

*An Enlightening Commentary
into*

*The Light of
The Holy Qur'an*

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*The Holy Qur'an
Part 01*

The Light of The Holy Qur'an Interpretation of Sura Maryam (Mary)

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No. 19 (98 verses in 6 sections)



(Revealed in Mecca)

In the Name of Allah, The Beneficent, The Merciful

Introduction to the Sura:

Sura Maryam, as arranged in the Book, is the nineteenth Sura of the holy Quran. It contains 98 verses which have been revealed in Mecca.

Similar to other Meccan Suras, the content of this Sura is mostly about matters concerning the Hereafter, the end of the evil-doers, the rewards of the good-doers, and part of the account of the lives of Zakariyya (Zechariah), Mary, Jesus, Yahya (John), Abraham, Ishmael and Idris (Enoch).

It is recorded in Tafsir-i-Al-Mizan that, in the last few verses of Sura Maryam, Allah says that the purpose of revealing this Sura is to give 'glad tidings and warnings', and this aim has been followed in the beautiful form of the story of the prophets' lives.

Allah has mentioned no woman in the Qur'an directly by her proper name except Mary, and the name 'Mary' occurs 34 times in the Qur'an. The only Sura, which has been entitled by the name of a woman in the Qur'an, is this very Sura, Sura Mary.

For the virtue of studying this Sura, it has been cited that whoever continues reciting this Sura (whenever he can), he will not die save that Allah will suffice him in life, wealth and children. (Majma'-ul-Bayan)

There is no doubt, of course, that the one will make himself free from want from others by means of practicing the contents of this Sura.

Section 1 : Zechariah and John No. 19 (98 verses in 6 sections)

Apostle Zechariah's prayer for an issue - Allah's granting him a son, though Zechariah was old and his wife was barren and very old - Yahya (John) commissioned as an Apostle of Allah in his childhood itself.

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

Commentary : Verse 1.2.3

1- كهيعص

2- زَكَرِيَّا عَبْدَهُ رَبِّكَ رَحْمَتٍ نَكْرُ

3- خَفِيًّا نِدَاءً رَبَّهُ نَادَى إِذْ

In The Name of Allah, The Beneficent, The Merciful

1. " Kaf'k',Ha'h',Ya'y', 'Ain "A',Sad's'."

2. (This is) a mention of the mercy of your Lord unto His servant Zechariah."

3. " When he called upon his Lord in secret."

Commentary:

The mentioned letters are among the 'Abbreviated Letters' of the Qur'an in which some mysteries and secrets are hidden. Some Islamic traditions indicate that each of these letters is a sign of one of the great names of Allah (The Names Most Beautiful). Kaf 'K' refers to /kafi/ (The Sufficient); Ha 'H' refers to /hadi/ (The Guide); Ya 'Y' refers to /waliyy/ (The Friend, The Protector, The Surety, The Patron); 'Ain 'A' refers to /'alim/ (The Knower); and Sad 'S' refers to /Sadiq-ul-wa'd/ (The One Who is Truthful in His promises). Sometimes, in some supplications, Allah (s.w.t.) is invoked through these abbreviated letters, in this manner: "O Lord! by Ka, Ha, Ya, 'Ain, Sad." In a supplication, for instance, Hadrat Ali-ibn-Abitalib (a.s.) said: "O Allah! We ask you, O'Kaf, Ha, Ya, 'Ain, Sad!" (1)

Some Islamic traditions state that these abbreviated letters indicate the event of the uprising of Imam Hussayn in Karbala, as follows: Kaf refers to 'Karbala?', Ha refers to 'Halak' (the slaughter of the Prophet's progeny), Ya refers to 'Yazid', 'Ain refers to the subject of 'Atash (thirst), and Sad refers to 'S?abr' (the patience and steadfastness of Imam Hussayn and his self-sacrificing supporters).

It should be noted, of course, that the verses of the Qur'an have the capacity to have different meanings but despite the variety of meanings, they do not conflict with each other.

After the abbreviated letters at the beginning of Sura Maryam, the first verse concerning the story of Zechariah begins. It says:

(This is) a mention of the mercy of your Lord unto His servant Zechariah."

This event occurred at the time when Zachariah was very worried and sad because he did not have a child, and he,

1- Majma'-ul-Bayan, the Commentary

worshipping Him, called upon his Lord secretly. The verse says:

" When he called upon his Lord in secret."

The Arabic term /nida/ means 'to call with a loud voice', and the Qur'anic word /xafiyya/ means 'in secret' not in a low voice, since such a call cannot be performed 'silently', but it can be done secretly.

Perhaps, the invocation of Zechariah, done in secret, was for the reason that his people would not scoff at him by saying why that old man wished Allah for a son.

Some Islamic literature indicates that the best supplication is that which is asked in secret, and the best provision is that which is sufficient. (Tafsir-i-Majma'-ul-Bayan)

Commentary : Verse 4.5

شَقِيحًا رَبِّ بِدُعَائِكَ أَكُنْ وَلَمْ شَيْبًا الرَّأْسُ وَاشْتَعَلَ مِنِّي الْعَظْمُ وَهَنَ إِنِّي رَبِّ قَالَ 4-

وَلَيْتَ لَدُنْكَ مِن لِي فَهَبْ عَاقِرًا امْرَأَتِي وَكَأَنَّتِ رَأْيِي وَمِنَ الْمَوَالِي خِفْتُ وَإِنِّي -5

4. " He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness, and, my Lord! I have never been unblessed in prayer to You."

5. " And verily I fear my kindred after I am gone, and my wife is barren. So grant me from your presence a successor (a child)."

Commentary:

Zechariah invoked Allah saying that his bones, the pillars of his body and its most solid parts, were weakened and his head was all aflame with hoariness. By this statement, Zechariah might have wanted to say that the harbinger of death had been placed on his head and he had to get ready for death. Here is the verse:

" He said: 'My Lord! verily my bones are weakened and my head is all aflame with hoariness, ..."

Then, immediately after that statement, he adds that he had been accustomed to the acceptance of his supplications by his Lord and that He had never withheld His blessings from him. Now that he was old and feeble, he was more in need of answers to his prayers, and that he would not be unblessed. The verse continues saying:

" ...and, my Lord! I have never been unblessed in prayer to You."

After that, he explained his supplication to Allah, as follows:

" And verily I fear my kindred after I am gone, and my wife is barren. So grant me from your presence a successor (a child)."

Explanations:

The Arabic word /'aqir/ is applied for a man or a woman that cannot produce offspring.

The term /'is(ti'al/ means: 'the blaze of a fire when it flames and spreads'. Thus, the holy phrase 'and my head is all aflame with hoariness' means that the whiteness of the hair on my head blazed like fire and has spread.

Some of the commentators have said that the objective meaning of the Qur'anic word /waliyy/, mentioned in this holy verse, is 'a righteous son who succeeds the father'. Imam Sadiq (a.s.) said that Zechariah's anxiety was about his uncle and his cousins.(1)

1- Nur-uth-Thaqalayn, the Commentary

Commentary : Verse 6.7.8

6- رَضِيًّا رَبِّ وَاجْعَلْهُ يَعْفُوبَ ءَالٍ مِنْ تُوْبِرٍ يَرِثُنِي

7- سَمِيًّا قَبْلُ مِنْ لَهُ نَجْعَلُ لَمْ يَحْيَى اسْمُهُ بِغُلَامٍ نُبَشِّرُكَ إِنَّا زَكَرِيَّا يَا

8- عَتِيًّا رَالْكِبِ مِنْ بَلَّغْتُ وَقَدْ عَاقِرًا امْرَأَتِي وَكَانَتْ غُلَامٌ لِي يَكُونُ أَنَّى رَبِّ قَالَ

6. " (One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord, well-pleasing."

7. (His prayer was answered:) O' Zakariyya! verily We give you good tidings of a son whose name is Yahya (John). We have given the same name to none before (him)."

8. " He said: 'My Lord! How shall there be for me a son while my wife is barren and I have reached infirm old age?' "

Commentary:

Zechariah, the prophet, in his prayer, invoked Allah to grant him a successor to be the inheritor of him and the posterity of Jacob, and He would make him well-pleasing. The verse says:

" (One that) shall be my inheritor and the inheritor of the posterity of Jacob; and make him, my Lord, well-pleasing."

The purpose of the phrase 'to inherit', here, has been rendered differently by the Islamic commentators. Some of them believe that 'heritage' in this verse is heritage in properties, while some others have said that it refers to the rank of prophethood.

A group of the commentators have also thought that the objective meaning of it is an inclusive concept which probably envelops both of them.

Many of the Shi'ite scholars have taken the first interpretation, while some Sunnite scholars have seized the second meaning, and some others, among Islamic scholars, such as: Sayyid-i-Qutb in Fi-

Zilal and 'A-lusi in Rouh-ul-Ma'ani, have chosen the third idea.

Those who have taken it, confined to the inheritance of property, have reasoned to the existence of the word /yari?u/ (inheritor) in this sense. For, when this word is used apart from other evidences, it means 'the inheritance of the wealth'. But when it is used in the sense of spiritual affairs, it is usually for the sake of the existence of some evidence in that verse; like Sura Fatir, No 95, verse 32 which says: "Then We gave the Book for an inheritance to those whom We chose from among Our servants, ..."

Moreover, the wife of Zechariah, who was from the progeny of Solayman-ibn-Dawood, regarding the very good condition of Solayman and Dawood's wealth, had inherited some considerable properties.

Zechariah was afraid that those properties would be obtained by some impious persons who might amass them, or use them in a false way, which itself could be the source of a corruption in the society.

That was why he asked his Lord to grant him a righteous child so that this offspring might protect those properties and spend them in the best way.

It is narrated in a tradition that Fatimat-uz-Zahra (a.s.), the pure daughter of the Prophet of Islam (p.b.u.h.), reasoned to defend her claim to Fadak. This incident is another evidence upon the above idea.

The Late Tabarsi, in his book 'Ihtijaj, has said regarding this issue concerning the Lady of Islam (a.s.), as follows:

When some people had decided to withhold Fadak from Fatimah (a.s.), and she was informed of it, she said: "Is there in the Book of Allah that you inherit from your father and I do not inherit from my father? Verily you have done a very indecent thing.(1) Did you deliberately leave out from the Book of Allah where, in the story of Yahya-ibn-Zakariyya, it says: 'O Lord! Grant me from Your presence a successor (a child); (One that) shall be my inheritor and the inheritor of the posterity of Jacob?' "

For more information on the idea of 'inheritance' as something spiritual, or both spiritual and material you may refer to Tafsir-i-Atyab-ul-Bayan, as well as other great commentaries of Islamic scholars.

However, the Arabic word /radiyy/ means both: 'being well-pleased with Allah' and 'being loved by people'. The rank of Allah being well-pleased with a person, and vice versa, is the best rank, a

great salvation.

The subsequent verse states that the prayer of Zechariah was accepted in the presence of Allah, an acceptance with full grace and particular favour. The words of Allah in the verse are recited as follows:

"(His prayer was answered:) O' Zakariyya! Verily We give you good tidings of a son whose name is Yahya (John). We have given the same name to none before (him)."

1- Sura Maryam, No. 19, verse 27

The Qur'anic phrase 'the same name to none before (him)' means either that the name 'Yahya' had not been used before him, or that such personal qualities were not found in any one before him.

Zechariah, who did not see the relevant preconditions to assist in gaining what he desired, asked Allah to explain the circumstance for him. The verse says:

" He said: 'My Lord! How shall there be for me a son while my wife is barren and I have reached infirm old age?' "

Zechariah, saying: "How shall there be for me a son...?" means whether he and his wife would become young again, or they would have a child in the same state of old age. (Tafsir-i-Kabir by Fakhr-i-Razi)

Yes, even the prophets' knowledge is limited, and their surprise about something does not contrast with the rank of their prophethood.

However, the Qur'anic word /'itiyya/ means 'to go beyond the limit' which is usually said upon a person whose body has lost its elasticity as a result of old age.

Imam Baqir (a.s.) said that five years elapsed between the time when the glad tidings was given and when the birth of Yahya occurred. (Majma'-ul-Bayan, and Bihar-ul-'Anwar, vol. 14, p. 176)

Commentary : Verse 9.10

شَيْبًا تَكَ وَلَمْ قَبْلُ نِمِ خَلَقْتِكَ وَقَدْ هَيِّنُ عَلَيَّ هُوَ رَبُّكَ قَالَ كَذَلِكَ قَالَ 9-

سَوِيًّا لِيَالٍ ثَلَاثَ لَيَالٍ نَأْسَ تُكَلِّمَ أَلَّا ءَايَتُكَ قَالَ ءَايَةً لِّي اجْعَلْ رَبِّ قَالَ 10-

9. " He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, for indeed I created you aforetime when you were nothing'."

10. " He (Zechariah) said: 'My Lord! appoint for me a sign.' Said He: 'Your sign is that you shall not be able to speak to the people for three nights, though sound (in health).'"

Commentary:

Allah (s.w.t.) is able to do every thing and every work is easy for Him, as in this verse, He says: "It is easy for Me". In Sura Al-Hadid, No. 57, verse 22 and in Sura At-Ta'qabun, No. 64, verse 7, the words are recited: "...that is easy to Allah"; and in Sura Al-Baqarah, No.2, verses 20 and 106, it is recited: "...Allah is All-powerful over everything"; and in Sura Al-Kahf, No. 18, verse 45 the Qur'an says: "...Allah is omnipotent over everything". Therefore, Zechariah asked Allah how that matter could happen, and He said: "So (it will be)" and Allah (s.w.t.) can strengthen his power in old age to give him offspring.

In other words, Allah is the One Who is able to create all things from aught, and then it is not surprising that He bestows a child upon Zachariah in his old age and in those conditions. The verse says:

" He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, for indeed I created you aforetime when you were nothing'."

By hearing the abovementioned hope-inspiring statement, Zechariah became very happy and encouraged and the light of hopefulness illuminated his entire being, however, since that message was very magnificent and constructive for him, he asked Allah for a sign, as follows:

" He (Zechariah) said: 'My Lord! appoint for me a sign.' ..."

No doubt Zechariah believed in Allah's promise, but, in order to be more assured, he asked Him for such a sign. This was similar to Abraham's, way who was certain of the Resurrection, yet he asked to see an aspect of the resurrection in this world in order that his heart would become more certain. Then Zechariah (a.s.) received this answer:

" ...Said He: 'Your sign is that you shall not be able to speak to the people for three nights, though sound (in health).'"

During those three days and nights Zachariah's tongue (a.s.) could move only for prayers to Allah (s.w.t.) as well as in supplicating unto Him.

This was a clear sign, of course, in that a person would not be able to speak with people while his tongue and his body were utterly sound and he could pray and worship to Allah fluently.

In the books of commentaries of Majma'-ul-Bayan, of At-Tabari, and Al-Mizan, it has been said that, at the time of recitation of the Divine communications and the remembrance of Allah (s.w.t.), Zachariah's tongue could utter words fluently and correctly, but when he wanted to use his tongue to speak with people, his tongue remained silent. Of course, Zechariah (a.s.) asked Allah (s.w.t.) for a sign to recognize between right and wrong, and between the divine revelations and satanic delusions. (Tafsir-i-Al-Mizan)

This itself is an evidence to the fact that all our actions are under the Will and device of Allah, so that if He let not we are not able to speak even when we are in a complete health.

Commentary : Verse 11

وَعَشِيًّا بُكْرَةً سَبَّحُوا أَنِ إِلَيْهِمْ وَحَىٰ فَالْمِحْرَابِ مِنْ قَوْمِهِ عَلَىٰ فَخْرَجٍ -11

11. " Then he went out (of the sanctuary) unto his people and made signs unto them that they should glorify (Allah) morning and evening."

Commentary:

The Qur'anic word /bukrah/ is used for the length of time between the dawn until the sunrise.

The term /mihrab/ (sanctuary) is called such since it is a fighting-place against Satan and the temptations which hinder man's concentration of thought. Perhaps, the sanctuaries of the Children of Israel had been the same places of prayer which people had chosen for their Divine service and they worshipped therein.

According to what Tabarsi and Fakhr-i-Razi have said, the purpose of /tasbih/ (to glorify), used in this verse, is 'prayer', because 'prayer' contains 'glorification'. After this glad tidings and that clear Sign, Zechariah came out of his prayer niche and went unto his people. Then he signed to them that they should glorify Allah every morning and evening. For, the result of the great bounty, which Allah had bestowed Zechariah, would encompass all those people and could be effective in

their fate totally. The verse says:

" Then he went out (of the sanctuary) unto his people and made signs unto them that they should glorify (Allah) morning and evening."

Moreover, this bounty, which was counted a miracle, could firm the foundations of belief in their hearts.

Some Traditions:

1. The Messenger of Allah (p.b.u.h.) said: "The most beloved sayings with Allah, the Glorious, is that the servant says: 'Glory be to my Lord and praise be to Him'." (Kanz-ul-'Ummal, vol. 1, p. 466)
2. Imam Sadiq (a.s.) said: "Whoever glorifies Allah thirty times every day, Allah, the Blessed, the Exalted, may remove seventy afflictions from him, the least of which is poverty." (Amali by Sadugh, p. 55)
3. Imam Sadiq (a.s.) said: "The hymns of Fatimatuz-Zahra, after every prayer, is more beloved with me than one thousand units (rak'ah) of prayer in a day." (Muhajjat-ul-Bayd?', vol. 2, p. 348)

Commentary : Verse 12.13

صَيِّبًا الْحُكْمَ وَعَاثَيْنَاهُ بِقُوَّةٍ الْكِتَابَ خُذْ بِحَيِّى آيَةَ-12

تَقِيًّا وَكَانَ وَرَكَاةً لَدُنَّا مِنْ وَحْنَانًا-13

12." 'O' Yahya! Take hold of the Book with might.'And We gave him wisdom (apostleship) while yet a child."

13." And (also) compassion from Us and piety; and he was God-fearing."

Commentary:

The Qur'anic term /hukm/ means: 'knowledge and understanding.'(1) It has also been applied in the sense of 'ability and judgment'(2), while it is cited in Tafsir-i-Al-Mizan that the objective

meaning of /hukm/, in this verse, is: 'knowledge unto the Divine sciences and the removal of the curtain of Unseen'.

Three persons became prophets in childhood. They were Solomon, Jesus, and John (a.s.). There were also three persons who became Imam in their childhood: Imam Jawad (the ninth Imam), Imam Hadi (the tenth Imam) and Imam Mahdi (the twelfth Imam), peace be upon them all, because the rank of prophethood and Imamate is granted by Allah. Moreover, Divine prophets and the Immaculate Imams were bestowed upon all virtues and sciences in the same World of Light. Therefore they could speak and solve the problems even when they were in the wombs of their mothers, in their cradles, and at the moment of their birth. There are recorded many Islamic

1- Lisan-ul-'Arab

2- Qamus-ul-Qur'an

traditions in this regard in which it is also said that even S?iddighah-Tahirah, who was neither a prophet nor an Imam, had this quality, too.(1) However, former verses denoted that Allah bestowed on Zechariah a son named Yahya (John) when he was in old age. Following that matter, in this verse, the great commandment of Allah unto John is recited, as follows:

" 'O' Yahya! Take hold of the Book with might.' ..."

The objective meaning of 'the Book' here is Turah, and the purpose of 'taking hold of the Book with might' is that he should carry through its content with an intensive sharp conclusiveness, and should act accordingly, so that he could enjoy any material and spiritual power, whether personal and social, in the way of its expansion and generalization.

Next to this commandment, the Qur'an points to the merits that Allah had granted to John, or he had obtained them with the grace of Allah, where it says:

"... And We gave him wisdom (apostleship) while yet a child."

1. Allah gave him the command of prophethood, wisdom, talent and perspicacity in childhood.
2. And he was also given mercy and compassion in respect to people from the side of Allah:

" And also compassion from Us ..."

3. And Allah gave him piety and purity of soul, spirit, and action:

" ...piety; ..."

4. And he avoided whatever was other than the command of Allah:

" ...and he was God-fearing."

1- Tafsir-i-Atyab-ul-Bayan, and Reyhanatun-Nabiyy, p. 60

By the way, the Qur'anic term /hanan/ means 'compassion, kindness'. Thus, it was the compassion of Allah to John and John's love to Allah, which caused the kindness of people to John and John's affection unto people, all of which were from the Grace of Allah and His Mercy.

Commentary : Verse 14.15

14- عَصِيًّا جَبَّارًا يَكُنْ وَلَمْ وَالذَّيْبِ وَيَبْرًا

15- حَيًّا يُبْعَثُ وَيَوْمَ يَمُوتُ وَيَوْمَ وُلِدَ عَلَيْهِ وَسَلَامٌ

14. " And kindness to his parents, and (unto the people) he was neither insolent (nor) disobedient."

15. " And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Commentary:

Hadrat Yahya (John) was very kind to his parents and obeyed them. He tried to make them happy, because obeying parents is obligatory, and opposing them is forbidden. He also did not commit any sin, transgression, and was never proud. He hurt no one. The verse says:

" And kindness to his parents, and (unto the people) he was neither insolent (nor) disobedient."

Therefore, since Yahya (a.s.) was qualified with all prominent epithets and great honours, then peace upon him, as the verse says:

" And peace on him the day he was born, and the day he dies, and the day he shall be raised alive!"

Some commentators have said that the most horrible states of a person may appear in three circumstances: 1) The day when he comes out from the mother's womb and enters into the world. 2) The day he dies and finds himself among the people whom he has not seen. 3) The day when he will be raised alive and finds himself in a great place of gathering. Allah favoured John by His Grace and endowed security on him in these three circumstances. Thus, Yahya (John) passed all the narrow passages successfully with the safety of religion and belief in Allah.

To hold dear the annual birthday, and remembrance of the annual day of death of the saints of Allah, of course, is a Qur'anic matter.

Some Points upon John's Martyrdom:

Not only was the birth of John marvelous, but so was his death from some points of view. Most Muslim historians, as well as some famous Christian sources, have recorded the event of this martyrdom, (with slight differences), as follows:

Yahya (John) was sacrificed because of the liaison one of the tyrants of his age had with a woman related to him within the forbidden degrees. Herod, the sensual king of Palestine, was in love with Herodias, his niece, whose beauty had captured his heart in the fire of love. Therefore, he decided to marry her.

When Yahya (John), the great prophet of Allah (a.s.), was informed of this he promptly announced there and then that their marriage was unlawful and it was contrary to the laws of the Torah and that Yahya (John) would struggle against it.

This news was spread throughout the city and the woman, Herodias, became aware of it. She, considered Yahya (John) the greatest barrier on her way, and decided to take revenge upon him at the most suitable opportunity, and remove this obstruction in her way.

She intensified her relation with her uncle and made her beauty as a trap for him. She had such a deep influence that one day Herod told her to ask him whatever desire she had and she could be certain that her demand would assuredly be performed.

Herodias said that she wanted nothing but the head of Yahya, because Yahya had defamed both of them, and all people found fault concerning them. She replied if Herod wanted to comfort her heart and make her happy, he should do that accomplishment.

Herod, who was madly in love of that lady, inattentive to the end of that action, submitted and very soon the head of John was presented to that wicked woman. But, finally, the painful results of that hideous action encompassed her.(1)

Some Islamic traditions indicate that Imam Hussayn (a.s.) the Great Martyr, said; "From among the mean aspects of this world is that the head of Yahya-ibn-Zechariah was brought as a present to a wicked woman from the Children of Israel."

This statement means that, from this point of view, the conditions of Yahya and those of Imam Hussayn (a.s.) were alike, because one of the aims of his rising was standing against the evil deeds of the tyrant of his time, Yazid.

1- Some Evangels and some religious literatures denote that Herod married his brother's wife, which was forbidden in the laws of the Turah. Yahya scorned him for that action. Them that woman, by misusing the beauty of her daughter, caused Herod to kill Yahya (John). (The Gospel according to ST. Matthew, Chapter 14; and accrding to ST. Mark, Chapter 6, No. 17 on)

Section 2 : Mary and Jesus Commentary : Verse 16.17

The Angel informs Mary about her giving birth to Jesus-The Miraculous Birth of Jesus as a sign of Allah-Jesus announces his Apostleship from the cradle itself

16- شَرَقِيًّا مَكَانًا أَهْلِهَا مِنْ ائْتَبَدَتْ إِذِ مَرِيَمَ الْكِتَابِ فِي وَادُكُرْ

17- سَوِيًّا بَشْرًا لَهَا فَتَمَّتْ رُوحَنَا إِلَيْهَا فَأَرْسَلْنَا حِجَابًا دُونَهُمْ مِنْ فَاتَّخَذَتْ

16. " And mention in the Book about Mary when she withdrew from her family to an eastern place."

17. " So she took a veil (to screen herself) apart from them. Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man."

Commentary:

The Messenger of Allah (p.b.u.h.) said that Mary was one of the four typical godly women.

The Arabic term /nabaoa/ means: 'to throw away something inattentively', while the Qur'anic

word /'intibao/ is used for 'seeking retirement from people'. Since Mary was dedicated to 'The Remote Mosque', she had chosen a corner in the east of the mosque for herself.

After the statement of the explanation about Yahya (John), through these holy verses, the Qur'an refers to the story of Jesus (a.s.) and his mother's fate, because there is a close connection between these two occurrence.

The birth of Yahya (John) to an aged father and a barren mother, was a wonderful thing, but the birth of Jesus, from a mother without a father, was something even more marvelous.

It is surprising, of course, for a person be given wisdom and prophethood in childhood, but it is more surprising than that that he, as a baby, speaks in cradle concerning the Book and prophecy.

However, both of them are signs of the Power of Allah, the Exalted, and, they both concerned people who had a very close blood relationship with each other, because John's mother was Mary's maternal aunt both of whom were barren and longed for a righteous child. The verse says:

" And mention in the Book about Mary when she withdrew from her family to an eastern place."

In fact she humbly and anonymously withdrew from her family and went to a place in the temple free from any disturbance in order to pray and to tell her secrets to Allah.

At this time, Mary put a veil between herself and those people to screen herself away from them so that her private place could be suitable for worship and away from the prying eyes of people. The verse says:

" So she took a veil (to screen herself) apart from them. ..."

Then one of the great angels (Holy Spirit), in the form of a perfect handsome man, without any defect, presented himself to Mary and, by the might of Allah, fulfilled his mission. It was just as Allah, the Most High, in the Qur'an says:

"Blessed be He in Whose hand is Domination; and He is All-Powerful over everything."(1)

The verse under discussion continues saying:

" ...Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man."

1- Sura Al-Mulk, No. 67, verse 1

Commentary : Verse 18.19.20

18- تَقِيًّا كُنْتَ إِنَّ مِنْكَ بِالرَّحْمَنِ أَعُوذُ إِنِّي قَالَتْ

19- زَكِيًّا غُلَامًا لَكَ لَأَهَبَ رَبِّكَ رَسُولًا أَنَا إِنَّمَا قَالَ

20- بَعِيًّا أَكُ وَلَمْ بَشَرٌ يَمْسَسْنِي وَلَمْ غُلَامٌ لِي يَكُونَ أَنِّي قَالَتْ

18. " She said: 'Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing.'

19. " He (the angel) said: 'Verily I am only a messenger of your Lord that I bestow on you a pure son'."

20. " She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste.'"

Commentary:

One of the recommendations of Allah to His Messengers is that they should take refuge in Allah. Therefore, this state has been the moral life of the prophets and the saints of Allah, and that is why when the pious persons feel the probability of committing sin, they tremble in fear and take refuge in Allah, The Beneficent.

It is evident that, at that time, a great fear overcame her when this pious woman saw that a handsome foreigner had entered her sanctuary, therefore, she immediately said:

" 'Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing.'"

Her Mentioning the Name of Allah, the Beneficent, and qualifying Him by His general mercy, on the one hand and encouraging the man to piety and being God-fearing, on the other, were all intended to deter that unfamiliar man if he had intended something evil.

By saying these words, Mary was expecting a reaction from the stranger, an expectation laden with fear and abundant anxiety. But this situation did not last very long, and the stranger spoke

and stated his great mission:

" He (the angel) said: 'Verily I am only a messenger of your Lord ...'"

This statement comforted Mary's pure heart, as if water was poured over a fire.

But this relief did not last long, because immediately after that he added that he had come to bestow on her a son who would be pure from the point of temper, manner, body, and spirit. The verse continues saying:

"...that I bestow on you a pure son'."

However, the term /zakiyy/, used in the verse, is derived from /zakat/ in the sense of: 'purity, growth, and blessing', while the word /baqyan/, here, means 'a prostitute'.

In this Sura the subject of being granted a child from Allah has been mentioned several times: the bestowal of Jesus to Mary in verse 19; that of Isaac and Jacob to Abraham in verse 49. Moreover the remittal of Aaron to Moses in verse 53; and the glad tidings of a child to Zechariah in verse 7 are among them.

Having a child is something of great value, but greater than this is the purity of the child.

By hearing these word, Mary was seized with a severe trembling and again she became very worried. In that situation, and only thinking about the natural means of having a child, she wondered and:

" She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste.'"

Commentary : Verse 21.22.23

مَفْضِيًّا أَمْرًا وَكَانَ مِنَّا وَرَحْمَةً لِّلنَّاسِ ءَايَةً وَلِنَجْعَلَهُ هَيِّئْ عَلَيَّ هُوَ رَبُّكَ قَالَ كَذَلِكَ قَالَ -21

قَصِيًّا مَكَانًا بِهِ فَانْتَبَذَتْ فَحَمَلَتْهُ -22

مُنْسِيًّا نَسِيًّا وَكُنْتُ هَذَا قَبْلَ مِثُّ لَيْتَنِي يَا قَالَتْ النَّخْلَةَ جِذْعٍ إِلَى الْمَخَاضِ فَاجَاءَهَا -23

21. " He said: 'So (it will be)!. Your Lord says: 'It is easy for Me, and that We will make him a Sign

(miracle) unto the people and a Mercy from Us, and it is a matter decreed.

22. " So she conceived him (Jesus) and withdrew with him to a distance place."

23. " And the pains of childbirth drove her to the trunk of a palm-tree. She said: 'Would I had died ere this, and had been a thing forgotten'."

Commentary:

The Divine angel, in the guise of a man, appeared before Mary and blew on her so that she became pregnant. Then, Mary went to a distant place for she was worried about the accusation of people who did not know of the matter, or because a pregnant woman needs comfort and a quiet environment.

The opinions recorded in most commentaries are divided and abundant about the place and that how Mary became pregnant, or who was the first person that was informed of the matter, but since the Qur'an has not stated anything in this regard, we, too, do not offer any discussion concerning these subjects, because they are not so functional in the development of our understanding.

Some of the difficulties and hardships that Mary tolerated are as follows:

- A. The accusation and suspicion of people.
- B. Pregnancy and childbirth in solitude and isolation.
- C. The lack of a resting place and taking refuge beside a palm tree.
- D. Maintaining a child with no father and being among some people who looked at her with revulsion.

However, when the angel saw Mary's surprise at hearing that glad tidings, he told her that Allah's command was exactly what he had said to her, and that her Lord announced that creating a child out of a virgin was not difficult for Him. Allah intended for that extraordinary occurrence to be evidence of the child's prophethood and a proof of the immunity of his mother, and that it might also be a bounty from Him upon mankind for their guidance by means of this prophet. The verse says:

" He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed.

The creation of Jesus with no father, of course, is a special event that occurred by the Will of Allah. Finally, at the highest spiritual point Mary experienced the most intense experience of the divine in her life, to receive the spirit of a prophet in her womb. Mary conceived and that promised child was settled in her pure womb. Most of the commentators have said that Gabriel blew into her collar and at the same moment she felt the stirrings of pregnancy.

It has also been narrated from Imam Muhammad Baqir (a.s.) that Gabriel blew into Mary's collar and at the same moment Jesus existed in mother's womb,(1) while, in the wombs of other women, the creation and growth of a child usually extends to about nine months.

Mary came out with her abdomen grown big and heavy, and when her maternal aunt saw her, she became quite upset, seeing her niece in that status. Mary was always bashful and deferential with her maternal aunt, so because of this, and the fear of being accused of immoral conduct, she chose not to stay among the people and went to a far off place.

She spent in seclusion relying on hope in her Lord, with a state of anxiety, mixed with happiness. It was her Lord Who had wrought this great miracle upon her, and only He could silence the accusing fingers and voices that could not accept that a woman could conceive without a man. What could she do with that accusation?

But, in the other hand, she felt that this child was the promised Divine prophet, a great heavenly gift. She thought how the Lord, Who had given her the glad tidings of that child, and had created him with that miraculous quality, would leave her alone?

Accounts vary concerning the length of Mary's pregnancy. Some have said that it lasted one hour, while some others believe that it took a longer time. Ibn 'Abbas says that one hour after that she went to that distant place, the child was born, because Allah has not mentioned any length of time for between Mary's departure for that place and the birth of the child.

1- Majma'-ul-Bayan, Al-Burhan, As-Safi, and some other commentaries

It is said that when Mary was ten years old, she became pregnant in one hour, and the body of the child was formed in that very hour, and in that very hour the child was born. The birth of the child occurred when the sun was setting in the horizon.

It has also been narrated from Imam Sadiq (a.s.) that Mary's pregnancy lasted nine hours.(1)

Whatever the duration of her pregnancy was, the time come for the birth of the child. Women, in such a state, usually seek the help and refuge of their kindred that they might help them in the

birth of their child. But Mary's situation was an exceptional one, she did not want anyone to witness her delivery, and as soon as the pain began, she set out toward the desert. The verse says:

" So she conceived him (Jesus) and withdrew with him to a distance place."

In this regard the Qur'an implies that the pain of childbirth drove her to the stump of a withered palm-tree from which only that trunk had remained; i.e. it was a dry tree. The verse says:

" And the pains of childbirth drove her to the trunk of a palm-tree. ..."

In that condition, a storm of sadness and grief came over her pure being. This storm was so turbulent, and the burden on her shoulder was so heavy, that, as the verse says:

"...She said: 'Would I had died ere this, and had been a thing forgotten!'"

It is evident that it was not only the fear of future accusations that was pressing upon Mary's heart, there were also other problems such as delivering a child alone in the

1- The Commentary of Majma'-ul-Bayan, as well as Al-Burhan and As-Safi desert with no midwife or friend as a helper. There was no place to rest, nor water to drink, there was no food to eat, nor any means to take care of the child with what was available in the environment. These were all the discomforts that Mary had to tolerate.

Imam Amir-ul-Mu'mineen Ali (a.s.) said: "The best clothing of the religion is modesty." (Qur'ar-ul-Hikam, vol. 2, p. 398).

Ali-ibn-Abitalib (a.s.) said: "Verily modesty and chastity are among the specialties of Faith, and both of them are the epithets of the noble and the method of the righteous." (Muntakhab-ul-Qurar, p. 159)

Amir-ul-Mu'mineen Ali (a.s.) said: "The modesty of a man with himself is the fruit of Faith." (Qur'ar-ul-Hikam, vol. 1, p. 386)

Hadrat Ali (a.s.) said: "Modesty is from Allah, the Pure, it protects (one) from the punishment of Hell Fire." (Qur'ar-ul-Hikam, vol. 2, p. 143)

Commentary : Verse 24.25

24- سَرِيًّا تَحْتَكِ رَبُّكَ جَعَلَ قَدْ تَحْرَنِي أَلَّا تَحْتَهَا مِنْ فَنَادَاهَا

25- جَنِيًّا رُطْبًا عَلَيْكَ تُسَاقِطُ النَّخْلَةَ بِجِدْعِ إِلَيْكَ وَهَرَى

24. " Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you'."

25. " And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

Commentary:

The Qur'anic word /sariyya/ means 'a small stream'; and the term /janiyya/ is applied for 'a fruit which is ripe and ready to be picked off '.

Some commentators have said that the caller unto Mary has been Gabriel; but the context of the verses shows that the caller has been Jesus, in a manner that the mother hears his words and believes what he says, and, later with a calm mind, she tells people to ask about her chastity from the child in the cradle.

At the time of delivery and after it, women usually need tranquility, water and appropriate food, the things which have been mentioned in these verses.

The food which has been recommended in the Qur'an and by some Islamic tradition for the woman who has already delivered, is fresh ripe dates. Also, the Prophet (p.b.u.h.) said: "The first food for the women who have already delivered, should be fresh dates".(1)

1- Al-Kafi, vol. 6, p. 22

Hadrat Ali (a.s.) says: "The best food for the pregnant woman is fresh dates, and there is no medical treatment for her better than dates".(1)

This is a Divine trial. The day when Mary was sound, a heavenly food was sent down for her, but today, when she is pregnant and has no assistant, she must shake the palm-tree to get some food. However, the verse says:

" Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you'."

Some commentators have said that the caller has been Jesus Himself (a.s.), who, from beneath her, called out that she should not be grieved (Grieve not!), and she should not ask for death. She ought to be sure that Allah would protect her from accusation and, by the miracles of Jesus (a.s.), He removes all accusations from her. One of those miracles was that very spring which was found by one step of Gabriel or that of Jesus, from which she both drunk and expurgated herself. Another miracle of Jesus (a.s.) was that he called unto her to shake the trunk of the palm-tree, which had been dead for years, in order to become green alive again and give her fresh dates. Mary started at once and found that tree. She shook it when some fresh dates fell down for her. The verse says:

" And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

It seemed that Allah intended to show her that the similitude of her and Jesus was the similitude of that palm-tree and the dates; meaning that Allah is powerful to cause the fresh dates to fall from a dry dead palm-tree, to gash water

1- Tafsir-i-Nur-uth-Thaqalayn, Khisal by Sad?q, p. 637

from a plain land, and He is powerful to bring a complete human out of the womb of a husbandless woman during a few hours. This fact was made quietly manifest to Mary that that child was the great sign of Allah and also His condescension unto her, but she was amazed what to say to people so that it could remove the accusation from her. Then, the command of Allah came to her that 'she should eat and drink'.

It is narrated from Imam Sadiq (a.s.) that the best things which must be given to the ladies who have already conceived is dates and the dates produced in Medina in particular, but if it is not available, the fresh dates from other places might be given to them, or at least, some ordinary dates.(1)

Mary was also commanded to drink the wholesome water of that spring, and to refresh her eyes by looking at that newborn child. What a refreshment of the eye can be better than this that Allah grants her a child with the rank of prophethood. A child who spoke at the beginning time of his birthday, and who had great miracles such as restoring to life the dead, healing the blind, and the like of them. (Nur-uth-Thaqalayn, the Commentary)

1- Tafsir-i-'Atyab-ul-Bayan, and Majma'-ul-Bayan

Commentary : Verse 26

فَقُولِي أَحَدًا الْبَشَرَ مِن تَرِيْنٍ فَإِمَّا عَيْنًا وَقَرَّيْ وَاشْرَبِي فَكُلِي -26

إِنْسِيًّا الْيَوْمَ أَكَلِمَ فَلَنْ صَوْمًا لِلرَّحْمَانِ نَذَرْتُ إِنِّي

26. " So eat and drink and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being'."

Commentary:

Mary's keeping silence fasting before people was either for that they had not the capacity of her answer, or speaking with them would result a negative consequence, or in continuation of their questions and that Mary gave them their answers, they might suggest some other questions and new pretexts.

Imam Sadiq (a.s.) said that fasting was not only an abstinence from eating and drinking, and then he recited the verse under discussion.

In this holy verse, Allah, the Pure, commands Mary to eat from that delicious and nutritive food and to drink from that wholesome water. The verse says:

" So eat and drink ... "

She was also commanded to refresh her eye by that newly born child and not to be worried about the future; and if anybody asked her regarding it, she would say by sign that she had kept fasting (a silence fasting) for Allah, the Beneficent, and that was why she could speak with no one. The verse continues saying:

" ...and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being'."

Therefore, she should have peace of mind from any points of view and should not let herself be grievous and sad.

From the text of the verse, it is understood that the fast of silence was something familiar to that community, so they did not object to it however this kind of fasting is not sanctioned in the

religion of Islam.

It is narrated from Imam Ali-ibn-il-Hussayn (a.s.) who said: "A fast of Silence is prohibited."

Ali-ibn-Abitalib (a.s.) has narrated from the Prophet of Islam (p.b.u.h.) who said: "The first thing that a woman may eat after her delivery must be fresh dates."

Some Islamic traditions denote that the best food for a pregnant woman, and her drug, is fresh dates.

Some points:

1. The hardships and inconveniences that Mary experienced during that short time, and the wonderful things that occurred to her, by the grace of Allah, trained her and made her prepared for fostering one of the Arch-prophets of Allah, so that she could afford her maternal duty in performing this great task very well.

The process of events led her up to the last stage of difficulties, which was so exacting that she did not see the distance between life and death to be more than one step. But suddenly the state of affairs changed. Everyone hastened to help her, and she was assured a calm atmosphere. The command to shake the palm-tree to enjoy its fruit, teaches her, as well as all other human beings, this lesson that effort and endeavour should not be abandoned even in the most difficult moments of life.

This statement is an answer to those who think there should not have been any necessity for Mary, who had just given birth, to stand up and shake the palm-tree. This view states that it would have been better if the same Lord, by Whose command the spring had gushed forth in front of her, and by Whose order the dry tree had yielded fruit, had sent a breeze to shake the branch of the tree so that the dates would fall. They say that when Mary was healthy, heavenly fruits were sent to her sanctuary, and now when she was in dire physical and emotional difficulties, she had to shake the tree and pick up the fruit herself. The commandment is far from without wisdom, to recapitulate, it shows that there is no bounty unless we use effort. In other words, when the difficulties come forth, everybody must apply his utmost effort, and that which is beyond his ability, he ought to seek it from Allah.

2. Why Mary hoped for Death

There is no doubt that hoping for death is not a proper thing to do, but sometimes calamities and terrible events occur in the course of a person's life when the taste of life becomes utterly bitter for him, especially when his own honour and sacred aims are in danger and he does not have the

ability to defend them. In such circumstances he hopes for death in order to free himself of his spiritual tortures.

What was on Mary's mind from the beginning was that the birth of this child could make her lose all her respect and honour in the eyes of those mindless people, so she hoped for death and that she would be forgotten. This itself is a proof of the fact that she valued chastity and piety more than her very life, and would rather die than live without honour.

These kinds of thoughts, however, bothered her only for a short time. When she contemplated these couple of miracles of Allah, (gashing water and fructification of the dry palm-tree), all her fears and anxieties, disappeared and the light of certainty and tranquility filled her whole heart.

3. An Answer to a Question:

Some sceptics say if miracles are only particular to prophets and Immaculate Imams, how could have those miracles appeared for Mary?

To solve this problem, some commentators count these miracles as those wrought by Jesus, and say that they were done as miracles preliminary to prophethood, which in Arabic are called: /'Irhadat/'.

But such questions need not be answered with answers such as these, because it is possible for supernatural events to occur in connection with people other than prophets and the Immaculate Imams. This is exactly what we call /kiramah/ 'extraordinary act', whereas a miracle is accompanied with /tahaddi/ 'a challenge' for it serves a proof for a prophet or an Imam.

4. The Fast of Silence:

The verses under discussion show that Mary was held to a vow of silence and, by the command of Allah, she refrained from speaking to the people for a particular duration until her child, Jesus, began speaking and defended her chastity. This state was more appropriate and effective from all respects.

The verse indicates that the vow of silence was a familiar habit for those people and as such they did not object to it from her.

This kind of fasting, however, is not lawful in the religion of Islam.

It is narrated from Imam Ali-ibn-il-Hussayn (a.s.) that he said: "The fast of silence is prohibited".(1) And this prohibition reflects the difference between the conditions prevailing at that time and

those at the time of the advent of Islam.

Nevertheless, one of the etiquettes of a perfect fast in Islam, of course, is that, when fasting the believer should protect his tongue from committing sins and doing what is disapproved and restrain his eyes from looking at any corruption.

Imam Sadiq (a.s.) in a tradition has said: "Verily fasting is not merely to restrain oneself from eating and drinking alone. Surely Mary said: 'Verily I have vowed a fast to the Beneficent (God)', i.e. the silence. Therefore (when you are in fasting) protect your tongue, restrain your eyes from whatever is sin, be not envious of each other, and do not get into conflict."(2)

5. A Nutritive Food

The verses under discussion clearly say that Allah sent fresh dates for Mary's food at the time of childbirth. With this in mind, commentators have said that the best food for women after their childbirth is fresh dates.

This idea has been explicitly indicated as such in the Islamic literature as well. Imam Amir-ul-Mu'mineen Ali (a.s.) has narrated from the holy Prophet of Islam (p.b.u.h.) who said: "The first thing a woman is to eat after childbirth should be fresh dates, since Allah told Mary: 'And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates'."(3)

1- Was'il-ush-Shi'ah, vol. 7, p. 390

2- Man-layahduuruhul-Faghih, adapted from Nur-uth-Thaqalayn, vol. 3, p. 332

3- Nur-uth-Thaqalayn, vol. 3, p. 330

The explanation in some commentaries that cite this tradition, implies that eating this food is not only useful for the mother, but will also affect her milk.

Again, it is understood from some Islamic traditions that the best food for a pregnant woman, as well as her medicine, is fresh dates, (1)and, if it is not available, ordinary dates can be used. But, moderation must be observed in everything, even in this matter.

Some scientists and food specialists say that dates are abundant in nutrition and have one of the healthiest sugars which can be used even by some diabetic patients.

The same scientists say that there are 13 vital substances and five kinds of vitamins found in dates, all of which make it a rich source of food.(2)

It is also well known that in such a state, women are intensely in need of some nutritive food

which are full of vitamins.

With the progress of medical science, the importance of dates as a medicine has been proved.

Calcium is found in dates which is an important substance in strengthening bones and teeth. There is also phosphorus which is one of the main elements that make up man's brain. It hinders neurasthenia and fatigue. Dates contain potassium, the lack of which causes ulcers in the stomach.

1- Ibid

2- The First University and the Last Prophet, vol. 7, p. 65

Commentary : Verse 27.28

27- قَرِيبًا شَيْئًا جُنْتِ لَقَدْ يَأْمُرِيْمُ قَالُوا تَحْمِلُهُ قَوْمَهَا بِهِ فَانْتِ

28- بَعِيًّا أُمَّكَ كَانَتْ وَمَا سَوِّءِ امْرَأَ أَبُوكِ كَانَ مَا هَارُونَ يَاخْتِ

27. " Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing'."

28. " O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

Commentary:

The Arabic term /fariyya/ means 'an indecency, a great sin'.

Jesus Speaks in Cradle!

At last, Mary brought her child to her people, carrying him in her arms. When those people saw a new-born- child in her bosom, they wondered so that their mouths remained half open. The verse says:

" Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have

done a very indecent thing'."

Some of them, who were hasty in judgment, said about Mary that it was a pity with that glorious background and this pollution! And a thousand pities her pure family who became so disgraced like that. Then, as the verse says, they encountered her as follows:

"... They said: 'Verily you have done a very indecent thing'."

Some others, addressing Mary, told her:

" O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

They addressed Mary by the phrase 'O sister of Aaron', because Aaron was a pure and pious man, and he was so well known among the Children of Israel for his piety that whenever they wanted to show how pious and righteous a person was, they would address the one as a brother or sister of Aaron.

Some Verses and Traditions about Calumny:

Allah, the Almighty, says: " And whoever commits a fault or a sin, then accuses an innocent person of it, he has burdened (himself) with a calumny and a manifest sin."(1)

Imam Sadiq (a.s.) said: " When a believer accuses his brethren, faith will dissolve way from his heart like salt is dissolved in water."(2)

Imam Ali (a.s.) said: "(The sin of) calumny charged against the pious is heavier than the skies."(3)

Imam Sadiq (a.s.) said: "Calumny against the pious is heavier than firm, (steady) mountains."(4)

Amir-ul-Mu'mineen Ali (a.s.) said: "A (true) believer does not deceive his brethren, is not treacherous to him, does not abase him, does not denigrate him, and does not tell him he hates him."(5)

Imam Rida (a.s.) narrated from the Prophet (p.b.u.h.) who said: "He who belies a believing man or a believing woman, or says something about him which is not in him, on the Day of Judgment Allah will make him stand on a heap of Fire until he comes out of what he had said against him."(6)

1- Sura-An-Nisa', No.4 verse 112

2- Al-Kafi, vol. 4, p. 3058

3- Kanz-ul-'Ummal, vol. 3, p. 102

4- Bihar-ul-'Anwar, vol. 72, p.194

5- Ibid

6- Ibid

Commentary : Verse 29.30

29- صَبِيًّا الْمَهْدِ فِي كَانٍ مَنْ نُكَلِّمُ كَيْفَ قَالُوا إِلَيْهِ فَاشَارَتْ

30- نَبِيًّا وَجَعَلَنِي الْكِتَابَ ءَاتَانِي اللَّهُ عَبْدُ إِنِّي قَالَ-

29. " Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?' "

30. " He (miraculously) said: 'Verily I am a servant of Allah; He has given me the Book and made me a prophet'."

Commentary:

Since Mary had observed a silence fasting, in order to fulfill her vow, she signed instead of speaking. The verse says:

" Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?' "

The first word of Jesus (a.s.) was about servitude unto Allah, but his followers exaggerated and considered Jesus as God or God's son.

Once Imam Baqir (a.s.) was asked whether Hadrat Jesus (a.s.) was also the witness of Allah when Jesus was in cradle. Imam (a.s.) said Jesus (a.s.) was a prophet then, but he was not a Messenger until when he was seven years old. It was in that year that the rank of Messengership was bestowed on him. (Tafsir-i-Kanz-ud-Daghayegh)

By a short sentence, Jesus (a.s.) both banished the accusation from his mother, and spoke about his own future, and pointed to the future duty of people. The verse in this regard says:

" He (miraculously) said: 'Verily I am a servant of Allah; He has given me the Book and made me a prophet'."

However, the Qur'an in the first verse says that Mary was silent to obey the command of Allah. The only thing she did was that she pointed to her new-born-child, Jesus, when her action caused the people's astonishment more than before. They told her: "How shall we speak to one who is (yet) a child in the cradle?"

According to some other commentary books, they said to each other that the mockery and ridicule of Mary was harder and heavier to them than her deviation from the path of chastity.

But this situation did not last so long, because that new-born-child started speaking, and said: "Verily I am a servant of Allah; He has given me the Book and made me a prophet."

Commentary : Verse 31.32

31- حَيًّا مَادُمْتُ وَالزَّكَاةَ بِالصَّلَاةِ وَأَوْصَانِي كُنْتُ مَا أَيْنَ مُبَارَكًا وَجَعَلَنِي

32- شَقِيًّا جَبَّارًا يَجْعَلَنِي وَلَمْ بَوَالِدَتِي وَبِرًّا

31. " And He has made me blessed wherever I may be and He has enjoined on me prayer and almsgiving so long as I live."

32. " And (He has made me) kind to my mother, and He has not made me arrogant unblessed."

Commentary:

The existence of Jesus (a.s.) was a blessed thing in which there were a lot of interests, education of others, and its continuation. Hadrat Jesus (a.s.) both lives a long blessed life which lasts until after the reappearance of Imam Mahdi (a.s.), and his followers are abundant and are victorious against the infidels.

The origin of good things and blessings are mainly intentions, aims, and innate modes and virtues. Therefore, some people are blessed wherever they may be, as the verse, concerning Jesus, says:

" And He has made me blessed wherever I may be..."

But, some others, because of their spiritual difficulties and their separation from spirituality, are faced with their own evil qualities, and usually they are not useful for others wherever they may be.

By mentioning the word 'mother', Jesus (a.s.) has pointed to the chastity of his mother, Mary, and his lack of father, when he says:

" And (He has made me) kind to my mother, ..."

Also, the Qur'an, from the tongue of Jesus, in this verse implies that Allah has made him a blessed being, or a useful being for people, wherever he may be, and He has enjoined him to prayer and almsgiving so long as he is alive. The verse, in this regard, continues saying:

" ...and He has enjoined on me prayer and almsgiving so long as I live."

And, by the next verse, Jesus after implying that Allah made him kind, benevolent, and appreciative unto his mother, adds that He did not make him arrogant and damned. The verse continues saying;

" ...and He has not made me arrogant unblessed."

An Islamic tradition indicates that Jesus (a.s.) has said: "My heart is mild and I humble myself to my self." This statement is an indication to this fact that the opposite state of 'being arrogant and unblessed' is these two epithets.

A few traditions about Prayer, Almsgiving, and kindness to Parents:

A. Prayer:

1. Imam Baqir (a.s.) said: "Islam has been founded on five things: prayer, almsgiving, Hajj, fasting and the mastership (of Ahl-ul-Bayt)." (Bihar, vol. 82, p. 234)
2. The Prophet of Islam (p.b.u.h.) said: "The most beloved things with Allah are prayer at its time, then kindness to parents, then Holy Struggle in the way of Allah." (Kanz-ul-'Ummal, vol.7, tradition No.18897)
3. The Messenger of Allah (p.b.u.h.) said: "The one who takes his prayer lightly is not of me. No, by Allah, such a person will not reach me by the Houd?, the pool of abundance." (Bihar-ul-'Anwar, vol.82, p. 224)

B. Almsgiving:

1. It is narrated from Ali-ibn-Abitalib (a.s.) who said: "The pillars of Islam are three, none of which

is useful without the other two. They are: Prayer, almsgiving, and the guardianship (of the Ahl-ul-Bayt)." (Bihar-ul-'Anwar, vol. 68, p.386)

2. The Messenger of Allah (p.b.u.h.) said: "Cure your patients by means of charity (sadaghah), and protect your property by the alms tax (Zakat)."

3. Imam Sadiq (a.s.) said: "One who restrains paying as much as a Qirat (about 2 grams) of the (obligatory) alms tax (Zakat), will die as a Jew or a Christian." (Was'il-ush-Shi'ah, p. 186)

4. Imam Musa-ibn-J?'far (a.s.) said: "Verily the Alms tax has been assigned as a provision for the poor and as a means for the increase of their wealth." (Was'il-ush-Shi'ah, vol. 6 p. 4)

However, communication with Allah (prayer) is not separate from communication with the deprived (almsgiving).

C. Kindness to the Parents:

1. Imam Sadiq (a.s.) said: "The best deeds are: prayer in its time, kindness to parents, and Holy Struggle in the way of Allah." (Bihar-ul-'Anwar, vol. 74, p. 85)

2. The Messenger of Allah (p.b.u.h.) said: "One who obeys the command of Allah regarding parents, two doors of the Paradise will be opened for him; and if he obeys (the command of Allah regarding) one of them, then one door will be opened (to him)." (Kanz-ul-'Ummal, vol. 16, p. 467)

3. The holy Prophet (p.b.u.h.) in a tradition has said: "He who obeys his parents and His Lord, will be in the highest position (of Heaven in Hereafter)." (Kanz-ul-'Ummal, vol. 6, p. 468)

4. The Messenger of Allah (p.b.u.h.) said: "The person who pleases his parents, has pleased Allah; and the one who discontents his parents, has discontented Allah." (Kanz-ul-'Ummal, vol. 16, p. 470)

5. The Prophet of Islam (p.b.u.h.) said: "The person who likes his lifetime to be prolonged and his sustenance to be increased, then he should be kind to his parents and visit his kin." (Kanz-ul-'Ummal, vol. 16, p. 475)

Commentary : Verse 33

حَيًّا أُبْعَثُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُوَلِّدْتُ يَوْمَ عَلَيَّ وَالسَّلَامُ -33

33. " And peace be on me the day I was born, and the day I die, and the day I shall be raised alive."

Commentary:

Then, finally, from the tongue of this newborn Child (Hadrat Messiah) the verse says:

" And peace be on me the day I was born, and the day I die, and the day I shall be raised alive."

This statement has occurred both about Yahya (John)(1) (a.s.) and about Jesus Christ (a.s.).

Hadrat Imam Rida (a.s.) said: "The most horrible days of a man are three days: the birth day, the day of death, and the Day of Hereafter." ('Uyun 'Akhbar-ir-Rida, vol. 1, p. 257)

1- Sura Maryam, No. 19, verse 15

Commentary : Verse 34.35

يُمْتَرُونَ فِيهِ الَّذِي الْحَقُّ قَوْلَ مَرْيَمَ ابْنُ عِيسَى ذَلِكَ -34

فَيَكُونُ كُنْ لَهُ يَقُولُ فَإِنَّمَا أَمْرٌ أَقْضَى إِذَا سُبْحَانَهُ وَلِدٍ مِنْ يَتَّخِذُ أَنْ اللَّهُ كَانَ مَا -35

34. " This is Jesus, son of Mary, a statement of truth, concerning which they doubt."

35. " It is not befitting to Allah that He should beget a son. Glory be to Him! When He decrees a thing, He only says unto it: 'Be', and it is."

Commentary:

Formerly the Qur'an illustrated clearly the event of the birth of Jesus through previous verses. Now, it refers to the negation of the superstitions and the polytheistic words that they have said about Jesus (a.s.). It says:

" This is Jesus, son of Mary, ..."

The Qur'an emphasizes on the fact that Jesus is the son of Mary, in order to negate his being as the son of God, and then, it adds:

"... a statement of truth, concerning which they doubt."

Then, in the next verse, it explicitly says:

" It is not befitting to Allah that He should beget a son. Glory be to Him! ..."

But, if He intends something and commands, He says to it 'Be' and it will come into being, too. The verse continues saying:

" ... When He decrees a thing, He only says unto it: 'Be', and it is."

This statement indicates that having son for Allah, in the form that the Christians imagine it unto Him, does not fit the sanctity of the Rank of Allah. On one side, its requisite is the existence of body, and on the other side, there should be considered a limitation for Him, and on the third side, Allah does not need anything.

The expression saying "'Be' and it is" is a very lively illustration unto the vast power of Allah and His domination and sovereignty over the subject of creation.

Explanations:

Jesus Christ (a.s.) has been introduced through the afore mentioned verses by seven outstanding epithets and two accomplishments.

A. The epithets of Jesus Christ:

1. To be a servant of Allah: "Verily am a servant of Allah."
2. To bring a heavenly Book: "...He has given me the Book."
3. To be a prophet: "...and made me a prophet."
4. To be blessed: "And He has made me blessed."
5. To be kind unto the mother: "And (He has made me) kind to my mother."
6. Not to be arrogant and unblessed: "He not made me arrogant and unblessed."
7. To be humble, gratitude, and prosperous: "And peace be on me."

One of them is prayer and the other is almsgiving (zakat). The above mentioned verse says that the truth about Jesus is just what Allah said: "This is Jesus, son of Mary".

In the holy Qur'an, the Christians have been repeatedly mentioned as deviated whose belief about Christ, as the son of God, is wrong. For example, in Sura Al-Ma'idah, No. 5, verse 73, it says: "certainly they disbelieve who say: 'Verily Allah is the third of the three', ..." And, in Sura At-Taubah, No. 9, verse 30, it says: "...and the Christians say: 'The Messiah is the son of God' ...". But, this verse, shows the correct argument in response to these erroneous claims regarding the characteristics of Jesus.

There is no need to say that the Will of Allah comes into being, even without the expression of 'Be', but Allah has described His Will for us in this manner so that we could understand it.

Allah is Omnipotent, and He is not in need of anything or any means in creating, His infinite Power is a reason why He is far exalted from powerlessness and from begetting a son.

The Qur'an and the Christ:

As a result of the stiff pressure that the pagans of Mecca put upon the followers of the Prophet of Islam (p.b.u.h.) , a group of Muslims, accompanied by Ja'far-ibn-Abitalib, by the order of the Prophet (p.b.u.h.) , migrated to Ethiopia (Abyssinia). The pagans of the Quraysh thought that if the Muslims could become powerful there and form a government, they would be able to root out the idolatry that the polytheists practiced. They sent 'Amru'as and with a delegation to Ethiopia bearing presents for the ministers of Najashi, the king of Abyssinia.

Those ministers took the presents from them to put Najashi to motion against the emigrant Muslims. But Najashi decided to personally summon the Muslims and hearken to their sayings. Ja'far, who was the representative of the Muslims, began speaking at the presence of the king of Ethiopia. He said his words about the wrongdoings of idolatry, superstitions and transgressions of the Age of Ignorance. He informed Najashi of the advent of Islam and luminosity of the religion of Hadrat Muhammad (p.b.u.h.) . Ja'far spoke so influentially that Najashi wept and sent the pagans' presents back to them. He said: "The Lord, Who gave me power, did not take bribery from me. Why should I take bribery from you?"

That meeting ended with the benefit of Muslims and the loss of infidels. After this defeat, 'Amru'as contemplated and, on the following day, offered the king a new suggestion. In order to excite the religious zeal of Najashi, he told him that Muslims had some notions which were against his belief. Najashi summoned Muslims once more and asked them their belief about Messiah (a.s.). In answer to him, Ja'far Tayyar recited some verses of the Qur'an from Sura Maryam up to the verse which says: " This is Jesus, son of Mary, a statement of truth, concerning which they doubt.". By hearing the verses of the Qur'an, Najashi shed tears and said: "This is the truth". After this second defeat, when 'Amru'as? wanted to start another new effort, Najashi raised his hand and gave him a sharp slap in his face.(1)

1- Furugh-i-'Abadiyyat, vil.1, p.253 narrated from Kamil-i-Ibn-i-'Athur, vol.2, p.54 & Bihar-ul-'Anwar, vol.18, p. 415

Commentary : Verse 36

36- مُسْتَقِيمٌ صِرَاطٌ هَذَا فَاعْبُدُوهُ وَرَبُّكُمْ رَبِّيَ اللَّهُ وَإِنَّ

36. " And verily Allah is my Lord and your Lord, so worship (only) Him. This is a straight path."

Commentary:

The persistence of Messiah (a.s.) on Monotheism, and his emphasis that the straight path is only this one, is an answer to the adherents of trinity as well as others. (A similar text to the abovementioned holy verse has also occurred in Sura 'A-l-i-'Imran, No. 3, verse 51, and Sura Az-Zukhruf, No. 43, verse 64).

Through introducing himself, Jesus (a.s.) said he was a servant of Allah: "...Verily I am servant of Allah ...". (1) Then, the first command he received was about prayer and worship: "...and He has enjoined on me prayer...", (2) and the first program he announced was worshipping Allah: "... So worship (only) Him...". Thus taking Jesus as a Son of God is an alteration in religion which causes blasphemy.

However, this verse implies that the last word of Jesus, after introducing himself with the qualities which were previously referred to, is the subject of Monotheism, specially on the field of worship, on which he emphasized more. By this verse, Jesus (a.s.) says:

" And verily Allah is my Lord and your Lord, so worship (only) Him. This is a straight path."

1 Sura Maryam, No.19, verse 30

2- Sura Maryam, No. 19, verse 31

Thus, from very beginning of his life, Messiah (a.s.) struggled against any blasphemy, and worshipping gods of dualism and polytheism, because monotheism, and worshipping Allah, is the straight path, while the rest paths are some deviated paths. (In the Qur'an, the path of Allah and His Messenger, accompanied with worshipping Him, has been introduced as the 'straight path'.)

Commentary : Verse 37.38

عَظِيمِ يَوْمٍ مَّشْهُدٍ مِّنْ كَفَرُوا لِّلَّذِينَ قَوِيلٌ بَيْنَهُمْ مِنَ الْأَحْزَابِ فَاخْتَلَفَ -37

مُّبِينٍ ضَلَالٍ فِي الْيَوْمِ الظَّالِمُونَ لَكِن يَأْتُونَنَا يَوْمَ وَأَبْصِرْ بِهِمْ أَسْمِعْ -38

37. " Then the sects did differ among themselves; and woe to those who disbelieved because of presence on the great day."

38. " How well they will hear and see on the day they come to Us! But the unjust (even) this day are in manifest straying."

Commentary:

'A party' is a group of people working with together and who have some particular goals and position which are usually united.

The Arabic word /mas(had/ means either the site of the attendance of people, or the place of bearing witness, because, on the Day of Judgment both people attend there, and a lot of witnesses from angels and prophets will testify upon the deeds of man.

Some people believed in Jesus as God, like the group of Ya'qhubiyyah; some others said that he was son of God, like the group of NasTuriyyah, while some other people believed in trinity, like Israilliyyah. But, on the Day of Resurrection, all of these groups will testify to the falsehood of their beliefs. (Tafsir-i-'Atyab-ul-Bayan)

Despite all the emphasis Jesus placed upon the subject of monotheism and the worship of the One God, yet, after him, some groups among his followers differed and expressed different ideas about the Messiah. Referring to this the verse says:

" Then the sects did differ among themselves; and woe to those who disbelieved because of presence on the great day."

The history of Christianity is also good evidence proving that after the Christ, they differed greatly about him and about the subject of monotheism. Some of them said: "He is God who has come down on earth and has brought a group of people to life and has caused others to die, then He ascended to heaven."

Others said: "He is the son of God", while others said: "He is one of the three persons: the Father, the Son, and the Holy Ghost."

Yet others said: "He is the third of the three. God is the object of worship, Jesus is also an object of worship, and his mother also is an object of worship."

Finally, some his followers said that he was the servant of Allah and His Messenger.

Since deviation from the principle of Monotheism is counted as the greatest deviation of the Christians, at the end of the verse they are severely warned.

In the next verse, the Qur'an describes their state when they are present at the gathering-place of resurrection. It says:

" How well they will hear and see on the day they come to Us! ..."

But, now that they are in this life, these cruel people are in a manifest aberration busy with their transgression. The verse continues saying:

"...But the unjust (even) this day are in manifest straying."

In principal, the observation of that court in Hereafter and the effects of the deeds, remove the sleep of negligence from the eyes and the ears so that the blind-hearted ones will become aware and wise. But, what a pity! This awareness will be of no avail to them.

Commentary : Verse 39.40

يُؤْمِنُونَ لَا وَهُمْ غَفَلَةٌ فِي وَهُمْ الْأَمْرُ قُضِيَ إِذْ الْحَسْرَةَ يَوْمَ وَأَنْذَرَهُمْ-39

يُرْجَعُونَ وَاللَّيْنَا عَلَيْهَا وَمَنْ الْأَرْضَ نَرْتُ نَحْنُ إِنَّا-40

39. " And ware them of the Day of Regret, when the matter shall have been decreed while they are (now) in negligence and they do not believe."

40. " Verily We inherit the earth and all that are upon it and unto Us they shall be returned."

Commentary:

The gate of all misfortunes is negligence: negligence from the Lord, negligence from Hereafter, negligence from sins, negligence from plots, negligence from the poor and the deprived, negligence from the history and its courses, and negligence from adolescence, abilities, talents and preparednesses of development.

One of the names of Hereafter is 'the Day of Regret', regret for the missed opportunities and for the lost capitals. Death of a man in the state of negligence and faithlessness, is a source of regret.

Therefore, this verse addresses the Prophet (p.b.u.h.) and commands him to warn the pagans of Mecca from the Day when the sinners will regret why they had not done some more good deeds. This Day is the Day of Resurrection. Some commentators say that in that Day only those who deserve punishment will regret.

In Sahih-i-Muslim there has been narrated by Abu-Sa'id-i-Khidri that the Prophet of Islam said: "When the people of Heaven will enter Paradise and the people of Hell will enter the Hell Fire, all of them will be called and, thus, their attentions will be attracted. Then, the death will be shown to them and they will be told: 'Do you know death?' They will say: 'This is the death', while they all know it. Then, the death will be perished and the people of Paradise will be said to that there will be no death and they are eternal; and the people of Hell will also be said to that there will be no death and they are eternal. This is the meaning of 'And warn them of the Day of Regret'."

The believers in Imamate have narrated this tradition from Imam Baqir (a.s.) and Imam Sadiq (a.s.) who had added at its end that: "The people of Paradise will become so happy that if there were death there, all of them would die because of inconvenience." (The commentary of As-Safi, Majma'-ul-Bayan, and Al-Burhan)

The verse continues saying:

"...when the matter shall have been decreed ..."

On that Day, the affairs will become one-sided. A group of people go into Paradise while another group will be sent into Hell. Some commentators say that it means that the life of this world has ended and no one will come back to this world to recompense the events of the last; and on that Day all people will be treated justly.

"... while they are (now) in negligence and they do not believe."

In this world, people are busy with some vain affairs and often forget the Hereafter.

0 In the next verse, Allah says that He will take up the inhabitants of the earth from the earth and He will inherit the earth and those who are on it, because there will remain no one on the earth to claim ownership or to be able interfere in it. The return of them all, after death, shall be to Him and none will govern them but Allah. The verse says:

" Verily We inherit the earth and all that are upon it and unto Us they shall be returned."

Section 3 : Abraham Preaches Unity of Allah

Abraham preaches Unity of Allah and exhorts his people to abstain from idol-worship

نَبِيًّا صِدِّيقًا كَانَ إِنَّهُ إِبْرَاهِيمَ الْكِتَابِ فِي وَانذُرُ -41

41. " And mention Abraham in the Book; verily he was a truthful man, a prophet."

Commentary:

The Arabic term /siddiq/ is applied for both the person who verifies the truth very much, and the person whose all words and deeds are based upon truthfulness. Such a person acts according to what he says, and speaks according to what he acts.

This holy verse uncovers a part of the life of the hero of Monotheism, Abraham the Friend of God, and emphasizes that the invitation of this great prophet, as that of other Divine prophets, has begun from the point of Monotheism.

The verse implies that Abraham should be mentioned in this Book, the Qur'an, because he was a man of truth and an attester of the Divine teachings and commandments. He was a prophet of Allah, too. The verse says:

" And mention Abraham in the Book; verily he was a truthful man, a prophet."

In fact, this meaning is the most evident epithet of the godly prophets and the bringers of the Divine revelations that they do convey the command of Allah to the servants of God completely.

Commentary : Verse 42

شَيْئاً عَنْكَ يُغْنِي وَلَا يُبْصِرُ وَلَا يَسْمَعُ لَا مَا تَعْبُدُ لِمَ أَبْتِ يَا لِأَبِيهِ قَالَ إِذْ -42

42. " When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?'"

Commentary:

When Abraham was preaching as a prophet, his father had died, and the man whom has been introduced in the Qur'an as his father was his guardian, his uncle 'A-zar, or his mother's husband. (Al-Mizan, the Commentary).

Some Islamic traditions also denote that Abraham's father was a monotheist, and the objective meaning of the Qur'anic word /'ab/, here, is his uncle. In Arabic language the term /'ab/ has a vast meaning. It is also applied for the teacher, the trainee, and even for the father-in-law. There is also a tradition narrated from the Prophet of Islam (p.b.u.h.) who said: " I and Ali are the fathers of this Ummah (Muslim community).

Then, the verse points to the debate of Abraham and his father, 'A-zar. (Father here is referred to the uncle). It says:

" When he said to his father: 'O my father! Why do you worship that which neither hears nor sees, nor does avail you in aught?'"

This short and expressive statement is one of the best evidences of the negation of polytheism and idolatry. One of the man's motives alongside knowing Allah is the motive of benefit and loss. Abraham says to 'A-zar why he relies on a deity which neither removes a difficulty from him, nor it is able to hear and see.

Explanations:

1. The disputations of Abraham and his uncle are worthy of mentioning and magnifying. "When he said..."
2. In 'forbidding of wrong', you should begin from your own kin. (...O my father...)

3. There is no age limitation for forbidding of wrong. (A son can forbid the grand members of the family from doing evils, but he must observe their respect and protect it.)

4. Perfection of persons does not always relate to their age. Sometimes it happens that the child of a family understand the facts better than the elders of that family.

5. In forbidding of wrong, it is better to begin from the creedal indecencies. (Unfortunately we are often busy in the ethical and social vices).

6. The path of truth should not be sacrificed for affections. Relationship ought not to hinder the act of forbidding of wrong.

Commentary : Verse 43.44

43- سَوِيًّا صِرَاطًا كَأَهْدَى فَاتَّبِعْنِي يَا أَبَتِ لِمَا الْعِلْمُ مِنْ جَاءَنِي قَدْ إِنِّي أَبْتُ يَا

44- عَصِيًّا لِلرَّحْمَنِ كَانَ الشَّيْطَانُ إِنَّ الشَّيْطَانَ تَعْبُدُ لَا أَبْتُ يَا

43. " O' my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

44. " O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

Commentary:

After that, Abraham (a.s.) invites 'A-zar, with a clear logic in order that he follows him (a.s.) in that matter. He (a.s.) says:

" O my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

That is, I have got a lot of knowledge by means of revelation, and I can say with certainty that I will not go on a wrong way, so I will never invite you unto a wrong way. I desire your felicity and your happiness, then accept my invitation to become prosperous, and, by paving this straight path, to reach the ideal destination.

Then, in the next verse, Abraham combines this positive aspect with the negative aspect, and the consequences that the opposition with this invitation produces, and says:

" O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

The objective meaning of "Serve not Satan" is the same as obeying and following Satan which causes man to become its servant and slave.

Of course, it is evident that the purpose of service, here, is not a service in the sense of prostration, prayer, and fasting performed for Satan, but it is in the sense of obeying and following the command of Satan which itself is counted a kind of service.

The meaning of 'worship, or service' is so vast that it encompasses even the listening to the sayings of a person with the intention of acting accordingly, and also putting the rule of a person to order, is counted a kind of worshipping him.

It has been narrated from the Prophet of Islam (p.b.u.h.) who said:

"He who listens to a speaker (willingly), he has worshipped him. Then, if the speaker speaks from the side of Allah, the one has worshipped Allah, and if the speaker speaks from the side of Iblis, the one has worshipped Iblis."(1)

However, Abraham wants to teach this fact to his father (uncle) that no one can live without having a path, a policy. It may be either the path of Allah and the straight way, or the path of Satan, the disobedient, the astray. In this course, man should think correctly, take a decision for himself, and, far from bigotries and blindly followings, choose his good and benefit.

1- Safinat-ul-Bihar, vol. 2, p. 115

Commentary : Verse 45

وَلِيًّا لِلشَّيْطَانِ فَتَكُونَ الرَّحْمَنُ مِنَ عَذَابٍ يَمَسُّكَ أَنْ أَخَافُ إِنْى أَبْتِ يَا -45

45. " O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so that you become a friend to Satan."

Commentary:

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Through this holy verses once more Abraham attracts the attention of 'A-zar to the evil sequels of polytheism and idolatry, when he says:

" O my father! I fear lest a chastisement afflict you from the Beneficent (Allah) so that you become a friend to Satan."

The statement of Abraham, here, before his uncle, 'A-zar, is very attractive. On one side, he frequently addresses him with the phrase: 'O my father' which is a sign of respect and courtesy. On the other side, the holy phrase 'I fear lest a chastisement afflict you ...' indicates that Abraham is worried that any disquiet reaches 'A-zar.

And on the third side, the phrase 'a chastisement afflict you from the Beneficent (Allah)' points to this matter that due to his polytheism and idolatry, 'A-zar's state has reached a point that Allah, whose general compassion has encompassed everybody, becomes angry with him and punishes him. 'A-zar has to note what a horrible thing he does! And, on the fourth said, his deed is an action of which is to go under the shade of the friendship of Satan.

Note:

1. Allah (s.w.t.) says: "And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing." (Sura Al-'An'am, No. 6, verse 49)
2. Allah, the Exalted, says: "...and We seized those who were unjust with a dreadful punishment for the transgressions they used to commit." (Sura Al-'A'rAf, No. 7, verse 165)
3. The Messenger of Allah (p.b.u.h.) said: "Whoever causes the most grievous torture for people in this life, he will have the most grievous punishment with Allah on the Day of Hereafter." (Nahj-ul-Fasahah, p. 59; & Kanz-ul-'Ummal, vol.3, p. 500)

Commentary : Verse 46

مَلِيًّا وَاهْجُرْنِي لَأَزْجُمَنَّكَ تَنْتَه لَمْ لِيْنِ إِبْرَاهِيمُ يَا ءَالِهَتِي عَنْ أَنْتَ أَرَاغِبُ قَالَ 46-

46. " He said: 'Do you dislike my gods O' Abraham? If you do not desist, I will certainly stone you. Be gone from me for a long time'. "

Commentary:

In the former verses, the logical words of Abraham (a.s.) alongside the guidance of 'A-zar which were mixed with a particular compassion and kindness, were referred to. Now, the turn is for the answers of 'A-zar to those words, so that, by comparing them both, the fact may become manifest.

The Qur'an implies that, not only the sympathetic and helpful statements of Abraham did not affect on 'A-zar's heart, but also, by hearing them, he became very angry and said to Abraham whether he hated his gods.

" He said: 'Do you dislike my gods O Abraham? If you do not desist, I will certainly stone you. Be gone from me for a long time'."

It is interesting that, firstly, 'A-zar was not even willing to hear the denial upon the idols, or to utter any opposition and ill-speaking against them, but he only said: "Do you dislike my gods?" lest the idols be aspersed. Secondly, when 'A-zar wanted to threaten Abraham, he threatened him to stoning, and he emphasized on his action by the word 'certainly'; and we know that stoning is one of the worst kind of slaying. Thirdly, he did not suffice to this conditioned threat, but, at the same time, he considered Abraham as an unbearable being when he told him 'Be gone from me for a long time'. This is a very aspersive meaning that sometimes some angry persons use against their opponents.

The Arabic term /maliyya/ is derived from /'imla/ in the sense of 'to respite a long time'.

Commentary : Verse 47

47- حَوِيًّا بِي كَانَ إِنَّهُ رَبِّي لَكَ سَأَسْتَغْفِرُ عَلَيْكَ سَلَامٌ قَالَ-

47. " He said: 'Peace be upon you: I will ask my Lord to forgive you: for verily He is ever affectionate to me'."

Commentary:

The word /haqq/ is applied for the person who regards the complete goodness and benevolence unto another person;(1) and sometimes it is used in the sense of 'a scholar'.

In these verses, the spiritual conditions of a believer and those of a disbeliever are clearly seen in

their disputes.

1. Abraham speaks affectionately, while his uncle speaks roughly. Abraham addresses his uncle four times with the phrase "O my father!" but his idolatrous uncle, even once, did not call him 'O my son'.
2. Abraham (a.s.) speaks reasonably, while 'A-zar speaks without reasonless. Abraham says: "Why do you worship that which neither hears nor sees...?",(2) but 'A-zar says "my gods"(3)
3. Abraham (a.s.) speaks sympathetically, but 'A-zar answers with threat.
4. Abraham (a.s.) greets his uncle, but 'A-zar orders him to get distance with him by saying: "Be gone from me for a long time."(4)

1- Lisan-ul-'Arab, an Arabic Dictionary

2- The current Sura, verse 42

3- The current Sura, verse 46

4- Ibid

But, like all other divine prophets and leaders, Abraham controlled his nervousness and, in spite of 'A-zar's intensive harshness, he, with utmost magnanimity, said:

" He said: 'Peace be upon you: ..."

This salutation may be for farewell, by which and together with some other words, Abraham left 'A-zar; or it may be a salutation which is said for the end of disputation.

Then Abraham added:

"... I will ask my Lord to forgive you: for verily He is ever affectionate to me'."

Abraham (a.s.) asked forgiveness for his idolatrous uncle for the sake that he probabled that 'A-zar would be guided, but, as soon as he became disappointed from his uncle's guidance, he repudiated him.

Commentary : Verse 48

شَقِيئاً رَبِّي بِدُعَاءِ أَكُونَ إِلَّا عَسَى رَبِّي وَأَدْعُوا اللَّهَ دُونَ مِمَّن تَدْعُونَ وَمَا وَعَدْنَاكُمْ-48

48. " And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

Commentary:

In this holy verse, Allah, the Exalted, states the words of Abraham (a.s.) as follows:

"And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord: may be I shall not remain unblessed in calling upon my Lord."

This verse, in one side, indicates the courtesy of Abraham unto his uncle, 'A-zar, that when he said: "Be gone from me", Abraham accepted; and, on the other side, it defines his conclusiveness in his belief. Abraham impliedly says that his separation from him ('A-zar) is not for the reason that he has renounced his firm belief in Monotheism, but it is for the lack of preparation in 'A-zar unto accepting the truth.

However, Abraham announces that if he calls upon his Lord, He answers him, but how miserable they are that they call upon some more miserable ones than themselves who never answer their prayer, nor they even hear them.

Explanations:

Those young people who live among some deluded families, should follow the line of Abraham:

1. Invitation together with courtesy: "O my father."
2. Sympathy accompanied with logic: "Why do you worship".
3. Warning followed by prayer: "I fear... I will seek forgiveness for you". Greeting together with seeking forgiveness: "Peace be upon you. I will ask my Lord to forgive you ...". And, at the end, separation: "I will withdraw from you...".
4. Among the last stages of 'forbidding from doing evils' there is breaking a communication: "And I will withdraw from you ...". If we are not able to change the defective environment, at least, we must leave it.
5. One of the fundamental principals of the godly schools is repudiation from infidels, since repudiation is before mastership. At first, we must separate from infidelity, false deity, and corruption, then we may join the truth.

Commentary : Verse 49

49- نَبِيًّا جَعَلْنَا وَكُلًّا وَيَعْقُوبَ إِسْحَاقَ لَهُ وَهَبْنَا اللَّهُ دُونَ مِمَّا يَعْبُدُونَ وَمَا اعْتَرَلَهُمْ فَلَمَّا

49. " So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each (of them) We made a prophet."

Commentary:

A godly action performed by a grandfather may bring the bounty of Allah for a generation.

Abraham (a.s.) kept his word and persisted fully on his own promise with resistance. He was always the caller of Monotheism even though all the members of the heretic society of that time raised against him, but, finally, he did not remain alone. A great many people became his followers during all centuries so that all the theists of the world are proud of him. The Qur'an implies when he withdrew from all the things they worshipped other than Allah, the Lord bestowed on him Isaac and after Isaac his son Jacob, each of whom were made a great prophet by Allah. The verse says:

" So when he withdrew from them and what they worshipped besides Allah, We bestowed on him Isaac and Jacob and each (of them) We made a prophet."

This great bounty was the fruit of that resistance which Abraham showed from himself in the way of struggling against idols and withdrawing from that false creed.

The Feature of Abraham:

Abraham desisted from stars, moon, and sun, and won Allah's favour. He said: "...I do not like the setting ones."(1) He (a.s.) left his deviated uncle and, consequently, became the father of all people: "...the faith of your father Abraham;..."(2)

His uncle was in ill terms with him by saying: "Be gone from me for a long time", (3) but Allah favoured him because Abraham said: "... for verily He is ever affectionate to me."(4)

Abraham withdrew from them for the sake of Allah and said: "I will withdraw from you", (5) then he became famous in the world: "...and assigned unto them a high and true renown". (6) He run away from the temple of idols and he became the builder of the House of Monotheism: "And

(remember) when Abraham and Ishmael raised up the foundations of the House; ...".(7) He sacrificed his life in the path of Allah, and, as a result of it, the fire became safe and sound for him: "We said: 'O fire be a comfort and peace to Abraham".(8) He prepared his son to be devoted as a sacrifice: "...he threw him down upon his forehead", (9) and Allah ransomed him with a great sacrifice which later became obligatory in that place.

- 1- Sura Al-'An'am, No.6, verse 76
- 2- Sura Al-Hajj, No. 22, verse 78
- 3- Sura Maryam, No. 19, verse 46
- 4- Sura Maryam, No. 19, verse 47
- 5- Sura Maryam, No. 19, verse 48
- 6- Sura Maryam, No. 19, verse 50
- 7- Sura Al-Baqarah, No.2, verse 127
- 8- Sura Al-'Anbiya, No. 21, verse 69
- 9- Sura As-Saffat, No.37, verse 103

Abraham lived childless until nearly the end of his life but he was content with it, so prophethood was assigned in his progeny.

He built the K'bah in the most deserted place, but it became the most attractive places all over the earth.

He was all alone in the desert when he called out, then there arrived answers from throughout the world: "And proclaim among men the Pilgrimage."(1)

He left out his thirsty little child there by the command of Allah, then the water of Zamzam gushed and flowed for ever.

He greeted before the threat of his idolatrous uncle: "He said: 'Peace be upon you, ...".(2) Then Allah sent greeting to him when He said: "Peace be on Abraham"(3)

Abraham was a single person, but today all the heavenly schools relate themselves to Abraham, in a manner that some pagans, the Jews, and the Christians say that Abraham belongs to them.

The people of his time were his enemy, while Allah chose him as His friend. The Qur'an says: "And Allah took Abraham as a Friend."(4)

- 1- Sura Al-Hajj
- 2- Sura Maryam, No. 19, verse 47
- 3- Sura As-Saffat, No. 37, verse 109

4- Sura An-Nisa', No. 4, verse 125

Commentary : Verse 50

عَلِيًّا صِدْقٍ لِّسَانٍ لَهُمْ وَجَعَلْنَا رَحْمَةً مِنَّا مِنْ لَهُمْ وَوَهَبْنَا -50

50. " And We bestowed of Our Mercy on them, and assigned unto them a high and true renown."

Commentary:

A righteous child is the reward of the godly efforts of the parents, and more important than that is the child's spiritual rank. When Abraham (a.s.) withdrew from those arrogant idol worshippers and went toward the Holy Land, Allah bestowed on him Isaac as his son, and Jacob as his grandson, and He comforted him from the pain and of separation of his relatives by bestowing children on him and ornamenting them with the rank of prophethood.

Besides children and prophethood, Allah also bestowed on him some other bounties and caused them to be honoured among people so that their good names were mentioned respectfully by all people. The adherents of all religions love Abraham and his progeny so that they pray for them and consider them the followers of their own religion.

Some commentators say that the meaning of 'high renown' about them is that Muhammad (p.b.u.h.) and his community continue mentioning their good name until the Day of Resurrection. (Majma'-ul-Bayan)

The application of /lisan/ in such contexts means a remembrance of a person mentioned among people; and when it is added with the term /sidq/ it means 'a good remembrance and fame among people'; and when it is added with the term /'aliyan/, which means 'high, outstanding', their concept is that a very good thought and remembrance of a person remains among people. The verse says:

" And We bestowed of Our Mercy on them, and assigned unto them a high and true renown."

Amir-ul-Mu'mineen Ali (a.s.) in a tradition says: "A good renown for a person which Allah assigns for him among people is better than the (abundant) wealth which he consumes and devises"(1)

In principle, apart from the spiritual aspects, sometimes, good fame among people can work as a great capital for a person and his children, the examples of which have been seen frequently in

the society.

Amir-ul-Mu'mineen Ali (a.s.) said: "When Allah loves a servant, He may inspire uprightness in him."(2)

1- Usul-i-Kaffi, according to the record of Nur-uth-Thaqalayn, the commentary, vol. 3, p.339.

2 Qurar-ul-Hikam, vol. 3, p. 161

Section 4 : References to the other prominent Apostles of Allah

Moses, Aaron, Ishmael and Idris referred to as truthful selected apostles, praised for their faithful services.

نَبِيًّا رَسُولًا وَكَانَ مُخْلِصًا كَانَ إِنَّهُ مُوسَى الْكِتَابِ فِي وَادُّكُرْ -51

51. " And mention Moses in the Book; for verily he was one purified, and he was an apostle, a prophet."

Commentary:

This verse and the next couple of verses have a short explanation about Moses (a.s.), a progeny from the descent of Abraham. At first, the Qur'an addresses the Prophet of Islam (p.b.u.h.) and says:

" And mention Moses in the Book; ..."

Then the Qur'an continues numerating five Divine merits given to this great prophet, Moses, in these holy verses. The abovementioned verse says:

" ...for verily he was one purified, and he was an apostle, a prophet."

Explanations:

The Arabic term /muxlis/ is applied for the person who works sincerely for Allah only, but it is possible that Satan influences in him and drags him toward polytheism. There are many persons

who are sincere at the time of agony, but after relief they tend to infidelity. But the Qur'anic word /muxlas/ refers to those chosen persons in whom Satan cannot penetrate: "Except Your chosen servants among them."(1) As Kashshaf Commentary cites, /muxlis/ is a person who works for Allah, and /muxlas/ is a person whom Allah has made sincere and has chosen him for Himself, and nothing may affect him but Allah.

Moses being chosen is recited in some other verses of the Qur'an. For example, Allah (s.w.t.) says: "and I have chosen you, ..." (2); and somewhere else He says: "And I have chosen you for Myself." (3)

Moses (a.s.) was both a Messenger and a prophet: "...he was an apostle, a prophet". A prophet hears the sound of the angel but he does not see the angel, while a Messenger, besides hearing the sound of the angel, sees him. (4)

- 1- Sura Al-Hijr, No. 15, verse 40
- 2- Sura Taha, No.20, verse 13
- 3- Sura Taha, No.20, verse 41
- 4- Tafsir-i-Al-Mizan, and Nur-uth -Thaqalayn

Commentary : Verse 52.53

52- نَجِيًّا وَقَرَّبْنَاهُ الْأَيْمَنَ الطُّورِ جَانِبٍ مِنْ وَتَدَائِنَاهُ

53- نَبِيًّا هَارُونَ أَخَاهُ رَحْمَتِنَا مِنْ لَهُ وَوَهَبْنَا

52. " And We called him from the right side of (the Mount) Sinai and made him draw nigh (unto Us) for a converse in secret."

53. " And We granted unto him, out of Our Mercy, his brother Aaron a prophet."

Commentary:

There is a mountain by the name of 'Tur' in Syria. Some ones have said it is located between Egypt and Madyan.(1) Allah called Moses from the right side of the mountain. That is, when he was coming from Madyan and saw a fire in the tree, Allah called him and said: "...O Moses! Verily I am Allah, the Lord of the worlds." (2) Then Allah made him nigh to Himself and spoke with him.

Ibn-i-'Abbas says: "Allah made him a near-stationed one and spoke with him." The purpose of this

'nearness' is that He caused His word to reach him. In other words, Allah promoted his rank and gave him glory. It is like a servant who approaches his master and sits with him. Thus, the objective meaning of nearness, here, is respect and glorification, not in the sense that he has become nigh to Allah from the point of distance and place, because Allah has no place so that a person

1- Kashef-ul-'Asrar, the commentary.

2- Sura Al-Qasas, No. 28, verse 30

approaches that place or gets distance from it, or another person becomes nearer to that place. The verse says:

" And We called him from the right side of (the Mount) Sinai and made him draw nigh (unto Us) for a converse in secret."

However, Moses (a.s.) prayed to Allah, saying: "And give me an aider from my family." (1)Then Allah accepted his prayer and bestowed on him gracefully his brother Aaron and gave him the rank of prophethood to be an aid for his brother. The verse says:

" And We granted unto him, out of Our Mercy, his brother Aaron a prophet."

Explanations:

1. The debate and communication of Moses with Allah has been referred to in the Qur'an both by the sense of 'speaking', where it says: "...and Allah spoke directly unto Moses a (peculiar) speech.",(2) and by the sense of 'calling', used in the abovementioned verse: "And We called him...", and by the sense of 'a secret converse'

2. Step by step, Allah makes prophets nigh to Himself by His Grace and affection.

3. Allah has whispered some matters secretly with the prophets. Therefore, the rank of nearness of 'a secret converse' is the highest rank. That is why Amir-ul-Mu'mineen Ali (a.s.) says: "When the people of Heaven are enjoying the (bounties of) the Heaven, the people of Allah are

1- Sura Taha, No.20, verse 29

2- Sura An-Nis?', No. 4, verse 164

busy with Allah (and are prattling to Him)." (Atyab-ul-Bayan, the commentary)

4. The Arabic word /najiyy/ is used in the sense of its subjective case which means 'the person

who whispers secretly with another one'. Here, at first Allah called Moses from a long distance, and when he came near, He began whispering with him. (It is evident that Allah has neither, tongue nor a place, but He creates waves in the atmosphere and speaks with a mortal such as Moses). However, the call of Allah was an endowment unto Moses (a.s.), and His speaking with him was another bounty, which was counted the greatest honour for Moses and the sweetest moment in his life.

5. The Difference between a Messenger and a Prophet:

A 'Messenger' originally means a person on whom has been given a mission and a message to convey; while a 'prophet' is a person who is aware of Divine revelation and informs of it.

But, in view of the Qur'anic meanings, and according to what the Islamic traditions indicate, some commentators believe that 'a Messenger' is the person who has been given a religion and is commissioned to convey it; i.e., he receives the revelation of Allah and conveys it to people; while a prophet receives the divine revelation but his duty is not to convey it. That revelation is only for performing his own duty, or if he is asked of it, he answers it.

In other words a prophet is like a skilful physician who is waiting in his office for the patients to receive them. He does not go after the patients, but if a patient refers to him, he does treat him.

But, a Messenger is like an itinerant physician who travels here and there. Amir-ul-Mu'mineen Ali (a.s.) said about the Prophet of Islam (p.b.u.h.) that he was a roaming physician.(1)

That is, he used to go to every place (to cities, villages, mountains, plains, and deserts) in order to find the sick and treat them. The Prophet (p.b.u.h.) was as a spring who sought for the thirsty ones.

At the end, for more research, please refer to Usul-i-Kafi, by the Late Kulayni, (section: the difference between the prophets and Messengers).

1- Nahjul-Balaqah, sermon 108

Commentary : Verse 54.55

نَبِيًّا رَسُولًا وَكَانَ الْوَعْدِ صَادِقًا كَانَ إِنَّهُ إِسْمَاعِيلَ الْكِتَابِ فِي وَادُّكَرُ -54

مَرْضِيًّا رَبِّهِ عِنْدَ وَكَانَ وَالزَّكَاةِ بِالصَّلَاةِ أَهْلُهُ يَأْمُرُ وَكَانَ -55

54. " And mention 'Isma'il in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."

55. " And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

Commentary:

The appellation Ism'il, mentioned in this holy verse, refers either to Abraham's son, or another prophet from the prophets of the Children of Israel, by the name of Isma'il-ibn-Hizqil (Ishmael the son of Ezekiel). The verse says:

" And mention Ismail in the Book, verily he was (ever) true to (his) promise, and he was an apostle, a prophet."

It has been narrated from Imam Sadiq (a.s.) who says: "He (Isma'il) used to invite people to Monotheism. His people stood against him so hard that they scalped him out of his head and face. Allah made him optional for their punishment or forgiveness. Isma'il also left their affair to Allah whether He would punish them or forgive them. (Majma'-ul-Bayan, the Commentary)

All prophets were loyal in promise, but the appearance of this quality had been more manifest in Isma'il. Being true to promise is a Divine attribute. The Qur'an says: "Verily Allah never fails (His promise)",(1) because breach of promise is a sign of hypocrisy.

Some Islamic traditions indicate that there are three signs for hypocrite: abuse of confidence, falsehood in speech, and breach in promise.(2)

The second verse implies that, at last, Ismail enjoined his family, or his people, to perform prayer, almsgiving, night prayer, charity and fast, so that Allah was well pleased of his manner, because he did nothing but obeying Allah and never committed any vice. The verse says:

" And he used to enjoin on his family prayer and almsgiving, and he was well pleased in the sight of his Lord."

Some commentators have said that the term /mardiyy/, used in this verse, means: 'righteous, pious, and worthy'. It was for the sake of these very qualities that he gained a great honour with

Allah, since the rank of Divine pleasure had been the greatest desire and goal of the prophets.

Some Islamic traditions denote that when the people of Paradise settle in Paradise, there comes a call saying: "Do you want anything else?" They will say: "Our Lord, we wish Your pleasure!" (The commentary of 'Atyab-ul-Bayan)

1- Sura 'Al-i-'Imran, No. 3, verse 9

2- Tafsir-i-Nur-uth-Thaqalayn

Commentary : Verse 54.55 56.57

56- نَبِيًّا صِدِّيقًا كَانَ إِنَّهُ إِدْرِيسَ الْكِتَابِ فِي وَادُّكُرْ -

57- عَلِيًّا مَكَانًا وَرَفَعْنَاهُ -

56. " And mention Idris in the Book; verily he was a truthful one, a prophet."

57. " And We raised him to a lofty station."

Commentary:

In the first holy verse of the abovementioned couple of verses, the holy Prophet (p.b.u.h.) is addressed, saying:

" And mention Idris in the Book; verily he was a truthful one, a prophet."

The Qur'anic term /siddiq/ is used in the sense of 'a very truthful person who verifies the revelations of Allah and who is submitted to the truth'.

Then, in the second verse, Allah, referring to Idris' high rank, says:

" And We raised him to a lofty station."

The purpose of the Qur'anic phrase: 'a lofty station' is either a high spiritual rank, or the process of ascent to the heavens, because Allah took four prophets to the heavens: Idris, Jesus, Khidr, and Elias (Elija). (The Commentary of Atyab-ul-Bayan)

However, the Qur'anic arrangement of the words 'a truthful one, a prophet' in the verse, where the term 'a truthful one' has been preceded to 'a prophet', denotes that 'truthfulness' is a sign of 'prophethood'.

The Feature of Idris (a.s.):

Hadrat Idris (a.s.) is one of the ancestors of Hadrat Noah (a.s.). He was named Idris, in Arabic, for the reason that he had been very busy with study,(1) or for the sake that he had been the first person who wrote with pen.(2) His holy appellation, Idris, has been mentioned in the Qur'an twice, and he has been glorified by the qualities of: /siddiq/ (truthful), /sabir/ (patient), and /nabiyy/ (prophet).

An Islamic tradition indicates that the house of 'Idris was in Sahlah Mosque, around Najaf in Iraq.(3)

The first person who knew astronomy and arithmetic was Idris,(4) and he was the first one who taught tailoring to men.(5)

Idris lived for 365 years, and then he was taken to heavens. He is alive now, and will appear at the time of the reappearance of Hadrat Mahdi (a.s.).(6)

By the way, upon the descent of Jesus (a.s.) to the earth at the time of the reappearance of Hadrat Mahdi (a.s.) and Messiah's keeping up prayer behind Hadrat Mahdi, there are recorded many traditions in the books of traditions by written the Sunnite and the Shi'ite, including:

Yanabi'-ul-Mawaddah, p. 422, Tathkirat-ul-Khawwas, p.377, Sahib-i-Muslim, vol. 1, p. 63, published in Egypt, 1348Ah, the book:

Miftah-i-Kunuz-us-Sunnah, by Bukhari, Muslim; Nis?'i; Ahmad; Ibn-i-Majeh; Abi-Dawood; Altiyalisi; and the book: Al-Mahdi 'Inda-Ahlis-Sunnah; and Mutakhab-ul-Athar Fi-Imam-uth-Thani-'Ashar.

1- Al-Mizan, the Commentary

2- The commentary of Nem?nah, vol.13, p.102

3- Al-Mizan, the Commentary

4- Atyab-ul-Bayan, the Commentary

5- the Commentary of Nem?nah, vol. 13, p.103

6- Atyab-ul-Bayan, the Commentary

Commentary : Verse 58

58- وَاجْتَبَيْنَا هَدْيَنَا وَمَمَّنْ وَإِسْرَائِيلَ إِبرَاهِيمَ ذُرِّيَّةَ وَمِنْ نُوحٍ مَعَ حَمَلْنَا مِمَّنْ وَءَادَمَ ذُرِّيَّةَ مِنَ النَّبِيِّينَ مَنْ عَلَيْهِمُ اللَّهُ أَنْعَمَ الَّذِينَ أَوْلَيْنَاكَ-
وَبُكِيًّا سَجْدًا خَرُّوا الرَّحْمَنَ ءَايَاتُ عَلَيْهِمْ تُتْلَى إِذَا

58. " Those were some of the prophets on whom Allah showed favour of the seed of Adam, and of those We carried (in the Ark) with Noah, and of the seed of Abraham and Israel, and of those We guided and chose. When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."

Commentary:

Through the previous verse, the names of ten prophets were pointed out: Zakariyya (Zechariah), Yahya (John); 'I-sa (Jesus); 'Ibrahim (Abraham); Ishaq (Isaac); Jacob; Moses; Aaron; Ishmael; 'Idris (Enoch). Now, in this holy verse, the Qur'an, referring to them, says:

" Those were some of the prophets on whom Allah showed favour of the seed of Adam ..."

This group of prophets are the same ones whose way we ask in our prayers ten times everyday from Allah to pave, not the way of those inflicted with the wrath of Allah and astray, when we say: "Guide us (O' Lord) on the Straight Path", "The path of those upon whom You have bestowed Your bounties, nor (the path) of those inflicted with Your wrath, nor (of those) gone astray."

The purpose of the phrase 'the seed of Adam' is 'Idris (Enoch); and the purpose of the phrase: 'of those We carried (in the Ark) with Noah' is Hadrat 'Ibrahim (Abraham) (a.s.) who is Noah's grandson, and the purpose of the phrase 'of the seed of Abraham' is Isaac, Ishmael and Jacob; and the purpose of the progeny of 'Israel' is Moses, Aaron, Zechariah, John, and Jesus (a.s.).(1) The verse continues saying:

"...Adam, and of those We carried (in the Ark) with Noah, and of the seed of Abraham and Israel, and of those We guided and chose. ..."

Some Islamic traditions indicate that, at the time of the recitation of the Qur'an, believers ought to be in the state of grief and cry, or treat as if they are crying.(2) The holy verse continues saying:

" ... When the revelations of the Beneficent (Allah) were recited unto them, they fell down prostrating and weeping."

This part of the verse means that from among those Allah guided and chose, there are some ones

that when they hear the recitation of the revelations of Allah they fell down prostrating and weeping. Of course, the best referent of a concept of the divine chosen ones, who had long prostrations accompanied with tears, were the Prophet of Islam (p.b.u.h.) and his Immaculate Ahl-ul-Bayt (a.s.). There are some evidences for their abundant weeping in prostrations at the time of supplications in the month of Ramadan and in 'Arafah. It has been narrated from Hadrat Ali-ibn-il-Hussayn who said: "We are the objective-meaning of this verse."(3)

1- Majma'-ul-Bayan

2- Tafsir-us-Safi

3- The commentary of As-Safi, and Burhan

Yes, with all greatness and glory they had, they used to prostrate and weep for the remembrance of Allah, but the negligent and haughty people, with all pollutions they have, refrain from weeping.

Commentary : Verse 59.60

59- عَيَّا يَلْقَوْنَ فَسَوْفَ الشَّهَوَاتِ وَاتَّبِعُوا الصَّلَاةَ أَضَاعُوا خَلْفَ بَعْدِهِمْ مِنْ فَخَلَتْ

60- شَيْنًا يُظْلَمُونَ وَلَا الْجَنَّةَ يَدْخُلُونَ فَأُولَئِكَ صَالِحًا وَعَمِلَ وَأَمَّن تَابَ مِنْ إِلَّا

59. " Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."

60. " Except him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Commentary:

It sometimes happens that the offsprings and descendants of a person waste the efforts and endeavours of their ancestors and, thus, there may appear a wicked generation from some people who themselves had been good doers.

The Arabic term /xalaf/ is used for a righteous child, while the term /xalf/ is applied for an impious child.

The Qur'anic word /qayy/, used at the end of the first abovementioned verse, means 'destruction, perdition and error' and it is an antonym to the Arabic word /rus(d/ which means: 'rectitude, growth, and development'. The verse says:

" Then there succeeded them a later generation who ruined prayers and followed lusts. Soon, then, they shall meet perdition."

This sentence, in this holy verse, may refer to a group of the Children of Israel who paved the path of aberration. They forsook the Lord, preferred lusts to the remembrance of God and prayer, made mischief in the world, and, finally, they faced the fruit of their evil deeds in this life and they will be punished in the coming world, too.

However, wasting prayer is different from not establishing it or forsaking it. He who keeps up prayer, but without observing its conditions, or with delay, has wasted the prayer and has belittled it.(1)

Why the Qur'an, among all Divine services, emphasizes on prayer here? Its reason may be the fact that prayer is a barrier between man and sins. When this barrier is removed, it certainly results to man's being drowned in the lusts. In other words, as the divine prophets began their ranks to be promoted by the remembrance of Allah, and when the Divine revelations were recited to them they fell down prostrating and weeping, the aberration of these impious people began by forsaking the remembrance of Allah.

By the way, there is a tradition also recorded in many books of the scholars of the Sunnite which denotes: when the Prophet (p.b.u.h.) recited the first verse of the abovementioned couple of verses, he said: "After sixty years, there will come on the scene some people who recite the Qur'an pompously but it (their recitation) will not ascend higher than their shoulders." (Since it is done neither sincerely nor for contemplation and reflection in action, but it is done hypocritically and affectedly, or there are satisfied with its

1- Bihar-ul-'Anwar, vol. 11, p. 72

mere verbal utterances and, therefore, their deeds do not ascend to the rank of proximity of Allah.)(1)

It is worthy of attention that if we count sixty years from the migration of the Prophet (p.b.u.h.) , it will exactly adapt to the time when Yazid took the rein of government and Imam Hussayn (a.s.) and his companions drank the drink of martyrdom. After that, the rest of the course of Ummayyads and the course of Abbasides came forth who had been contented with Islam by a

bare name and with the Qur'an by a mere verbal utterance.

We refuge to Allah (s.w.t.) that we may be among such an impious group.

However, since the manner of the Qur'an, everywhere is that it let the path of return to Faith and the truth be open, here, too, after the statement of the fate of the impious generations, through verse 60, it says:

" Except him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Thus, it is not such that if a person goes astray in the lusts for a day, he must be disappointed forever from the mercy of Allah, but, until the last moments of the life in this world, he may return and repent.

Repentance and the Qur'an:

Next to the verses of punishment the Qur'an often mentions the phrase: "Except those who repent" or the phrase:

1- Commentary of Al-Mizan, vol. 14, p. 80 (Arabic version)

"Except him who repents" in order to say that the gate of penitence and reform is not closed to any one.

1. Repentance is a necessary duty, because it is a divine commandment. Sura At-Tahrim, No. 66, verse 8 says: "...Turn to Allah".

2. The acceptance of repentance is really certain, because it cannot be believed that we repent by His commandment, but He does not accept it. Sura Ash-Shura, No. 42, verse 25 says: "And He it is Who accepts repentance from His servants..."

3. Allah (s.w.t.) not only accepts repentance but also likes those who repent very much. The Qur'an in Sura Al-Baqarah, No. 2, verse 222 says: "...Verily Allah loves those who turn much (to Him), ...".

4. Repentance should be followed with good actions and amends of sins. Sura Al-Furqan, No. 25, verse 71 says: "And whoever repents and does righteously ..."

5. Repentance is the secret of felicity. Sura An-Nur, No. 24, verse 31 says: "...and turn to Allah all

of you, O' believers! so that you may be successful".

6. Repentance causes the rain to fall. Sura Hud, No. 11, verse 52 says: "...turn to Him, He will send on you clouds pouring down abundance of rain ..."

7. Repentance causes a good sustenance. Sura Hud, No. 11, verse 3 says: "...Then turn to Him; He will provide you with a goodly provision..."

8. Delaying repentance until seeing the signs of death, is not accepted. Besides accepting repentance, Allah has also a special grace. In these verses, close to the subject of repentance, the Qur'an has referred to the grace, mercy and love of Allah, too. Sura Hud, No. 11, verse 90 says: "...Turn to Him; surely my Lord is Merciful, Loving-kind."

9. The Qur'an has counted the absence of repentance an injustice. Sura Al-Hujurat, No. 49, verse 11 says: "...and whoever does not repent, these it is that are the unjust."

10. However, the condition of felicity, and entering into heaven, is repentance, Faith, and righteous deeds. The abovementioned verse says: "...him who repents, and believes, and does a righteous deed, then these shall enter Paradise, and they shall not be dealt with unjustly in any way."

Commentary : Verse 61.62.63

61- مَا تَبَيَّنَ وَعْدُهُ كَانَ إِنَّهُ بِالْغَيْبِ عِبَادَهُ الرَّحْمَنُ وَعَدَّ الَّتِي عَدَنَ جَنَّاتٍ

62- وَعَشِيًّا بُكْرَةً فِيهَا رِزْقُهُمْ وَلَهُمْ سَلَامٌ إِلَّا لَعْوًا فِيهَا يَسْمَعُونَ لَأَ

63- تَقِيًّا كَانَ مَنْ عِبَادِنَا مِنْ نُورِ الثَّيِّبِ الَّتِي الْجَنَّةُ تِلْكَ

61. " Gardens of Eternity that the Beneficent (Allah) has promised to His servants in the Unseen; verily His promise shall come to pass."

62. " There they shall hear no idle talk, but only 'Peace'. Therein they shall have their sustenance (every) morning and evening."

63. " This is the Garden (Paradise) which We shall cause those of Our servants to inherit who are pious."

Commentary:

Through the preceding verse the word /jannat/ (garden, Paradise) was used in its singular form: "...These shall enter Paradise...", while in this verse the plural form of the term, /jannat/, is used: "Gardens of Eternity...". This shows that the garden of the people of Heaven is a collection of numerous gardens. This sense may be for the sake that every one of the people of Heaven has four gardens.

This matter has been pointed out in Sura Ar-Rahman, No. 55, verses 46 and 62, where the Qur'an says: "And for him who fears (to stand before) his Lord are two gardens", "And besides these two are two (other) gardens". These gardens, with together, are four gardens, the latter couple of which are either nearer, or have a lower level than the former couple; or because of the different ranks of the people of Heaven the kind of gardens are different.(1)

The Qur'an has repeatedly referred to the fulfillment of Allah's promise, and among them, it has said: "...And who is more faithful to his promise than Allah?"(2)

The phrase upon Paradise, saying that there is no idle talk therein, refers both to our life today that we should avoid idle talks, and to the fact that there will be therein nothing of the idle talks of disbelievers and the vain speech by which they used to hurt the believers in the world.

In the Qur'anic phrase which says: "...which We shall cause those of Our servants to inherit who are pious", the Qur'an points to both piety, which is the key of Paradise, and contains the sense of 'inheritance' which hints to a wealth and bounty gained with no pain and trouble. It is true that piety is the key of Paradise, but those plenty of rewards are the inheritance of Allah unto us for our deeds. In fact, our rewards are some heritage which we gain from the side of Allah without any pain.

There is an Islamic tradition which says: every person has a proper place both in Paradise and Hell. If the person enters Paradise, his place in Hell will be inherited by same Hellish people. And if he enters Hell, his place in Paradise will be inherited by the people of Paradise.(3)

In this holy verse, the Qur'an describes Heaven and its bounties. At first, it qualifies the promised Paradise where there are some eternal gardens which Allah has promised to

1- Tafsir-i-Kashf-ul-'Asrar

2- Sura At-Taubah, No. 9, verse 111

3- Nur-uth-thaqalayn, vol. 2, p. 31

His servants. They have not seen them, but they believe in them. In other words, the purpose of

'in the Unseen' is that neither any eyes have seen that Paradise nor any ears have heard of its description. The verse says:

" Gardens of Eternity that the Beneficent (Allah) has promised to His servants in the Unseen; verily His promise shall come to pass."

After that, the Qur'an has pointed to one of the greatest bounties in Heaven. It says:

" There they shall hear no idle talk, ..."

In Heaven, they hear neither any falsehood, nor any abuse, slander, sarcasm, and any ridicule, nor even a vain word; and there is no statement there, but "peace", a greeting which is the sign of a secure place. It is a gathering place full of sincerity, purity, piety, peace and calmness. The holy verse continues saying:

"...but only 'Peace'. ..."

And, next to mentioning this bounty, the Qur'an points to another bounty, when it says:

"...Therein they shall have their sustenance (every) morning and evening."

An Islamic tradition indicates that a person went to Imam Sadiq (a.s.) and complained of his stomachache. The Imam (a.s.) advised him to eat food two times a day: morning and evening, and to avoid eating food between them, which might cause the body to become rotten. Then he (a.s.) recited this verse: "They shall have their sustenance (every) morning and evening."(1)

1- The commentary of Nur-uth-Thaqalayn

After a description about Paradise and its material and spiritual bounties, the Qur'an, in a short sentence, introduce the people of Paradise. It says:

" This is the Garden (Paradise) which We shall cause those of Our servants to inherit who are pious."

Thus, the key of the door of Paradise, with all those bounties, is nothing but 'piety'.

Commentary : Verse 64

64- نَسِيًّا رَبُّكَ كَانَ وَمَا ذَلِكَ بَيْنَ وَمَا خَلَقْنَا وَمَا أَيْدِينَا بَيْنَ مَا لَهُ رَبِّكَ بِأَمْرِ إِلَّا نَنْزَلُ وَمَا

64. " And we (angels) do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these (two)! And your Lord is not forgetful."

Occasions of Revelation:

Upon the preceding verse, a group of commentators have said that the descent of the revelations of Allah was discontinued for a few days, Gabriel, the harbinger of divine revelation, did not come to the Prophet (p.b.u.h.) . After this period, when Gabriel came to the Prophet (p.b.u.h.) he asked him why he delayed and he (the Prophet) was anxious to see him. Gabriel said: "I am more anxious (to see you), but I am a commissioned servant. When I am commanded to come, I come; and when I am not commanded, I restrain (to come)."(1)

Commentary:

For these verses, of course, there is a particular occasion of revelation, which was referred to in the above, but this matter does not hinder that there be a logical connection and relation between them and the former verses. This is an emphasis on

1- The Commentary of Qurtabi, vol. 6, p.4168, and Majma'-ul-Bayan

the fact that whatever verses Gabriel has brought are utterly from the side of Allah and nothing is said from himself.

The first verse, from the tongue of the harbinger of revelation, says:

" And we (angels) do not descend but by the command of your Lord; ..."

Every thing belongs to Him and we (angels) are some servants all submitted, because:

"... to Him belongs whatever is before us and whatever is behind us and whatever is between these (two)! ..."

In short, the future and the past and present, here and there and everywhere, this world and Hereafter and the intermediate world all belong to the Pure Essence of Allah.

And, you should also do know that your Lord has not been, and is not, forgetful. The verse says:

"...And your Lord is not forgetful."

Commentary : Verse 65

65- سَمِيًّا لَهُ تَعْلَمُ هَلْ لِعِبَادَتِهِ وَاصْطَبِرْ فَأَعْبُدْهُ بَيْنَهُمَا وَمَا وَالْأَرْضِ السَّمَاوَاتِ رَبُّ

65. " The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

Commentary:

This Qur'anic phrase which says whether you know any one equal to Him, means whether you know any god, except Allah, who can be the Lord, the creator, the sustainer, the life giver, the one who causes to die, and is able to give retribution and reward, so that you worship him. If you do not know any one except Him, then worship Him, and do not abandon His adoration.

This interrogation is in the sense of negation, i.e., you do not know any one who can be called Allah.

The verse says:

" The Lord of the heavens and the earth and whatever is between them; so worship Him (alone), and be steadfast in His worship! Do you know any one equal to Him?"

Amir-ul-Mu'mineen Ali (a.s.), in a tradition Upon the meaning of this phrase, said: "None has been named by the appellation of Allah".(1)

However, there have been recorded several meanings for the Arabic term /samiyy/, including: 'partner', 'similar', 'namesake', and 'offspring'.

1- Tauhid, by Sadugh, p. 263

The existence of the term /rabbika/ (your Lord) in the previous verse, and the term /rabb-us-

samawat-i-wal-'ard/ (the Lord of the heavens and the earth) in this verse is an indication to the Unity of administration in running the life of man with the whole universal being.

Commentary : Verse 68.69.70

68- جَنَّتْ جَهَنَّمَ حَوْلَ لُحْضِرَتِهِمْ ثُمَّ وَالشَّيَاطِينَ لَنَحْشُرَنَّهُمْ فَوَرَيْكَ

69- عَتِيًّا الرَّحْمَنَ عَلَىٰ أَشَدِّ أَيُّهُمْ شَيْعَةً كُلِّ مَن لَّنَنْزِعَنَّ عَنْ ثَمَّ

70- صَلِيًّا بِهَا أَوْلَىٰ هُمْ بِالَّذِينَ أَعْلَمُ لَنَحْنُ ثَمَّ

68. " So by your Lord, We shall surely muster them, and the Satans (with them), then We shall cause them to be present round Hell on their knees."

69. " Then shall We pick out from every group whichever of them was more intensely rebellious against the Beneficent (Allah)."

70. " Again We do know best those who deserve most to be burnt therein."

Commentary:

In the first holy verse, the Qur'an, with a very sharp tone, threatens the deniers of Resurrection and faithless sinners, when it says:

" So by your Lord, We shall surely muster them, and the Satans (with them), ..."

In many occurrences of the Qur'an, Allah has sworn to His creatures, but, for the Resurrection, He has sworn to His Holy Essence.

Then, in this very verse the Qur'an continues saying:

"... then We shall cause them to be present round Hell on their knees."

This verse denotes that the court of faithless persons and that of the sinners are nigh to Hell.

The Arabic term /ji?iyya/ (regarding the fact that /ji?iyy/ is the plural form of /ja?i/ which means a person who has sat on his knees) may refer to their weakness, disability, disgrace, and despicableness. As if they have not ability to stand on their feet. This term, of course, has some other meanings, too. Among them is that some commentators have rendered the term /ji?iyy/ into people 'in crowds', and some others have meant it into 'masses', and to be 'heaped up', like some soil and stones. But the first meaning is more fitting and more famous.

Since in that court of justice priorities are regarded, by the next verse the Qur'an implies that the most rebellious ones will be picked out first. The verse says:

" Then shall We pick out from every group whichever of them was more intensely rebellious against the Beneficent (Allah)."

The same impudent ones, that even forgot the merits of the Beneficent Allah, began rebelling and acting rudely before their Benefactor. Yes, such people are the most deserved ones to the Fire of Hell.

This meaning has been emphasize on again in the next holy verse, where it says:

" Again We do know best those who deserve most to be burnt therein."

The Qur'an indicates that Allah (s.w.t.) will pick out them properly and no mistake may happen in this picking out.

The Qur'anic word /siliyy/ means both 'to lighten a fire', and 'the thing which is burnt by means of fire'.

Commentary : Verse 71.72

71- مَفْضِيًّا حَتْمًا رَبِّكَ عَلَىٰ كَانَ وَارِدُهَا إِلَّا مَنكُم وَإِن -

72- جَنِّبًا فِيهَا الظَّالِمِينَ وَنَذَرُ اتَّقُوا الَّذِينَ نُنَجِّي ثُمَّ -

71. " And (there is) not one of you but shall come to it (Hell). This is, with your Lord, a fixed decree."

72. " Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

Commentary:

The couple of verses mentioned in the above, also continue the discussion about the specialties of Resurrection and the people's rewards and retributions.

At first, it has pointed to a matter about which most people may surprise to hear. It says:

" And (there is) not one of you but shall come to it (Hell). ..."

This is a certain matter and a decisive command with your Lord Who has decreed it. The verse says:

"...This is, with your Lord, a fixed decree."

" Then We shall rescue those who kept from evil, and leave the unjust therein on their knees."

Commenting on these two verses, it must be remarked that all human beings, with no exception, will enter Hell, whether they are good doers or evildoers, but Hell will be cold and safe for the good-doers, in the same manner that the fire of Numrud was for Abraham. The reason of it is that Fire of Hell does not have any general resemblance to them. It seems the Fire gets away from them and runs away, and wherever they are, it dies out. But, the people of Hell, who correlate to Hell-fire, like an inflammable material when reaches a fire, will immediately inflame.

In fact, seeing Hell and its chastisements will be a preparation for believers that they enjoy the utmost pleasure from the bounties of Heaven, and on the contrary, the people of Hell, by seeing the safety of the people of Heaven, feel their punishment more painful.

Some Islamic Traditions:

1. It has been narrated that some one asked Jabir-ibn-'Abdillah 'Ansari about the meaning of this verse. He pointed with his two fingers to his two ears and said: "I heard a matter from the Prophet (p.b.u.h.) by these ears of mine both of which may become deaf if I tell a lie. He (p.b.u.h.) said: '/wariduha/ (come to it (Hell)) means 'enter into it'. There will be no good doer and no evildoer but he will enter into it (Hell). Then it (Fire) will be cold and safe for the believers, the same as it was for Abraham; so that 'Fire' or 'Hell' (Jabir was doubtful) will cry because of its coldness. Then Allah will rescue those who kept from evil, and leave the unjust therein on their knees'."(1)

But, the compiler of the commentary of Atyab-ul-Bayan, upon the commentary of this verse, says:

It seems, and there are many Islamic tradition on it, and is among the self-evident knowledge of

the religion that the question of 'Sirat?' (path, way) is the 'bridge' of Hell, through which the people of Heaven must pass. Coming to this path is the same as entering into Hell and passing from it is a rescue.

1- Nur-uth-Thaqalayn, vol. 3, p. 353

Thus, the meaning of "And (there is) not one of you but shall come to it (Hell)" is 'entering on the Path'.

There is an expressive saying upon the bridge of the Path (S?irat) in Islamic traditions which denotes there is a bridge over Hell leading to Paradise which is thinner than a hair, sharper than the blade of a sword. This meaning is another evidence for this commentary, and it has been verified and supported by a lot of the commentators of two great sects of Islam.

2. Another tradition narrated from the Prophet (p.b.u.h.) indicates that he said: "On the Day of Judgment, Hell-Fire will tell the believer 'Pass quickly, O' believer! Verily your light has extinguished my flame'."

3. It has been cited in Tafsir-i-Tabari: "One day, when 'Abdullah-ibn-Rawah?ah was sick, he was crying and his wife, seeing him, began weeping. 'Abdullah asked her why she was weeping. She answered it was because of his weeping. 'Abdullah said that he was crying for this word of Allah Who said: 'And (there is) not one of you but shall come to it (Hell)'. Our arrival is certain, but 'Abdullah does not know whether he will rescue or not."

4. The Messenger of Allah (p.b.u.h.) said: "On the Day of Hereafter, all human being (good and evil) will enter Hell, but Fire will not harm the believers, like Abraham for whom the fire became cold."

1- At-Tafsir-ul-MuNur, p. 145; Zad-ul-Masir, Commentary, vol. 5, p. 256; Rauh-ul-Ma'ani by 'Alusi, vol. 16, p. 133; Tafsir-i-Safi, p. 290, Tafsir-i-Jami'-ul-Bayan, p. 110, Tafsir-i-Mazhari, vol. 6, p. 112; Tafsir-i-Jawami'-ul-Jami', narrated by Ibn-Mas'ud, Hassan Basri, and Ibn-Abbas, Tafsir-i-Th?'alibi, vol. 3, p. 17;

2- Nur-uth-Thaqalayn, vol. 3, p. 353 and vol. 5, p.572

3- Recorded in the most commentary books of the Sunnite

Therefore, the verse under discussion, which announces that the arrival of all into Hell is certain, does not contrast the verses which indicate believers are far from Hell, because, on one side they enter Hell, and, on another side, by the grace of Allah, no harm reaches them.

Moreover, Allamah Tabatabaie cites in Al-Mizan: there will be none of the righteous and the unjust but soon will be on the edge and precipice of Fire, then Allah will rescue the pious ones and will let the unjust remain in it.

O' Allah! By Your Grace and Mercy, and by the grandeur of the rank of the Prophet (p.b.u.h.) and Ahl-ul-Bayt (a.s.) with You, count us not among the people of Hell, and assign no Fire upon us, but by Your beneficence and Your forgiveness count us among the people of Paradise!

Commentary : Verse 73.74

73- نَدِيًّا وَأَحْسَنُ مَقَامًا خَيْرُ الْفَرِيقَيْنِ أَيُّ ءَامَنُوا لِلَّذِينَ كَفَرُوا الَّذِينَ قَالَ بَيِّنَاتٍ ءَايَاتِنَا عَلَيْهِمْ تُتْلَى وَإِذَا-

74- وَرَعِيًّا أَنَا أَنَا أَحْسَنُ هُمْ قَرْنٍ مِّن قَبْلِهِمْ نَأْهَلُّكَ وَكَمْ-

73. " And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station and fairer in assembly?'"

74. " And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

Commentary:

The Arabic term /nadiyy/ is applied for any assembly, or for the assembly of consultation, derived from which is /dar-un-nudwah/ with the meaning of 'a deliberative assembly'.

Following the discussion about the faithless unjust people, mentioned in the former verses, here the verse refers to a part of their logic and their fate.

It is known that the first group who believed in the Prophet of Islam (p.b.u.h.) were the pure-hearted oppressed people who were poor.

Since the criterion of value in the ignorant society of that time, like any other ignorant society, was wealth and force, money and rank, and the outside appearance, the cruel rich persons prided themselves to the poor believers. They told them that the sign of their own personality was with them, and the sign of the believers, which was their poverty and deprivation, was with them, too. That itself, they said, was the evidence to their rightfulness and the lack of rightfulness of the poor ones. The Qur'an in this regard says:

" And when Our clear revelations are recited unto them, those who disbelieve say to those who believe: 'Which of the two parties is better in station and fairer in assembly?'"

But the Qur'an, with a complete reasonable statement, and in the meantime, with a decisive and mighty tone, answers them as follows that as if they have forgotten the past history of human. It says:

" And how many a generation have We destroyed before them, who were better in equipment and outward appearance!"

Could their money, their plenty of wealth, their glorious assemblies, their costly clothing, and their fine appearances hinder the divine punishment?

Explanations:

1. The Arabic word /'a?a?/ means 'furniture' and the possibilities and comforts of life. The word /ri'ya/ is used for 'that which pleases the eye'. The Qur'anic term /qarn/ is applied for 'a group of people who live for a long time with together'.
2. The historical changes have been based on the ordinances that Allah has assigned.
3. The material possibilities are neither the sign of happiness nor hinder the wrath of Allah.
4. Wealth and possibilities are often the factor of pride, negligence, inordinacy, and, finally, perdition.

Commentary : Verse 75

مَكَانًا شَرًّا هُوَ مَنْ فَسَيَعْلَمُونَ السَّاعَةَ وَإِمَّا الْعَذَابَ إِمَّا يُوعَدُونَ مَا رَأَوْا إِذَا حَتَّىٰ مَدَّ الرَّحْمَنُ لَهُ فَلْيَمْدُدْ الضَّلَالَةَ فِي كَانٍ مَنْ قُلٌّ - 75
جُنْدًا وَأَضْعَفُ

75. " Say: 'Whoever goes astray, the Beneficent (Allah) will prolong his span of life until, when they see what they were promised, whether it be the chastisement (in this world), or the Hour (of Doom), then they will know who is worse in position and weaker in hosts!'"

Commentary:

The Arabic terms /madd/ and /'imdad/ are used with the same sense, but, as Raqib says, the term /'imdad/ is usually used for some praiseworthy and pleasing actions, and the term /madd/ is usually used for some disagreeable and indecent deeds.

Allah respites all those who choose a vice and go astray. This respite is for the sake that they may repent, or some righteous offspring from them come into being. But some misguided people misuse this respite and commit some more vice by which they increase their own punishment. However, Allah respites them and prolongs their lifetime.

The structure of this sentence in Arabic in imperative form denotes to the certainty of the performance of the affair. The sentence has been stated in an imperative form in order that there remains no pretext for the misguided one, since he has been given a length of lifetime during which he might think of a way. The imperative verb may be taken in the sense of invocation in which he has asked Allah to give him a respite,

or He may let him live in the world as long as he desires, because his lifetime is of no avail for him. The verse says:

" Say: 'Whoever goes astray, the Beneficent (Allah) will prolong his span of life ...'"

Allah will prolong the life of such people in order that they see with their own eyes what they have been promised. His promise may either be the chastisement of this world: that the Muslims overcome them and, by killing them or capturing them, punish them, or that they be involved with the chastisements of Hereafter. At that time, they will realize that they have considered wrongly, i.e. their position is worse and their troop is weaker than that they thought, and they used to say that they would have a higher position and a better assembly. The verse continues saying:

" ...until, when they see what they were promised, whether it be the chastisement (in this world), or the Hour (of Doom), then they will know who is worse in position and weaker in hosts'."

Abu-Basir narrates a tradition upon the phrase: "...until when they see what they were promised, ..." from Imam Sadiq (a.s.) who said: "It is the promise of the advent of Hadrat Gha'im (a.s.), and 'worse in position' means that on the day of the raise of Gha'im it will be known who in an indecent and weak position is."(1)

1- At-Tafsir-ul-Burhan, vol. 3, p. 20; Tafsir-us-Safi, vol.3 p. 291; Al-Kafi, vol. 1, p. 431

Commentary : Verse 76

76- مَرَدًا وَخَيْرٌ ثَوَابًا رَبِّكَ عِنْدَ خَيْرِ الصَّالِحَاتِ وَالْبَاقِيَاتِ هُدًى اهْتَدَوْا الَّذِينَ اللَّهُ وَيَزِيدُ

76. " And Allah increases in guidance those who are guided aright, and the everlasting good deeds are better with your Lord in reward, and better in return."

Commentary:

The Arabic word /?awab/ means the recompense of man's deed which returns to him, whether it is good or evil, but it is often used for a good deed.(1)

The previous verse referred to the fate of the oppressors and those who were deluded by the dazzling glare and lusts of the world, while this verse refers to situation of the believers and those who are guided. It says:

" And Allah increases in guidance those who are guided aright, ..."

It is evident that guidance has some degrees. When the beginning degrees of guidance are practiced by a person, Allah may help him to gain some higher and higher degrees of it. Similar to a fruitful tree, which develops to a new stage of growth and perfection every day, these guided ones, too, in the light of their Faith and good deeds, promote to some higher stages every day.

At the end of the verse, the Qur'an gives an answer to those who have relied on their fleeting ornaments in this life and have taken it as a means of boasting to others. It implies

1- Al-Mizan, the Commentary

that the end and the value of the righteous deeds is better with the Lord.(1) The verse says:

"...and the everlasting good deeds are better with your Lord in reward, and better in return."

However, some Islamic traditions indicate that the purpose of the phrase 'the everlasting good deeds' is the invocation saying: "Glory be to Allah; Praise belongs to Allah; and there is no god save Allah. Allah is the greatest." (Tafsir-i-Nur-uth-Thaqalatn; and Tafsir-i-Burhan)

1- The Arabic word 'marad' is either 'an infinitive' with the sense of 'to pass, to return', or it is a

'noun of place' with the sense of 'the site of return', which here means Paradise.

Commentary : Verse 77.78.79.80

77- وَوَلَدًا مَالًا لَأُولَئِينَ وَقَالَ يَا أَيُّهَا الْكَافِرُ ذِئْبٌ أَفْرَأَيْتَ

78- عَهْدًا الرَّحْمَنِ عِنْدَ اتَّخَذَ أَمِ الْعَيْبِ أَطَّلَعَ

79- مَدًّا الْعَذَابِ مِنْ لَهُ وَنَمُدُّ يَقُولُ مَا سَنَكْتُبُ كَلًّا

80- فَرْدًا وَيَأْتِينَا يَقُولُ مَا وَنَرْتُهُ

77. " Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (abundantly)?"

78. " Has he got the (knowledge of) Unseen, or has taken from the Beneficent (Allah) a promise?"

79. " No, We will write down what he says and We will prolong for him the chastisement."

80. " And We will inherit what he talks of, and he shall come unto Us all alone."

Commentary:

Leaving hold of Allah and refuging to wealth and children is a false and superstitious cogitation.

Some people think that faith, sincerity, and piety are not favourable to them and they cause the world to set them a side, and when they live without Faith and piety the world will look upon them with favor so that their wealth will increase.

This imagination, whether it can be as a result of simple-mindedness and following superstitions, or as a cover for fleeing from religious responsibilities and promises, whatever it may be, is a dangerous consideration.

Sometimes it happens that these superstitious persons have based the wealth of some faithless people and the poverty of a group of believers as an evidence to prove this superstition. But, we know that neither the properties gained by means of transgression, disbelief, and abandoning the foundations of piety are the source of honour, nor is the Faith, piety, and virtuousness a hinder on the way of legitimate and lawful activities.

However, at the time of the Prophet (p.b.u.h.) , like our time, there were some ignorant people who had such a consideration or, at least, they pretended to have that sort of consideration.

In connection with the former discussion, stated about the fate of the disbelievers and transgressors, in these verses the Qur'an points to this kind of imagination and its end. In the first verse, it says:

" Have you seen him who disbelieves in Our revelations and says: 'I shall surely be given wealth and children (abundantly)?"

Then, the Qur'an answers them as follows:

" Has he got the (knowledge of) Unseen, or has taken from the Beneficent (Allah) a promise?"

Only the one who has the knowledge of Unseen can predict such a thing and may introduce a relation between infidelity and having property and children, because we do not see any relation between these two. Or, that the one would have taken a promise from Allah in this regard. Such a statement is also meaningless.

Then, with a serious and decisive tone, the Qur'an implies that it is not such, and never disbelief and infidelity causes the wealth and children of a person to be increased. The verse says:

" No, We will write down what he says ..."

Yes, these baseless sayings, which may cause some simple-minded persons to go astray, will all be recorded in their file of deeds. The verse continues saying:

"...and We will prolong for him the chastisement."

This part of the verse may be a hint to the continuous eternal chastisement of Hereafter. It may also be a hint to the punishments which encompass them in this world as a result of infidelity and faithlessness. This probability is also notable that the wealth and children, which are the source of their pride and aberration, may themselves be a continual punishment for them. The verse says:

" And We will inherit what he talks of, and he shall come unto Us all alone."

Yes, at last, he will leave all these material facilities and pass away, and he will attend in that Divine court of Justice without any righteous work with him, while his book of deeds is recorded with sins wholly. It is in that place that he will see the fruit of his baseless sayings in the world.

Commentary : Verse 81.82

عِزًّا لَهُمْ لِيَكُونُوا ءَالِهَةً لِلَّذِينَ مِن دُونِهِم مِّنْ وَتَّخَذُوا -81

ضِدًّا عَلَيْهِمْ وَيَكُونُونَ بَعَادَتِهِمْ سَيَكْفُرُونَ كَلًّا -82

81. " And they have taken gods besides Allah that they might be for them a glory."

82. " No, soon they (gods) shall deny their worship, and become adversaries against them."

Commentary:

This verse points to another motive of the idolaters in worshipping idols when it says:

" And they have taken gods besides Allah that they might be for them a glory."

They worship idols in order that they intercede for them with Allah and help them in their difficulties; but what a vain and wrong imagination! Never it is such that they imagined. The idols not only do not create honour for them but also cause their disgrace and painful punishment, and soon, i.e. in Hereafter, these idols will deny their worship and repudiate them, and they will be some enemies against them. The holy verse says:

" No, soon they (gods) shall deny their worship, and become adversaries against them."

It is narrated from Imam Sadiq (a.s.) who has said: "On Hereafter Day the gods, which they had taken besides Allah, will be against them and will repudiate them and their worships." That is, these idols, by the command of Allah, will be able to speak on the Day of Judgment and will repudiate from pagans and the worshippers of them.

It is interesting that there has been cited a short and expressive sentence below this tradition about the reality of worship. It says: "Worship is not (only) prostration and bowing, but the reality of worship is to obey men. Whoever obeys a mortal in disobedience to Allah, he has obeyed him." (And, therefore, his fate will be the same as the fate of pagans and idolaters.)(1)

1- Nur-uth-Thaqalayn, vol. 3, p. 357, and Tafsir-ul-Burhan, Tafsir-us-Safi

Section 6 : Intercession Commentary : Verse 83.84

None shall intercede save those who have taken the Promise from Allah - Gravity of the abhorrence of the sin of assigning any issues to Allah

83- أَزَا تُؤْرُهُمُ الْكَافِرِينَ عَلَى الشَّيَاطِينِ أَرْسَلْنَا أَنَا نَرَأَلَمْ-

84- عَدَّ لَهُمْ نَعْدًا إِنَّمَا عَلَيْهِمْ نَعَجَلْ فَلَا-

83. " Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?"

84. " So make no haste against them, for We but count out to them a number (of days)."

Commentary:

Here, this fact is referred to that idols not only did not cause their honour but also disgraced them. The Qur'an by this holy verse says:

" Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?"

The incitement of Satans upon men is not an obligatory and unknown incitement, but it is the men themselves who let Satans arrive inside their hearts and souls.

In this holy verse, the Prophet (p.b.u.h.) is addressed being told that he should not haste against them, because Allah will minutely count their deeds and record them for the Day when the Divine court of Justice will be held in Hereafter. The verse says:

" So make no haste against them, for We but count out to them a number (of days)."

Upon the commentary of the verse there is also this probability that the purpose of the phrase: "count out to them a number (of days)" is the counting the days of lifetime, or the number of their breaths, which means that the length of their life is very short so that the number the breaths of it can be counted.

However, the Arabic term /'azz/, used in the verse, means 'to incite severely'.

Commentary : Verse 85.86

85- وَفَدَّا الرَّحْمَنُ إِلَى الْمُتَّقِينَ نَحْشُرُ يَوْمَ

86- وَرُدَّا جَهَنَّمَ إِلَى الْمُجْرِمِينَ وَنَسُوقُ

85. " On the day We muster the pious unto the Beneficent (Allah) (like the guest) of honour."

86. " And We shall drive the sinners unto Hell thirsty."

Commentary:

The Arabic term /wafd/ is used for 'a group of people who have just arrived mounted for a pilgrimage or seeking something'. The Arabic word /wird/ means 'thirst'.

In this verse, the course of 'the pious' and 'the sinners' is stated through some short and expressive sentences. The Holy Qur'an says:

" On the day We muster the pious unto the Beneficent (Allah) (like the guest) of honour."

Again, the Arabic word /wafd/ originally is used in the sense of 'a mission' or 'a group' who go to some nobles in order to solve their problems where they will be respected and honoured. Thus, this word implicitly contains the meaning of 'esteem', and, perhaps, it is for the same reason that some Islamic traditions denote that the pious will ride on some easy-paced mounts and enter into Paradise with much respect.

Imam Sadiq (a.s.) said: "Ali (a.s.) asked the commentary of this verse from the Prophet (p.b.u.h.) , and he answered: 'O' Ali! 'Al-wafd' is surely said about those who ride on a mount. These are they who are in awe of Allah, Almighty and Glorious. He loved them and specialized them for Himself, and was pleased with their deeds and named them 'the pious'."

It is cited in Tafsir-i-Ali-ibn-Ebrahim Qummi that Hadrat Imam Sadiq (a.s.) said that Ali (a.s.) asked the Prophet (p.b.u.h.) who they were, (the pious), and he (p.b.u.h.) answered: " O' Ali! They are your sincere followers, and you are their Imam."(1)

Then in the next verse, the Qur'an says:

" And We shall drive the sinners unto Hell thirsty."

The sinners will be driven toward Hell in the same manner that some thirsty camels are driven unto the drinking place, but, here, there is no water, there is Fire.

It should be noted that the Qur'anic term /wird/ means a 'group of people or animals who enter a drinking place', and since such a group are certainly thirsty, some of the commentators have taken the word, here, in the sense of 'those parched with thirst'.

How long is the distance between those whom are lead to the Beneficent Allah respectfully and with esteem in a circumstance that the angels come to receive them and greet them, and the group whom are driven unto Hell Fire like some thirsty animals, while they are bend there heads because of shame, disgrace and worthlessness?

Some traditions upon Paradise and Hell, and their People:

1. The Prophet (p.b.u.h.) said: "Never will enter Paradise, but the one is a Muslim." (Kanz-ul-'Ummal, vol. 1, p. 79)

1- Nur-uth-Thaqalayn, the Commentary, vol. 3, p. 259, and Tafsir-i-Ali-ibn-Ebrahim, under the verse.

2. The Messenger of Allah (p.b.u.h.) said: "Verily, in Heaven, (there are some things that), no eye has seen, no ear has heard, and no heart has received." (Kanz-ul-'Ummal, vol. 14, p. 645)

3. Amir-ul-Mu'mineen Ali (a.s.) said: "The Messenger of Allah (p.b.u.h.) told me 'You are the first person who enters Paradise'. Then I said: 'O' Messenger of Allah! Do I enter it even before you?' He said: 'Yes, For you are my standard in Hereafter, the same as you are my standard in the world, and the standard is always placed before'." (Bihar-ul-Anwar, vol.8, p. 6)

4. Ali-ibn-Abitalib (a.s.) said: "There is no price for your selves save Paradise, then, do not sell your self but for it." (Tauhid-i-Sadug, p.29)

5. Amir-ul-Mu'mineen Ali (a.s.) said: "He who sells his self for other than Paradise, he has made his affliction grievous" (Qurar-ul-Hikam, vol. 1)

6. The Messenger of Allah (p.b.u.h.) said: "Promise upon six things for me, then I will promise (and guarantee) Paradise for you: Whenever one of you speaks, he should not tell a lie; and when he is trusted, he should not be treacherous; and when he promises, he should not breach; and lower your eyes (from forbidden things); and hold your hands (from wrong); and guard your modesty."

(Kanz-ul-Ummal, vol. 14, p. 894)

7. The Messenger of Allah (p.b.u.h.) said: "Paradise is enclosed by pains and difficulties, and (falling in) Hell is enclosed by lusts." (Sahih-i-Muslim, vol. 4, p. 2174)

8. Amir-ul-Mu'mineen Ali (a.s.) was speaking and he said: "Verily the people of Heaven look unto the houses (and places) of our followers, as a person looks at the stars." (Bihar-ul-Anwar, vol. 8, p. 148)

9. The Messenger of Allah (p.b.u.h.) said: "A span from Paradise (in comparison) is better than the world and whatever is in it." (Bihar-ul-Anwar, vol. 8, p. 148 Kanz-ul-Ummal, vol. 14, p. 456)

10. 'Abdillah-ibn-Zayd-Mazini has narrated from the Messenger of Allah (p.b.u.h.) who said: "There is a garden from the gardens of Paradise between my house and my pulpit." (Sahih-i-Bukhari, vol. 2, p. 77)

11. 'Abu-Hurayrah narrated from the Prophet (p.b.u.h.) who said: "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is upon my Houd." These two traditions may indicate to the place of Hadrat Fatimah's grave. (Sahih-i-Bukhari, vol. 2, p. 77)

12. Allah, the Almighty, the Glorious, said: "Surely Hell lies in ambush", "For the transgressors a destination". (Sura An-Naba', No. 78, verses 21 and 22)

13. Ali-ibn-Abitalib (a.s.) said: "Hell is a Fire whose flame does not subside, whose capture does not release and whose break does not close. Its heat is terrible, its depth is far, and its water is pus." (Kanz-ul-'Ummal, No. 44225)

14. Again, Ali-ibn-Abitalib (a.s.) said: "Avoid the Fire whose heat is terrible, whose depth is far, and whose ornament is iron." (Qur'ar-ul-Hikam, No. 2619)

15. Amir-ul-Mu'mineen Ali (a.s.) said: "Avoid the Fire whose roar is forthcoming, whose flame is terrible, and whose chastisement is fresh." (Qur'ar-ul-Hikam, No. 2620)

16. Ali-ibn-Abitalib (a.s.) said: "How may I be patient of (Hell) Fire that if it casts a parcel unto the earth, it will burn all its plants, and if a person refuges to a mountain its heat will cook him thereon? Which is better for Ali: that he becomes nigh stationed with Allah, or, because of his sins, he, entangled in Fire, becomes far from the Mercy of Allah, driven away and inflicted with His Wrath?" ('Amali-us-Sadug, vol. 7, p. 496)

17 It is cited in Majma'-ul-Bayan that one of the Immaculate ones (a.s.) upon the commentary of

the Qur'anic phrase: "And when they are cast into a narrow place in it,..." said: "By the One in Whose hand is my life, the people of Hell will be so pressed in Fire as a nail is pressed in the wall."(1) (Nur-uth-Thaqalayn, vol. 4, p. 8 tradition 27)

18. The Messenger of Allah (p.b.u.h.) said: "The first person who will enter Hell-Fire is a dominant ruler who does not administer justice, and the rich person who does not give the due of his wealth, and the poor who is proud." ('Uyun 'Akhbar-ir-Rida, vol. 2, p. 28, tradition 20)

Thus, the key of Paradise is piety to Allah (s.w.t.) , and the key of Hell is sin, vice, and opposition against Allah and His Messenger.

1- Sura Al-Furgan, No. 25, verse 13

Commentary : Verse 87

عَهْدًا الرَّحْمَنُ عِنْدَ اتَّخَذَ مَنْ إِلَّا الشَّفَاعَةَ يَمْلِكُونَ لَأَ -87

87. " They shall not own any intercession, save he who has taken a promise with the Beneficent (Allah)."

Commentary:

On the Day of Resurrection, the wicked people are not able to intercede any one, and also none may intercede them. On the contrary, the believers will intercede each other and their intercession will be accepted. The verse says:

" They shall not own any intercession, save he who has taken a promise with the Beneficent (Allah)."

The Qur'an introduces some conditions for intercession and it is not so that every body can take everything or everybody he desires as his intercessor. In Hereafter, the infidels will try their best and ask refuge from everybody, but they will be refused and they will receive negative responds from them.

The objective meaning of the Arabic term /'ahd/ (promise), mentioned in the verse, may be the

same promise of servitude unto Allah and separation from Satan which the Qur'an refers to, where it says: "Did I not charge you, O children of Adam! that you should not worship the Satan? Surely he is your open enemy", "And that you should worship Me, this is the Straight Path."(1) And in another occasion it says: "...shall no intercession avail except of him whom the

1- Sura Yasin, No. 36, verses 60 and 61

Beneficent (Allah) allows and whose word He is pleased with."(1)

The Qur'anic term /'ahd/ has been rendered into several meanings in the Islamic literatures, including the following:

1. Promise to the mastership of Amir-ul-Mu'mineen Ali-ibn-Abitalib (a.s.) and the immaculate Imams after him.(2)

2. Making testament at the time of death, that a mortal gathers others around him and says that he is charged to believe that 'there is no god but Allah', 'Muhammad is the Messenger of Allah', and the rightfulness of Paradise and Hell.(3)

3. Engagement and protection to the statutory prayers.(4)

1- Sura Taha, No. 20, verse 109

2- The Commentary of Al-Mizan, Safi, Burhan, Nur-uth-Thaqalayn

3- Majma'-ul-Bayan

4- The Commentary of Al-Mizan

Commentary : Verse 88

88- **وَأَلِدَ الرَّحْمَنُ اتَّخَذَ وَقَالُوا**

89- **إِذَا شَيْئاً جُنُتُمْ لَقَدْ**

88. " And they say: 'The Beneficent (Allah) has taken (unto Himself) a son'."

89. " Indeed you have put forth something hideous!"

Commentary:

This verse refers to many groups of people in relation to their belief, including the followings:

A. Polytheists: those who believed in angels as God's daughters. The Qur'an says: "...and (for Himself) taken daughters from among the angels..."(1)

B. The Jews: those who imagined Ezra ('Uzayr) as God's son. The Qur'an says: "And the Jews say: 'Ezra is the son of God'..."(2)

C. The Christians: those who considered Messiah as God's Child. The Qur'an says: "...and the Christians say: 'The Messiah is the son of God'. ..." (3)

Therefore, at the end of this discussion, the Qur'an points to one the subdivisions of polytheism, i.e., the belief in the existence of offspring for Allah, and emphasizes on this statement with the utmost emphasis. It says:

" And they say: 'The Beneficent (Allah) has taken (unto Himself) a son'."

1- Sura Al-'Isra', No. 17, verse 40

2- Sura At-Taubah, No. 9, verse 30

3- Ibid

Not only the Christians believed that Jesus (a.s.) was the real child of Allah, but also the Jews believed like that about Ezra, and polytheists had such an idea about the angels and believed in angels as Allah's daughters.

Then, the Qur'an, with a beating tone, says:

" Indeed you have put forth something hideous!"

However, the Arabic term /'idd/ originally means an ugly noise which is usually heard from a camel as a result of the sharp turning sound in its throat. Then it has been applied for the ugly and horrible deeds.

Commentary : Verse 90.91.92

90- هَذَا الْجِبَالُ وَتَخْرُ الْأَرْضُ وَتَنْشَقُّ مِنْهُ يَنْفَطِرْنَ السَّمَاوَاتُ تَكَادُ

91- وَوَدَا لِلرَّحْمَنِ دَعْوَا أَنْ

لَدَاؤُ يَتَّخِذُ أَنْ لِلرَّحْمَنِ يَنْبَغِي وَمَا -92

90. " At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

91. " That they attributed a son to the Beneficent (Allah)."

92. " When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a son."

Commentary:

The Arabic term /hadd/ means 'to fall down'.

Since the attribution of polytheism is a disagreeable attribution which contrasts to the principle of theism, it seems that the whole world of existence, which has been founded on the basis of theism, sinks into a horror and anxiety because of this undue attribution.

Therefore, the Qur'an announces:

" At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

The horrible effect of this statement, that Allah has a child, is so great that it causes the mountains to fall down.

Again, for a more emphasis, and stating the importance of the matter, the Qur'an says:

" That they attributed a son to the Beneficent (Allah)."

In fact, they have never known Allah; else they would have known that it is not consonant with the majesty of the Most Gracious that He should beget a son. The verse says:

" When it is not worthy of the Beneficent (Allah) that He should take (to Himself) a son."

A person may desire to have one or some children for one of the following things:

It is either for the sake that the one needs to have reproduction for the duration of his seed; or he seeks for an assistant; or he is afraid of loneliness. But none of these concepts is meaningful about Allah. Neither His Power is limited; nor His life ends; nor any weakness or feebleness befalls Him,

nor He feels loneliness and need.

Commentary : Verse 93

93- عَبْدًا الرَّحْمَنِ ءَاتِي إِلَّا وَالْأَرْضِ السَّمَاوَاتِ فِي مَنْ كُلُّ إِنْ

93. " There is none in the heavens and the earth but comes unto the Beneficent (Allah) as a servant."

Commentary:

All the world of existence and its creatures are wholly under the command of Allah, and they are His servants. Why do you consider the servant of Allah as His child?

It is for this reason that the Qur'an, concerning the matter, in this holy verse, says:

" There is none in the heavens and the earth but comes unto the Beneficent (Allah) as a servant."

These servants obey Him, but in the meantime He does not need their obedience. It is those creatures who are totally in need of Him. * * * * *

Commentary : Verse 94.95

94- عَدًّا وَعَدَّهُمْ أَحْصَاهُمْ لَقَدْ

95- فَرَدًّا الْقِيَامَةِ يَوْمَ ءَاتِيهِ وَكُلُّهُمْ

94. " Certainly He has counted them, and He has numbered them exactly."

95. " And every one of them shall come to Him on the Day of Resurrection, all alone."

Commentary:

He knows the exact number of all parts of the world of existence entirely.

The knowledge of Allah (s.w.t.) encompasses not only the universals, but He also knows the details of the matters. The verse says:

" Certainly He has counted them, and He has numbered them exactly."

That is, never think that with the existence of all these servants, how He may know the account of them wholly.

Therefore, in the second holy verse, mentioned in the above, the Qur'an says:

" And every one of them shall come to Him on the Day of Resurrection, all alone."

Thus, both Jesus, and Ezra, and angels, and all human beings are involved in this general commandment. Yet, how disgrace is the consideration of belief of a child for Him, and how low do we bring His Pure Essence from the climax of Dignity and Grandeur!

Commentary : Verse 96

وَدَا الرَّحْمَنُ لَهُمْ سَيِّجَعُلُ الصَّالِحَاتِ وَعَمِلُوا ءَامَنُوا الَّذِينَ إِنَّ -96

96. " Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them."

Commentary:

The words in this verse, as well as the next couple of verses, are about the faithful believers and also about the faithless cruel unjust. The contents of these verses are also upon the Qur'an and its glad tidings and warnings. At first, it says:

" Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them."

Faith and righteous deed has a reflection as vast as the world of existence, and the ray of love emerged from it can cover the whole expansion of creation. Allah, the Pure Essence, loves such believing people. They are beloved with all those who are in the skies. This affection will brighten the hearts of men who are on the earth.

To be beloved is a divine bounty which may be given to the believers and the righteous, as the Qur'an says: "...soon the Beneficent (Allah) will appoint love for them." Yes, the one who loves only Allah will be loved heartily by all people with the help of Allah. In general, he who remembers Allah, He will have His favor upon him. The Qur'an says: "Therefore, remember Me, and I will remember you; ..." (Sura Al-Baqarah, No. 2, verse 152).

It is interesting that the Prophet (p.b.u.h.) in a traditions says: "When the Lord loves one of His servants, He says to His great angel, Gabriel, that He loves so and so, then do love him. Gabriel will love him and, then, he calls in the skies that Allah loves so and so, then do love him; and thereafter, all those who are in the skies will love him, and then the acceptance of this affection will reflect in the earth.

And when the Lord hates a person, He tells Gabriel to hate him, and Gabriel hates him. After that he calls out among those who are in the skies that Allah hates him, then do hate him. Thus, all those who are in the skies will hate him, and afterward, the reflection of this hatred will be found in the earth."

This tradition has been recorded in many Islamic traditional sources as well as in many commentary books, but this is a tradition of the text recorded in the Commentary of Fi-Zalal, vol. 5, p. 454 which is adopted from Ahmad, Muslim, and Bukhari.

Verily, what a pleasure is better than this that a person feels that he is beloved by all the pure and the righteous of the world of existence? And how painful is that a person feels that the earth, the skies, the angels and the believing people all hate him?

However, besides the books of Shi'ah, there are numerous traditions recorded in the books of tradition and commentary compiled by the scholars of the Sunnite upon the occasion of revelation of the verse under discussion, narrated from the Prophet of Islam (p.b.u.h.) , which denote that this verse has been revealed mostly in regard to Ali-ibn-Abitalib (a.s.). Among them are: Zamakhshari in Kashshaf; Sebtayn-ul-Jauzi in Tathkirah; Ganji Shafi'i; Qurtabi his famous Commentary book; Mu'jab-ud-Din Tabari in Zakha'ir-ul-'Ughba; Neyshaburi in his well-known commentary book; 'Ibn-i-Sabbaq Maliki in Fusul-ul-Muhimmah, Suyuti in Durr-ul- Manthur; Heythami in Sawa'igh-ul-Muhraghah; and 'A-lusi in Rouh-ul-Ma'ani. Some of these traditions are as follows:

1. Tha'labi, in his commentary book, narrates from Bara'-ibn-'A-zib: "The Messenger of Allah (p.b.u.h.) told Ali (a.s.): 'Say: O' Allah! Appoint a covenant for me with yourself, and set my love in the hearts of the believers'. Then this verse was revealed." (Ihghagh-ul-Haghgh, vol. 3, p.p.83-86)

This very statement exactly, or with a little difference, has been cited in many other Islamic books.

2. In a lot of Islamic sources it has been narrated from 'Ibn-'Abbas who said: "The verse 'Verily those who believe and do righteous deeds, soon the Beneficent (Allah) will appoint love for them.' Has been revealed in regard to Ali-ibn-Abitalib (a.s.), which means that Allah appoints his love in the hearts of the believers." (According to 'Ihghagh-ul-Haggh, vol. 3, pp.83-86)

3. Upon the commentary of this verse, it is cited in the book entitled 'Sawa'igh' that Muhammad-ibn-Hanafiyyah said: "There is no faithful believer but there is love of Ali and his Ahl-ul-Bayt in his heart." (Ihghagh-ul-Haggh, vol. 3, pp. 83-86)

4. Maybe, for the same reason it has been cited in a correct and authentic tradition narrated from Amir-ul-Mu'mineen Ali (a.s.) who said: "Even if I strike the nose of a believer with this, my sword, for hating me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite in order that he loves me, he will not love me. This is because it is a verdict pronounced by the tongue of the unschooled Prophet (p.b.u.h.) as he said: 'O' Ali! a believer will never hate you and a hypocrite will never love you'." (Rauh-ul-Ma'ani, vol. 16, p. 130; Majma'-ul-Bayan, vol. 6, p. 533; and Nahaj-ul-Balaqah, saying No. 45)

5. Imam Sadiq (a.s.) in a tradition said: "The Prophet (p.b.u.h.) in his last prayer invoked in regard to Amir-ul-Mu'mineen Ali (a.s.) so loudly that people could hear, saying: 'O Allah! Bestow the love of Ali upon the hearts of the believers, and appoint his awe and greatness in the hearts of the hypocrites'. Then this verse and the verse next to it were revealed." (Nur-uth-Thaqalayn, vol. 3, p. 363)

It has also been narrated from Imam Sadiq (a.s.) who said: "The love of Amir-ul-Mu'mineen Ali (a.s.) is a reward that Allah gives to the believers who have righteous deed." A similar meaning to this tradition has been narrated from the holy Prophet (p.b.u.h.) in regard to the love and affection of the believers unto Ali (a.s.). (Al-Kafivol. 1, p. 431, Tafsir-i-Furat, p. 247)

However, as it was said in the commentary explanations of the abovementioned verses, the revelation of this verse upon Ali, as a complete example, does not contrast the generality of the meaning upon the believers wholly, with a hierarchical order, of course.

Commentary : Verse 97

لُدًّا قَوْمًا بِهِ وَتُنذِرَ الْمُتَّقِينَ بِهِ لِتُبَشِّرَ بِلسَانِكَ يَسْرَنَاهُ فَإِنَّمَا -97

97. " So We have made it (The Qur'an) easy in your tongue that you may give glad tidings thereby to the pious ones, and warn thereby stubborn people."

Commentary:

Here, the verse has referred to the Qur'an, which is a source of training, Faith, and righteous deed. Allah (s.w.t.) in this verse says:

" So We have made it (The Qur'an) easy in your tongue that you may give glad tidings thereby to the pious ones, and warn thereby stubborn people."

The term /yassarnah/, mentioned in the verse, is derived from the Arabic infinitive /taysir/ in the sense of facilitation. This facilitation may be from the different points of view:

1. It may be in this point of view that the Qur'an has been revealed in Arabic, eloquent and perspicuous, whose tone is pleasant in the ears, and whose recitation is easy for the tongues.
2. It may be from this view that Allah had given such a domination over the verses of the Qur'an to His Prophet (p.b.u.h.) that he could apply it easily everywhere and for removing any difficulty, and he used to recite them to the believers munificently.
3. It may be from the point of the content of the Qur'an which, with its deep meanings, is easy to understand. Basically, those many great and outstanding facts which have been arranged in the frame of limited mere verbal utterances whose meanings can be understood easily, itself is an evidence for what is recited in the abovementioned verse and the act of which has been performed by the help of Allah.

In several verses of Sura Al-Qamar, No. 54, including verse 17, this phrase has been repeated: "And certainly We have made the Qur'an easy for remembrance, but is there anyone who will mind?"

The Arabic word /ludd/ is the plural form of /'alad/ which means 'an enemy with intensive hostility', and it is used for those who are fanatic, obstinate, and irrational in enmity.

Commentary : Verse 98

رُكُزًا لَهُمْ تَسْمَعُ أَوْ أَحَدٍ مِنْ مِنْهُمْ تُحِسُّ هَلْ قَرْنٍ مِنْ قَبْلِهِمْ أَهْلَكْنَا وَكَمْ-98

98. " And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

Commentary:

This is the last verse of Sura Maryam. This Sura was revealed in Mecca at the time when Muslims were in a hard pressure. Keeping this matter in mind, the verse was both as a comfort for the Prophet (p.b.u.h.) and the believers, and as a threat and warning against all hostile and obstinate enemies of Islam. It says:

" And how many a generation before have We destroyed! Do you find any one of them or hear a sound of them?"

The Arabic term /rikz/ means 'a faint sound, a whisper', and, therefore, the things which are hidden under the ground, (as ore), in Arabic are called /rikaz/. Thus, the verse means that these cruel nations and the hard enemies of the truth were so destroyed that even no faint sound is heard from them now.

Imam Sadiq (a.s.), in answer to Jabir concerning this verse, said: "The destroyed generation is Umayyads. You may find none of them in the state of being hopeful or free from fear and horror." Jabir has said that he asked whether that state could take place, and the Imam replied: "It will happen very soon." (Bihar-ul-Anwar, vol. 46, p.30)

Supplication:

O' Lord! Brighten our hearts with the light of Faith, and fill the entire of our entity with light of righteous deeds. Appoint us, please, among the lovers of the believers and the righteous, specially the prior of the pious, Amir-ul-Mu'mineen Ali-ibn-Abitalib (a.s.), and cast the love of us into the hearts of all believers.

O' Allah! Our large Islamic society, with those abundant people and plenty of material and spiritual abilities, is captured in the grips of enemies and, because of disunity and separation of their rows, has become feeble. Please gather them all around the torch of Faith and righteous deed!

O' Lord! As You destroyed and annihilated the former tyrannical generations so that no faint

sound is heard from them, annihilate the most powerful unjust forces of our time, too. Remove their vice from the oppressed communities and make the raise of believers against the oppressors victorious! Amen. O' Lord of the Worlds!

The End of Sura Maryam