rich and wealthy. Suddenly he found in his heart such a strong greed for more and more money, which led him to undertake a sea voyage for trade in a stormy season even though his ship was not up to date nor his navigator experienced.

Then stormy wind tossed his ship into pieces in the darkness of the night, drowning his entire goods. But that man reached the shore a pauper and half-dead, looking all around helplessly.

After hearing to both these accounts, the Holy Prophet (S) said: Would you like me to tell you about a

person whose condition had become better than the first one and of another whose had become worse than the latter? The audience said: Of course, O Allah's Messenger! Do inform us about them.

The Holy Prophet (S) said: One whose condition is better than the first one is one who has sincere faith in Allah and His messenger and who gives sincere respect to Muhammad's brother and legatee, who is unfathomably dear to him (Muhammad). Almighty Allah and His Messenger and His Messenger's legatee remain thankful to that person. Allah grants that person the good of this world as well as that of the Hereafter. He also grants him a tongue which describes the bounties of Allah.

He also grants him a heart which always remains thankful and grateful for the divine bounties and is pleased to willfully carry out Allah's commands. Such fortunate person gives solace to his heart while suffering the hardships and harassments meted out to him by the enemies of Muhammad and his progeny (a.s.).

In short, Almighty Allah gives such a person high rank in the kingdom of this world and in the heavens. He showers His bounties, mercies and pleasure on him. Such person's trade and business is most profitable among all trades ever undertaken by anyone in the world.

The other fellow, whose condition is worse than the second, is one that gives allegiance to the Prophet's brother, Ali Ibne Abi Talib (a.s.), shows friendship towards him and enmity towards his foes and thereafter breaks off that allegiance and becomes a friend of his enemies and drowns in bad deeds and finally is thrown into hellfire, that is a fire which neither ends his life nor gives him any relief from burning. Such a fellow is in terrible loss, both in this world and in the other and this is an open loss and ruin.

Thereafter the Holy Prophet (S) said: O servants of Allah! It is a must for you to accord respect and honor to one Allah has graced with His pleasure and whom He has named the best among all creations in the world and in heavens after the chief of all messengers, Muhammad (S), that is to Ali Ibne Abi Talib.

You should regard his friends as your friends and consider his enemies as your enemies. You must also respect the rights of those who are your companions in considering Ali's friends as their friends and his enemies as their enemies, because being nice to them is better than the treatment given to one whom you talked about and who was taken to China and made a partner in trade making him wealthy.

O People! On Judgment Day, in the field of grand gathering, a Shia man will arrive whose heap of sins will be higher than high mountains and deeper than deep seas and no one will have any doubt about his being destroyed and chastised by Allah. But just will be heard a voice from Allah: My sinful and erroneous servant! Do you possess any good deed in your account against all these heavy sins, which may make you enter Paradise by the mercy of the most merciful or if somewhat more heavy may admit you, by the Grace of Allah, to greater gardens? That person will say: My Lord! No such good deed comes to my memory.

Than the announcer of Allah will say: Just call on this grand gathering and announce loudly: I am such and such person, a resident of such and such place; I am tied by mountain-high sins and ocean-deep errors. Against them, I have no good deed whatsoever in my dark account. Is there anyone here, whom I might have ever done any good, so that it can help me to come out of this calamity? I am in dire need of good deeds at this fearful moment. Hearing this unseen voice, that person will address all in the grand gathering.

First of all, Ali Ibne Abi Talib (a.s.) will reply: Here I am, O one who bore difficulties due to my love and suffered from my enemies. Then Ali (a.s.) will come to him along with a huge crowd. But they will be very less than those who would be against this person. They will say: O Amirul Momineen! We are this man's brothers–in–faith. He always behaved with us nicely and respectfully. Whenever we were with him he used to, despite his favors on us, treat us very humbly. So now we submit all of our obediences and worships as hosts to him. Then Ali (a.s.) will tell those people: Then how will you go to Paradise? They will reply: Through the vast mercy which never separates us from you, O brother of Prophet, from those Who love you and your progeny.

Then a voice will come from Almighty Allah: O brother of My Messenger! What do you offer to this man for whom his believer brothers have given away so much? I am the Ruler, as a matter between Me and him, I have forgiven all his sins concerning Me, because of his love for you. Now it is essential to settle the disputes remaining between him and others.

Then Ali (a.s.) will say: My Lord! Please give Your orders. Almighty will say: O Ali! You be a guarantee regarding other people's dues over this man. Hearing this voice, Ali (a.s.) will become a guarantee and ask the concerned people to ask whatever they want from him (Ali), so that he may give them what they deserve.

They will say: O brother of Prophet! Will you, in exchange of our dues, give us the reward of only one of your breaths during the night when you slept in the Prophet's bed? Ali (a.s.) will reply: I grant you that.

Then the Almighty will say: O My servants! Just see what Ali has given to you in response to your claims. They will be shown the said single breath's divine reward which will include wonderful palaces in Paradise and beautiful things by which Almighty Allah will make them pleased. Then He will also show them those high ranks which no mind had ever imagined. Then those believers will ask: O Lord! Is there yet any other Paradise?

As You have given us all these places, where will Your virtuous believers, Messengers, truthfuls and martyrs shall reside? They will hear a divine voice: O My servants! All this is the reward of a single breath of Ali (a.s.), which you demanded and I gave. Now take it all and see. Hearing this those believers will go to Paradise along with that believer whose surety Ali (a.s.) had been. They will again see that Almighty Allah has increased the kingdoms of Ali in Paradise to such an extent that no one can ever count and that none except Him knows.

Thereafter the Holy Prophet (S) said: Are these gardens granted to the faithful and sincere ones who love the purified progeny (a.s.) better as feast or the bitter tree of Zaqqoom which has been prepared for the opponents of my brother and legatee, Ali (a.s.)?

Exegesis of Surah Baqarah: Verse 2:17-18

Regarding the Almighty's words:

Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness- they do not see. Deaf, dumb (and) blind, so they will not turn back. Surah Baqarah 2:17-18

Simply: The example of hypocrites is like those who ignite a fire (in a dark night) and when things around them get lit up, Allah withdraws their light leaving them in darkness, so that they may not see anything. These (hypocrites) are deaf, dumb and blind and they will never return to Faith.

Imam Hasan Askari (a.s.) said that Imam Kazim (a.s.) said:

Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness- they do not see. Surah Baqarah 2:17

The example of these hypocrites is like one who lights up a fire to see things all around him. When he seeds those things, Allah removes that light through wind or rain. Same is the condition of these allegiance–breaker hypocrites, who broke the allegiance which Allah had taken from them with reference to Ali (a.s.), though in public they gave witness that God is One and He has no partner and Muhammad (S) is His Messenger and that Ali is his vicegerent, heir, legatee, his deputy in the Ummah, repayer of his debts, fulfiller of his promises and watcher and commander of the servants of God in place of the Prophet.

Due to this formal (public) testimony, the hypocrites became heirs to Muslims and they lived among Muslims and Muslims befriended them and defended them during calamities and considered them their brothers-in-faith and they saved them from evils just as they saved themselves because they (Muslims)

used to hear the abovementioned testimony.

But when they will die they will be brought before the Lord of the worlds, Who knows all secrets and hidden matters as well as inner intentions. Nothing is beyond His knowledge. As hypocrites were hiding their disbelief in their hearts they will face Allah's chastisement. This is the time when their light will go away and they will be drowned in darknesses of divine anger. They will find no way out of that.

Thereafter Allah says:

Deaf, dumb (and) blind, so they will not turn back. Surah Baqarah 2:18

Simply: In Hereafter they will be deaf and in the sections of Hellfire they will be dumb and in Hereafter they will be blind.

He has also said at another place in the Holy Quran:

And We will gather them together on Judgment Day on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning. Surah Bani Israel 17:97

Simply: On Judgment Day, We will drag them head down while they shall be deaf, dumb and blind and their stay will be in Hell. When its fire becomes mild, we will stock it all the more.

The Holy Prophet (S) said: A person who gives allegiance to Amirul Momineen (a.s.) outwardly, but breaks it internally, with hypocrisy against him, at the time of his death (when the angel of death approaches him to fetch his soul) finds Iblees and his helpers before him; and so also sees various kinds of fearful punishments of Hell ready to chastise his eyes, ears and hearts, as well as the narrow places where he will have to sit by way of punishment.

Likewise he will also be able to see palaces ready for him, had he remained firm till last, on the allegiance given to Ali (a.s.). At that time the Angel of death tells him: Just look at these heavenly pleasures and happiness, the limits of which are not known to none except the Almighty, which were abodes for you had you remained firm on the allegiance of Ali (a.s.) and his love.

But you broke the relation of Wilayat and you opposed him. So these are the punishments for you, viz., leaping Hellfire, snakes and pythons with open mouths and scorpions with raised tails and wild animals

ready to attack you and much more by way of chastisement. You are about to face them. At that moment that fellow says:

O! Would that I had taken a way with the Apostle. Surah Furqan 25:27

Simply: Alas! How nice it would have been, if I had taken the path of the Holy Prophet (S) and obeyed his commands and accepted the friendship of Ali's friends, which was binding on me.

Exegesis of Surah Baqarah: Verse 2:19

Regarding the Almighty's words:

Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers. Surah Baqarah 2:19

Simply: Or the parable of these hypocrites is like that of these fellows on whom rain is falling from the sky, clouds have darkened the atmosphere fully, thunder is fearful and lightning is blazing and he has pushed his fingers in his ears due to fear of death. Allah has encircled all these deniers.

The lightning is about to dazzle their eyes. Whenever this lightning lightens the path they begin to walk forward, but stop walking when darkness falls all around the next moment. If Allah so wills, He may snatch away the faculties of sight and hearing, because Allah is powerful over all things.

Imam Hasan Askari (a.s.) said: Allah has given another example for the hypocrites and has said that the likeness of this Quran in which these hypocrites have been addressed and, O Muhammad! Which We have revealed to you and which contains the description of My Oneness and clarification of your messengership and a shining proof of the fact that your brother Ali Ibne Abi Talib (a.s.), definitely deserves the rank you have given him and the leadership which you granted to him. This grant of honor and power given to Ali (a.s.) by you is, for these hypocrites, like: *Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death.* Just as one who is entangled in such conditions feels constant fear, so similar is the condition of these hypocrites because they reject the allegiance of Ali (a.s.) and fear that maybe you, O Muhammad! Know about their hypocrisy.

It is like one, who fears that lightning may tear out his heart or it may fall over his head. They fear that if you become aware, it may cause his death or annihilation. People trapped in rainstorm push their fingers in their ears for (fear of death), so do these hypocrites.

Whenever they hear that you are cursing the breakers of Ali's allegiance and announce God's chastisement for them, their faces become pale and maybe your companions (faithful ones) may become aware of the inner condition of these hypocrites and they fear that they might be killed as per your command. Then Almighty Allah says: *and Allah encompasses the unbelievers.* Who may, if He wishes inform you about their inner condition and may order you to kill them.

Exegesis of Surah Baqarah: Verse 2:20

Regarding the Almighty's words:

The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things. Surah Baqarah 2:20

Thereafter He said: It is about to happen that the lightning may dazzle their eyes. Their condition is like that of those who are facing continuing flashes of lightning. They have closed their eyes and covered their faces. They might not have seen their path but only looked at the lightning. Similar is the condition of these hypocrites. Clear-cut verses show them your prophethood and they also show the truthfulness of your announcement making Ali (a.s.), your brother, as the Imam. Moreover, the miracles shown by you as well as Ali (a.s.) also show your messengership and Ali's Imamate are true and doubtless.

Yet they do not ponder over the said verses and miracles. Such obedience will surely soon nullify their deeds, which they are intentionally performing, because the denial of one truth leads to denial of all truths. His cognition is like one who looks at the Sun and thereby loses his eyesight. Thereafter Allah says: *whenever it shines on them,* meaning the flash of lightning makes the path visible but only for a moment. That is when the thing of which they have faith becomes clear to them: *they walk in it* (they take a stand on it).

It was a practice among these hypocrites that when their mares bore female kids, their women gave birth to boys, fields and gardens gave ample fruits and grains, their trade flourished and their camels gave more milk.

They used to say: All this is the result of our allegiance with Ali (a.s.), because he is a very fortunate

person; that is why we should obey him apparently (publicly) so that we may benefit from his bountifulness. *And when it becomes dark to them they stand still;* that is, when their mares did not bear females, their women did not give birth to males and fields, gardens and trades did not flourish, they stopped uttering these good words and instead said: All this is the bad consequence of our allegiance with Ali (a.s.) and testification of Muhammad's messengership. This verse is like another verse of Quran viz:

If a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah. Surah Nisa 4:78

Simply: When they suffer some loss, they say: O Muhammad! This is due to you. O Muhammad! Tell these infidels: Good and bad, all is from Allah; everything happens through His will and command, not because of my misfortune or bountifulness.

Then Allah says:

And if Allah had pleased He would certainly have taken away their hearing and their sight. Surah Bagarah 2:20

Simply: If Allah wills, He may snatch away their faculties of seeing and hearing so that they may not be able to save themselves from causes and you and your companions and other believers may not become aware of their disbelief, because if it so happens, you will (due to their disbelief) order their killing.

Surely Allah has power over all things. Surah Bagarah 2:20

Exegesis of Surah Baqarah: Verse 2:21

Regarding the Almighty's words:

O men! Serve your Lord Who created you and those before you so that you may guard (against evil). Surah Baqarah 2:21

Imam Hasan Askari (a.s.) said: Imam Zainul Aabideen (a.s.) has explained this verse as follows:

O men! Serve your Lord...

O all those who reached puberty among the children of Adam (a.s.) and who have become responsible, obey your Sustainer Lord as He has commanded you that you should believe that there is none except Allah who can ever be worshipped; that no one and nothing is His partner; that no one is like Him; that He is so just that He never does injustice; that He is so generous that He never shows miserliness; that He is so tolerant and patient that He never does anything in haste and He is so Wise and Intelligent Manager that there can be no slackness in His operations.

Also believe that Muhammad (S) is His servant and Messenger and that his Progeny is superior to the progenies of all the past prophets and that Ali (a.s.) is the most graceful among his Progeny; and the Ummah of Muhammad is superior to the Ummahs of all previous prophets.

Who created you...

Simply: Obey one Who created you from semen made up of dirty water, then He kept that semen for a fixed period in a fixed place and He maintained its measures and He is the best measurer.

The Holy Prophet (S) said: The semen remains in the womb for forty days in its original form. Then in the form of clot for another forty days, thereafter a piece of flesh for another forty says. Then bones are formed and they are covered with flesh. Then the Almighty Allah dresses it skin, then grows hair on it.

Then He appoints the angel of wombs over it and commands him to note down the life span and deeds of the newcomer and also his provision as well as whether the child will be fortunate or wretched. That angel submits: O Lord! How am I to know these affairs? Comes the Command: Get the knowledge from the readers of the slate of destiny. Thereafter the angels note down all the said things.

The Holy Prophet (S) said: If the life of the newborn is to end with love of Ali (a.s.), the angel notes that he or she will never commit a sin till death.

The Imam says that this was the meaning of the Prophet's words when Buraidah complained to him against Ali (a.s.). It so happened that the Holy Prophet (S) once sent a battalion for Jihad, under the

command of Ali (a.s.), as was always the practice. When that army won and booty arrived, Ali (a.s.) intended to buy a female slave from that war booty and to deduct the cost from the booty account. Khatib bin Abu Baltaa and Buraidah Aslami began to quarrel with him about this matter.

Observing this dispute, Ali (a.s.) entrusted this job of estimating the cost and calculating price to both of them jointly. When the bid reached to the proper stage, Ali (a.s.) bought that slave girl at that cost. When Khatib and Buraidah went to Medina they consulted and decided to talk to the Holy Prophet (S).

So Buraidah stood up before the Prophet and said: O Allah's Messenger, perhaps you heard that Ali has taken away a slave girl for himself from the war booty without fixing the right of Muslim in the transaction. Hearing these words, the Holy Prophet (S) turned away his face from Buraidah. Buraidah also turned towards the holy face and repeated his words.

The Holy Prophet (S) again turned away his face. Buraidah once again came in front and repeated his complaint. This gesture made the Holy Prophet (S) angry to such an extent that no one had ever seen him so wrathful before. The holy face changed color and froth came out from the holy mouth and veins of the holy neck showed up and his entire body began to tremble. He said: O Buraidah! Why did you give so much pain to the Prophet today? Did you not hear Allah's words:

Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin. Surah Ahzaab 33:57-58

Buraidah said: I cannot follow how I hurt you. The Holy Prophet (S) said: O Buraidah! Do you imagine that only he harms me that harms only myself? Do you not know that Ali is from me and I am from him? That whoever pains Ali, pains me and who pains me, displeases Allah and whoever angers Allah, will necessarily be given Hellfire chastisement by the Almighty?! O Buraidah! Are you more aware of Allah or the angels who read the slate of preordained destiny? Are you more knowledgeable or the Angel of wombs.

O Buraidah! How do you say that Ali is making a mistake and how do you criticize and malign him? The most trustworthy angel, Jibraeel is present here and is testifying through his subordinate onlookers that he (Ali) has, ever since he was born, till today, never committed any mistake and the angel of wombs

has told me that when he was established in the womb of his mother it was penned (by angels) that he would never act wrongly.

Readers of the Lauhe Mahfooz have informed me on the night of Meraj that they have read in the Lauh that Ali will ever remain faultless. O Buraidah! How do you call him a defaulter, when the Lord of the worlds and His near-most angels testify that he is always on the right? O Buraidah! Never treat Ali, except with goodness and respect, because he is the chief of all believers, leader of all legatees and the distributor of people between Paradise and Hell. He will, on Judgment Day, say to Hellfire: This one is for me and this for you.

O Buraidah! Is it not the duty of all of you Muslims to refrain from quarrelling with Ali (a.s.) and not to show enmity towards him and not to make him angry? But this matter is very far from you and the fact is that the value of Ali (a.s.) in the sight of Allah Almighty is far higher than your imagination. Do you want me to show you his rank before Allah? The companions said: Yes, O Allah's Messenger!

Then the Holy Prophet (S) said: On Judgment Day, the Almighty Allah will raise some communities, whose accounts will be full of sins. So He will tell them: These are only evils. Where are your good deeds? Show them, otherwise you will be hurled into Hell. They will submit: O Lord! We have no knowledge at all of any of our good deeds. Then a voice will come from Allah: O My servants! Even though you are not aware of your good deeds, I am; and I will multiply them, making them manifold heavier. Then the wind will hurl a little piece of paper in the balance of deeds which will lower that scale of good deeds to the extent of a distance more than that between earth and heaven.

Then one of them will be ordered: You are allowed to hold hands of your parents and brothers, friends, relatives and to lead them to Paradise. At that time, all in the grand field of Gathering (Mahshar) will exclaim: O Lord! We have known about his evil (sins) but nothing about a single good deed. What is it? The Almighty Allah will say: O My servants! One of them was indebted to a brother–in–faith. He went with that amount to one who had given him the loan and said: Just collect this amount from me, because I befriend you due to your friendship with Ali (a.s.). O brother! Since you are a lover and admirer of Ali (a.s.), I also give up my dues.

Not only this. Here is my wealth. You may take whatever you require from it and spend as you like. Therefore, the Almighty Allah was pleased with both of them. He pardoned all their sins and turned misdeeds into good deeds and made Paradise obligatory for them.

Thereafter the Holy Prophet (S) said: O Buraidah! Those who enter Hell because of hating Ali (a.s.) will be, in number, more than the pebbles thrown near Jamarat in Hajj. Beware, you should not be among them.

In short, the meaning of the verse:

اعْبُدُوا رَبَّكُمُ

Serve your Lord... Surah Bagarah 2:21

Is that you should worship the Almighty Allah [along with respect for Muhammad and Ali (a.s.).] Worshipping...

الَّذي خَلَقَكُمْ

The One Who created you (and thereafter leveled you properly and gave you a very good shape)

وَالَّذِينَ مِن قَبْلِكُمْ

And Who created all groups before you

لَعَلَّكُمْ تَتَّقُونَ

So that you may save yourself from Hellfire.

The Holy Imam says that there are two sides of this last verse: The first is that He created you and the people before you, so that all of you may be God-fearing just as He has said elsewhere:

And I have not created the jinn and the men except that they should serve Me. Surah Zariyat 51:56

In other words: I created Jinn and men only to have recognition (Marefat) about Me.

Secondly: You should worship one, Who created you and all those before you, so that you may be safe from Hellfire.

The word of 'LA-A'LLA – perhaps' in Allah's statements denotes compulsion, because the Almighty Allah is higher than putting His servant in unnecessary trouble or hardship; may attract him towards His mercy and Grace and then deprive him. Just see, if someone tells somebody, 'Serve me so that you may get some benefit from me and from your service to me and so that I may give you some benefit'; then the latter may serve the former but the former may deprive the latter from any benefit. In such a case how bad and undesirable would it be considered! Allah's actions are indeed far higher and better

than those of His servants and far more distant than being ugly and undesirable.

Exegesis of Surah Baqarah: Verse 2:22

Regarding the Almighty's words:

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know. Surah Baqarah 2:22

Simply: The Lord, Who made the earth as carpet and the sky as ceiling for you and Who rained water from clouds and grew for you the sustenance of fruits of many kinds. So do not associate others as His partners, while you already know (that those whom you regard as His partners have no power of any kind at all).

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

Who made the earth a resting place for you.

It means, the Lord, Who had made the earth a carpet for you. That is, made it in accordance with your bodies and nature, – neither burning hot nor freezing cold – nor so much strong in smell that it may create a headache; not so bad–smelling that it may kill you nor as liquid that may drown you or so hard that it may not be possible for you to cultivate or build houses or bury your dead.

Rather it is quite suitable and steady whereby you benefit from it in every way. You stay and live on it, your bodies and houses remain steady on it. Almighty has made it so soft that it obeys you in cultivating and in digging graves. There are several similar benefits in it for you. Thereafter He says:

And the heaven a canopy...

Simply: He made the sky like a safe ceiling for you wherein He revolves the sun, the moon and other planets and stars for several kinds of benefits for you.

وَأُنزَلَ منَ السَّمَاءِ مَاءً

And (Who) sends down rain from the cloud... Surah Bagarah 2:22

He sent down rain from heights so that the water may reach mountain tops, hills and vales; everywhere on the earth. Then He separated those waters whereby sometimes it falls like small drops and sometimes rains in heavy downpour. It drenches and waters your fields. He does not throw it at one place at a time otherwise all your fields and orchards might be destroyed and washed away.

Then through this rain He grew various eatables from the earth which feed you.

Therefore do not set up rivals to Allah while you know. Surah Baqarah 2:22

Therefore it is your duty not to worship idols that do not understand, do not see and cannot do anything.

Do not compare your Lord with anything in any shape or form.

While you know that these idols are unable to create any of the bounties given to you by your Lord.

Amirul Momineen (a.s.) has, explaining this holy verse:

Who made the earth a resting place for you... Surah Baqarah 2:22

Said: When the Almighty Allah created water, He also created the skies and the earths. Then before the creation of the heavens and the earths, He established His Arsh (Throne of Authority) above them as He has said:

And He it is Who created the heavens and the earth in six periods – and His dominion (extends) on the water Surah Hud 11:7

Simply: The Lord is He that created the heavens and the earth in six days and before their creation, His Arsh was on water.

Then He sent winds over water. It created waves. Then steams went up and fog rose on the surface of the seas. Then were created seven skies from steam and grounds from the fog. Then He spread water over earth and placed water on hard rock and placed that rock on a fish and a fish on ox and placed the ox on the big stone which has been mentioned by Luqman while talking to his son. The Lord speaks in the words of Luqman:

O my son! Surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light). Surat Luqman, 31:16

Simply: Even if that sin is as small as a tiny mustard seed and is between the big and hard rock, it will be in the field of accounting, on Judgment Day.

Then He placed that stone on Saraa. None except Allah knows what is beneath Saraa? In short, when Allah created the earth, He spread it under Kaaba and then spread it over water and it encircled everything. Seeing all this, the earth proudly said: I have enveloped all things; now how anyone can overcome me? There was a gold chain in both the ears of the fish; one of its end was joined with Arsh.

Then by the Command of Allah the fish moved. So the earth also shook with all over it just like a ship moving on stormy waves. The earth failed to stop this movement. Looking at this the fish proudly said: I have overpowered the earth, which has enveloped everything. So now who can ever win over me?!

Then Allah fixed mountains on the earth, which made it so heavy that the fish could not move it. Seeing this, the mountains became proud and said: We have won over the fish, which had subdued the earth. Now who can defeat us? Then Allah created iron which cuts the mountain into pieces. So the iron boasted with pride: I have overpowered the mountain that subdued the fish. Now who can win over me?!

Then the Lord Creator of the universe and cosmos created fire, which can even melt iron. Then fire began to boast: I have subdued iron, which had defeated the mountain; now who can defeat me?! Then Almighty Allah created water and it put out the fire. Water boasted proudly: I have overpowered fire, which had defeated iron. Now who can win over me?!

Then Allah created the wind and it threw away the water. So the air also became proud and claimed: Who can defeat me as I have won over water, which had calmed fire? Then the Almighty Allah created man, who built houses and turned the path of wind. Then man also became proud and boasted: I have controlled the wind which had subdued water. Now who can be greater than me?!

Then Almighty Allah created the Angel of Death and he killed the man. Then angel of death also boasted with pride: I have suppressed man who had won over the wind. Now who can control me? So the Almighty Allah said: I am both forceful controller and also the greatest forgiver and pardoner and have absolute control over everything (including you). So He said:

All will return to Him only. Surah Hud 11:123

Amirul Momineen (a.s.) said: Someone from the audience asked: "O Allah's Messenger! How strange is that fish, which shook the huge earth so uncontrollably! The Holy Prophet (S) said: Do you want me to inform you about a thing which is greater and more powerful? The companions nodded earnestly.

The Holy Prophet (S) averred: When Almighty Allah created the Arsh (divine Throne of Authority), He created 603000 pillars to support it and created near every pillar 603000 angels, so strong and huge, that if commanded, even the smallest of them may swallow all the seven earths and seven skies instantly and the size of all these heavens and earths may appear in that angel's throat as tiny as a little sand-hill in the midst of a vast desert. The Almighty Allah commanded those angels: My servants! Raise up this Arsh of Mine. But when all those huge angels tried their best they could not even move it an inch. Then Almighty Allah created one more angel by the side of those angels.

Yet the Throne did not budge at all. Then Allah created ten more angels near each and every one of them. Yet the Arsh did not stir. Then Almighty Allah ordered all of them: Give it up. I will raise it by My own perfect power. Then Allah just held the Arsh and commanded only eight of those angels to raise it up.

They replied: O Lord! When such a multitude of us could not budge it, how can only eight of us will be able to do so? The Almighty Allah said: I am Allah. When I wish, I turn the far off into near, the rebellious into lowly, the difficult into easy and the easy into difficult. I will just teach you some words, the utterance of which will make it easy for you to lift My Arsh. The angels exclaimed: Our Lord! What are those words?! He said: say:

Translation: In the name of Allah, the most Merciful and the most Gracious and no one has any power

and strength except the High and the Great Allah and may Allah bless Muhammad and his pious progeny.

After reciting these words, when the eight angels raised the Arsh up, it felt on their shoulders as light as hair grown on the shoulders of a big and strong sandow.

Thereafter, Almighty Allah ordered those remaining angels: Continue holding the Arsh on your shoulders and go on circumambulating around it, while engaged in reciting My praise and glorifications, as I am the Lord, Who has the might which you observed and I have power and control over everything.

Hearing this, the companions said: O Allah's Messenger! The condition of the angels holding the Arsh of Allah is indeed wonderful, how physically strong they are. The reply was: Despite all that strength, they cannot lift the scroll containing the good deeds of a man from my Ummah. The companions asked: O Allah's Messenger! Kindly tell us who that man is, so that we may befriend, respect and honor him and thereby attain nearness to Allah.

The Holy Prophet (S) replied: That man is he who was once sitting with his companions, when a man from my Ahlul Bayt passed by him, hiding his face with a piece of cloth. He could not recognize that holy man first. But after crossing him, when he looked at his back, he recognized him correctly.

So he rushed towards him bare-headed and bare-foot, held his hand, kissed his hand, his forehead and his chest saying: O brother of Prophet, may my parents be sacrificed for you as your flesh is his (Prophet's) flesh, your blood is his blood and your knowledge (Ilm) is his knowledge and your tolerance is his tolerance and your intelligence is his intelligence. I beseech Allah to enrich me with love for you, Ahlul Bayt.

In short, Almighty Allah granted so much reward for this deed of that gentleman that if its details are to be recorded in books, those books would be so heavy that these angels holding the Arsh and those going round it, would not be able to lift it. When that man came back to his companions, they told him: How is it that you, despite this high status in Islam and inspite of such a high rank in Islam and having so much nearness to the Holy Prophet (S) made such unbecoming gestures?

That gentleman replied: O ignorant, merely by becoming Muslim, one gains nothing, unless one loves and befriends the Prophet and this gentleman (Ali). Almighty Allah, as a reward of these words, granted him so much divine reward as was granted to him for his earlier–mentioned good deeds and words.

Then the Holy Prophet (S) said: Almighty Allah is true in His word. He is on the right. For example, if Allah grants one a life million times longer than the lives of the whole world and gives him wealth a million times more than the wealth of the entire universe and if that man spends his whole life worshipping Allah and donates his whole wealth in His path, if he fasts daily and stands untiringly praying the whole nights and meets his Lord in such condition that he has enmity towards Muhammad (S) and towards that gentleman, for honoring whom that man who had gone, Allah will hurl him headlong

into Hell and throw back his deeds to him, making everything null and void.

The companions asked: O Allah's Messenger! Who are those two men? He replied: One who did the said deed is this man who is coming here with a cloth on his head. People rushed towards him to have a look at him. They saw that he was Saad bin Maaz Ansari and the another gentleman in whose favor the said words were used and who was also coming towards them with a cloth on his head was Ali Ibne Abi Talib (a.s.).

Then the Holy Prophet (S) said: Many persons will become fortunate due to affection towards these two; many will claim to be friendly with one of them and of enmity towards the other and thereby become unfortunate and hard-hearted, because both of them will be enemies of one who is inimical to any one of them; Muhammad (S) is also their enemy, Allah is also his enemy and He is having power over him and He has made His chastisement a must for him.

Thereafter he said: O servants of Allah! Only the graceful can appreciate the grace of the graceful. Then, addressing Saad said: O Saad! Congratulations to you. Glad tidings for you as Allah will end your life through martyrdom and due to you, a group of denier will enter Hell and by your death the Arsh of Allah will shake and through your intercession, the number of persons entering Paradise will be equal to the animals of Bani Kaleeb.

Thereafter he said: The meaning of the verse:

Who made the earth a resting place for you... Surah Baqarah 2:22

Is that Allah made the earth a carpet for you. You lie on it to sleep at night and to take noon time rest.

And the heaven a canopy... Surah Bagarah 2:22

He made the sky a ceiling. That is, such a solid ceiling that the power of Almighty Allah has protected it from falling down. He made the sun, moon and other stars revolve in it, which have been put to serve the interests of men.

Thereafter the Holy Prophet (S) said: O people! Do not be amazed at this deed of Allah that He protects the sky from crashing on earth, because He protects a thing which is even greater than it. The companions inquired as to what it was. He replied: The thing even greater than it, is the amount of reward of submissions and worships of a lover of Muhammad and his progeny (a.s.).

And as for the meaning of the divine words:

And (Who) sends down rain from the cloud... Surah Bagarah 2:22

That is: Poured water from the sky. In this verse, 'هَاهُ – MAA' means rain. There is an angel with every drop of rain which places it at a predetermined place as commanded by Allah. On hearing this, the companions were amazed. So the Prophet asked: Do you imagine that this number of angels is very big? The number of angels seeking forgiveness for the lovers of the friends of Ali Ibne Abi Talib (a.s.) is bigger than it. Thereafter Allah says:

Then brings forth with it subsistence for you of the fruits... Surah Baqarah 2:22

Simply: He created for you the provision of fruits by the cause of this rain. Addressing the companions, the Holy Prophet (S) said: Do you observe how numerous are the leaves, seeds and grass? They replied: Indeed, O Allah's Messenger! Their number is very big.

The Holy Prophet (S) said: The number of angels serving the progeny of Muhammad (a.s.) is greater than it. Do you know how they serve them? They carry trays of *Noor* (Radiance) containing Allah's gifts for the purified progeny. There are lamps of Noor over the said trays. Moreover, these angels carry the gifts sent by Aale Muhammad (a.s.) to their Shias and friends. Each tray contains lots of extremely nice things, so costly that the entire wealth of the whole world cannot equal the price of even an atom of it.

Exegesis of Surah Baqarah: Verse 2:23-25

Regarding the Almighty's words:

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful. But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide. Surah Baqarah 2:23-25

Simply: If you have any doubt about the Book, which We have sent to Our servant Muhammad (that Muhammad has prepared it himself) then, you should make up at least one Surah like its Surahs, taking the help of your greatest writers and literates or taking the help of your idols if you are true in your words. And if you cannot do it and you will surely not be able to do so until Judgment Day, then fear the fire of Hell, wherein instead of fuel will be hurled men and stones of sulphur.

That fire (Hell) is created for the infidels. And, O Muhammad, give glad tidings to those who put faith and perform good deeds that they will get gardens, beneath which flow rivers. When they will be given fruits to eat therein, they will say: These are the same fruits, which we used to get in the world. They will be given fruits, which will be similar in shapes and colors and there they will be given pure and pious women and they will abide therein forever.

Imam Hasan Askari (a.s.) said: When Allah Almighty concluded examples for those who exposed their disbelief and did not believe in the prophethood of the Holy Prophet (S), the Nasibis having hypocrisy against the Prophet did not believe what he (the Prophet) had said about his brother Ali (a.s.) and who were in doubt about the Signs and miracles shown by the Prophet and about whatever he had said; that all these things were from the Almighty Allah. They used to say that they were not from Allah and, observing which their arrogance and rebellion had only increased. So Allah Almighty, addressing the rebels in Mecca and Medina said:

And if you are in doubt as to that which We have revealed to Our servant... Surah Baqarah 2:23

If you have any doubt regarding what We revealed on Our servant, Muhammad, to such an extent that Muhammad (S) is not messenger of Allah and that the Quran sent down to him is not My Word, even though I made these Signs quite bright in Mecca whereby a cloud used to shade him during his journeys and inanimate stones, mountains, trees and sand grains saluted him and I did not allow those who wanted to kill him to carry out their plan, rather killed them and when two trees, which were away from one another joined one another and he relieved himself sitting behind that barrier.

After which, both the trees separated and returned to their original places and he called upon a tree, which came up to him head bowed like a slave and then when he asked it to go back, it went back like an obedient servant. So, O group of Quraish and Jews and O group of Nawaasib, who outwardly claim to believe in Islam but from within you are displeased and abhorred with it and O great orators of speeches and O language experts:

Then produce a chapter like it... Surah Baqarah 2:23

Make only one Surah (chapter) like it (Quran); like one brought by Muhammad (S) who is a man just like you and who neither reads nor writes, who has not studied any book and has not attended any teacher's class and who has not learned anything from anybody and whom you are observing during his journey and when he is home. He has spent forty years of his life before your eyes.

Then he brought a Book, which contains knowledge of the orient and occident. If you are doubtful about these Signs, make any man like him prepare such wordings so that his being (as you imagine) may be proved, because a human work is always likely to be done at least by any one human being. O group of readers of the books of Jews and Christians, if you have any doubt about the Shariat (path) that Muhammad has brought to you and in the fact that he has made his brother, Ali, who is the chief of all legatees as his Successor, despite the miracles that he has shown to you.

Like a piece of sheep flesh which was poisoned, talked with him (Ali) and so also a wolf talked with him and once when he was delivering a sermon from the pulpit, the wooden staff on which he (the Prophet) used to recline before speaking, began to weep due to his separation. Likewise, Almighty Allah removed the effect of poison that a Jew had mixed with his food in Khaiber and turned the calamity towards the perpetrators of the crime themselves and whereby all of them were killed.

Moreover, on one occasion he made little food more. So if you have any doubt about his truthfulness, bring a Surah like it, that is, from Torah, Injeel, Zaboor and Scrolls of Ibrahim or from any of the 14 divine Books any Surah like that in the Holy Quran. You will never find any Surah in them like that of Quran. O group of Jews and Christians!: How can it be that Muhammad's discourse, which according to your imagination, is a pack of lies, can be higher than all of Almighty's Words and His Books?!

Thereafter, addressing all, he said:

And call on your witnesses besides Allah... Surah Bagarah 2:23

Simply: Allah says: O Polytheists, call on your idols that you worship and O Jews and Christians, call on all of your satans and O hypocrites who are against the purified progeny (a.s.), call all of your companion atheists and all those who can help fulfill your affairs.

If you are truthful... Surah Baqarah 2:23

In other words: If you are true in your claim that Muhammad has himself composed this Quran and that Almighty Allah did not send it to him and the fact that Ali is higher in rank among all the Ummah and that he is made commander and ruler only by Allah.

Thereafter Allah says:

But if you do (it) not ... Surah Baqarah 2:24

Simply: O deniers of the Proof of God! You cannot bring such a discourse, and the fact is that:

And never shall you do (it)... Surah Bagarah 2:24

That is: You will never be able to do so. Then:

Then be on your guard against the fire of which men and stones are the fuel Surah Baqarah 2:24

In other words: Therefore fear the fire which will be stocked not by wood but by men and rocks of Sulphur and that when that fire will flame and roar and punish the people of Hell.

It is prepared for the unbelievers. Surah Bagarah 2:24

Simply: That has been prepared for infidels, who belie the Words of Allah and His messenger and who

spite the Prophet's successor and legatee. So Almighty Allah informs the infidels who are unable to bring a thing like Quran, that it is indeed from Allah. Had it been made by any of the creation, you would have surely made something equal to it.

Finally, when they became silent and were defeated after this argument and scolding, Almighty Allah said:

Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. Surah Bani Israel 17:88

Simply: O Muhammad! Tell them that even if all men and Jinns join together to prepare such a book, they will never succeed, however much they may help one another.

Imam Hasan Askari (a.s.) said: I asked my respected father, Imam Naqi (a.s.), to describe the details of the signs and miracles shown by the Holy Prophet (S) in Mecca and Medina, he said: I will describe it tomorrow morning. So, next morning he said: O my son! The event of the cloud is like this: When the Messenger of Allah, on behalf of the famous Meccan, pious, lady tradeswoman, Her Eminence, Khadija binte Khuwailad, went to Syria with a caravan it was a very hot season and the distance was of one month journey. The season was very hot. The caravan people were feeling very disturbed as hot winds blew flinging hot sand grains in their faces. In those situations Almighty Allah used to send clouds to shade His holy messenger (S).

When the Holy Prophet (S) stayed at any place that cloud also used to stop moving and when he moved, that cloud also moved above him, turning in whichever direction he turned, right or left. It did not allow the sun to pour heat on him. Sand grains and dust used to fall on the Quraish and their she camels.

Reaching the Holy Prophet (S), the wind too used to slow down, which made the caravan people remark that Muhammad's company is better than any tent.

They used to get as near to him possible. Yet the cloud shaded only him. When other travelers joined their caravan they would notice that the cloud was moving away from them which made them exclaim: The man who is near this cloud is indeed very noble and graceful. The caravan people then told those astonished travelers: Just look at the cloud. It contains the names of its owner and that owner's companions and his fast friends and his brother. When they looked at the cloud they could read these words:

There is no deity except Allah and Muhammad is Allah's messenger. I have made Ali (a.s.) the Commander of the Faithful, his Legatee and helper and made him honorable along with those

companions who befriend him and Ali (a.s.) and their friends; and those who are inimical to their enemies.

In short, everyone could read that writing.

The story about the mountains and big rocks and small pebbles saluting the Holy Prophet (S) is that when the Holy Prophet (S) returned from the trade journey of Syria and when he gave away all he had earned in the path of Allah, he started to climb mount Hira every morning to observe with his inner eye, the Signs of Allah's mercy, miracles of His wisdom and varieties of His creations. He used to look at the horizon and at seas as well as deserts, he used to gain thoughtful insight to worship the only One True Allah.

When he reached the age of 40 years, Almighty Allah looked at his heart and found it great, graceful, obedient and extremely meek and fearful of divine Might. At that moment, by the Command of Allah, doors of the sky opened and the Holy Prophet (S) began to look at it to find that Allah had ordered angels to come down with His mercy.

That mercy then rained from the base of the Divine Throne (Kursi) on the holy head of the Holy Prophet (S). Then it covered the whole being of the Holy Prophet (S), who saw Jibraeel, the Peacock of Angels, wearing a necklace of Radiance, come down to him. He (the angel) held both the arms of the Holy Prophet (S) and said: O Muhammad! Read. The Holy Prophet (S) said: What should I read? The answer was:

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not. Surah Alaq 96:1-5

Simply: O Muhammad, read. Read in the Name of your Lord Sustainer, Who created everyone and everything, Who created man with a clot of blood. O Muhammad! Read and your Lord is very Great, Who taught the pen how to write and Who taught man what he did not know.

In short, the angel revealed to the Holy Prophet (S) whatever he was commanded to reveal and flew back to heavens. The Holy Prophet (S) came down from the mountain. The Signs of divine Grandeur and Might had put the Holy Prophet (S) in a condition of almost trembling fever.

What worried him most was the thought that when he conveys the divine Message to the Quraish tribesmen, they would not believe him and brand him insane. They would say that some unseen evil spirit has haunted him even though from early years of his life, he was known among all as the wisest, honest, truthful and respectable gentleman.

The Holy Prophet (S) believed that the words and deeds of satans and mad people as are the worst of all words and deeds. So Allah Almighty desired to widen the Holy Prophet's heart and make him strong and courageous. So He made rocks of hills and pebbles on earth speak up.

Whenever the Holy Prophet (S) passed by, they cried: Peace be on you, O beloved of Allah! Allah has granted you Grace and elegance. He made you higher than the entire creation in the matter of respect and honor. You need not be gloomy at the thought that Quraish may call you mad or may say that you have fallen in a trial regarding religion because graceful is one, whom Allah makes graceful and miracleowner is he, whom Allah grants miracles. O sir, you need not get disheartened at the falsification by the Quraish.

Very soon, Almighty Allah will raise you to the highest ranks of greatness and very soon your friends will, due to your legatee, Ali (a.s.), become pleased. Shortly Ali bin Abi Talib, who is the key to the City of Knowledge, will spread your knowledges in all cities to all the servants of Allah. Very soon, your eyes will be made cool, because of your dear daughter Fatima (a.s.). Through her and Ali (a.s.) will be born, Hasan and Husain (a.s.), who are the chiefs of the youths of Paradise. Very soon your religion will spread in all cities.

In near future, the rewards of yourself and your brother, Ali bin Abi Talib's friends and admirers will multiply. Soon you will be given the Liwa-e-Hamd (Flag of Praise) and you will hand it over to your brother, Ali (a.s.). All prophets and messengers will gather under that Liwa-e-Hamd and he will enter Paradise with all of them.

Hearing this glad tiding, I asked myself: O Lord! Who is that Ali bin Abi Talib about whom I have been given this promise? It was a time when Ali (a.s.) was not born yet. He was still very young. He was my uncle's son.

When Ali (a.s.) started walking and when he was with the Prophet, the latter prayed: O Allah, is this one about whom You gave me good news? In short, whenever the Holy Prophet (S) thought like this, a

balance of awe would come to the Holy Prophet (S).

The Holy Prophet (S) would be placed in one pan and Ali (a.s.) and the whole Ummah till Qiyamat would be made similar-looking and the Prophet would be weighed against them. The Prophet would weigh heavier.

Thereafter the Holy Prophet (S) would be replaced by Ali (a.s.) in the scale and Ali weighed against the entire Ummah and Ali (a.s.) weighed heavier. Then the Holy Prophet (S) recognized his self and his attributes. In his heart, came a voice from the Lord Almighty: O Muhammad! This Ali bin Abi Talib is My selected servant. I will cause him to help My religion.

He is, after you, higher than the entire Ummah of yours. The last Prophet said that this happened when my chest was widened for the purpose of fulfilling the duties of messengership. Thus the management of the Ummah was made lighter for me and it was made easier for me to face the oppressors and revolters among Quraish.

Thereafter Imam Ali Naqi (a.s.) said that this is the story of those who were bent on killing the Prophet of Allah and whom Almighty Allah had killed by the miracle of His True messenger and because of (not) testifying to the Prophet in the matter of death. The Holy Prophet (S) was living in Mecca and his age was then seven years. His noble character was so great that no other child of Quraish could equal him in goodness.

In those days some Jew traders arrived in Mecca from Syria. Observing the high standard of the Holy Prophet (S), they talked to one another in secret: By God! This is Muhammad, who is to appear in the last era and who will defeat and disgrace the Jews and other religions and destroy them thoroughly.

They had read in their religious books that the coming prophet is unlettered, yet most intelligent and truthful. In short, their jealousy compelled them to keep this matter secret and so they began to conspire to avoid his kingdom. They told one another: Let us devise a plot to kill him, because the Lord Almighty destroys whom He will and establishes whom He will. Perhaps he may be removed by our conspiracy. They became firm in their evil resolve and told one another: Don't make haste.

First, let us take a test of him and examine his deeds because sometimes it also happens that a person looks very similar to another in character, appearance and behavior. We have read in our holy books that Almighty Lord will always prevent Muhammad from unlawful and even doubtful things. So let us invite him to dinner and induce him to eat unlawful and doubtful things.

If he extends his hands or eats, either it will show that he is not Muhammad (the promised one), even though he looks like him in appearance. But if he did not eat either of the things, we should understand that he is the same Muhammad and then we must make every plan to remove him from the world so that Judaism remains safe.

Finally after their consultations they came to His Eminence, Abu Talib (r.a.) and invited him to attend their feast. When the Holy Prophet (S) went there, the Jews put before him and in front of Abu Talib (r.a.) kebab of meat of a hen, which was killed with a stick (unlawfully). Abu Talib and other chieftains of Quraish started eating, but when the Holy Prophet (S) extended his hand, it turned either on the right or left automatically and despite several trials, never reached that impermissible meat.

The hosts asked him: O Muhammad! Why do you not eat this meat? The Holy Prophet (S) replied: I tried more than once to take it up, but every time my hand turned away from it. Therefore, I understand that this food is unlawful and hence my Lord wants me to refrain from it. The Jews said: No, no. This is a quite lawful food. Then they said: Let us make a morsel of it and put it in your mouth. The Holy Prophet (S) replied: Try it, if you so desire. So they prepared to make a morsel with their own hands, but their hands too would not reach that meat. Observing all this, the Holy Prophet (S) said: I am prevented by Allah from eating this food. If you have any other eatable, bring it.

Then they brought another fat hen which belonged to their neighbor but they had not paid for it and had stolen and killed it unlawfully, thinking that they would pay the price when the owner arrived. Then that meat's kebabs were placed in front of the Holy Prophet (S). But when the Holy Prophet (S) tried to pick it, it became heavy and fell down. It happened several times.

The Jews again asked the reason of not eating it and the Prophet replied: I am prevented by Allah and I understand that it is a doubtful thing. They said: It is not so. If you allow, we may feed you. The Holy Prophet (S) replied: Do so, if you can. When they tried to put a morsel of it in the Prophet's mouth, they could not lift it, as it had become heavy.

Then the Prophet said: Surely it is an unlawful thing as I told you and that is why my Lord saves me from it. This event made the people of Quraish extremely astonished. This was one of the reasons of the Quraish being inimical to the Holy Prophet (S) when he proclaimed his messengership. The Jews were also amazed by this event and they told the Quraish: We know that you will face many calamities due to this boy; he will destroy your lives and properties and very soon he will attain a very high rank and position.

Amirul Momineen (a.s.) said: These Jews planned to kill the Holy Prophet (S) when he returned from Mount Hira. They were 70 persons. They dipped their swords in poison and sat in ambush, one dark night, waiting for the Prophet to arrive. When the Prophet climbed Hira, they too followed him and drew out their swords.

Among those seventy, there was a famous and strong sandow. When all they attacked the Prophet, both sides of the hill joined together creating a barrier. When they lost hope of hitting him with their swords, the hill sides separated. Seeing this, they again drew out their swords but the mountain came in between them and the Prophet. This happened several times until the Holy Prophet (S) reached the hilltop.

In all, this closing and widening of the hill happened 47 times. Thereafter the Jews also reached the

hilltop and encircled the Holy Prophet (S) to kill him. But then the path became very long for them. The Almighty Allah widened the hill and they could not cross it, until the Prophet finished his prayers and worship. The Jews also began to descend with him. Then they attacked him with their swords. At once both sides of the hill closed in. They withdrew their swords. The hill regained its previous state. This closing and widening of the hill and flinging and withdrawing of swords took place 47 times.

Finally when the Holy Prophet (S) came down and when the enemies tried to hit him, both sides of the hill closed in and crushed all the Jews. There came a voice: O Muhammad! Just look back and see what the Almighty Allah has done with your evil most enemies. When the Prophet turned back, the hill sides widened and the Jews fell down with swords in their hands. Their faces, hands, feet, back and bones were totally crushed; blood flew out of their veins.

The Prophet was released safely and the hill, vales, trees and rocks were loudly congratulating him, telling him how powerfully and wonderfully the Almighty had protected him. He made us help you against the evil enemies.

Very soon, when your (Muhammad's) messengership will be proclaimed, the Almighty will assist you through Ali Ibne Abi Talib (a.s.) against the oppressive and revolting people of the community. Ali (a.s.) will help you so thoroughly and with such sincerity, making your religion succeed and in making our friends and admirers respectable, that Almighty Allah will declare him (Ali) as your heart, which is between your sides and your ear, with which you hear and your eye, with which you see and your hand, with which you hold things and your leg, with which you stand up and your deputy, your legatee and your vicegerent.

Also, in near future, he (Ali) will repay your debts and will fulfill your promises and vows becoming the adornment of your community and the beauty of your people. Before long, Ali (a.s.) will become the cause of pleasing his friends and destroying his enemies.

Now the story of the two trees which joined together. It so happened that one day the Holy Prophet (S) was traveling between Mecca and Medina. In his army there were both infidels and hypocrites of Mecca and Medina. They were discussing among themselves. One of them told his companions: This man eats like us. He also urinates and relieves himself like us and yet claims to be the messenger of Allah. One of those hypocrites said: This forest is quite open. When he sits to relieve himself, I will see whether the thing which he throws out is like that we do or something different?

Another one said: He will never sit to relieve himself in your presence, because he is more modest than an unmarried young woman who might not have looked at others and whom none would have seen. Almighty Allah informed His messenger of these mischievous desires. The Holy Prophet (S) asked Zaid bin Haritha: Go to those two trees which are at a distance of about half a mile from one another.

Just stand between them and call upon them that the Messenger of Allah wants you two to come close and join with one another at this particular point, so that he may sit behind you for relieving himself. Zaid

(r.a.) complied with the Prophet's order, and lo, by Allah, those two trees uprooted themselves and by One, Who sent Muhammad as His truthful messenger, they came close and embraced one another like two close friends. The Prophet then sat behind these trees. Seeing this, the hypocrites said: He has disappeared from our eyesight.

Then one of them said: Let us go on the other side. When they approached them, the two trees also turned their direction, keeping the Holy Prophet (S) hidden from their sight. The more they tried to view the Prophet, the more the trees kept revolving.

Finally they decided to encircle the trees from all sides so that some of them could observe the desired scene. But then, the trees also formed a circle and remained like that until the Prophet purified himself, made ablution and returned to his army in the open.

Then he again asked Zaid (r.a.) to tell those trees that Allah's Messenger commands you to go back to your earlier positions. Zaid (r.a.) complied with the order and so did the trees. By Almighty Allah, Who sent Muhammad (S) as His true Messenger, those trees were running fast like a man who runs away speedily from an enemy with an open sword in his hand.

Finally, when the hypocrites failed in observing the Holy Prophet (S) in sitting position they told themselves: Let us see what he has thrown out from his body over there. It will show us whether we and he are same or not. When they went there they could not find anything there!

After observing this event, companions of the Prophet became astonished; they heard a voice from the sky: Are you surprised at seeing the trees running towards one another? The rushing of angels towards the friends of Muhammad and Ali (a.s.) with divine miracles is far more faster than what you saw. On Judgment Day, running away of flames of Hellfire from friends of Ali (a.s.) and those who are aloof from the enemies of Ali (a.s.) will be quicker than the departing of the trees that you saw.

Imam Ali Naqi (a.s.) said: A similar miracle was shown by Ali (a.s.). He had returned from the Battle of Siffeen and quenched the thirst of his companions with water, which had gushed out from a big slab of stone. He had turned it upside down, so that he could relieve himself behind it. A hypocrite from his army said: I would like to see his private parts and things getting out therefrom, because he shows to the world his closeness to the Prophet. Then I will inform my companions of this lie.

The Imam (a.s.) then ordered his man, Qambar: O Qambar! Go to the two trees over there standing at a distance of more than a Farsakh and tell them that the successor of Muhammad (S) asks you two to come close and get united.

Qambar said: Sir, will my voice reach them? Ali (a.s.) replied: One Who makes your eyesight reach the sky, which is at a distance of 500 years' journey, will also enable your voice to reach those trees.

Finally Qambar did what Ali (a.s.) had demanded and those two trees rushed towards one another so

quickly as if they were two friends who meet one another after a long period of time, eager to embrace each another. They got stuck with one another. Observing this, a group of hypocrites of his army said: Ali thinks himself (God forbid) to be like Muhammad (S) in showing magic. Neither he was a prophet nor is this one an Imam. Rather both are sorcerers. But we will go round them to observe what their private parts expel.

Almighty Allah made Ali (a.s.) aware of their dirty plans and he told Qambar in clear terms that the hypocrites have tried to cheat the legatee of the Prophet; and they imagined that he can make a barrier of only two trees and nothing more. So, go to those trees and tell them that the Wasi of the Prophet asks you to depart. So the two departed and ran away from one another like cowards running from a courageous man.

Thereafter, when Ali (a.s.) drew up his cloak to sit down and all the hypocrites became blind. They could not see anything. But when they turned their faces from that direction their eyes could see as before. But again when they tried to look at Ali (a.s.), they again became blind. This seeing and blinding occurred for several times, until Ali (a.s.) got up after relieving himself and returned to his place. This trial took place 80 times.

Finally they desired to go and see what had been thrown out by Ali (a.s.). But they could not move from their place. Their legs stuck to the ground. But when they wanted and tried to return, they could walk as usual. This also happened a hundred times. Finally all left that camp. The hypocrites gained nothing, except increase in their disobedience, disbelief and hot-headedness.

Thereafter they told one another: Look, despite such miracles, Ali was humbled against Amr, Muawiyah and Yazid. Almighty made these talks reach Ali (a.s.). The Imam (a.s.) told the angels: O my Lord's servants! Bring Amr, Muawiyah and Yazid here. The hypocrites then saw in the air, three angels in the forms of black Abyssinian soldiers and each of them had caught one of the said three men. Then the angels brought them before Ali (a.s.). Suddenly what they saw was that one of them is Muawiyah, another, Amr and the third, Yazid. Ali (a.s.) told those hypocrites:

Just look at them. Had I liked, I would have killed them, but I left them for the time being, just as Almighty Allah gave respite to the accursed Iblees till a fixed period of time. What you have seen from your chief, that is, from me, is not due to weakness or inability but it is a trial for you, so that it may become clear what you do. What if you taunt Ali? Prior to you also, infidels and hypocrites taunted the Holy Prophet (S), saying that one who could visit heavens, Paradise and divine kingdom and come back in a single night, why he should flee Mecca and hide in a cave?! How is that he should need eleven days to reach Medina?!

So everything is from Almighty Allah. Whenever He wishes, He shows you His Might through miracles, so that you may see the truthfulness of His messengers and their legatees. Again it is He, Who takes your test by confronting you with things, which you dislike and abhor so that He may watch what you do

and so that Allah's evidence may come clearly before you.

The story of the tree which was called by the Holy Prophet (S) is like this: In Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (S) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment.

The Holy Prophet (S) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet either examined me nor have you still thought at all about my truthfulness or otherwise?! Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it?

The Holy Prophet (S) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you. Harith replied: It is true. So now I demand from you a miracle to try you.

If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet. I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard.

The Holy Prophet (S) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (S) digging the ground like a canal and then stood meekly in front of the Holy Prophet (S). It spoke most clearly:

O Allah's Messenger! Here I am. Kindly give command! The Holy Prophet (S) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter, that Ali (a.s.) is the Imam. You should also testify that Ali (a.s.) is my confidant, assistant and helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations.

That tree at once spoke up: I give witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (S)! You are His servant and His Messenger. He has sent you with truth, so that you may give glad tidings of Paradise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all.

I also testify that Ali Ibne Abi Talib (a.s.), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge. I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your enemies who befriend your enemies and who are enemies of your friends will fill Hell.

Thereafter, addressing Harith, the Holy Prophet (S) asked: O Harith! Can one who produces such

miracles ever be a lunatic?! Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was thus nice.

Imam Zainul Aabideen (a.s.) said: A similar miracle was shown by Ali (a.s.) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness. But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-in-law.

Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs. It is better you walk less and carry less weight so that your legs may not break. Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away.

The Imam (a.s.) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more? That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and then die.

The Imam (a.s.) demanded it from that man, who gave it, telling that even a tiny particle of it can kill a man. The Imam (a.s.) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire. That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a.s.); that no one would believe that Ali (a.s.) had killed himself. Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did not harm me at all. Now, just close your eyes. That fellow closed his eyes.

Then Ali (a.s.) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish. That fellow again trembled. Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose.

The Imam said: This poison, which was deadly in your opinion, has removed my paleness. Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours.

Saying this, Ali (a.s.) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing this, the Greek man fainted. The Imam (a.s.) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before.

The Imam (a.s.) said: O Greek! You have seen the strength of these thin legs. Where has gone your medicine now?! That fellow asked: Was the knowledge of Muhammad (S) also this much grand? The Imam (a.s.) said: My knowledge is from his knowledge and my strength is also from his strength. A man from Bani Thaqif in Arabia had once approached the Holy Prophet (S) and told him: If you have been afflicted from madness, I may cure you.

The Holy Prophet (S) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine. That man said: Yes. The Holy Prophet (S) asked: What sign would you like to see?

That fellow replied: Please call that tall date tree to you. The Holy Prophet (S) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (S).

The Holy Prophet (S) asked: Is it enough? That fellow said: No. Now ask this tree to go back to its original place. So the Holy Prophet (S) ordered the tree to return and it complied with the command instantly. Now the Greek said: What you have described is about the Prophet, whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there. You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign.

The Imam (a.s.) told him: What you have demanded is limited only to your benefit, because you will be knowing that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might. It also is possible that you may say or anyone else may say that both you and he had agreed in this matter.

So it is better if you ask for such a thing which may become a Sign for all the people of the world. That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood. Ali (a.s.) said: Okay, this is a sign.

You yourself may go to that tree and tell it: The Wasi of Muhammad (S) orders that your parts should break and go away from one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide. It disintegrated into small invisible particles, as if no tree ever stood there before. Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier. The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree.

The Greek did as asked by Ali (a.s.) and the particles of the tree rose up in the atmosphere and then

began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly.

Since it was not a fruit season, date fruits did not appear. Therefore the Greek man said: I wish that first green fruits should show up, then they should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here.

The Imam (a.s.) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command, and the tree bore first, green, then yellow and then reddish ripe date fruits.

Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough to reach them. Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. The Imam (a.s.) said: Extend the hand, which you wish to reach to the fruits and while so doing, recite these words:

YAA MUQARRIBAL BAE'E'DI QARRIB YADEE MINHAA

Translation: O one Who brings far things near, make my hand near this thing.

Also withdraw to yourself the hand, which you intend to catch up fruits without making any movement and recite:

YAA MUSAHHILAL A'SEERI SAHHIL LEE TANAWULA MAA TABAA A'DA A'NNEE MINHAA

Translation: O easer of difficulties! Make it easy for my hand to catch the distant lump.

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened. The Imam (a.s.) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe manner that all the learned and ignorant will take a lesson from your fate.

That man replied: Sir, even after observing all these divine Signs, I remain a disbeliever and if I do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah's selected and well–chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out.

The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things; that He never oppresses His servants and slave–girls (women). Also give witness to the effect that Muhammad (S) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise.

Also testify that Ali (a.s.), who made you observe all these wonderful events, and provided you with so many bounties, is, after Muhammad (S), more gracious than the entire creation; that he is his (Prophet's) rightful vicegerent and fit for enacting the commands of his religion.

Also testify that his friends are Allah's friends and his enemies, Allah's enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (S); that they are the selected Shias of Ali (a.s.). I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (S) and me and in following him and me and who are with you in that Almighty has granted to you and has given you excellence.

You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit. Regarding one who is higher than you in spiritual matters, you must give him preference to you in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and wealth; that you regard His friends nearer than your own blood relatives.

I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you. You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally.

You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order you to adopt dissimulation, because the Almighty Allah says in Quran:

Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them. Surah Aale Imran 3:28

Simply: Believers should not make infidels their friends. They must be friend believers and whosoever will do so (will be friend infidels) will not get any share from the affection of Allah, except when you, in order

to safeguard your lives and property, make friendship with them (no harm therein).

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because, in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way.

In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not degrade us. In that case you, only for a while, show displeasure towards us outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe.

Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers.

Hear, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies.

Almighty Allah has ordered you to respect your brothers-in-faith. Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our deniers and enemies.

The story of the poisoned shoulder is thus: When the Holy Prophet (S) was returning to Medina after capturing Khaiber, a Jewess approached and said that she had accepted Islam. Then she put before the Holy Prophet (S), a roasted lamb shoulder, saying: O Allah's Messenger! May my parents be sacrificed for you, I was very worried due to your advance towards Khaiber, because I knew that those people were very brave. I had a little lamb. I had nourished it like a child. I also knew that you are fond of roasted mutton shoulder. Therefore, I vowed that if Allah brings you back victorious, I will present this to your honor to fulfill my vow.

At that time Ali (a.s.) and Baraa bin Maaroor were also present near the Holy Prophet (S). Baraa extended his hand, picked a piece of meat and was about to put it in his mouth, when Ali (a.s.) told him: Don't begin anything before the Holy Prophet (S).

Baraa who was a Bedouin, replied: O Ali! Do you consider that the Prophet is stingy? Ali (a.s.) replied: No, I am telling you this just to give respect to the Holy Prophet (S). Neither I nor you or any believer should ever try to precede the Holy Prophet (S) in eating, drinking or in any other matter. When Baraa replied that he did not consider the Holy Prophet (S) stingy, Ali (a.s.) said: The reason for which I prevented you is that this meat is brought by a Jewess, whom we do not know.

Therefore, if you eat from it with the prior permission of the Holy Prophet (S) it would be safe for you, but if you go ahead without his permission, only you will be responsible for your life. Ali (a.s.) was saying this when Baraa had begun to chew that meat. Suddenly that meat spoke up by Allah's command and said: O Allah's Messenger! Please don't consume this. It is poisoned. That very moment Baraa fainted and died.

The Holy Prophet (S) called that woman and asked her the reason for such a heinous act. She replied: You have done great injustice to me. You killed my father, brother, uncle, husband and son. I told myself: If Muhammad is only a king like other rulers, he will be killed by this poison. But if he is a true messenger of God, Allah will fulfill His promise of capturing Mecca and also protect him from this poison. The Holy Prophet (S) told her: Well, you are telling the truth.

Now don't be proud of killing Baraa, because Almighty Allah has only tried him, as he went ahead of His Prophet in eating. Had he taken my permission earlier, he would have been protected from fatal consequences.

Then the Holy Prophet (S) called ten persons from his companions. The wise men included Salman, Miqdad, Ammar, Suhaib, Abu Tharr and Bilal (r.a.). His Eminence, Ali (a.s.) was also present. The Holy Prophet (S) asked them all to sit down and they sat down in a circle. Then the Holy Prophet (S) placed his hand on that poisoned meat and blew from his holy mouth over it, reciting:

BISMILLAAHIR RAHMAANIR RAHEEM. BISMILLAAHISH SHAAFEE, BISMILLAAHIL KAAFEE.
BISMILLAAHIL MU'AAFEE, BISMILLAAHIL LADHEE LAA YAZ"URRU MA-A ISMIHI SHAYUN WA LAA
DAAUN FIL ARZ"I WA LAA FIS SAMAAI WA HUWAS SAMEE'UL A'LEEM.

Translation: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then he asked all of them to begin eating the meat taking the Name of Allah. The Holy Prophet (S) himself also ate therefrom. All ate fully. Then all drank water. Thereafter the Holy Prophet (S) ordered: Detain this woman. Next day when she was brought to the Holy Prophet (S) he told her: Did you see that all these persons ate your poisoned food and all of them have been saved by Allah with His grace?

She said: O Allah's Messenger! Until now I had a doubt regarding your messengership, but now I am fully convinced that you are Allah's true messenger and I give witness that there is no one worth worshipping except Only One Allah; that He is One and He has no partner and that you are His servant

and Messenger. The faith of that lady turned out sincere.

Imam Zainul Aabideen (a.s.) has narrated from his ancestors that when the Holy Prophet (S) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim. The Holy Prophet (S) sat down and did not offer Prayer.

The companions asked about the reason of doing so. The Holy Prophet (S) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A person present at the time of Baraa's talk with Ali (a.s.) said: Baraa was merely joking and not talking seriously and truly from his heart.

The Holy Prophet (S) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him.

Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance. In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah.

Thereafter the Holy Prophet (S) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (S), he would have been Baraa because Ali (a.s.) has prayed in his favor. Then the Holy Prophet (S) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized.

When the group returned from the graveyard and sat for condolence the Holy Prophet (S) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise. All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said).

O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor. Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: O my servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of Ali's prayer in your favor.

Thereafter, addressing the audience, the Holy Prophet (S) said: O servants of Allah! Be worthy of Ali's pleasure and refrain from His displeasure and curse, because one whom he curses will be destroyed

even if his good deeds are equal to the number of entire creation. Similarly, if Ali prays in favor of one, one will be made successful by Almighty Allah even if his sins equal the number of creations.

The incident wherein a wolf talked with him is like this: The Messenger of Allah (S) was once sitting when a shepherd came up trembling due to what he had observed. Looking at that shepherd from a distance the Prophet said to the companions: The story of this man is indeed very strange.

When he approached and came close, the Prophet told him: Tell us, why are you shaking so much? That man replied: It is because of a very wonderful and awful happening. I was in the midst of my goats, when suddenly a wolf arrived and took away one of my animals. I at once hit that animal with a stone from a sling and got the lamb released.

Then that wolf came from another side and took off another lamb, which also I got from his clutches as before. This happened four times. Finally that wolf came up with its female and was about to attack my lambs. Again I intended to stone it but lo, it sat upright and spoke up: Are you not ashamed of depriving me of my food? Why do you not allow me to take what Almighty has created for my survival? Do I not need sustenance?

This strange happening made me speak up: How wonderful that a tongue-less wolf talks like a human being! Thereupon that wolf told me: May I tell you about an event which is more wonderful than my talking like men? Once upon a time the Holy Prophet (S) was sitting between two rocks, giving information about the past and future to people. But the Jews, despite knowing through their religious books, that the Holy Prophet (S) was absolutely truthful and more graceful and excellent, deny him and do not believe in his messengership.

The Holy Prophet (S) resides in Medina, giving remedy for every ailment, both physical and spiritual. So O Shepherd! Go there and put faith in him, that is in Muhammad (S), so that you may be protected from divine chastisement. Go to Medina and become an obedient Muslim to save yourself from divine hardships and other calamities. Hearing this, I said to that wolf: By God, I am extremely astonished by your words. I now feel ashamed for preventing you from devouring these goats. Here they are. Take and eat at your will. I do not come in your way now.

Then the wolf replied: O servant of Allah! Be thankful to Almighty Allah, Who included you in those who take lesson from events showing Signs of Allah and who obey His commands. But still more hard-hearted is one who disregards the rights of Ali (a.s.), the brother of Muhammad (S) despite observing his greatness and inspite of the bounties, which he grants from Allah. He also sees the vastness of his knowledge which is unparalleled and his courage and bravery which are also same. Equally incomparable are his sacrifices in defense of Islam.

He also knows that the Holy Prophet (S) has ordered all to befriend his friends and to oppose his foes. The Holy Prophet (S) has also stated unequivocally that Almighty Allah will not accept any good deed of his (Ali's) opponent, however great that fellow may be. Despite all this, that unfortunate fellow opposes

Ali (a.s.) and oppresses him and befriends his foes. It is much more astonishing than your preventing me from eating the goats. The shepherd then asked the wolf: Will it ever so happen against Ali (a.s.)? The wolf replied: Yes. Rather worse than that. The evildoers will, shortly, kill him and his innocent offspring and arrest their womenfolk. Despite these evil-doings they will claim to be Muslims.

This is stranger than all others and hence Almighty Allah has decided that we, the wolves, will in Hell, tear them into pieces and this torment and chastisement of these evildoers will give us real pleasure. Their wailings will make us joyful.

Then I said: Had there not been now in my possession, some goats which are the trusts of other people, I would have left them here and proceeded to the Holy Prophet (S) to be fortunate enough to kiss his holy feet. The wolf said: Then you may now at once go there and leave these goats in my protection. I'll take care of them on your behalf. The near-most angels will protect me, because I am a friend of Allah's Wali. In short, I entrusted my goats to that wolf and its female and came to you.

At that moment, the Holy Prophet (S) glanced at his audience and found that some were pleased, but some were thinking that it was a made up story and they doubted its reliability. Their faces showed disbelief. Such hypocrites began to tell one another in a low voice that this Muhammad (S) had hobnobbed in advance with this man to entangle unaware people in his snare.

When the Prophet came to know about this through divine revelation he said smiling: If you have doubt about what this shepherd has said, let it be with you. But I am convinced that he is telling the truth and that person has also believed in the words of this shepherd that Ali was with me in the heavenly domain (Arsh) of the Almighty in the world of spirits and who will also take rounds with me in the canals of life in Paradise and who will also follow me in escorting good people to Paradise and whose Noor was with mine in pure loins and holy wombs.

That Noor even now walks with me rising ranks of excellence. The costly dresses of Ilm (knowledge). Hilm (tolerance) and Aql (wisdom) given to me by Allah have been given to him too. He is my brother who got separated from me, when my heavenly Noor was transplanted in the loins of Abdullah and his in those of Abu Talib (a.s.).

He is my companion in attaining ranks and he is fully just, that he is Ali Ibne Abi Talib (a.s.), the Siddiq-e-Akbar and the Saaqi of Hauze Kauthar and his Wilayat (guardianship) and Mawaddat (love) is a treasure for the believers. He is the pillar of religion and its support. He knows most of what I know and he is a forerunner in wars for truth. He is brave and courageous, while facing my enemies like a lion.

He became a believer first of all others and he is above all in being happy at what Allah desires. He is also unique in wiping out the disobedient and rebels. He is able to defeat false allegations. He testifies the words of this shepherd. Allah has said that his eyes and ears and hands are like my eyes, ears and hands. He has been made my supporter and helper. So when he is with me, I don't care for those who give up my company and go wayward. I have no grief for such deviators.

This perfect gentleman testifies what this shepherd has said and states that Almighty Allah will decorate Paradise with him and his friends and fill up the Hell with his enemies. No one from my Ummah can try to equal him. When he is pleased, I care the least for what others dislike and when he has true affection for me, I do not fear the enmity of others.

This is Ali Ibne Abi Talib (a.s.). Even if all in the world and the sky become disbelievers, Allah will make him help His religion himself alone. If the entire creation become his enemy, he alone will rise up to oppose them all and sacrifice his life to help the religion of Allah and to nullify the path of satan.

Thereafter he said: The eyewitness of this event is not far away. Let us go to the herd and see those two wolves. If they talk with us and if we observe them grazing the sheep, the fact will be testified. Otherwise we will stand on our earlier view. Finally the Holy Prophet (S) along with the Ansaar and Muhajireen, proceeded towards that herd. Observing it from some distance, the shepherd exclaimed: That is my herd. The hypocrites asked: Where is the pair of wolves? Getting nearer, they saw that the two wolves were taking rounds protecting the herd. Whenever any of the sheep separated from the herd, the wolves drove them back.

The Prophet said: If you desire, I may prove that my only aim was to make you hear the wolves talk. The companions replied: Yes, O Allah's Messenger, Do so. Then the Holy Prophet (S) said: You may encircle me, hiding me from the eyes of the wolves. After compliance with this command, the Holy Prophet (S) asked the shepherd: Just go to the wolves and say: Which one of you had talked with me about Muhammad?

Then the male wolf began to approach one person and returning from him to another one finally reached the middle of the herd and then came up with its female to the Holy Prophet (S). Then by the Might of Almighty Allah, both spoke up: Our Salaam to you, O Messenger of the Lord of the worlds and O the best among the creation! Then they rubbed their cheeks on ground and rolling and tossing about on ground said: We are inviting people towards your honor and we sent this shepherd to you.

Then addressing the hypocrites the Prophet said: Now no excuse is left for the disbeliever and hypocrites. Then he added: Now, this shepherd's words about my messengership have come true. Now if you like, you may also get testified the other thing, that is, the truthfulness of Ali (a.s.). The companions replied: Oh yes, Messenger of Allah! The Holy Prophet (S) then said: All of you now encircle Ali (a.s.).

The companions encircled Ali (a.s.). So when they hid Ali behind them, the Holy Prophet (S), addressing the wolves said: Just as you pointed to me and gave my sign to the people, give the sign of Ali (a.s.) also so that people may know that what you said in his praise is true. Hearing this, the wolves came forward.

They began to look closely at the faces and feet of all present there. They left all and finally when they reached Ali (a.s.) they rubbed their cheeks on ground and rolling and tossing at his feet spoke up: Peace

be on you, O Mine of magnanimity, peak of intelligence, Scholar of the earlier scrolls, legatee of Muhammad Mustafa (S), one whose friends have been made fortunate by Almighty Allah and whose foes have been declared as doomed forever by Almighty Lord. Allah has made you the chief of the progeny of Muhammad (S) and of the holy family members.

Peace be on you, O one whom all on earth if they befriend you like those who have befriended you in the heavens all of them would have become good and selected. Salam on you, one about whom it has been destined that if anybody donates everything between the earth and the sky in God's path but with even an iota of grudge against you in his heart that fellow would earn nothing but hellfire and wrath of God.

The companions became extremely astonished at all this. They said: We never knew that even animals are so respectful and obedient to Ali (a.s.). The Holy Prophet (S) said: You are amazed by seeing only one animal's obedience. Who knows how will be your astonishment if you observe how much high is the rank of Ali (a.s.) in the eyes of all the animals on the land and sea and angels in high heavens.

By Allah! I have seen the image in the sky near Sidratul Muntaha. Almighty had created that image to fulfill the longing of angels who were eager to see him. There I witnessed that the respect and humility shown by angels to the image of Ali (a.s.) was much more than the humility shown by these two wolves.

Why should all wise people and angels not become respectful for him about whom the Almighty has, swearing by His self said: I will raise the rank in Paradise equal to 1,00,000 years' journey in favor of one who shows even an iota of humility towards Ali (a.s.). So now you can understand that Ali's rank is much more than what you are being shown here.

The event in which a branch of a date tree wept for the Holy Prophet (S) is thus: The Holy Prophet (S) used to rest on a wooden staff in the mosque of the Prophet, whenever he gave any sermon. One day the companions said: O Allah's Messenger! The audience has now increased and all of us desire to be able to look at your holy face. So if you allow, we may erect another stand with some legs wherefrom you may deliver the sermons.

The Holy Prophet (S) allowed them to do so. They made a new stage. The following Friday, when the Holy Prophet (S) went on that stage the earlier pillar began to weep like a woman weeping over her dead child. That pillar then cried loudly like a woman in labor. Hearing this, all in the mosque began to cry and became very restless.

They approached the Holy Prophet (S) who, then, went to the weeping pillar, embraced it and said affectionately: The Messenger of Allah has not discarded you to belittle you. The aim was only to ensure the good of Allah's servants to some more extent.

So rest assured that your rank and honor can never become less, because you have been a resting support for the Messenger of Allah. This calmed that pillar and the Prophet went on the stage and said

to the audience: O Faithfuls! Just observe, this pillar is weeping for being separated from the Messenger of Allah, saddened by this distance. But there are some people who oppress their own selves and don't care for nearness to or distance from the Prophet. Had I not embraced and calmed this pillar, it would have continued to weep and shriek till Judgment Day.

On the other hand, there also are some people who weep like this pillar due to their separation from Allah's Messenger and his legatee, Ali (a.s.). For being a true believer it is enough that his or her heart gets full of affection for Muhammad and Ali (a.s.). You have just seen how and why this wooden pillar was weeping and how it calmed. The holy companions said: Indeed, O Allah's Messenger.

Then the Holy Prophet (S) said: By Allah! Who sent me to His creation making me His true messenger, the longing of the managers of Paradise and of all the servants and houries therein and of the palaces and gardens in the high heavens to see the faces of those who love Muhammad and his purified progeny (S) and who are against their enemies is far more than the longing of this wooden pillar. What calms them is the Durood recited by our Shias for Muhammad (S) and the pious household of the Prophet of Allah, their voluntary Prayer or fasts or charities.

They get the greatest happiness and satisfaction when they hear how Shia faithfuls have helped their brothers–in–faith and supported them in difficult times. On hearing such good news, they talked among themselves: Make no haste, because your master has delayed his arrival so that his or her ranks in Paradise may go higher by behaving nicely with their believer brothers and sisters. Their grief due to separation from believers becomes less and they get peace the most when Almighty Allah informs the residents, servants and houries etc. in Paradise that the Shias who are your owners are being suppressed by enemies and Nasibis; that they are suffering many hardships; that they are pulling on with dissimulation and are being patient.

After hearing this, they also say: We are also resorting to patience in their separation just as they keep patience even after hearing indecent talks about their leaders and elders, control anger and refrain from exposing the truth when they see the oppression of the oppressors and when they find themselves in weak condition unable to defend themselves. At that time our Lord Protector says: O residents of My Paradise! O treasurers of My Mercy! I have not been miserly in the arrival of your husbands and possessors and beloved to you.

Rather, the aim is that they may attain the maximum of My Kindness and Mercy by doing more and more good to their brothers-in-faith, and by helping their poor and oppressed friends-in-faith, and by practicing dissimulation while tolerating the high-handedness of the infidels and sinners. When they will be perfect in this regard, I will send them to you in a very good condition. So, congratulations to you. When they hear this voice, their weeping stops.

The story about the Jews who died due to the poison they had prepared to kill the Holy Prophet (S) is thus: When the Holy Prophet (S) proclaimed the religion of Islam in Medina, Abdullah bin Ubayy became

extremely jealous; so he resorted to a conspiracy, dug a pit in his house and erected poison coated knives and lances and covered it all by a thick mat or carpet. He also tied a border of that carpet with a wall so that when the Holy Prophet (S) and his companions arrive, they may fall in that pit. He also hid some of his evil-minded companions armed with swords, so that when the Holy Prophet (S), Ali (a.s.) and other companions comes out, they might be attacked and killed.

Besides, he also prepared poisoned food so that if the first plan fails, they may be finished by the poisoned food. Finally he went and invited the Holy Prophet (S) and his close companions for the feast, and the Almighty Allah, through angel Jibraeel, informed the Holy Prophet (S) about all these evil plans. Jibraeel (a.s.) advised the Prophet to sit where the mischief-maker Abdullah bin Ubayy might suggest and also to eat the food offered by him so that this miracle may be observed by them all quite clearly.

In short, the Holy Prophet (S) went to that fellow's house with his companions and sat on the carpet prepared by him. Yet they remained safe because Allah had hardened the carpet and the ground beneath it became stony and leveled. The hypocrites were amazed beyond measure. Then he put the poisoned food before his guests. Before extending his holy hand to the food, the Holy Prophet (S) asked Ali to recite these words (as he himself recited):

BISMILLAAHIR RAHMAANIR RAHEEM. BISMILLAAHIS SHAAFEE, BISMILLAAHIL KAAFEE.
BISMILLAAHIL MU'AAFEE, BISMILLAAHIL LADHEE LAA YAZ"URRU MA-A' ISMIHI SHAYUN WA LAA
DAAUN FIL ARZ"I WA LAA FIS SAMAAI WA HUWAS SAMEE'UL A'LEEM.

Translation: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then all of them ate the food, got satisfied and returned hale and hearty.

When companions of Abdullah bin Ubayy saw this, they thought that perhaps he had forgotten to poison the remaining food, so they poisoned it. His daughter who had prepared all these plans saw that the mouth of that pit had been closed and that it had become hard like the ground she herself sat on.

But when she sat, Almighty Allah reverted that to its earlier condition and that cursed woman fell down into it and died and the inmates of that house began to weep and cry in grief. At that time Abdullah bin Ubayy, the mischievous fellow warned the people of his house and ordered them not to say that she died after falling in the pit otherwise, they will be disgraced and Muhammad will know that it was all due to their conspiracy.

So they were weeping and saying: The bride for whose marriage this feast was arranged, has died. And all who ate that leftover food also died. When Abdullah bin Ubayy came to the Prophet, the latter asked the cause of that girl's death. The great liar replied that the girl fell down fatally from the upper floor of the house and all who ate, died due to overeating. Thus the conspirators did not reveal the true cause.

Imam Zainul Aabideen (a.s.) has said that a similar situation was faced by Ali Ibne Abi Talib (a.s.) with regard to Jadd bin Qais. Jadd was a follower of Abdullah bin Ubayy in hypocrisy. On the other hand, Ali was very much like the Holy Prophet (S) in character and elegance. After Allah made Abdullah bin Ubayy and his co-conspirators lick dust and made their own trap destroy them, Abdullah bin Ubayy met Jadd and said: Muhammad is an extremely clear magician but Ali is not so clever.

Therefore, invite Ali for a feast in your house and after digging the foundations of the walls of your garden, make some men stand behind holding that wall with the help of wooden planks. When Ali and his companions begin to eat, let the wall fall on them, so that all may die together. The cursed one did so.

When Ali (a.s.) arrived, he gave that wall a support of his holy hand and prevented it from falling. Then he asked his faithful companions to start eating reciting: Bismillaah. Ali (a.s.) himself also began to eat with them. When all ate perfectly, then also he kept the wall, which was thirty yards long, fifteen yards high and two yards thick, from falling. His faithful companions said: O Sir! How can it be that we continue eating and you continue to hold this heavy wall from falling. How hard it is for your honor.

Amirul Momineen (a.s.) replied: I find this wall lighter than the morsel of food in my right hand. Jadd bin Qais then fled away from there imagining that Ali (a.s.) and his companions will be killed under the falling wall and then the Prophet will call him to giving compensation. He hid in the house of Abdullah bin Ubayy.

Finally they came to know that Ali (a.s.) had stalled the wall from falling with his left hand and was eating with his companions with his right hand and that they had not been crushed under the wall. Hearing this, Abushuroor and Abuddawahi, who were the original planners of this plots said: Ali is very expert in the magic of Muhammad, so we cannot defeat him.

At last when all had eaten, Ali (a.s.), with his left hand, made that wall stand upright, filled up its gaps and returned from there with his companions safely. Seeing him back, the Holy Prophet (S) told Ali (a.s.): O Abul Hasan! Today you acted like brother Khizr (a.s.). He had also repaired a falling wall. Almighty Allah had made that job easy for Khizr (a.s.) through our Ahlul Bayt's supplication.

The story wherein the Almighty Allah had made little food more for the sake of the Holy Prophet (S) is thus: One day the Holy Prophet (S) was sitting with his companions, including righteous Muhajirs and Ansaar. He said: I feel like eating Hareera prepared with ghee and honey. Amirul Momineen (a.s.) said: I also feel like you. Then the Holy Prophet (S) asked Abul Fazl: How do you feel? He replied: I would like to eat roasted shoulder meat of a sheep. When inquired from Abu Sharur and Abudawahi they also said:

A lamb's roasted meat of chest.

Then the Holy Prophet (S), addressing the audience said: Who from the believers will give a feast to the Messenger of Allah (S) and his companions? Who will give them food desired by them? When Abdullah bin Ubayy heard this, he thought of planning some mischief to kill them all, sparing the world from them.

So he got up saying: O Allah's Messenger! I am prepared to give you all the proposed feast. I have ample wheat and ghee for making Hareerah and also have a lamb for roasting. The Holy Prophet (S) said: All right, we agree. So the hypocrite went to his house, prepared the said eatables and mixed poison in them. Returning to the audience, Abdullah bin Ubayy said: Please come alone as the food is ready.

The Holy Prophet (S) asked: Whom should I bring with me? The hypocrite replied: You may come with Ali, Salman, Abu Tharr, Miqdad and Ammar (r.a.). The Holy Prophet (S) then asked: Should Abushuroor, Abuddawahi, Abulmalahi and Abunakat not come? Abdullah bin Ubayy said: No please. The reason for excepting was that they were partners in his hypocrisy.

The Holy Prophet (S) said: I will not eat unless all of them and the Helpers and the Ansars are also invited. Abdullah said: O Prophet! The food is not that much in quantity. It can be served only to a few persons. The Holy Prophet (S) said: O Abdullah! Almighty Allah has sent down a plate of food containing some loaves and some fish. Yet he gave such a bounty in it that 4700 persons ate and became fully gratified therefrom. Then Abdullah said: If it is so, you may bring all of them.

The Holy Prophet (S) then called out: O Muhajireen and Ansaar! Come along with me for a feast at the house of Abdullah bin Ubayy. Seven to eight thousand persons proceeded to the house of Abdullah bin Ubayy along with the Prophet. Then Abdullah told his companions: What should be our plan now? We wanted to kill only Muhammad and few of his close associates. We never wanted to kill all these people who are here.

We understand that when Muhammad will be no more, all his companions will get separated from one another; not even two will agree on a point (so what is the use of killing them all?). Then he asked his companions take up arms and be ready for a fight so that when Muhammad dies of poison and when his companions think of taking revenge, they may be able to fight them.

Finally, when all the invitees entered the compound of Abdullah, he asked the Holy Prophet (S) and his close friends Ali, Salman, Miqdad and Ammar (r.a.) to sit in a small room. He asked all others to sit in the garden and in other parts of his house. Some may wait at the door. They may take the place of the first group when they finish eating.

But the Holy Prophet (S) said: The Almighty, Who can give bounty in a little food can also widen this house amply. Then the Holy Prophet (S) called out: O Ali, Salman, Miqdad, Abu Tharr, Ansaar, Muhajireen all of you may enter this house. So all entered and made a circle around the Holy Prophet

(S) (like Hajis who circle the holy Kaaba). Wonderfully all of them accommodated in that house comfortably and there still was room for one person between all seated there. When Abdullah came in, he was extremely astonished to observe such vastness in his room.

Then the Holy Prophet (S) said: Bring to us whatever you have prepared for this feast. Then he placed the eatables in front of the Prophet and said: O Allah's Messenger! You may take food first, then may Ali and thereafter your nearest companions, one by one. The Holy Prophet (S) replied: Never mind that. Then the Holy Prophet (S) put his holy hand on the plate, likewise did Ali (a.s.). Seeing this, Abdullah asked: Is it not better that you may, O Ali, eat along with your friends and allow the Holy Prophet (S) to take his food separately?!

Hearing this, the Holy Prophet (S) said: O Abdullah! Compared with you, Ali (a.s.) is more knowledgeable about Allah and His Messenger. Allah has never kept distance between me and Ali. He created me and him with same Noor.

He then brought our Noor before the residents of the earth and heavens, and angels, Jinns and wind and took a word of promise from them all that all of them will befriend our friends and oppose our opponents. The intention of myself and of Ali is always the same; my aim is his aim. Whatever he likes, I also wish for that. His pleasure pleases me and his sorrow makes me sorrowful.

Therefore, O Abdullah, Ali will eat with me, because he is more well versed with me than you are. Abdullah replied: All right. Then he sent a word to Jadd bin Qais and Mazat saying: We wanted to kill one, but now they are two. Now both of them will die and we will get rid of them. So this is the hour of their destruction and of our happiness, because had Ali remained alive, he would have surely fought against us.

Abdullah had gathered his co-hypocrites around his house so that when the Holy Prophet (S) dies of poison, they may attack and finish his companions.

Finally the Prophet and Ali (a.s.) ate that Hareerah fully. Then the desired two things were put before those who had asked for side and chest meat of a lamb and they also got satisfied. All the time Abdullah kept looking at them thinking that they were about to die. But the eaters were hale, healthy and joyful.

Thereafter the Holy Prophet (S) said: O Abdullah! Bring that roasted lamb. When it was brought, the Holy Prophet (S) said: Keep this roasted lamb in the centre of this house. Abdullah exclaimed: O Prophet! How will the hands of the people reach this meat?! The Holy Prophet (S) told him: The Almighty Who widened this house so much, will also lengthen the hands of the eaters. And so it happened and the hands of the guests became long enough to reach that mutton and they ate it. Allah made that lamb enough to gratify so many people.

Only bone remained. When all had eaten, the Holy Prophet (S) covered those bones with his handkerchief and asked Ali (a.s.): Just pour the Hareera on this and so he did. All took that also to their

gratification.

Then the guests said: O Allah's Messenger! We would like to have milk. The Holy Prophet (S) said: The rank of your Prophet, compared to that of His Eminence, Isa (a.s.), is far more higher. Allah had enlivened dead ones for the sake of Isa (a.s.). He will do so also for your prophet. Then the Holy Prophet (S) spread his handkerchief over those bones and recited a supplication, saying:

O Allah! Just as You provided bounty in this animal please recreate the same bounty again and feed us with its milk.

Next moment, by the Command of the Almighty, flesh covered those bones and it made movement and the animal got up and its udders filled up with milk. The Holy Prophet (S) then called out for utensils and got them filled with a lot of milk and gave it to all in ample quantity and it satisfied them all. Thereafter he also said: Had I no fear of my community becoming animal–worshipper like the people of Bani Israel, who had begun to worship a calf, I would have allowed this goat to live and to graze at it's will.

Then he again made a supplication, requesting Almighty Allah to turn that animal into bones and it so happened at once. Then the Holy Prophet (S) returned therefrom along with his companions. The companions then began to discuss the amazing events of the small house becoming big and the little food becoming more and of the dispelling of the effect of poison.

The Holy Prophet (S) told them: These happenings make me think of the bounties of various gardens of Paradise, which will be made more bountiful for our Shias. He said that some Shias are so noble that the Almighty will grant them high ranks, palaces and fairies and other rewards of niceties that, in comparison, all the bounties of this world together would appear like only one grain of sand in an endless desert. It also so happens, he added, that often a noble believer gets entitled to such a rank in Paradise.

Then he (in the world) observes a needy believer brother and behaves kindly with him, honors him, helps him and does not leave him to dishonor himself by approaching someone for help. At that moment, Lord Almighty Allah makes his residence in Paradise much more spacious just as you saw the broadening of this narrow house and the increase in this food. At such times, angels in charge of those places, request the Almighty saying: O Lord! We are not strong enough to serve here, so please appoint some more angels to help us in carrying out Your Commands. Almighty Allah responds: O angels! I do not wish to load you beyond your ability. Just tell Me how much more help you need?

They urge: O Lord! A thousand fold more than our number may kindly be appointed. Yet there are also some such noble believers that for rewarding them in heavens, the concerned angels request for a million times more helpers. The reward of some is even greater. So Allah grants as much as is needed.

Whenever any believer behaves more nicely with his faithful brother, Lord Almighty multiplies the number of his heavenly helpers. Thereafter the Holy Prophet (S) said: Whenever I remember the event

of eating that poisoned food and of our being patient and of Allah's removing that calamity from us and of granting bounty in our needed things, I also remember the patience of our Shias during dissimulation. Almighty Allah will grant great reward in Paradise due to their patience.

So much so, that others will envy them in the heaven. Allah will address them saying: Congratulations for these bountiful luxuries which have been granted to you as reward of the patience you observed when you were being oppressed by unjust people in the world; when you were observing dissimulation against the enemies of religion.

The verse of the Holy Quran:

And if you are in doubt as to that which We have revealed to Our servant... Surah Baqarah 2:23

Has been explained by Imam Zainul Aabideen (a.s.) saying: O polytheists, Nasibis and Jews who falsify Muhammad with regard to Quran and who deny that Muhammad (S) and his brother Ali (a.s.), are higher in rank than the entire creation, because they are unparalleled in knowledge and in fighting Jihad against rebels and in helping noble persons and in rooting out sinners and evildoers and in killing infidel mischief-makers and in spreading the religion of Allah among the people of the world. If you have any doubt about whatever We have said in the Quran, which calls upon you to give up idol worship and all other than one God, and which asks you not to befriend enemies of Allah and not to be enemies of the brother of Allah's Messenger and which insists and encourages you to follow the brother of Allah's Messenger and to believe in him and accept him as your Imam and to regard him as higher than everyone in excellence. It is so, because Almighty Allah will not accept Faith and obedience without friendship and affection for this Imam. If you imagine that whatever Muhammad (S) says is not from Allah, but it is from his own self, then:

Then bring a chapter like it...

Simply: Make any human being like Muhammad (S), compose at least a single chapter of Quran. You already know that he (Muhammad) has never gone to any learned author of a book and has never learned anything from anyone. You have remained with him both during his stay as well as his journeys. He has never got away from you to go to any other place. Even during his travels, many of you were always present with him observing his every word and deed.

Yet he has now brought to you a Book that contains these marvels. Therefore, if in your opinion, Muhammad has himself made this Quran, you too have, among you, many unparalleled writers, authors

and poets. So if he (Muhammad) is a liar then this language (of Quran) is also your language (Arabic) and he himself is also one of your people.

His nature is also like yours. So it is possible that in competition, the words of some of you may excel his or equal them because if it (Quran recited by him) is a human work and if it is not from Allah, then it is not impossible for anyone to equal it. So, you too bring such wordings, so that you and all those who know you fully, may know that he is a liar and who attributes his words falsely to Allah...

And call your witnesses from those other than Allah.

Simply: And call, barring Allah, your other witnesses so that they may testify as per your imagination that you are telling the truth and that whatever you brought is like what Muhammad has brought. And your witnesses are those regarding whom you imagine that, in the presence of Allah, they will testify that you were worshiping them and they will also recommend in your favor.

If you are truthful ones.

Simply: If you are true in your word that Muhammad (S) has made up this Quran by himself and given God's name to it, then:

Then if you cannot do it.

Simply: Then if you are unable to present its equal, and

And you will not be able to do it.

Simply: You surely will not be able to do so. Then know that you are untrue and Muhammad (S) is the truest and most honest and he is the true messenger of the Lord of the worlds and also that Ruhul Ameen (angel Jibraeel) and his (Muhammad's) brother and his legatee Ali (a.s.) both are his helpers and supporters. Therefore, believe in him and testify to whatever do's and don'ts he commands to you and

whatever excellences he describes about Ali (a.s.):

Then fear the fire whose fuel is men and stones.

Simply: And save yourselves from that fire of Hell which is fuelled by men and stones of sulphur, being the hottest of all, which is:

Prepared for the disbelievers.

Simply: It is prepared for deniers who deny the messengership of Muhammad (S) and the rights of his brother and legatee, Ali (a.s.), and who do not accept his Imamate. Then the Lord says:

And give glad tidings to those who believe...

Simply: And give glad tidings to those who believe in Allah and who accept your messengership; who accept whatever you say and who regard every deed and word of yours as correct and who, after you, consider your brother, Ali (a.s.), as their Imam and your selected legatee and who obey him in every matter fully and believe him to be equal to you in every virtue and greatness, excepting your messengership, which belongs only to you and none else, and who also understand that Paradise will be only for those whom he may select from his progeny (for obedience by Muslims) and (only those will go to Paradise), who befriend him and all of his friends and who are inimical to all of his enemies, also they should remember that they will be released from hellfire only when they stop befriending his foes and:

And perform good deeds.

Simply: Who did good deeds – that is fulfilled the obligatory duties and refrained from prohibited things; and who did not behave like ones who deny you. So give glad tidings to such people that:

For them are gardens beneath which rivers flow.

Simply: For them are gardens wherein, beneath its trees and palaces, rivers flow and:

Whenever they shall be given a portion of the fruit thereof

Simply: When these people are provided with some of those fruits they will say:

They shall say: This is what was given to us before.

Simply: These are the same things, which were given to us in the world, their names too being like those in the world for example, apple, pomegranate etc, though the things there will be quite different, as their taste and fragrance will be far nicer.

The fruits of this world get transformed...afterwards in dirt and after being eaten (in human body) they also create blood, phlegm, bile etc. but the heavenly fruits are not like that. Rather, after one eats them, they create such a liquid which while flowing in veins, gives out fragrance which is better than musk.

And they shall be given the like of it.

Simply: The fruits which will be given to them, will be similar in shape as they will be nice and desired ones, none of them being of lower quality because each and every fruit of Paradise will be extremely beautiful, fragrant and tasty and not like those in the world, some of which remain unripe and some go overripe losing their taste, turning bitter and loathsome due to several defects. The heavenly fruits will be similar to those in this world to the extent that their color and appearance will be similar, but their taste will be quite different.

And they shall have pure mates in them.

Simply: And in Paradise, they will be given wives who are free from every dirt, uncleanness and repulsive matter, like menstruation and other labor time discharge. They will also not be like women who

enter everyone's house. Neither will they be married nor mischievous and lazy and cheaters to their husbands or quarrelsome nor angry towards their husbands nor adulteresses. They will have none of these defects.

And they will abide therein forever.

Amirul Momineen (a.s.) said: O my Shias! Fear Allah and protect yourselves from becoming fuel of hellfire. Don't be a disbeliever and don't oppress your believer brothers so that you may be spared from hellfire.

Whoever from you is a participant in oppressing his faithful brother (loving us) will be hurled by Allah into Hell. Allah will hold him in heavy chains and yokes from which he will not be freed until we recommend his case; but we too will not recommend his case unless one whom he had oppressed, forgives and recommends his favor.

Thereafter, of course, we will mediate and intercede and then our recommendation will be accepted by the Most High and Almighty Allah. Otherwise, he will remain in chastisement for a very long time.

Imam Zainul Aabideen (a.s.) said: O Our Shias! Paradise would surely be given to you, sooner or later. But do wish to earn higher ranks and know that the highest rank would be for that person and the finest palaces will be given to one who answers his faithful brother's requests and who will fulfill his hopes behaving sympathetically with the needy, because if someone engages smilingly with his poor needy faithful brother–in–faith, Allah as its reward, brings the best Paradise nearer to him by a distance of a million years' journey and he enters it, even if, (due to other reasons) he might have become worthy of Hell. Therefore it is better for you to understand that no good gesture, however small it might be, is insignificant, because that small loveful gesture can benefit in a place where nothing would equal it in benefit.

Exegesis of Surah Baqarah: Verse 2:26–27

Regarding the Almighty's words:

Surely Allah is not ashamed to set forth any parable–(that of) a lowest or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors. Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers. Surah Bagarah 2:26–27

Almighty Allah does not hesitate in giving examples or parables, be it of a mosquito or anything bigger. Hence the Faithful must know that it is Truth, which is from Almighty and those who are disbelievers, say: What does God mean by it and what does He aim at by giving such parable?!

(In reply) Allah says: He makes many wayward by giving such parables (as they do not ponder over it carefully) and also He guides many to the Right Path (who realizing the truth, accept it). He misguides only those evildoers who break bond after making it firm with Allah, who break what He orders to join, who spread corruption in the world. Such people are real losers.

Imam Hasan Askari (a.s.) said: Imam Muhammad Baqir (a.s.) says that when Almighty Allah revealed this verse:

O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. Surah Hajj 22:73

In the above verse, He has mentioned a fly and in the following verse, He says:

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house- did they but know. Surah Hajj 29:41

And if these deniers know, they will realize that this example is accurate and correct and He gave, at this place, two parables. One is:

one who kindled a fire. Surah Baqarah 2:17

Whereby the infidels are likened with fire-igniters, and at another place:

Or like abundant rain from the cloud. Surah Baqarah 2:19

Like a man stalled in downpour. When infidels and enemies of Ahlul Bayt (a.s.) heard these two verses, they said: What kind of similes are these? Thereby, they were taunting the Holy Prophet (S), so the Almighty Allah revealed this verse:

Surely Allah is not ashamed to set forth any parable. Surah Baqarah 2:26

Simply: O Muhammad! Allah is not ashamed of giving examples, that is, He does not like to conceal a fact on account of such shame. He thus wants to make it clear to His believer servants that:

(that of) a lowest or any thing above that. Surah Baqarah 2:26

Simply: Be it an example of a mosquito or of something bigger, that is, a fly. When He sees His servants' benefit in giving that example, He describes it.

Then as for those who believe... Surah Bagarah 2:26

Simply: Then those who believe and submit themselves to the commands of Allah and His Messenger and of the pure Imams and who do not confront them and who do not interfere in the secrets and who do not reveal such secrets without their permission.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِهِمْ وَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِهِمْ وَأَمَّا الَّذِينَ كَثِيرًا وَيَعْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

they know... Surah Bagarah 2:26

Simply: The believers having such virtues know very well that:

that it is the truth from their Lord... Surah Bagarah 2:26

Simply: This parable is true and it is from our Lord, Who only intends to clear His aim.

And as for those who disbelieve... Surah Baqarah 2:26

Simply: But those who denied and thereby went into 'how' and 'why' in the matter of Ali's Wilayat and who disregarded the divine command of obeying the Imam...

They say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! Surah Baqarah 2:26

The infidels say: God misguides many through such parables like this example and guides many. Therefore, there is no use of such example, because when He benefited some, He also gave harm to some. Rejecting this argument, Almighty says:

But He does not cause to err by it (any) except the transgressors. Surah Bagarah 2:26

Allah, through this example, misguides only sinners, who do not think over what is said in these verses

and attributes to Him that which He has not mentioned. By so doing, they oppress only themselves. Now Almighty describes the attributes of such sinners, the hypocrites who have left the religion of Allah and who do not follow it. He says:

Who break the covenant of Allah... Surah Bagarah 2:27

These are people who break the promise taken from them in the matter of Allah's Lordship, Muhammad's messengership and Ali's Wilayat. After making such a vow, they break it and now the Shias (who believe in all three statements) are people of Paradise.

And cut asunder what Allah has ordered to be joined. Surah Bagarah 2:27

Simply: And observe the kindness commanded by Allah with regard to blood relatives and give them their rights. But they cut them off (not observing their rights) and the Rahm (relation) which is the strongest and closest is the Rahm of Muhammad (S), because this relation with Prophet Muhammad (S) is like the relation of children with their mother and father. The Holy Prophet (S) is more than parents and therefore, cutting it off is more severe than all other disconnections and hence most harmful.

And make mischief in the land. Surah Bagarah 2:27

Simply: Offenders are those, who after believing in the Imamate of this gentleman (Ali), spread corruption on earth.

These it is that are the losers. Surah Baqarah 2:27

People having such characters (vices) are the biggest losers, as they have harmed themselves by

driving themselves to hellfire and depriving themselves of Paradise. Thus it is the greatest loss. They have earned permanent divine chastisement and lost divine bounties forever.

Imam Muhammad Baqir (a.s.) said: If someone entrusts the wealth collected by him to us, thinking that we are deserving for it and are able to use that money in proper ways, then as its reward, Almighty Allah will grant him palaces in heaven beyond his imagination. Only the donor knows its value.

One who stops quarrelling and leaves his affairs to us and keeps away from tussles will, when he will be stopped on Sirat bridge and asked by angels regarding his deeds, an unseen voice will be heard from Allah: My angels! This servant of Mine has not quarreled and had entrusted his affairs to his Imams. You also must not quarrel with him. Take him to his Imams in Paradise, so that just as he was believing in them and obeying them, he may enjoy happiness near his Imams in heavens.

Whoever indulges in 'how' and 'why' in our affairs or takes objections to our dealings or disagrees with any of our utterances will, when he reaches Sirat bridge be stalled by angels – The angels will engage him in arguments regarding the aforesaid matters. At that time also, a voice will ask the angels to crossexamine that fellow.

Thus this accounting will become lengthy thereby making his punishment in Hell more severe. That fellow will feel much ashamed. His repentance will be so hard that nothing will lessen it, except the Mercy of the Most Merciful Allah. If he had dissociated from Islam totally, he will remain in Hell forever.

Moreover, Imam Muhammad Baqir (a.s.) said: Whoever had fulfilled his vows and promises in the world, Allah will tell the angels: Make Our promises to him also fulfilled in Paradise (what We had promised to him in the world). Behave mildly with him. Do not be harsh to him. Then the angels will lead him to eternal Paradise.

But one who severs relations, yet if he had joined the Rahm of Muhammad (S) and had cut his own Rahm, the Rahms of Muhammad (S) will intercede and tell them: You may take what you want from our obedience and good virtues, but forgive him. Then whatever obediences and good deeds will they seek from the Rahms of Muhammad (S) will be granted to them and he will be pardoned and Allah will, by His Grace, give to the givers its compensation, but will not decrease their own dues.

One who joined his own Rahms but cuts the Rahms of Muhammad (S) by denying their rights and keeping them away from their dues and by giving their names to others than them and spoke evil of the friends of their friends, to such person, on Judgment Day, angels will say: O servant of Allah! You, in order to announce the truthfulness of others, became the enemy of Muhammad (S) and the members of his progeny (holy Imams) who were your Imams and guiding leaders. Now you may seek help from them so that they may assist you. In short, he will not find any helper and supporter and will enter the most painful and unbearable chastisement.

Then he said: Those who give us our names and also our titles and who do not do so in favor of our

enemies, except in such special times when we too give our names and titles to our enemies (per exigency), with regard to such persons, Allah Almighty will, on Judgment Day, ask us to ask from Him, with which we might like to help them. Then we will seek for them such a great thing that in comparison to it, the whole world would appear like a tiny mustard seed. Almighty Allah will grant that thing to them and also multiply it manifold for them.

Someone said to Imam Muhammad Baqir (a.s.): Some of your Shias imagine that the word: (بَعُوضَةُ)
'BAOOZA' (a lowest) means Ali (a.s.) and that what is meant by the words: (فَمَانَوْقَهَا) FA MAA
FAUQAHAA (the bigger, fly) is the Holy Prophet (S). His Eminence replied: Such people heard a thing but did not put it in its proper place (could not understand correctly). The fact is that one day the Holy Prophet (S) was sitting when Ali (a.s.) also was there with him. Suddenly he (Prophet) heard somebody saying: Maa Shaa Allah wa maa shaa Muhammad (meaning what Allah wishes and what Muhammad wishes). And another person said: Maa shaa Allah wa maa shaa Ali (meaning what Allah wishes and what Allah wishes).

Hearing these talks, the Holy Prophet (S) said: For the sake of the Almighty Allah, do not suggest difference between Muhammad and Ali. Rather say: "Maa shaa Muhammadun maa shaa Allahu summa shaa Aliyyun" meaning = Muhammad has wished that Allah wished and then Ali has wished because the wish of the Almighty is so overwhelming that nothing and no one can equal it and the rank of Muhammad in comparison with Allah and His Might is like the value of a fly in the power of these vast kingdoms and Ali, compared with Allah and His power is like a mosquito in these big countries.

This is despite the fact and truth that the Grace and Kindness of the Almighty Allah on Muhammad and Ali is so much that however much kindness He will shower on the entire creation from the beginning till the end of the universe, will not equal it. Therefore, the Holy Prophet (S) had given the example of a fly and a mosquito at such place which by no stretch of imagination can enter the understanding of the verse:

Surely Allah is not ashamed to set forth any parable-(that of) a lowest or any thing above that. Surah Baqarah 2:26

Exegesis of Surah Baqarah: Verse 2:28

Regarding the Almighty's words:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُم أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him. Surah Bagarah 2:28

Simply: How do you deny because when you were dead, He made you alive. Then He will kill you and will enliven you and then you will face only Him.

Imam Abu Muhammad Hasan Askari (S) said: The Holy Prophet (S) said to the unbelievers among the Quraish and the Jews:

How do you deny Allah? Surah Bagarah 2:28

In other words: How do you deny Allah, Who guided you towards the path of right guidance and if you obeyed Him, He protected you from the lanes and bylanes of destruction.

and you were dead... Surah Baqarah 2:28

That is: You were lifeless in the loins of your fathers and wombs of your mothers.

...and He gave you life. Surah Baqarah 2:28

Then He gave life to you, that is He brought you alive from those loins and wombs.

Again He will cause you to die... Surah Baqarah 2:28

Then He will make you die in this world. And those who believe in the messengership of Muhammad and Wilayat (Imamate) of Ali will get peace and rest in their graves through divine bounties and those who deny the two matters, will be entangled in the punishment of Allah in their graves.

Then you shall be brought back to Him. Surah Baqarah 2:28

Then in the Hereafter you will be made to turn towards Him, in such a way that after remaining alive in your graves, you will be killed. Thereafter, on Judgment Day, you will become alive and rise up; and if you have obeyed divine commandments in the world, as its reward, you will be granted things which were promised to you and if you had indulged in sins, you will be surrounded by divine punishment.

Someone from the audience asked: O Allah's Messenger! Will there be reward and punishment in the grave also? His Eminence replied: Yes, by one Who sent Muhammad, making him His true messenger; and pious, clean, guide and guided; has also made his brother, Ali, a fulfiller of promises, full of truth, selected one, who hastens to Jihad, one who always is in accordance with the wish of Allah, the possessor of all moral virtues, winner against enemies of truth with the help of Allah, knower of all sciences, friend of His friends, enemy of His enemies, doer of all good deeds, discarder of all bad things and deeds, disgracer of satan, defeater of all rebels and evildoers and the self of Muhammad and his shield in times of difficulties.

I and my brother Ali Ibne Abi Talib (a.s.) who is the servant of the Lord of the lords, and higher than all intelligent and wise persons and excellent in the knowledge of Holy Quran and the most beloved of Allah after Muhammad, both of us, have faith in the truth that one gets bounties in the grave and Almighty Allah grants much pleasure to His friends and also there is punishment in the grave, whereby He chastises His enemies and multiplies the harshness of that punishment.

It is so, because one who is a faithful believer and who befriends Muhammad and his progeny and who considers him, after Muhammad, his leader and Imam and behaves like him and testifies his (Ali's) words as his Imam and regards Ali's deeds as desired, good and proper and who also obeys the Imams who are in the progeny of Ali (a.s.) and when the Command of Allah demanding his life, the death which no one can postpone and when the angel of death, along with his assistants arrives before him, what he sees is that Muhammad, the Messenger of Allah, is standing on one side of his head and the chief of successors, Ali (a.s.), is on the other side and at his feet, on one side is Hasan (a.s.) and on the other side is Husain (a.s.).

He also observes that all around him are all the virtuous people who are leaders of the faithful, friends of the sons of the Holy Imams (a.s.). That bedridden believer looks at them and also talks with them, but Allah Almighty does not allow his voice to reach the audience just as He prevents our sight (appearance) from the eyes of the common people so that their faith in this unseen truth may multiply their reward.

Then that faithful believer says: Messenger of Allah! May my parents be sacrificed for and O Legatee of Messenger of mercy! May my parents be sacrificed for you and O Lions of His Eminence, Muhammad (S) and his pious progeny and leaders of the youths of Paradise (Hasan and Husain)! May my parents be sacrificed on both of you.

And turning towards others in the gathering around him, says: O companions and supporters of

Muhammad and Ali (a.s.) and of his sons, welcome. I was extremely eager to have a look at your honors and at this moment, your arrival has given me pleasure beyond bounds. O Allah's Messenger! This angel of death has come to capture my soul and I have not the least doubt that this angel values me, because I love you and your brother Ali (a.s.).

Then the Messenger of Allah (S) tells the angel of death: Do as desired by the Almighty in dealing with ourselves and our lover and servant. The angel of death submits: O Allah's Messenger! Please just ask this gentleman to raise his eyes and see the bounties readied for him in Paradise.

So His Eminence (S) asks that believer to raise his eyes and see for himself. Suddenly that believer is able to observe that the rewards allowed for him are beyond his imagination and innumerable. Then the angel says: How can I not be lenient to one whose reward is so fabulous and limitless and to meet whom the Holy Prophet (S) and his purified progeny arrive. Had Allah Himself not made death a hard event passing which is a must for everyone I would have never captured this believer's soul.

Therefore, the manner designed for your honor and for other Prophets and Walis will be adopted in this man's case also because death has to be given by Almighty's command. Thereafter the Holy Prophet (S) tells the angel: We entrust this our brother to you. Please deal very nicely with him. Saying so, the Holy Prophet (S), along with aforesaid companions, returns to Paradise. Curtains are lifted up from the eyes of that believer and he sees those pious beings after their departure and tells the angel of death: O angel! Take my soul speedily and do not let me remain here, because now I cannot bear separation from the Holy Prophet (S) and his purified progeny. So please make me join them quickly.

Then the angel picks up that man's life very easily, so easily as if someone pulls out a strand of hair from a lump of kneaded flour. Though apparently, you see that he is in great trouble but in fact, he is quite at ease. When that believer servant enters his grave, he sees all the great personalities again. When the angels, Munkir and Nakeer arrive, one of them tells the other: Since His Eminence, Muhammad, Ali, Hasan and Husain (a.s.) and their other pious personalities are present here with this gentleman, it is our duty to honor all these great personalities.

So they advance and submit Salaam and Durood individually, first to the Holy Prophet (S) and thereafter to Ali (a.s.) and then to other noble souls. Then they say: O Allah's Messenger! We have observed your honors' arriving here to greet this gentleman. But had Almighty Allah not desired that all the angels here should know the excellence of this noble man and what will hereafter be heard from us, we would not have guestioned him at all. But to obey the divine command is obligatory.

Therefore we are obliged to ask all questions to him. Thereafter they ask that believer: Who is your Lord? What is your religion? Who is your prophet and who is your Imam? Which is your Qibla (direction in which you worship) and who is your brother-in-faith? That man replies: Almighty Allah is my Lord, Muhammad (S) is my prophet, Ali (a.s.) the legatee of Muhammad (S) is my Imam and the holy Kaaba is my Qibla.

All those who befriend and love Muhammad and Ali (a.s.) and their friends are my brothers-in-Islam and I testify that no one except only One Allah is worthy of worship and that no one is His partner and I witness that Muhammad is His servant and messenger and that his brother, Ali, is Wali of Allah and that all from his progeny, who have been made Imams are the Ummah's Caliphs and supporters of truth and establishers of Justice.

After hearing all this from that believer, the interrogators (Munkir and Nakeer) tell him: Since you lived and died on this belief, you will, if Allah wills, also be raised on this belief on Judgment Day. You will rest and reside in the place of bounties with those whom you love and befriend.

Then the Holy Prophet (S) said: Then death comes to one who is the enemy of our friends and the friend of our enemies and who honors our opponents with our titles, at the moment when the angel of death approaches him, the Almighty Allah makes him see his leaders (who had led this offender wrongly and whom this sinner believed to be his gods) in such a severe punishment that even a glance at them almost kills him. The heat of the punishment in Hell, which is being meted out to those misguiders also reaches him. When it becomes unbearable for him and he wails, the angel of death addresses him: O offender, sinner, denier, infidel! You left the friends of Allah and adopted His enemies.

Today none of them are able to help you the least in any way. At that moment such a severe chastisement is poured on that fellow that it would be enough to kill the whole world. Later when he is lowered in his grave, he finds a window open wherefrom he can see the bounties of Paradise.

The questioner angels ask him to look at the bounties of which he has deprived himself. Thereafter a window towards Hell is also opened for him to see the punishment of Hellfire, which start entering his grave. He cries out: O Lord! Please do not establish Qiyamat (He imagines that the Day has arrived).

Exegesis of Surah Bagarah: Verse 2:29

Regarding the Almighty's words:

He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things. Surah Baqarah 2:29

Simply: He is the Lord Who created all things on earth for you. Then He willed to create the sky and leveled seven skies and He is the Knower of everything.

Imam Hasan Askari (a.s.) said: Amirul Momineen (a.s.) said:

He it is Who created for you all that is in the earth... Surah Bagarah 2:29

It means that Lord is He Who created all earthly things for you, so that you may gain good sense and lesson and may earn His pleasure and may save yourselves from Hellfire.

and He directed Himself to the heaven... Surah Baqarah 2:29

Simply: Then He started creating and solidifying heavens (skies) and made seven skies.

And He knows all things. Surah Baqarah 2:29

Simply: He is aware of all things, which means the knowledge of interests. So O human beings! Sons of Adam! Whatever is there on earth has been created for your interest.

Exegesis of Surah Bagarah: Verse 2:30-33

Regarding the Almighty's words:

And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said:

What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is secret in the heavens and the earth and (that) I know what you manifest and what you hide? Surah Bagarah 2:30–33

Simply: And remember O Muhammad! The time when your Lord told the angels: I am about to appoint My vicegerent on earth. They said: Will You appoint one who will spread corruption and bloodshed on earth while we are here glorifying You constantly and chanting Your piety and holiness. The Lord said: I know that which you don't. Allah taught Adam the names of all things.

Then showing those names to the angels, the Lord asked them: What do these names mean? The angels replied: O Lord! We know nothing except that which You have taught us. Doubtlessly, you are Omniscient and Most Wise. Then Allah asked Adam to show to the Angels what those names meant. Adam did so. Then Allah told the angels: Did I not tell you that I know all open and hidden things in the skies and on earth and so also I am well aware of what you express and what you hide in your hearts?

Imam Hasan Askari (a.s.) said: When it was said to them:

He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things. Surah Bagarah 2:29

They asked: When did this take place? Almighty Allah answered: All these things in the world (on earth) were created for you, when your Lord told the angels who were living on earth with Iblees (satan) and who had brought out jinn from earth when God-worship had become easy for them. He had said:

I am going to place in the earth a vicegerent. Surah Baqarah 2:30

Simply: I am about to appoint My vicegerent in your place on earth and you will be called up in the sky. This made the angels unhappy as they knew that when they will be lifted up to the sky, God-worship will become very hard and heavy for them.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بحمدك وَنُقَدّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

They said: What! wilt Thou place in it such as shall make mischief in it and shed blood. Surah Baqarah 2:30

Simply: Therefore they submitted: O Lord! Will You make such a man your vicegerent, who will spread corruption on earth and shed blood therein as done by Bani Jaan (Jinns) whom We had driven out from the earth?

And we celebrate Thy praise and extol Thy holiness . Surah Baqarah 2:30

Simply: Though we continue to spell out Your holiness and glory and we purify Your earth from the people who disobey You and who are sinners. When the Almighty Allah heard this, He said:

He said: Surely I know what you do not know. Surah Bagarah 2:30

Simply: I know (the worth and virtue of) the man whom I am going to appoint in your place, but you don't know it. I am also aware of one among you, who is a denier in his heart. You do not recognize him. He is satan, the cursed one.

And He taught Adam all the names... Surah Bagarah 2:31

Simply: And taught all names to Adam, that is of all the messengers and Muhammad and Ali, Fatima, Hasan, Husain, and other pious Imams and their chosen Shias. Allah also taught the names of the enemies of the aforesaid pious personalities.

Then presented them to the angels. Surah Baqarah 2:31

Simply: Then presented them before the angels – that is the forms of Muhammad and Ali and the Imams who were Radiance in the world of souls.

Then He said: Tell me the names of those if you are right. Surah Bagarah 2:31

Simply: And said: Tell their names if at all you are true in your claim that you recite My glory and that your stay on earth is better in comparison with those who will be appointed in your place.

But know that, just as you did not know the hidden condition of one who is among you, so also will be more ignorant of those who are yet to be created. It is just as you do not know the names of the personalities presented before you.

They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. Surah Baqarah 2:32

Simply: Then the angels submitted: O Lord! You are Holy. We know nothing except what You taught us and You alone are the Knower of everything and You are Wise, that is, You act with wisdom in every affair.

When Almighty Allah asked Adam:

He said: O Adam! inform them of their names. Surah Bagarah 2:33

Simply: O Adam! Enlighten these angels with the names of prophets and Imams.

Then when he had informed them of their names... Surah Bagarah 2:33

Simply: So when Adam (a.s.) did so, they recognized them and thereafter Allah took oath from them to put faith in those personalities and to regard them always higher than themselves.

قَالَ يَا آدَمُ أَنبِئُهُم بِأَسْمَائِهِمْ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ

He said: Did I not say to you that I surely know what is secret in the heavens and the earth... Surah Bagarah 2:33

Simply: Allah told the angels: Did I not tell you that only I am aware of the open and hidden matters in the skies and on the earth?

And (that) I know what you manifest and what you hide? Surah Bagarah 2:33

Simply: And I also know what you divulge and what you don't reveal. I am also aware of the belief of lblees that if he is commanded to obey Adam, he would refuse and if I allow him to overcome Adam, the rejected one would destroy Adam.

I also know your belief that after you no other creation will ever come up that would excel you. But Muhammad (S) and his pious progeny, whose names Adam showed you, is higher than all of you.

Exegesis of Surah Baqarah: Verse 2:34

Regarding the Almighty's words:

And when We said to the angels: Make obeisance to Adam they did obeisance, but Satan (did it not). He refused and he was proud, and he was one of the unbelievers. Surah Baqarah 2:34

Simply: O Muhammad! Also recall the time, when He called upon angels to prostrate before Adam, all angels fell down, but Iblees did not and he became proud and that rejected one was, from the very beginning, a disbeliever.

Imam Abu Muhammad, Askari (a.s.) said: Almighty Allah tells His servants: Everything on earth has been created for you. They were created when We ordered angels to prostrate before Adam, that is, at that time, all these things were created for you.

Then Imam (a.s.) said: When Imam Husain (a.s.) together with his companions, fell in grief and trouble due to the Syrian militants who were to finally martyr this oppressed Imam and raise his holy head on

the spear point, Imam Husain (a.s.) said addressing his men: I have released you from my allegiance, so you may go away from here to join your families. Even to his own Ahlul Bayt (a.s.) he said: For you too, leaving me is allowed, because the number of enemies is very big and their power beyond your might.

Moreover, they have nothing to do with anyone except myself. Therefore it is proper for you to go away and leave me here alone, because the Almighty Allah will surely help me and never deprive me of His mercy as He had always been towards my predecessors. Upon hearing this, the army men departed from him but his family members and Quraish relatives refused to leave saying: We will never leave you, because your sorrow makes us sorrowful and your trouble puts us also in trouble and only remaining with you can make us nearer to our Lord.

The Imam said: Now that when you made your souls just like my soul, then do know that the Almighty Allah rewards His servants only after making them suffer hardships and though He has left only me alive from my near most relatives, He has bestowed upon me miracles due to which hardships have become easy for me; but you also will get something from such miracles and also know that the sweetness and bitterness of this world's temporary life is like a dream and that the real awakening will be in the hereafter and that really successful and fortunate is one who wins in the Hereafter and the really unfortunate and wretched is one who finds himself unfortunate and wretched in the Hereafter.

Now, my friends and admirers and followers of my ways! If you so desire, I may inform you of the first stage of my and your initial condition so that it may be easier for you to face the hardships confronting you. All submitted at once: Yes, O Son of prophet do tell us.

The Holy Imam said: When the Almighty Allah created Adam (a.s.) and taught him the names of all things and presented him before the angels, He placed the five figures (forms) of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) in the back of Adam (a.s.) when their radiances were brightening the borders of skies, Paradise, Kursi and Arsh.

Then Allah ordered the angels to make a prostration of respect before Adam (a.s.) saying: Because I have granted dignity to him by placing the figures of the shining radiances which you see in his back.

At once, all the angels prostrated before Adam, but Iblees refused to bow before the Highness of the Most High Allah and of the greatness of us Ahlul Bayt. He refused to be humble and submissive. Though all the angels expressed their humility, Iblees showed his ego and pride. He considered himself of a higher rank and therefore he became a disbeliever.

Imam Zainul Aabideen (a.s.) said: When the Almighty Allah transferred our forms from Paradise to earth, that is when He placed the forms of we five from above Arsh to the back of Adam (a.s.) they did see your light but could not see our shades or figures. So they asked the Almighty: O Lord! What is behind this Light? Almighty Allah said: These are radiances of figures I have transferred from higher stations to your loins and since you are made the carrier of these figures, I have ordered the angels to prostrate before you.

Upon hearing this divine voice, Adam (a.s.) submitted to the Almighty: O Lord! I wish to look at them. Came the Command: O Adam! Look towards the High Arsh. When Adam (a.s.) looked up and when the light of our figures fell on the Arsh and it got reflected there like in a mirror, Adam (a.s.) saw our figures and submitted: O Allah! Who are these? Came the Voice: O Adam! These are the figures of those who are higher in rank than of all My Creation. This one is Muhammad (S) and I am Mahmood, that is, I have been praised for each of My deeds and I have given him a branch of my Name and this is Ali and I am High and Mighty (Aliun Azeem) and I have granted him a branch from My Names. I am the Creator of the skies and the earth and this is Fatima (a.s.), that is, she is the separator of My enemies from My Mercy on Judgment Day and also is the distancer of My friends from the causes of defects in them and thus I have granted her a branch from My names and this is Hasan (a.s.) and this is Husain (a.s.) and I am the Mohsin (the Benefactor) and Mujmal (the provider of good) and I have branched the names of these two also from My names and these five personalities are the most high ranking and dearly selected from My creation and I will accept all obedience and worships because of them, grant forgiveness due to them, chastise the evildoers on account of them and will reward good-doers due to them and therefore, O Adam! You should take Waseelah (medium) while approaching Me and whenever you face any calamity, make them your intercessor while praying and asking from Me because I have vowed not to disappoint anyone who asks from Me by making them intercessors.

The Imam (a.s.) says that this is why when Adam (a.s.) erred (Tark-e-Awla) and he, thereafter, giving the mediation (*Waseelah*) of these five personalities, sought forgiveness from Him, the Almighty Allah accepted his repentance and pardoned him.

Exegesis of Surah Bagarah: Verse 2:35-39

Regarding the Almighty's words:

And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust. But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth, an abode and a provision for a time. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide. Surah Bagarah 2:35–39

Simply: O Adam! (We said): You and your wife may live here in Paradise and eat its fruits and eatables from wherever you like and be gratified freely. But don't approach this particular tree, otherwise you will become oppressors. But Satan cheated and lured both of them and got them driven out of Paradise.

And We said: O Adam and Hawwa! And O Iblees! Fall down from Paradise, as some of you are enemies of some and now there is for you place to live on earth and to be benefited therefrom for a limited period of time.

And Adam learned words of repentance from his Lord. So Allah accepted their repentance (Taubah) as only He is the acceptor of repentance and Most Merciful. We said: All of you! Get down from Paradise. Thereafter, if there comes to you guidance from Us, those who adopt disbelief and deny Our signs, are from the people of Hell and they will dwell therein forever.

Imam Hasan Askari (a.s.) said: Allah branded Iblees as cursed due to the latter's refusal when he and angels were ordered to prostrate before Adam and Hawwa. Then Allah commanded them to go to Paradise and said:

O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree. Surah Baqarah 2:35

Simply: O Adam you and your wife may go and live in Paradise and therefrom freely eat anything you like, but don't go near this tree, that is the tree of Ilm (knowledge) of Muhammad and Aale Muhammad, because the Almighty Allah has restricted it only for them (from among His entire creation). That is why Allah said:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

And do not approach this tree. Surah Bagarah 2:35

Simply: Do not approach the tree of knowledge, because it was especially for Muhammad and his progeny and none except them has anything to do with it. By the Command of Allah, only they could eat the fruits of this tree. And after feeding a poor person, an orphan and a prisoner, what was eaten by the Holy Prophet, Ali, Fatima, Hasan and Husain (a.s.) was the fruit of this very tree, whereafter they never experienced any kind of hunger and thirst nor any trouble.

Moreover, another specialty of this tree over all other trees in Paradise was that whereas all trees could produce only one kind of fruit, this tree bore all kinds of fruits and eatables like wheat, grapes, figs etc. That is why description givers have differed in their opinion about this tree. Some say that it was a wheat plant and some say it was grapevine. Some have said that it was a fig tree and in some persons' opinion it was a jujube tree. Allah Almighty said:

And do not approach this tree. Surah Bagarah 2:35

You should, with a view to equal the rank of Muhammad and Aale Muhammad (a.s.) not approach this tree, because Almighty has granted this higher rank only to them among all of His creation. It is such that whoever eats from it with Allah's permission is granted, without learning, all knowledge of the past and present (in his heart). But whoever eats from it without divine permission, will never attain his aim and will become a disobedient one of Allah.

For then you will be of the unjust. Surah Baqarah 2:35

Simply: If you do so, because of this sin of wishing for the high rank (which Allah has destined for others than you) both of you will turn oppressors, if you wish for it without Allah's sanction. Then Allah says:

But the Shaitan made them both fall from it. Surah Baqarah 2:36

Simply: Satan cheated both of them, through doubts and delusion.

First he approached Adam and said:

وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ ...

Your Lord has not forbidden you this tree except that you may not both become two angels. Surah Araaf 7:20

Simply: The reason for which Allah has disallowed you from this tree is that if you eat from its fruits, you will become angels and gain the knowledge of the unseen, and you will attain the power possessed by Allah's special servants.

أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Or that you may (not) become of the immortals. Surah Araaf 7:20

Simply: That is you will remain alive forever and never die.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

And he swore to them both: Most surely I am a sincere advisor to you. Surah Araaf 7:21

Simply: Taking an oath, he said: I advise both of you and I am your well-wisher and at that moment lblees was sitting in the mouth of a serpent, which was admitted in Paradise. His Eminence, Adam had imagined that the snake was talking with him and he did not know that satan was hiding in its mouth.

So Adam replied: O Snake! This is devilish cheating. How can our Lord be dishonest towards us? How is it that you swear by His Lordship while you also are of the opinion that He is dishonest? The truth is that Allah is Merciful of all mercifuls. How can I desire to do this? How can I do what He has prohibited me? How can I disobey the Almighty? When Iblees became disappointed with Adam (a.s.) he went to Lady Hawwa (a.s.) and repeated the same dialogue with her. She also thought that the snake was talking to her.

The devil told Hawwa: You are unaware of the fact that though Allah had disallowed this tree to you but now He has lifted that ban, because He got convinced that you obeyed Him thoroughly and have respected His Command. The proof of what I say is that angels in charge of this tree are driving away all living beings in Paradise from approaching it.

But if you intend to go there, they will not stop you and thus you know that the tree has now been made permissible to eat. And also hear that if you eat from it before Adam does, you will override him and he will become obedient to your wishes. Hearing this, lady Hawwa replied: Just now, I will check up by approaching the tree.

So when she got nearer, the angels tried to stop her, but Allah Almighty revealed to angels: To use force for driving away is proper in case of animals, not human beings. You should not use force with human beings, because I have given them intelligence and sense.

Therefore do not use any force and leave her to her wisdom. I have made intelligence My argument. So whoever will obey My Commands, will be entitled to My Reward and one who will disregard My orders, will get My anger and punishment. So the angels did not forcibly prevent Hawwa and allowed her to reach the tree, which made her imagine that this tree has indeed been made permissible for her. She said: The snake told the truth.

Then she ate from that tree's fruit and did not find any change in herself. So she went to His Eminence, Adam and said: Do you not know that Allah has now made this tree permissible for us? I have eaten from it. Neither angels prevented me nor do I find any change in myself thereafter. Now Adam also fell in illusion and ate from that fruit. Now what happened to both of them is described by the Almighty in these words:

But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were. Surah Baqarah 2:36

Simply: Satan made them drop from Paradise and deprived them of its bounties.

And We said: Get forth, some of you being the enemies of others. Surah Baqarah 2:36

Simply: We said: O Adam and Hawwa! And O snake! And O Iblees! All of you go down to the lower earth. Some of you are the enemies of others, that is, Adam and Hawwa and their progeny are enemies of the snake and of Iblees; and O Adam and your progeny! The snake and Iblees are your enemies.

and there is for you in the earth an abode... Surah Bagarah 2:36

Simply: In the earth there is residence and provision for you...

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُقٌ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حَلَى السَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُقٌ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِين

And a provision for a time. Surah Bagarah 2:36

Simply: And benefits until you die.

Then God says:

Then Adam received (some) words from his Lord. Surah Baqarah 2:37

Simply: Adam learned some words from his Lord and then he repeated them...

So He turned to him mercifully. Surah Baqarah 2:37

Simply: Allah, due to those words, accepted his repentance.

Surely He is Oft-returning (to mercy), the Merciful. Surah Bagarah 2:37

Simply: He is the Acceptor of Taubah and merciful for repenters.

We said: Go forth from this (state) all. Surah Baqarah 2:38

Simply: First Allah had ordered that Adam and Hawwa should get down from Paradise and now He again commanded: All of you get down and that no one should try to overtake another. Adam and Hawwa were downed from Paradise and so also was the snake, because it was one of the best animals of Paradise. But Iblees was sent down from the precincts of Paradise because entrance to Paradise was disallowed for him.

So surely there will come to you a guidance from Me. Surah Baqarah 2:38

Simply: O Adam and Iblees: If a guidance comes to you from Me,

Then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. Surah Baqarah 2:38

Simply: Whoever will follow My guidance will have no fear of any kind, whereas the disobedient and opponents will remain fearful and frightened and sorrowful.

The Holy Imam says: When Adam (a.s.) failed to cling to the preferable and left it, he confessed to his sin and sought pardon saying: O Lord! Kindly accept my repentance and excuse and grant me my earlier rank and raise my status, because the effect of this fault of mine has appeared in all parts of my body. At that time, Almighty said: O Adam! Do you not remember that I had called upon you that when you face calamities and troubles, you must give the mediation of Muhammad and his progeny (a.s.) and then you should pray to Me? Adam said: Indeed O Lord! I do recall it.

Allah said: Seek the mediation, especially of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and ask from Me. I will answer your request and grant you more than your want. Adam submitted: O Allah! O my Lord! Their rank, in my sight, has reached so much that, through their mediation, my mistake has been pardoned by You, though You had commanded the angels to prostrate before me and You made Your Paradise available to me and You married Your slave–girl, Hawwa, with me and You made angels my servants (how much beneficent You are)!

In reply, Almighty said: O Adam! I had asked angels to prostrate only because you were the container of these Five Precious Personalities and had you, before your mistake, requested me, making them mediators to protect you from mistake and even to make you aware of the delusion of Iblees for being protected from his evil, I would have accepted that request also. But whatever becomes known to Me earlier comes true. Now you may pray to Me making them your Waseelah. I will certainly accept it.

Then Adam (a.s.) prayed like this: O Allah, I give You the Waseelah of Muhammad (S) and of his Purified Progeny, I repeat, of the mediation of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and of their progeny (a.s.), please forgive my mistake and make me regain the rank You have so graciously granted to me and grant me more through Your generosity.

In reply the Almighty Allah said: O Adam! I have accepted your prayer and am pleased with you and I have turned My gifts and grants towards you and re-established you to your earlier rank, which I had granted you by My grace and now I have given full benefits of My unfathomable bounties. So the divine words...

Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. Surah Bagarah 2:37

...imply as explained. Thereafter, addressing those whom Allah sent down from Paradise to earth viz. Adam, Hawwa, Iblees and snake, the Almighty said:

and there is for you in the earth an abode... Surah Bagarah 2:36

Simply: And for you is in the earth, a place to dwell and stay, so that you may pass your lives here and make efforts in its days and nights to earn the Hereafter. Fortunate is one who, while living in the passing world, earns and makes preparations for the next permanent world.

And a provision for a time. Surah Bagarah 2:36

Simply: And for you there is benefit till you die, because Allah will grow your grain fields, provide fruits and allow you there to live happily and also try you by entangling you in difficulties. Sometimes He will give you ample worldly bounties, so that you may remember and think of the bounties of the Hereafter, which do not have the effects of worldly bounties and which will turn the worldly bounties as bad in your sight and will make you leave them.

Also He will sometimes, trap you in such calamities, which have therein mercy, which will release the trapped people from all defects, so that by making you taste such hardships, He saves you from chastisement of eternal Hereafter, which will not have even an iota of relief and ease.

Explanation of the verse...

Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. Surah Baqarah 2:37-38

...ends here.

Now Allah says:

And (as to) those who disbelieve in and reject My communications... Surah Bagarah 2:39

Simply: And those who became disbeliever (ungrateful) and who denied Our Signs, which were proving the truthfulness of Muhammad (S) that what he has narrated as the events of the past and that he has described as the grace of God for Ali and his Purified Progeny is absolutely true and correct that they are, after Muhammad (S), higher in ranks than the entire creation of Allah.

أُولَٰئكَ

They are... Surah Bagarah 2:39

Simply: These people who do not believe in the truthfulness of Muhammad's words about the excellence of Ali (a.s.), the legatee of the prophet, and his purified progeny and who oppose it are:

...the inmates of the fire, in it they shall abide. Surah Bagarah 2:39

Simply: The people of Hell and they will remain therein forever.

Exegesis of Surah Baqarah: Verse 2:40

Regarding the Almighty's words:

O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

Surah Baqarah 2:40

Simply: O Sons of Israel! Recall My bounty, which I gave to you and fulfill your vow. I will also fulfill My vow, which I made with you. And fear Me.

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

O Bani Israel!

Simply: O progeny of Yaqoob, the Israilallaah.

Call to mind, My favor which I bestowed on you... Surah Bagarah 2:40

Simply: Remember the bounty which I gave you; which is that I sent Muhammad making him Messenger and made him live in your city and not made you undertake a journey to meet him and I made bright all signs and proofs of his messengership so that you may not have any doubt whatsoever regarding him.

And be faithful to (your) covenant with Me... Surah Bagarah 2:40

Simply: Fulfill My vow, which I had taken from your forefathers, that is, it was taken on My behalf by the messengers of that period and they were commanded to convey the same so that their future generations should believe in Muhammad of Arabia, the Hashemite and Quraishite, whose signs are visible and We supported it through manifest miracles.

Some of them are, for example, the goat meat which was poisoned, talked with him and a wolf also talked with him and the pillar of his mosque wept due to its separation from him and Allah made a little food ample for his sake and turned hard rocks soft for him and made flowing water freeze into ice for him and We gave all the miracles given to earlier messengers, to him, rather he was given more than those all.

And We made Ali (a.s.), his brother and companion the highest sign for him. Ali (a.s.) who is a sharer of his Noor and who has brain from his brain and has knowledge from his (Muhammad's) knowledge and his power of tolerance is from his tolerance, and who, after defeating his enemies and opponents with sound arguments and evident proofs, also helps his religion and his Ummah by his devastating sword.

أُوف بعَهْدكُمْ

I will fulfill (My) covenant with you. Surah Bagarah 2:40

Simply: I will also fulfill your vow, whereby I have reserved eternal bounties for you in My house of grace and mercy.

وَإِيَّايَ فَارْهَبُون

And of Me, Me alone, should you be afraid. Surah Bagarah 2:40

Simply: And fear Me in opposing Muhammad (S), because I have the might and power to avert from you the calamity aimed by your enemies, which you may face due to your remaining with Me. And if you oppose Me, they have no guts to prevent Me from taking revenge from you.

Exegesis of Surah Baqarah: Verse 2:41

Regarding the Almighty's words:

And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear. Surah Baqarah 2:41

Simply: You should believe in this Book sent by Me, which testifies the Book which is with you. You must not race in denying and opposing it and do not sell away My Signs for a little price and do fear Me.

Imam Hasan Askari (a.s.) has explained this thus:

Almighty Allah, addressing the Jews, says:

And believe in what I have revealed... Surah Bagarah 2:41

Simply: O Jews! Believe in the Book, which I revealed to Muhammad (S) and wherein is the mention of Muhammad, his brother Ali and his pious progeny's Imamate.

وَآمِنُوا بِمَا أَنزَلْتُ مُصِدَقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِر بِهِ وَلَا تَشْتَرُوا بِآيَاتِي تَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُون

... verifying that which is with you... Surah Baqarah 2:41

Simply: And this Book testifies the Book, which is with you, because a similar mention is there in your Book (Torah) also that Muhammad, the Messenger of Allah is the chief of all earliers and all latters whose helper and supporter is the chief of all legatees, the caliph of the messenger of the Lord of all worlds, Farooq (discriminator) of Ummah. Gateway of the city of knowledge, Ali Ibne Abi Talib (a.s.).

...neither take a mean price in exchange for My communications... Surah Baqarah 2:41

Simply: And sell not My verses, which are revealed about Muhammad's messengership and about the Imamate of Ali and his purified progeny (a.s.) for a little price. That is, you should not earn worldly wealth and prosperity by denying the messengership of Muhammad and leadership of Ali and his progeny (a.s.). Though this wealth appears more outwardly, in reality, it is bound to make you extremely poor and throw you in terrible loss and to destroy you totally.

...and Me, Me alone should you fear. Surah Baqarah 2:41

Simply: And you should fear Me in the matter of Muhammad and his legatee, because if you fear Me, you will not argue against the messengership of this Prophet Muhammad (S) and in successorship of his Wasi (Ali). Allah's arguments have been finalized before you through him that they have disproved your arguments and excuses and defeated your conspiracies and cheatings.

Thereafter, His Eminence said: Jews of Medina had denied the messengership of Muhammad (S) and had been dishonest towards him and they were saying: We know very well that Muhammad is the messenger and that Ali is his Wasi; but, O Muhammad! And O Ali! You are not the messenger and the Wasi mentioned therein.

Therefore, Almighty Allah gave the power of speech to the clothes worn by them and the socks put on by them. Thereby every piece of their dress spoke up: O enemy of Allah! You are a liar. This Muhammad is the Messenger of Allah and this is Ali, the Wasi of the messenger. If Allah allows us, we may press you and turn you into powder.

The Messenger of Allah said: Allah Almighty will give them time, because He knows that soon, from their progeny will rise believing and pious people and had they been separated from them, I would have

certainly hurled them into painful punishment. Moreover, only he makes haste, who fears losing any chance (not Me).

Exegesis of Surah Bagarah: Verse 2:42-49

Regarding the Almighty's words:

And do not mix up the truth with the falsehood, nor hide the truth while you know (it). And keep up prayer and pay the poor-rate and bow down with those who bow down. What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense? And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones, Who know that they shall meet their Lord and that they shall return to Him. O children of Israel! call to mind My favor, which I bestowed on you and that I made you excel the nations. And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it,

nor shall they be helped. And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord. Surah Baqarah 2:42–49

Simply: And do not mix up falsehood with truth and do not hide reality while knowing (that this is verily the messenger mentioned in Torah). Establish Prayer and pay Zakat and bow in with the bowers. Do you order others while forgetting yourselves, while you read the Book. Do you not understand?

Seek help from Prayer and patience for your this worldly and other-worldly aims. This Prayer appears very hard to them but not heavy to those who fear Allah and who are humble and who hope that they are to meet their Lord and are bound to turn towards Him and O Children of Yaqoob!

Remember that which I granted you. I gave you excellence over all in this world. Fear the Day when none will be able to give anybody anything in exchange and no recommendation will be accepted on his behalf and no fine will be accepted from anyone, nor will they get any kind of help.

So remember that time when We liberated you from the clutches of Firon who was from the progeny of Firons who were punishing and torturing you by slaughtering your sons and sparing your womenfolk. Indeed, there was a very great trial for you from your Lord.

Imam Hasan Askari (a.s.) said: Almighty Allah, in these verses, addresses the community of Jews who were mixing truth with untruth, that is, they were imagining that Muhammad (S) is the messenger and Ali (a.s.) is the legatee but this would happen after 500 years.

That is why when the Holy Prophet (S) asked them: Are you pleased with the decision of Torah between you and me? They replied: Yes, we are happy and they brought Torah and began to read differently (against) what was actually written therein.

Then Almighty Allah caused this Book, which was in the hands of two readers, that is, on one side in one's hand and on the other, in another's hand, to turn into a python with two heads. Both the mouths of that python, then, began to catch and chew the right hand of both, which held the book. Both began to shriek and wail.

At that time, there were some other divine scriptures too, which began to speak with the power given to them by Allah. They spoke up: You will continue to be chastised with this punishment until you read correctly what is actually written in Torah regarding the messengership of Muhammad (S) and Imamate of Ali (a.s.).

Then both read correctly and they believed in faith and agreed that Muhammad (S) was the Prophet and Ali (a.s.), the legatee (Imam). Allah said:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

And do not mix up the truth with the falsehood... Surah Bagarah 2:42

Simply: Do not make a mixture of truth and falsehood by believing in the revelation about the two in one way and disbelieving in another way.

... nor hide the truth... Surah Bagarah 2:42

Simply: And you are hiding the Truth about these two matters and...

... while you know (it). Surah Baqarah 2:42

Simply: While you already know that you are hiding what is true and yet you are making dialogues with yourself. But when Allah established the truth, you denied. Know that this planning will not succeed. Allah will establish truth in yet another way and you will, in no way, win against Allah.

Thereafter, Allah tells these people:

And keep up prayer and pay the poor-rate and bow down with those who bow down. Surah Baqarah 2:43

Simply: And perform prayer and pay charity and bow with the bowers, that is, perform the obligatory Prayer, which Muhammad (S) has brought from Allah. Also recite durood on Muhammad and his progeny (a.s.), Ali (a.s.) being the chief of them all and higher in rank than all and pay Zakat of all your wealth whenever it becomes obligatory and also pay Zakat of your bodies when it falls due and also take out Zakat of your assistance whenever someone seeks requests for it and make a bowing with the bowers; that is, with those who make themselves low in front of Muhammad, Ali and the Holy Imams (a.s.) who are the selected ones of God and who always bow before Almighty Allah. So be low and show humility.

The Holy Prophet (S) said: One who performs all five daily prayers, Allah Almighty forgives the sins committed by him between any two of these prayers. His situation is like that of one who lives in a house besides which flows a canal and he bathes in it five times daily whereby no dirt at all remains on his body.

Similarly all of his sins are washed away, except the deadly sins, like denial of messengership or Imamate, or oppressing one's believer brothers and giving up of dissimulation, when such giving up results in harm to one's self or to other believers. And whoever pays Zakat of his wealth, becomes pure of his sins and who pays Zakat of his body (by removing trouble from his believer brother or by lifting the fallen goods of his believer brother from his carrier. The reward of such help in saving some believer's goods is that Almighty Allah will, on Judgment Day, appoint angels to drive away flames of Hellfire from reaching or burning him and to bring heavenly gifts for him and to carry him to the place of mercy.

Whoever pays the Zakat of his rank and position, that is he recommends a case for easing the trouble of his believer brother or helps him in realizing his need or drives away a dog which was about to bite his believer brother, Almighty Allah will appoint angels whose number cannot be known to anyone except Allah, to sing songs of that helping believer and their singing will be regarded very praiseworthy in the sight of Allah, the Forgiver and the Most Merciful. He will, for every word of the said praise–song fix a gift for that believer, the value of which will be a million times higher than the whole world.

And whoever is humble to the downtrodden and accepts the messengership of Muhammad (S) and Imamate of Ali (a.s.) and Wilayat of his progeny and who behaves with humility towards his believer brethren and greets them with a smiling face and who multiplies affection for them with passage of time, for him, Almighty Allah Himself expresses His pleasure before the high-ranking angels, who hold His Arsh and who circumambulate Him.

He asks them: Do you see My servant, who adopts humility in front My Might and Divinity? Can you see how he makes himself just like his another believing brother and gives honor to him. The more he behaves nicely with his brother, his humility increases.

I make you witness and say that I have, as a reward of this nice behavior made My Paradise and mercy a must for him, so much that no one can ever even imagine of seeking the same. I will grant him the neighborhood of Muhammad, Ali and their progeny, who are lamps in darkness. This reward is more attractive to him than all other bounties of Paradise. He will be given a million times more reward for his humility towards his believer brothers.

Then the Almighty Allah addresses the arrogant and rebellious group of Jews who, despite being rich and wealthy, were withholding the rights of the poor and needy and were asking others to do good but themselves were refraining from it. So also they were restraining others from evil but themselves were indulging in every evil. Allah tells them:

What! do you enjoin men to be good... Surah Bagarah 2:44

Simply: Do you order others to do good and call upon them to spend in charity and repay the trusts?

أَتَأْمُرُونَ النَّاسَ بالْبرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

...and neglect your own souls... Surah Baqarah 2:44

Simply: And are forgetting yourselves. Do you not understand what you order others to do...

... while you read the Book... Surah Bagarah 2:44

Simply: While you are reciting the Torah, which orders to do good and prevents from evils. It also shows what punishment will be given by Almighty Allah to the disobedient and the hotheaded ones. It also mentions the reward, which Allah will give to the believers, obedient and effort-makers in the path of Allah.

...have you then no sense? Surah Baqarah 2:44

Simply: Do you not fear the divine chastisement, which will engulf you due to what you are doing because you ask others to do what you do not and ask others to refrain from bad deeds but do those evil deeds yourselves. Thus you are destroying yourselves. This was the group of Jew leaders and religious scholars who stalled charities and embezzled it. They had kept aside some portion from it.

Then they came to the Holy Prophet (S). People of their community also gathered there. They were saying: Muhammad has crossed his limits. He claims of being what he is not worthy of. In short, all of them went to the Prophet with an intention that they would quarrel with him and finally kill him, even if his companion be with him. They also decided not to care for the result of such evil planning.

They came up to the Holy Prophet (S). They had decided with their chiefs to attack Muhammad with their swords after they defeat him in arguments. So their chiefs asked: O Muhammad! You believe that you also are a messenger like earlier prophets and like Musa? The Holy Prophet (S) replied: Of course, I am the true messenger of God. Regarding my equality with earlier prophets like Musa and others I do not believe so. Because Almighty Allah has raised my rank higher than theirs. I do not devalue them nor do I regard them low.

Rather, my Lord has said to me: O Muhammad! I am the Lord of Honor above all of My creation. Likewise, Allah had told Musa (a.s.) when the latter had imagined that he was higher in rank than the whole world. These words of the best speaker proved unbearable to the Jews and they drew out their swords to attack him. But by the Will of the Omnipotent Allah, hands of everyone of them turned stony

and hard like their backs which could not move at all. They were absolutely shocked.

Then the Holy Prophet (S) told them: Do not wail and shriek. Whatever Almighty has done to you is quite appropriate. He prevented you from attacking your Wali and stalled you so that you may hear his arguments regarding the successorship of his brother. Thereafter said: O group of Jews! These, your chiefs, are deniers. They are holding up your wealth from you and curtailing your rights and in distributing the remaining wealth, doing injustice to you. They decrease in some case and increase in some.

Hearing this, the Jew chiefs said: O Muhammad! Now describe your messengership and your brother's trusteeship. Your claims are false made only to instigate our people against us. His Eminence said: Never. However Allah has permitted me to call here the properties on which these poor and weak people and their relatives who have put seals so that they may arrive here just now before me and similarly I may also bring here your account books. Allah will cause to come here. I may also call those for usurping whose wealth you have agreed upon among yourselves and the organs of their bodies may give witness about what you did in cheating for usurpation. Likewise, your own organs will give witness against you how you misappropriated the properties of others in an unjust manner.

Thereafter he said: O angels of the Lord Almighty, bring before me all the wealth and property, which has been usurped by these oppressors from their community. Next moment, bags full of Dirhams and Dinars and clothes and animals and all other kinds of goods started to descend on those Jews and stood in front of them.

Then the Holy Prophet (S) said: O angels! Bring here all those account books, by means of which these unjust people cheated their people, who were needy and poor. Soon began to come down papers of accounts and documents.

The Holy Prophet (S) then asked the angels to take up each and every paper. So they took them in their hands and began to read the contents. Then the prophet asked the angels to note down the amount that was falsely usurped. Thus correct account came up before them and it became known that the money usurped by them was ten-fold more than what they had given to their needy people.

Then as per the order of the Holy Prophet (S), usurped and due wealth got separated. He gave the dues to the rightful owners even by calling those cheated ones who were not there at that moment. Thus Almighty disgraced the Jew chiefs. Some of the leaders and the misled remained stonehearted and did not believe in truth and some from both categories were saved by the Almighty from such misfortune.

Consequently, the leaders who wanted to become Muslims said: O Muhammad! We testify that you are the high ranking Prophet and this your brother and Wasi, is graceful and perfect. Allah made us disgraceful due to our bad deeds. Kindly inform us what if we repent over our misdeeds and refrain from our earlier activities? The Messenger of Allah replied: If you do so, you will be our companions in Paradise and also become our brothers in this world and in faith. Allah will make your wealth bountiful

and grant you manifold of what has been taken away from you now. People will forget your disgrace. None from them will ever recall and discuss or mention it.

Hearing this, those leaders announced loudly: We give witness that Allah is One, without partners, and O Muhammad! You are His servant and Messenger and His chosen one and His friend. We also testify that this Ali (a.s.), is your brother and vizier and the establisher of your faith and that his relation with you is like that of Harun with Musa (a.s.) that the only difference is that there will be no messenger after you.

Upon hearing these words, the Holy Prophet (S) said: You are the winners of salvation. Now addressing all who had accepted Islam and who announced their faith and also those who remained ungrateful disbelievers (infidels), he said:

And seek assistance through patience and prayer... Surah Baqarah 2:45

Simply: And you should seek help through patience and prayer, that is seek help through these two means in repaying the trusts and in refraining from unlawful things and announcing our belief in the messengership of Muhammad (S) and the Imamate of Ali (a.s.) and in serving both of them and in also helping whom both of these leaders call upon you to help.

By so doing, you will get the great fortune of the pleasure of Allah, forgiveness, bounties of Paradise and the company in Paradise of all of these great personalities, including all Imams (a.s.) from Ahlul Bayt (progeny of Muhammad and Ali). This bounty of looking at them will be felt to you of more value than all other bounties in Paradise. Abiding by what has been told to you now, will complete your happiness and guidance. Also by being regular in prayers five times a day and by offering Durood to Muhammad and his progeny, you should seek nearness to Paradise.

...and most surely it is... Surah Baqarah 2:45

Simply: And this deed of offering five daily prayers and reciting benedictions and obeying all of their orders, having faith in both their hidden and open without any hesitation or doubt is...

...a hard thing... Surah Baqarah 2:45

Simply: It is definitely a hard job and does not seem pleasant.

... except for the humble ones... Surah Bagarah 2:45

Simply: Except to those who fear Almighty in disobeying His commandments. Now He describes the virtue of such fearful persons, saying...

... except for the humble ones. Surah Bagarah 2:46

Simply: Those who imagine firmly that they will definitely meet their Lord, which is bigger than all miraculous things for His servants and...

Who know... Surah Bagarah 2:46

Simply: (*Yaz'unnoon* – imagine) has been used, because the servants, with certainty do not know what will be their end result, because the abode of the Hereafter is hidden from their eyes and:

...and that they shall return to Him. Surah Bagarah 2:46

Simply: And they assume that they will go to Him, that is, due to their faith and humility will return towards the miraculous bounties and rewards of Allah and it is not known to them as quite certain, because they are not safe from the change in their condition.

The Holy Prophet (S) said: A believer is always fearful regarding his end and he never feels certain of earning his Lord's pleasure until his last breath and unless the angel of death does not face him to collect his soul. At that final moment, his fear goes away and he becomes certain of getting his Lord's pleasure, because the believer feels extreme sorrow, anxiety and restlessness due to his severe illness, his thought of losing his wealth and property, separation from his near and dear ones and non-fulfillment of several ambitions and aspirations.

Seeing this, the angel of death asks him: What makes you so restless? The believer says: Unfulfilled

wishes. The angel says: Can a wise man ever feel sorry at losing a fake coin if in its exchange, he is to get wealth a million times that in the whole world? The believer says: Of course, no. The angel says: Just look up. When that believer looks, he observes palaces and high ranks in Paradise, which no aspirations can ever think of. The angel tells him: These are your palaces. These bounties, wealth and your dear most ones. All your children who were very dear to you, will be with you in this Paradise if they be virtuous and righteous. Now tell me, do you or do you not feel happy after observing all these bounties? The believer replies: By Allah. I am very much pleased and satisfied.

Then the angel again asks him to look above. Consequently the believer finds before his eyes the figures of Muhammad and his household in high heaven. The angel says: Look, all of them are your leaders and chiefs and they will be your companions in Paradise. Tell me, are you now pleased despite your separation from your near and dear ones in the worldly life? The believer replies: By Allah, I am extremely happy. This is stated by Allah in His Book thus:

(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden, which you were promised. Surah Fussilat 41:30

Simply: Those who say: Our Lord is Allah and then remain on this statement, angels descend on them to tell them saying: Do not fear and do not be sorry for the loss of your worldly assets. You have gained ample compensation. Also, do not worry about your family members and children whom you have left in the world, because in exchange of them, you have gained all these heavenly bounties. Be pleased with the Paradise promised to you. These high ranking personalities are your companions and these palaces are your eternal residences.

Thereafter, Almighty Allah says:

O children of Israel! call to mind My favor, which I bestowed on you and that I made you excel the nations. Surah Bagarah 2:47

Imam (a.s.) said: Allah says: O sons of Yaqoob! Remember My bounties, which I granted to you, that among your past generations, I sent Musa (a.s.) making him My messenger and also Harun (a.s.) likewise and hinted to you at the messengership of Muhammad, successorship of Ali and the Imams of his pious progeny and I took vows from you, assuring you that if you fulfill your promises in this regard, you will be entitled to the kingdom of Paradise and the mercies and treasures of Allah. I granted to you

excellence over the people of the world, that is, I enriched your ancestors in religion as well as the world. The religious excellence was that they accepted the love for Muhammad, Ali and their purified progeny (a.s.) and also their Wilayat. As a worldly excellence, I made clouds to cast shade over them and rained Manna and Salwa on them from above and quenched their thirst by bringing out sweet water from rocks and tore up the sea for them and protected them and drowned Firon and his community therein. Thus he granted them excellence over those of their time, who were differing from their ways. Now the Almighty Allah says: When I, due to the ranks of Muhammad and Aale Muhammad (a.s.) behaved thus with your elders, it is proper for Me to grant you excellence in this age also provided you fulfill your promise. Then He says:

And be on your guard against a day when one soul shall not avail another in the least... Surah Baqarah 2:48

Simply: And fear the Day when nobody will be able to remove anybody's trouble, that is, at the time of breathing last, the punishment which one deserves.

...neither shall intercession on its behalf be accepted... Surah Baqarah 2:48

Simply: And no recommendation will be accepted from him. That is, if someone seeks delay in his death, it will not be granted.

... nor shall any compensation be taken from it... Surah Bagarah 2:48

Simply: And in exchange, nothing will be accepted. That is, someone else (in exchange) may die and he may be kept alive.

Imam Ja'far Sadiq (a.s.) said: The day mentioned in this verse is the day of one's death, that no exchange is accepted on that day and no recommendation or intercession. Yes, on Judgment Day, we and our Ahlul Bayt (a.s.) will remove all kinds of troubles from our Shias. At Araaf, a spot between Paradise and Hell, Muhammad and Ali, Hasan, Husain and their progeny will be present. They will see some of their Shias in trouble. At that time, we will send our selected Shias like Salman, Miqdad. Abu Tharr, Ammar and also some like them in latter times to them. They, with the speed of an eagle, sweep down on those Shias and pick them up like an eagle picks up its prey. They will drop them in Paradise.

Thereafter, we will send some of our noble Shias to approach them to pick them up smoothly as a pigeon picks up grain from ground and they will drop them near us in Paradise. Thereafter, from those Shias will be brought one after another who had been inactive in observing rights of the faithful and in other good deeds and who lacked in our friendship and in observing dissimulation in an appropriate manner. That believer will be told: This Nasibi is your exchange for releasing you from Hellfire. Then all those believers will be admitted to Paradise and those Nasibis will be hurled into Hell. And the verse:

Often will those who disbelieve wish that they had been Muslims. Surah Hijr 15:2

Also means that those who disbelieved in the Wilayat of Ahlul Bayt (a.s.) will very much long for having been true Muslims in the world and obedient to Imamate so that their opponents would have been their Fidya (replacement) and 'we would have got salvation from the chastisement of Hell.'

Thereafter, Almighty Allah says:

And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord. Surah Baqarah 2:49

The Imam said: Allah says: O Bani Israel: Recall when We had freed you, that is your elders, from the clutches of the people of Firon, who were giving you extremely hard punishments, including their being dragged in labor work of building big structures. He (Firon) also used to shackle their feet, in order to prevent them from running away. He forced them to climb heights with iron shackles in feet. Some used to fall down and die. But the ruling community did not care at all for them until the Almighty Allah revealed to Musa (a.s.): O Musa! Ask them to recite Durood on Muhammad and Aale Muhammad before beginning any work so that that task may become easy for them. He also was commanded to recite Durood on behalf of anyone who forgets and falls down, whereby that person would become healthy. In short they abided by their instructions and remained safe.

... killing your sons... Surah Baqarah 2:49

Simply: They were slaughtering your sons, because Firon was informed that 'a boy will be born in your kingdom who will destroy you and your kingdom.' Therefore Firon had issued orders for slaughtering every male born in Bani Israel. Consequently, women used to bribe the nurses so that they might not inform the rulers and their days of pregnancy might end. Thereafter they used to drop the newborn in a cave or in any unknown place after reciting Durood ten times for Muhammad and Aale Muhammad. Thereafter the Lord of the Universe was appointing an angel for that male child. The child was suckling milk coming out of his own finger and eat soft food coming out of another finger. In this way, Bani Israel children were brought up. The number of boys saved in this miraculous manner was much more than those killed by Firon's men.

... and sparing your women... Surah Baqarah 2:49

Simply: That is, they used to leave your daughters for making them their wives and slave girls. Then Bani Israel complained to Musa (a.s.): These oppressors are turning our daughters and sisters into their wives. Almighty Allah ordered such girls that when such evil intentions might face them, they should recite Durood on Muhammad and Aale Muhammad. In short, Almighty Allah was averting the harm from them either by engaging the oppressors in some other thing or by making them ill and sick and by helping the innocent girls in some other way. Thus no woman from Bani Israel became wife of any Firawni by the grace of such Durood.

Then, Almighty Allah says:

... and in this there was a great trial from your Lord. Surah Baqarah 2:49

Simply: And for you, in this salvation, is a very great favor from your Lord.

Summarily speaking, Almighty Allah tells the progeny of Yaqoob (a.s.): When troubles were being removed and hardships softened from your ancestors due to Durood on Muhammad and Aale Muhammad (a.s.) do you not understand that now when you are seeing these great personalities with your eyes before you how much more would Allah be favorable for you if you believe in them?

Exegesis of Surah Bagarah: Verse 2:50-53

Regarding the Almighty's words:

And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by. And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust. Then We pardoned you after that so that you might give thanks. And when We gave Musa the Book and the distinction that you might walk aright. Surah AlBagarah 2:50–53

Simply: And remember when We tore up the sea for you and saved you and drowned the progeny of Firon in it while you were looking at them. Also recall the time when We gave Musa a promise of forty nights after his (going to Mount Tur) you began to worship a calf. You were oppressing (thereby) your own selves. Then We granted Musa the Book and a proof separating truth from falsehood so that you may be guided.

Imam Hasan Askari (a.s.) said: Addressing Bani Israel, Almighty Allah says:

And when We parted the sea for you... Surah Bagarah 2:50

Simply: Remember We fragmented sea water into segments whereby one part was separated from another.

...so We saved you and drowned the followers of Firon and you watched by. Surah Baqarah 2:50

Simply: And saved you from there and drowned Firon along with his community. You were observing them drowning.

The event was like this: When Musa (a.s.) reached the sea shore, Allah revealed to him to tell Bani Israel to give a fresh witness to His Oneness and to fill their hearts with the remembrance of Muhammad (S), who is the chief of His servants and slave–girls and to recount the Wilayat of his Wali and his

brother Ali (a.s.) and to recite these words:

O Allah! In the name of these noble souls make us walk over this water.

Instantly the water turned into hard ground for you. When Musa (a.s.) conveyed this command, they said: O Musa! You are loading us with what we dislike. You know that it was fear of death that made you run away from the people of Firon. Now you tell us to jump into this water when we don't know what our fate will be if we do so. At that time Kalib bin Yuhanna came to His Eminence, Musa (a.s.) riding a horse (the breadth of that bay was four farsakh) and said: O Allah's Messenger! Did the Almighty Allah told you that we should recite these words and jump into this river? Musa (a.s.) replied: Yes. Then he stopped for a moment, renewed his faith in Allah's Oneness, messengership of Muhammad, Wilayat of Ali and his progeny (a.s.), as ordered, and recited this Dua (supplication):

O Allah! In the name of these noble souls make us walk over this water.

Then he spurred his horse in water and advanced towards the opposite bank. His horse galloped on water surface, which felt like soft ground. After reaching the other bank he returned and told Bani Israel: Do as Musa (a.s.) says. This supplication is the key to the doors of Paradise and the lock of the gates of Hell and the source of the rain of bounties and provision. It attracts the pleasure of the Lord Creator, the Most Merciful to His slaves and slave–girls. Despite his continuous efforts, Bani Israel did not realize and said: We will walk only on the ground. At that Almighty Allah revealed to Musa (a.s.):

Then We revealed to Musa: Strike the sea with your staff. Surah Shuara 26:63

Simply: O Musa! Strike your staff on the river and recite:

O Allah, in the Name of Muhammad and Aale Muhammad (a.s.), tear up this river.

His Eminence, Musa (a.s.) complied with the divine command and the sea water split and made a path visible to the opposite bank. Then His Eminence, Musa (a.s.) ordered his community to enter the river.

They said: This ground is wet and we fear getting stuck in it. Came the divine Commandment: O Musa! Recite this Dua:

O Allah, for the sake of Muhammad (S) and of his Purified Progeny, dry up this ground.

His Eminence did so. Almighty sent a wind over that area, which made it hard and dry. Then Prophet Musa asked his people: Enter now. They said: O Allah's Messenger! We twelve tribes are the progeny of twelve ancestors. If we enter together, each group will try to overtake the other, which might create quarrels. If a separate path is made for each of us, we will be satisfied. Came the divine order: O Musa! Hit the water with your staff, twelve times, and recite: O Allah! For the sake of Muhammad and his Progeny (a.s.) please make the ground appear to us and stop water from coming to us. Musa (a.s.) did so and twelve roads came up in place of sea water. Spring breeze dried the ground. Then Musa (a.s.) gave order to enter the sea bed. They said: Each of our groups will enter its lane and one will not know what happened to the other. Then Musa was told by Allah: O Musa, hit every stone standing between these paths and recite: O Lord of Muhammad and his progeny (a.s.) for the sake of these noble souls, please create big windows in these frozen water walls so that these groups could see one another. Musa (a.s.) did so, and Allah created the desired windows. Finally they entered the sea bed. When they reached the opposite bank safely, Firon and his people also entered the sea bed. When the first of them reached the other bank and tried to step out and, on the other end, the last one of them stepped in it, by the Command of Almighty Allah, the water blocks joined one another and the entire enemy force got drowned in it. His Eminence, Musa (a.s.) and his companions were observing them drowning. That is why Allah says:

...and drowned the followers of Firon and you watched by. Surah Baqarah 2:50

Simply: We drowned the people of Firon and you were looking at them.

Now, Almighty Allah tells the people of Bani Israel who were present in the time of Muhammad (S) in Arabia: When, because of the nobility and grace of Muhammad (S), I favored you so much and when you saw what He did for you when Musa (a.s.) prayed through their medium, why do you not realize that it is obligatory for you to put faith in him and his progeny?

Then Allah says:

And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust. Surah Bagarah 2:51

Simply: Remember when I gave Musa (a.s.) a promise of forty nights and you started worshipping the calf and oppressed your souls.

Imam Hasan Askari (a.s.) says: Musa bin Imran (a.s.) used to tell Bani Israel: When Almighty Allah will free you from this calamity and destroy your enemies, I will bring from your Lord, a book containing His commands about what to do and what not to and also examples. When Almighty Allah relieved them from the aforesaid troubles, He ordered Musa (a.s.) to come to the appointed place and to fast for thirty days at the base of the hill. Musa (a.s.) had imagined that he would get that Book at the end of those for thirty fasts. On the last (40th) day, when Musa (a.s.) began to brush his teeth before breaking his fast, the Almighty said: O Musa! Do you not know that the obnoxious smell of the observer of a fast is more pleasing to Me than the fragrance of musk? Now, fast for ten more days and do not brush teeth at the time of breaking the fast. Musa (a.s.) did so. Allah had commanded him that He would give the Torah to him, so He did so. On the other hand, Samiri made weak-hearted people of Bani Israel doubtful, telling them: Musa had promised you thirty days, but now forty days have passed and his promise remains unfulfilled; Musa has not seen his Lord, that now your God has himself come to you to show to you that he is himself able to call you to him and that he did not send Musa to you because he is unable to do so. Then he (Samiri) brought before them the metal calf he had constructed. Looking at it, the people said: How can a calf be God? Samiri said: The only thing is that your god talks through it just as he talked with Musa through a tree. So when they heard a kind of voice from that calf, they said: God has entered this animal as He entered a tree. Thus they were led astray. When Musa (a.s.) returned, addressing that calf he said: Is your Lord hidden in you as these people imagine? That calf, by the might of Almighty, spoke up: O Musa! Our Lord is clean and greater than having a tree or an animal as His residence. O Musa! Allah is never, never like it.

But Samiri had stuck the hollow tail of that cow with the wall on the other side of which he had hidden one of his disbeliever and rebellious colleague, who was talking placing his mouth on the anus of that animal made of metal. Samiri had told the people that that calf was the god of them all and of Musa bin Imran too.

O Musa bin Imran! These fellows have fallen down to worship me, believing me to be God, only because they became lazy in reciting benedictions on Muhammad and his progeny (a.s.), denied their friendship and did not believe in the Messengership of Muhammad and Wilayat of his Wasi. This resulted at last in their believing me as God.

Now Allah says: When you, O Bani Israel, who live in the time of Muhammad (S), can you not realize that when I disgraced so much those calf-worshippers due to their delay in reciting benedictions on the noble souls, you must fear Him more before having hatred for these noble souls, who are before your eyes with all their ranks?!

Thereafter Almighty Allah says:

Then We pardoned you after that so that you might give thanks. Surah Bagarah 2:52

Simply: Thereafter We forgave and pardoned your misbehavior, so that you may be grateful and offer thanks to Me. I pardoned your misdeed of worshiping a calf, so that O Bani Israel, who are present in Muhammad's time of prophethood, offer thanks for the bounty granted to your elders and thereafter to you also.

Imam (a.s.) says: Almighty Allah pardoned their sins only because they sought forgiveness through the mediation of Muhammad and his progeny and renewed their Wilayat in their hearts. When they did so, Allah pardoned them.

Then Allah says:

And when We gave Musa the Book and the distinction that you might walk aright. Surah Baqarah 2:53

Simply: And remember the time when We had given the Book to Musa (a.s.), which was Torah and which made it obligatory for you to believe in it and also to do what was recommended in it. We had obtained a vow from Bani Israel. Also We had made it a *Furqan* which separated truth from falsehood and the righteous from the wrongdoers, because when Allah honored them with Torah and belief in it and by following its commandments, He sent a revelation to Musa (S): O Musa! These people have put faith in this Book but the Furqan still remains, which differentiates truth from falsehood. So now you take an oath freshly from them. I have vowed by My Holy self that I will accept no one's faith and deed unless he believes in this also. Musa (a.s.) asked: O Lord! What is that new thing? Lord Almighty replied: O Musa! Take an oath from Bani Israel to believe that Muhammad is the chief of all messengers and that his brother and legatee, Ali is better than all legatees and that those Imams, who will be their vicegerents and those Shias, who will believe in them, all are like stars of high heaven (Firdaus) and they will be the kings in the Adn Paradise.

In short, Musa (a.s.) took such oath from them. Some believed in it sincerely and some only verbally. Those who were truthful in this reward had a brightness (Noor) on their foreheads. But this radiance was not granted to those who did not believe sincerely and uttered words of faith only by tongue. Thus this was the Furqan which was given to Musa (a.s.) by the Almighty Allah and which separated truth from falsehood. Then the Almighty Allah says:

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

...that you might walk aright. Surah Baqarah 2:53

Simply: So that you may know what differentiates and what makes one valuable in the sight of the Almighty is the belief in the Wilayat of these noble Imams, as your elders became respectable due to it.

Exegesis of Surah Bagarah: Verse 2:54

Regarding the Almighty's words:

And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful. Surah Bagarah 2:54

Simply: Remember the time when Musa (a.s.) told his community: O my people! By worshipping this cow you have oppressed yourselves. Now you must repent before your Lord and kill yourselves among one another. This is better for you in the knowledge of Allah.

The Imams (a.s.) said: Almighty Allah says:

And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god)... Surah Baqarah 2:54

Simply: Recall the time when you oppressed yourselves by deifying this calf.

Therefore turn to your Creator (penitently), Surah Baqarah 2:54

Simply: Make repentance before the Lord Who after creating you, granted you the form of human

beings.

...so kill your people... Surah Baqarah 2:54

Simply: Kill yourselves. Some of you must kill some of you, that is those who did not worship the false god, should kill the worshippers of the calf.

...that is best for you with your Creator... Surah Baqarah 2:54

Simply: Such killing among you is, in the sight of Allah, better than your being alive in this temporary world and then He may not pardon you and your safety may end only in this passing world and in the eternal Hereafter you will be in Hell.

So now if you pay the fine by killing among yourselves, Allah will consider it as recompense and make the good Paradise your place to live therein forever. Then Allah says:

...so He turned to you (mercifully)... Surah Bagarah 2:54

Simply: Then He accepted your repentance before you (all of you) should be killed. He granted you time to repent and preserved you for His obedience.

...for surely He is the Oft-returning (to mercy), the Merciful. Surah Bagarah 2:54

Simply: Because He is very much acceptor of repentance and Most Merciful.

The whole event is thus: When Almighty Allah falsified the calf drama through the hands of Musa (a.s.), He granted power of speech to that animal so that Samiri's trick and cheating may be revealed to all. His

Eminence, Musa (a.s.) then ordered that those who refrained from calf-worship may kill the calf-worshippers. Most calf-worshippers then denied their sin saying: We did not worship it. At that time Allah asked Musa (a.s.) to break down that metal statue into tiny particles and throw that dust in the river.

Then those who had worshipped it and who drank that water, found that their lips and nose have turned black. This made them distinct offenders. Then Allah ordered those 12000 who did not worship the calf, to kill with their swords the black-faced ones.

Then an announcer announced from Almighty that there is a cursed one from among the killed ones who tried to keep back the killer with their hands and feet. And from the killers too those are cursed ones who, while so killing, may leave out friends and near and dear ones and kill only those who were not known to them. In short, the sinners bowed down their heads to be killed and the killers who were innocent said to Musa (a.s.): Though we did not worship the calf our offence is more severe because we have to kill our fathers, mothers, brothers and friends with our own hands.

Thus we became equal in this punishment. Then the Almighty Allah sent a revelation to Musa (a.s.) informing him: O Musa! We entangled these people in the said difficulty because when others were worshipping the false god, they did not go away and did not leave their company. They did not show their enmity towards the sinners. Now tell them: Whoever from them will pray to Me, making Muhammad and his Progeny a medium, it will become easy for those who are ordered to kill others.

Accordingly, when they prayed as taught, Allah changed the atmosphere in such a way that the killing became very easy for them. Their number was 6,00,000 besides those who did not worship false god.

Thereafter Allah gave good sense to some whereby some of them, before the end of the killing, began to talk among themselves: When the Almighty Allah has made the mediation of Muhammad and his progeny (a.s.) so effective that whoever does so never remains deprived of his wish when even Messengers took full benefit of such mediation at the time of most severe hardships, why not should we also, then, make them our Waseelah?

Thereafter, all of them jointly raised a prayer: O Our Lord! We give You the mediation of Muhammad (S) who, in Your view, is the best creation and the mediation of Ali (a.s.) who is, after him, the best creation and the mediation of Fatima and of Hasan (a.s.) and of Husain (a.s.), who are the grandchildren of the chief of all messengers and the mediation the Holy Imams (a.s.), kindly forgive our sins and overlook our errors and remove this calamity of killing from us.

At that moment a voice came to Musa (a.s.) from the sky: O Musa! Now stop this killing because some of them have requested Me and given me such a vow that had they done it before calf-worship, I would have protected them from it and if even satan had given me such an oath I would have guided him rightly and had Firon and Nimrod done so, I would have given salvation to them too. In short, the slaughtering came to an end. They were telling themselves: Would that we had realized earlier. Woe unto us that we ignored the giving of mediation of Muhammad and his purified progeny. Otherwise Allah

would have surely guided us rightly.

Exegesis of Surah Bagarah: Verse 2:55-56

Regarding the Almighty's words:

And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your death, that you may give thanks. Surah Baqarah 2:55

Simply: And O Bani Israel! Remember the time when you, that is, your elders and ancestors had said: O Musa! We will not believe in you until we do not see God with our eyes clearly and openly.

...so the punishment (lightning) overtook you... Surah Baqarah 2:55

Simply: So the lightning bolt hit your forefathers.

... while you looked on... Surah Baqarah 2:55

Simply: And you were observing them.

Then We raised you up after your death... Surah Baqarah 2:56

Simply: Then We made them alive after they had died.

...that you may give thanks. Surah Baqarah 2:56

Simply: So that your elders may offer thanks to Allah for their second life after death, in which they may

repent for their past and offer repentance and keeping themselves away from world-worshippers, return to their Lord, realizing – that had their first death remained their final death, they would have languished in Hell forever.

Imam (a.s.) said: The event was thus: When Musa (a.s.) took from Bani Israel, a vow of believing in the *Furqan,* that is the thing which separated truth from untruth through the Messengership of Muhammad (S) and Imamate and Wilayat of Ali and his purified progeny (a.s.) they said: O Musa! We will not believe what you are saying is from Allah, unless we don't see God by our eyes clearly and until He Himself says so. At that moment a lightning bolt from the sky struck them and they were seeing it descending towards them from the sky.

And Allah said: O Musa! I evaluate those who testify My selected friends. I don't care for the wrongdoers. I chastise like this those who disregard the rights of My selected friends. At that time Musa told those who were not struck by lightning: Now what is your stand? Do you believe or do you also want to face the fate of these fellows? They said: O Musa! We don't know the cause of this calamity. Such heavenly calamities come to this world often when all the good and the bad are hit.

But not in this case, if this present hitting is only due to the denial of some of your words about Muhammad and his progeny, then you may please pray to Allah giving the mediation of these noble souls mentioned by you and request Him to make these dead ones alive so that we may ask them the reason of their destruction. Musa (a.s.) did as desired by them. Allah made them alive. Musa asked them to make the desired inquiry.

When those who had not died asked those who were enlivened after their death, the latter replied: O Bani Israel! This calamity came down on us because, we, after believing in the messengership of Muhammad (S) refused to believe in the Wilayat and Imamate of Ali (a.s.). After our death, we saw that in the kingdoms of heavens, curtains, throne, Chair, Paradise and Hell, no one rules higher than Muhammad, Ali, Fatima, Hasan and Husain (a.s.).

They are above all others. When we died of the lightning, angels took us to Hellfire. At that time Muhammad and Ali (a.s.) told the angels: Remove punishment from them, because a prayer in their favor will be made through the mediation of us and our progeny and Allah will make them alive again. Till then we were not hurled in Haviyah (Hell). Then, O Musa bin Imran! He gave us life as an answer to your prayer through the mediation of the noble souls.

In short, Almighty Allah, addressing those Bani Israel who were living in the time of Muhammad in Arabia says: When the sin of your ancestors are pardoned as a result of the prayer with mediation of these noble souls whereby they were made alive after death, it is obligatory for you not to do what they had done and due to which they suffered and were destroyed.

Exegesis of Surah Baqarah: Verse 2:57

Regarding the Almighty's words:

And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss. Surah Baqarah 2:57

Simply: And O Bani Israel! Remember the time when We made cloud to give you shade and We rained Manna and Salwa on you. Eat the pure provision granted to you and they did not oppress Me but they oppressed themselves.

Imam Hasan Askari (a.s.) said: Allah says: O Bani Israel! Remember the time when:

We made the clouds to give shade over you... Surah Bagarah 2:57

Simply: We gave you shade of cloud when you were wandering in the Tiyah desert. That cloud was protecting you from the heat of the sun and the harmful cold of moon.

...and We sent to you manna and quails... Surah Baqarah 2:57

Simply: And We rained Manna and Salwa. Manna means Taranjbin which fell on trees and which they could take up, and Salwa was a kind of bird which is called Samani in Arabic; the flesh of which is tastier than of all birds. Almighty Allah had sent that bird for them. They could hunt it easily for eating. Allah tells them:

Eat of the good things that We have given you... Surah Baqarah 2:57

Simply: Eat from the pure things granted by Me and thank Me and appreciate those whom I made appreciable and respectable. Honor them whom I gave honor and they are for whose Wilayat I have obtained oath from you. They are Muhammad and his purified progeny (a.s.).

Then Allah says:

...and they did not do Us any harm... Surah Bagarah 2:57

Simply: And they did not oppress Me. Rather they oppressed themselves when they changed My word and said something else and did not fulfill their promise. Denial of the deniers does never harm Me. Likewise the belief of the believers does not add to My Kingdom.

... but they made their own souls suffer the loss. Surah Bagarah 2:57

Simply: Rather, they were oppressing their own selves, that is, by being disbelievers and by changing My words they were harming their lives.

The Holy Prophet (S) said: O servants of God! It is your duty to believe in the Wilayat of my purified progeny (a.s.). Do not differentiate between us and realize how much care and facility Allah has granted to you. He made His argument clear to you, so that you may be able to recognize the truth easily.

Then He also gave you a great relief through dissimulation, so that you may remain safe from the harms of creation. Even after all that, if you make changes, He suggests to you repentance and accepts your repentance. So it is better you thank Him for His bounties.

Exegesis of Surah Baqarah: Verse 2:58-62

Regarding the Almighty's words:

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ الْ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا اللهِ وَلاَ تَعْتُواْ فِي الْأَرْضِ مُفْسِدينَ {60 } {مَشْرَبَهُمْ اللهِ وَاللهِ وَلَا تَعْتُواْ فِي الْأَرْضِ مُفْسِدينَ {60 }

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَيَصَلِهَا الْأَرْضُ مِنْ بَقْلِهَا وَقَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ الْهَبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ الْ وَضُرِبَتْ وَضُرِبَتْ وَضُرِبَتْ اللَّهِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ اللَّهِ مَا لللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِمُ الذَّلَةُ وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَبَ مِنَ اللَّهِ اللَّهِ الْأَلَهُ مَا يَكُفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِينَ بِغَيْرِ الْحَقِّ الْمَسْكَنَةُ وَلَامَسْكَنَةُ وَيَاءُوا يَغْتَدُونَ اللَّهِ اللَّهِ الْأَلُهُ مَا عَصَوْا وَكَانُوا يَعْتَدُونَ {61}

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ {وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. And when Musa prayed for drink for his people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief. And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits. Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve. Surah Baqarah 2:58-62

Simply: And remember when I told your ancestors: Enter this village (Baitul Maqdas) and eat to satisfaction therefrom whatever you like. But enter the city gate bowing and reciting HITTATUN. I will forgive your mistakes and will soon multiply the reward of good-doers. But the unjust people changed the word taught by Me.

So I sent on them punishment from the sky. And remember when the people of Musa became thirsty

and Musa prayed to Me for water, I said: Hit the rock with your staff. Compliance with this command made twelve springs gush out from that rock and each of your twelve tribes selected their water source.

(Then I told them): Eat the provision provided by Allah and eat and drink, but do not spread corruption on earth. And remember the time when you (your elders) said: O Musa! We cannot be happy with only one kind of food. So ask your Lord to provide for us eatables like vegetables, wheat, cucumber, onion etc. which grow up from the earth. Musa retorted: Do you want a lower thing in exchange of the precious ones?

Then came the command: Go to a city, where you will get all that you desire. Thus they were disgraced and made deprived and they became involved in divine chastisement and it so happened, because they used to deny the Signs of Allah and killed the prophets of God unjustly. All this was due to the fact that they disobeyed the Almighty, were thankless to Him and acted against the truth.

The believers and those of the Jews, Christians and Sabeans have sincere faith in God and the last day and perform good deeds, they all would be rewarded by the Almighty and they will not have any kind of fear, neither would they be sorrowful and aggrieved.

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

And when We said: Surah Bagarah 2:58

Simply: When We said to your ancestors...

Enter this city... Surah Baqarah 2:58

Simply: Enter this city, which is Ariha in the land of Syria. This order was given when they came out of the Tiyah desert.

...then eat from it a plenteous (food) wherever you wish, Surah Baqarah 2:58

Simply: And stay there, work hard and eat whatever you like.

...and enter the gate making obeisance... Surah Baqarah 2:58

Simply: The Almighty Allah had put the images of Muhammad and Ali (a.s.) on the gate and ordered them to make obeisance to the images, refresh their allegiance and love in their minds and remember the confession that had been taken from them regarding their guardianship and belief in their superiority.

And say, forgiveness. Surah Baqarah 2:58

Simply: And say 'Hittatun' to make obeisance to Allah for the respect of Muhammad and Ali (a.s.) and trust his Wilayat to remove your sins.

... We will forgive you your wrongs... Surah Bagarah 2:58

Simply: So that We will forgive your previous wrongs.

... and give more to those who do good (to others). Surah Bagarah 2:58

Simply: We will give more rewards to the good and obedient people; those who have not done any wrong from you and not opposed their Wilayat and remained firm and stable. We will give them more rewards.

But those who were unjust changed it for a saying other than that which had been spoken to them... Surah Bagarah 2:59

Simply: Those who have done wrongs and broke their promise, they became unjust and changed the word, which was spoken to them. Allah ordered them to make obeisance and they didn't do and didn't say exactly what they were commanded and turned their back from the gate and entered the city.

They did not bow down or pay obeisance and said the gate is very big, why should we bend and enter? See Prophet Musa and Yusha will laugh and simply make pay obeisance for this useless task; and they said: We like red wheat more than these words and promises.

... so We sent upon those who were unjust a pestilence from heaven, because they transgressed. Surah Baqarah 2:59

Simply: They changed the meaning of the words spoken to them and didn't believe in Muhammad, Ali and their progeny. Because of this, We sent wrath from the sky and they all suffered from a severe disease.

It was plague and a hundred and twenty thousand died in a part of a day. As Allah knows, they are disbelievers and will not say forgiveness. The divine wrath fell on those who were unjust and transgressors.

Allah knew those who were righteous, and believers of Muhammad and Ali (a.s.) and who recognized their guardianship, hence the divine wrath did not fall on them. Allah says:

And when Musa prayed for drink for his people... Surah Bagarah 2:60

Simply: Prophet Musa (a.s.) prayed and requested Allah for drinking water for his people who were very thirsty. He said: O Allah for the sake of Muhammad (S), Chief of the prophets and Ali (a.s.), Chief of the Successors and Fatima (s.a.), Chief of the ladies and Hasan (a.s.) and Husain (a.s.), Chiefs of the martyrs and his progeny, I request Allah to quench the thirst of the people.

We said: Strike the rock with your staff. Surah Baqarah 2:60

Simply: Allah sent revelation: O Musa! Strike the rock with your staff. When Prophet Musa (a.s.) struck his staff on the rock...

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

So there gushed from it twelve springs... Surah Baqarah 2:60

Simply: Twelve streams started flowing from it.

...each tribe knew its drinking place... Surah Baqarah 2:60

The progeny of Prophet Yaqoob (a.s.) knew its drinking place so that the other tribes do not oppose them and quarrel for water.

Then Allah said:

Eat and drink of the provisions of Allah... Surah Bagarah 2:60

Simply: Eat and drink of the provision which Allah has given to you.

... and do not act corruptly in the land, making mischief. Surah Baqarah 2:60

The Messenger of Allah (S) said: One who is firm on love for Ahlul Bayt (a.s.), is given by Allah such a cup of drink that he does not want to exchange it with anything else and he does not like that except for Allah he should have anyone as a helper and protector.

One who makes his self used to bear difficulties for the sake of our love, Allah gives him such a lofty

status to him on Judgment Day that all become incapable to see his great status on Judgment Day. And each will be surrounded by their status on this day as they had kept their money and wealth in the earth before them.

Then Allah will say: You had accepted difficulties for the love of Muhammad and his progeny, so Allah has given you the right to save whoever you want from punishment. Then he will open his eyes and see everyone. After that he will separate all those who wished well for him, did a favor or spoke in a nice manner, just as real money is separated from counterfeit coins.

Then he will be told to take them to Paradise and make them stay wherever he likes. He will do the same. Then Allah will say: We give you authority to send whomsoever you like to Hell. Then he would look up see everywhere and select the hellish people as gold coins are separated from currency. Then he will hear a voice telling him to send them to any section of Hell he likes and will do so.

Thus Allah says to Bani Israel people (Jews) who were present during the time of the prophet: While your ancestors were called to the love of Muhammad and Aale Muhammad you have seen them and understood the lofty aim of their Wilayat, it is only proper that you gain nearness to the Almighty through the proximity of Ahlul Bayt (a.s.) and you must not go near His wrath. If you do so, you will become remote from His mercy.

Now Allah says:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصِبْرِ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَقُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكُفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَعْتَدُونَ النَّالِيْقِينَ الْفَرْضُ

And when you said: O Musa! we cannot bear with one food. Surah Bagarah 2:61

Remember those days when your ancestors asked Prophet Musa (a.s.): We shall, under no circumstances be satisfied with only one kind of food, consisting of Manna and Salwa. It is necessary to mix some other food items with it.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصِبْرِ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

...therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. Surah Baqarah 2:61

Simply: That is why, O Musa, you must call on your God on our behalf, to grow for us vegetables, cucumbers, wheat, masoor and onions.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

He said: Will you exchange that which is better for that which is worse? Surah Baqarah 2:61

That is, Musa (a.s.) said: Do you want to exchange better things given by Allah and with defective items?

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

Enter a city, so you will have what you ask for. Surah Baqarah 2:61

Simply: If you want that, come out of this Tiyah desert and enter some town where you will find what you like.

Allah says:

And abasement and humiliation were brought down upon them... Surah Bagarah 2:61

Simply: Because of their ungratefulness and disobedience poverty and debasement came into their share and they became disgraced before Allah and His believer servants. And 'Maskana' denotes poverty and debasement.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرُبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِّنَ اللَّهِ ذَٰلِكَ بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ وَاللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

...and they became deserving of Allah's wrath... Surah Baqarah 2:61

Simply: They were recipients of Allah's anger and curse.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصِبْرِ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَقُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُو أَدْنَىٰ بِالَّذِي هُو خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدْسَلِهَا وَبَعْدَرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبَ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ

...this was so because they disbelieved in the communications of Allah.. Surah Baqarah 2:61

Simply: The reason they became recipients of Allah's anger and curse was that prior to this they used to deny the Signs of Allah.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَب مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

... and killed the prophets unjustly... Surah Bagarah 2:61

Simply: And unjustly killed the prophets who were innocent and did not harm anybody.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصِبْرِ عَلَىٰ طَعَامٍ وَاحِد فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِقَّائِهَا وَفُومِهَا وَعَدَسِهَا وَيَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذُلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذُلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَب مِنَ اللَّهِ ذُلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذُلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَب مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا

...this was so because they disobeyed... Surah Baqarah 2:61

Simply: They were overpowered thus by disobedience till they committed a sin which made them deserving of abasement and humiliation and they became eligible for Allah's wrath. It was so because they disbelieved in the communications of Allah.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَام وَاحِدِ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا

وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَبَ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَبَ وَيَقْتُلُونَ النَّبِيِّينَ الْعَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوا وَالْمَسْكَنَةُ وَيَاءُوا بِغَضَيَا اللَّهِ فَيَاءُوا بِغَتْدُونَ اللَّهِ عَلَيْهِمُ الذَّلَةُ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ الْمَالِيَةِ الْمَالِيَةُ الْمَالِيَةِ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ إِلَيْهِمُ اللَّهُ وَالْمَالِيَّةُ الْمَالُولَ الْمَالُولَ الْمَالِيَةُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ الْمُسْكَنَةُ وَيَاءُوا بِغَضَيَا

And exceeded the limits. Surah Bagarah 2:61

Simply: They crossed the limits of divine commands and obeyed the orders of Satan.

The Messenger of Allah (S) said: My people! You must not behave as Bani Israel did. Do not consider Allah's bounties minor. Don't ask whimsical and naïve questions from Allah and when Allah takes trial of your sustenance which you do not like, you must not ask for anything. Perhaps it would become a cause of your death and destruction.

Rather you should pray: O Allah, I beseech you in the name of Muhammad and his purified progeny, please give me patience to bear these difficulties and make them easy for me if my well being lies in being subjected to them.

And if the opposite is better for me, please grant me that. Keep me happy and obedient to Your command. All praise is for You only. When you pray like this, Allah will give you that which is better for you and make it easy for you to get it.

Then His Eminence (S) said: O servants of Allah! Do not be careless about sins, because due to this you shall be involved in laziness and careless attitude which is more dreadful than sin itself. So man continues to commit the sin and does not regard it serious and is involved in troubles more serious than sins.

Slowly he denies the Wilayat of the Prophet's successor and prophethood of the Prophet. Finally he begins to deny the Oneness of Allah, deviates from the religion of Allah and becomes an apostate.

Then Allah says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely those who believe... Surah Baqarah 2:62

Simply: Those who believe in Allah and Wilayat of Ali Ibn Abi Talib (a.s.) and his progeny.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ وَلَا هُمْ يَحْزَنُونَ وَلَا مُعْ يَحْزَنُونَ

...and those who are Jews... Surah Bagarah 2:62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

... and the Christians... Surah Baqarah 2:62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And the Sabeans... Surah Baqarah 2:62

That is the star worshippers.

Those who believe that they are true believers. But the fact is that they are liars in their statement.

... whoever believes in Allah... Surah Baqarah 2:62

Simply: Whoever from the deniers brings faith in Allah and gives up infidelity and those of the believers who will accept faith in the future and be sincere about it and fulfill the oath that is taken from them with regard to Muhammad, Ali and their purified successors.

And those who will do good ...

Those from the believers who perform good deeds.

They shall have their good rewards from their Lord.

In the Hereafter they shall be rewarded by Allah.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And there will be no fear for them and nor grief. Surah Bagarah 2:62

They will not have any kind of fear on that day.

Whereas the disbelievers will be disgraced because they did not do any good.

Once it so happened that Amirul Momineen Ali Ibne Abi Talib (a.s.) saw a man who was very frightened. Imam Ali (a.s.) asked: What's wrong with you? He said: I am afraid of Allah. Imam Ali (a.s.) said – Fear your sins and fulfill the duties you have towards others, be fearful of Allah's justice and obey Him in whatever He has made incumbent on you. Do not be disobedient and rebellious in whatever He has made better for you.

After that don't be afraid of Allah because He is not a tyrant and He never punishes anyone more than what he deserves. But you must be afraid of your bad consequences. You must dread any change in your faith.

If you want Allah to keep you safe and happy on the day of His judgment, you should know that whatever good you do is because of Allah's blessings and the good sense that He has given you. And whatever bad you do is because of the respite that the Almighty has given you. And due to His forbearance, He has overlooked your faults till a specified time.

1. Enemies of Ahle Bayt (a.s.)

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