

Knowing Infallibles (a.s.) By Quran

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Title of the book: **Knowing Infallibles (a.s.) by Quran**

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Foreword

With the Name of Allah, the Most Beneficent, the Most Merciful

Hazrat Mohammad Mustafa (s.a.w.a.w.) left Quran and Ahlul-Bait for the guidance of the mankind until Qayamah according to the will and command of Allah. The real teachers of the Quran are only Infallibles (a.s.). The knowledge of the Infallible Guides (a.s.) is inevitable for all. The commands of Allah can not be understood without the knowledge and love of the Infallibles (a.s.), nor our good deeds can be accepted unto Allah. Now-a-days due to self-imposed shortage of time, it is difficult for the young generation to study big commentaries of the Quran due to shortage of time and being not familiar with Arabic, Persian and Urdu languages. It is necessary to understand the reality, highness and authority of Mohammad (s.a.w.a.w.) and Aal-e-Mohammad (a.s.) according to our intelligence and understanding. So few verses (738 verses) of the Holy Quran are presented in this book with very brief explanation, so that our young generation can start their spiritual journey towards the door-step of the Infallibles (a.s.), and when they will have these verses in their minds, they will benefit more from the lessons and speeches of the true scholars. One should keep in mind the reality that every verse has seventy obvious and seventy hidden meanings.

In the preparation of this book, the benefit was taken from the following:

Tafseer-e-Namona: Aqaey Nasir Makaram Sherazi & other scholars

Tafseer Al-Mizan: Allamah Sayyid Muhammad Husayn Tabatabai

Tafseer-e-Quran: Maulana Syeed Maqbool Ahmad Dehlvi

English Translation: M.H. Shakir

English Translation: S.V. Mir Ahmed Ali

Beggar at the Door of the City of Knowledge

Al-Syyed Abu Mohammad Naqvi

Rabi ul Aakhir 1428 Hijri

Al-Fateh

(The Opening)

Bismillah

With the Name of Allah, the Beneficent, the Merciful. (1)

Rahman means that Allah is Kind to all his creatures, bounties of Allah are available to every one whether one is believer or nonbeliever.

Raheem means that Allah is especially Merciful to the true believers and His Mercy for them will be for ever in the hereafter.

Before starting anything we are commanded to recite this verse, by doing so we will be prohibited for starting anything wrong.

This verse is not there before starting the Chapter *Bara'at* (The Immunity), which logically proves that this verse is part of all other chapters of the Holy Quran as the first verse.

Infallibles (a.s.) are the representatives and expressers of the Names of Allah. Saying of Ma'soom: We are the Best Names of Allah.

Imam Ali (a.s.) said: I am the *Nukta* (Dot) under the *Ba* of *Bismillah*. We can not understand the Quran properly without dots, or if we can know the point (*Nukta*) of a thing we understand the reality of the whole matter. In brief, the teachers and possessors of the Holy Quran are only Infallibles (a.s.).

In short about this verse that Allah is Beneficent on all the creatures in this world for the sake of Mohammad (s.a.w.a.w.) and Aal-e-Mohammad (a.s.), and in the hereafter for their sake and due to their intercession true believers shall be granted Paradise where believers shall abide for ever in His Mercy.

Allah's Help

We only worship You and we only seek Your help. (5)

Allah has created the jinn and the men only for His worship, so we should also bear witness that we only worship You. If we really obey Allah then every moment of our life will be as worship. The obedience of Allah means the obedience of the Infallibles (a.s.).

In the same way we seek only His help Whom we worship. The believers are very lucky and should be thankful to Allah that our Helper is the same who is the Helper of the prophets and apostles by the command of Allah.

The Straight Path

Keep us on the straight (right) path. (6)

Imam Ali (a.s.) said: *Ehdina* means that give us ability and keep it i.e. keep us steadfast on the straight right path.

Imam Sadiq (a.s.) said: Amir-ul-Mo'mineen Ali (a.s.) is the straight right path. And on an other occasion said: I swear by Allah, We are the straight right path. And said: It means the path of Imam and knowing him. So in fact we pray that O Allah keep us on the path of fourteen Infallibles (a.s.).

Imam Ali (a.s.) said: The straight path in this world means which is less than *Ghalow* (to say more than one's status and authority) and much higher than *Taqseer* (to say anything below one's status and authority).

Imam Ja'far Sadiq (a.s.) said: The straight path is the path of knowledge of Allah, and these are two paths, one path is in this world and one in the hereafter. In the world it is the Imam whose obedience is compulsory on the creatures, and the path in the hereafter is the bridge which is on the Hell. Who made the path of world right in this world i.e. he gained the knowledge of Imam and obeyed him, he will easily cross the hereafter bridge in the hereafter. And who did not gained knowledge of the Imam in the world, his feet will tremble and slip on the hereafter bridge in the hereafter and will fall in the Hell.

Imam Sajjad (a.s.): There is no curtain between Allah and *Hujjatuallah*, nor Allah hides behind the curtain from His *Hujjat*. We are doors of Allah, and we are the straight path, and we are the treasure of His knowledge, and we are the tongue and translators of His revelation, and we are the pillars of *Taw'heed* (Unity), and we are treasure of His secrets.

The path of those upon whom You have bestowed bounties, who were never inflicted with Your wrath and they were never astray.(7)

In this verse the highness of the Infallibles (a.s.) is explained further that these personalities are those on whom there is only and only favour and bounties of Allah, and to whom Allah was never angry even for a moment, nor they were astray even for a moment. This is an obvious proof of the infallibility of Mohammad (s.a.w.a.w.) and Aal-e-Mohammad (a.s.).

Al-Baqarah

(The Cow)

The Pious Ones

Alif Laam Meem. That Book, there is no doubt in it, is guidance for mutaqeen (pious ones). Those who believe in the ghaib (the unseen), and establish prayer and spend out of what We have given them rizq. (1-3)

Imam Ali (a.s.) said: Every book has a summary, and the summary of this Book is *Muqate'aat* alphabets.

About *Zalikal Kitabo*, Imam Sadiq (a.s.) said: It means Ali ibne Abi Talib (a.s.).

Al-ghaib means those things which can not be perceived with human senses e.g. *Taw'heed*, *Nabuwat*, *Qayam-e-Qaim* (a.s.), *Ruj'at*, *Qayamah*, *Hisaab*, *Jannah* and *Jahannam*.

Imam Sadiq (a.s.) said: *Wa mim'ma razaqnahum yunfiqoon* means that they spread (preach) the knowledge We have given them.

If all *Muqate'aat* alphabets from the Quran are collected, and leave the repeated alphabets, then fourteen alphabets are left, which if arranged to make a word, it becomes *Siraat Ali Haq Nomusikhu*, Path of Ali (a.s.) is right which we follow.

Imam Sadiq (a.s.) said: *Allazeena yo'minoona bilghaib* means to believe in Qayam-e-Qaim (a.s.).

In summary, Mohammad (s.a.w.a.w.) and Aal-e-Mohammad (a.s.) and the Quran, there is no doubt in it, are the guidance for the pious ones, who believe in the *ghaibat* of Imam-e-Zamana (a.s.), and establish prayer, and preach the teachings of the Infallibles (a.s.), those are the guided ones and successful.

Hypocrites

And among the people there are some who say: We believe in Allah and the Last day; and they are not at all believers. They intend to deceive Allah and those who believe, and they deceive not but themselves and they do not perceive. In their heart is a disease, so Allah increases their disease, and for them is a painful punishment because they lied. And when it is said to them: Do not make mischief in the earth, they say: We are only well-doers (peace-makers). Beware! Verily, they are mischief makers but they do not perceive (realize). (8-12)

On the day of Ghadeer-e-Khum when Rasool (s.a.w.a.w.) commanded the companions to pay allegiance to Imam Ali (a.s.) and greet him while addressing him Amirul Mo'mineen (a.s.), hypocrites did conspiracy: We will snatch *Khilafat* from Ali (a.s.) after the Rasool (s.a.w.a.w.), and whatever wicked plan has to be adopted, we will not let him be the *Khalifa*, and from time to time we all should go in the presence of the Rasool (s.a.w.a.w.) and say: You have appointed our Commander such a person who is the most loved one of Allah any you among all the creatures, due to him we will be safe from the injustice of the unjust.

Allah knew the animosity in their hearts and their intention to take away the right from the worthy of right, which He made clear in these verses. There are unjust attacks on the believers under the slogan of well-doing for the religion, and then they say: We are finishing the *Bid'at*.

Real Fools

And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Beware! Verily they are the fools themselves, but they do not know. (13)

Eminent believers and companions, far away from even smell of hypocrisy, totally submitted in the love and obedience of the Infallibles (a.s.) were Salman (r.a.), Abu Zar (r.a.), Ammar (r.a.), and Miqdad (r.a.). According to the hypocrites they were fools. But Allah declares the enemies of Infallibles (a.s.) to be the real fools.

Quran: The Miracle

And if you are in doubt about what We have revealed to Our Servant, then produce a chapter (surah) like it and call your witnesses other than Allah if you are truthful. So if you do not do it and you shall never do it, then guard yourselves against the Fire whose fuel is the people and stones, it is prepared for the disbelievers. (23-24)

No one could produce similar to even a part of the Holy Quran and will never be able to do so, this Book is the miracle bestowed by Allah to our Rasool (s.a.w.a.w.), then who can dare to even think to be equal to Aal-e-Mohammad (s.a.) who are the Speaking Quran themselves and in whom love Allah created the Universe.

Whoever opposes or thinks to be comparable to Quran and Ahlul Bait (a.s.), is the fuel of Hell.

Who can appoint Kahalifa

And when your Rabb said to the angels: I am going to appoint a vicegerent in the earth, they said: Will You appoint therein one who will cause mischief and shed blood, and we celebrate with Your praise and glorify Your Holiness. He said: Surely I know what you do not know. (30)

According to the narrations, jinn were the inhabitants on the earth before Hazrat Adam (a.s.), and Iblees was their ruler. Those creatures disobeyed, transgressed and shed blood. Allah sent angels to punish them, and bring Iblees as a prisoner. Due to the company of the angels, Iblees became such a pious that he was allowed to stay among the angels. When Allah showed his intention, that He is going to appoint His successor on the earth, the angels put a question collectively, considering the disobedience of previous creatures on the earth: will You appoint a vicegerent who will do mischief and shed blood? And indirectly angels showed their right to be the vicegerent by saying that they praise and glorify Allah. But Allah nullified the collective decision of creatures of light (angels) by saying that they do not have the knowledge of future.

Complete reasoning and collective decision of infallible and light creatures (angels) was wrong according to Allah, when they objected the appointment of the vicegerent. Then it is surely wrong that sinful human

beings can appoint the vicegerent themselves by their faulty collective decision.

It is also clear from this verse that the vicegerent and sign of Allah is for guidance and peace, and not for mischief and bloodshed.

Knowing Infallibles (a.s.)

And He taught Adam all the names, then presented them (whose names were taught) to the angels, then He said: Tell me their names if you are truthful. They said: Glory be to You, we have no knowledge but that which You have taught us, verily You are the All-Knowing, the All-Wise. (31-32)

Imam Sadiq (a.s.) said: By Allah, we are those *Asma* (Names), no body's deeds will be accepted without our *Ma'rifat* (Knowing Infallibles), and its reason is that the *Imams* are the means of *Ma'rifat* of Allah and medium for the expression of His attributes. And no one can gain any knowledge without their medium (*Waselah*).

Allah presented the *Noors* of Mohammad (s.a.w.a.w.) and Aal-e-Mohammad (a.s.) in front of angels and said: Tell me their names if you are truthful in your claim. The angels confessed that their knowledge is limited. The faultless angels failed to know Mohammad-o-Aal-e-Mohammad (a.s.), how the sinful human beings can know their highness, as is the right of knowing.

Why Angels (a.s.) Prostrated

He said: O Adam! Inform them (angels) of their names. Then when he had informed them names of all of them, He said: Did I not say to you that I surely know the secrets of the heavens and the earth and I know what you manifest and what you conceal. (33)

Angels were showing that they were praising and glorifying Allah, they were hiding that they have the right to be the vicegerent. But Allah proved the high status of Mohammad-o-Aal-e-Mohammad (a.s.): Hazrat Adam (a.s.) told their names to the angels by recognizing them by their qualities, and by knowing them and having their *noor* in his forehead, Adam (a.s.) got such an honour that the angels prostrated to him by the command of Allah.

It is also narrated that Hazrat Mohammad (s.a.w.a.w.) saw in dream that hypocrites were occupying his pulpit, then he became very sad. Allah consoled him by this verse that Shaitan disobeyed Him concerning His vicegerent, in the same way people will disobey you concerning your vicegerent.

Highness of Infallibles

And when We said to the angels: Prostrate to Adam! So they all prostrated except Iblees, he refused and was puffed with pride and he was one of the disbelievers. And We said: O Adam! Dwell you and your wife in the garden and eat from it plenteous from wherever you both wish and do not approach (go near) this tree lest you two will be of the unjust. (34-35)

Hazrat Adam (a.s.) and Hazrat Hawa (s.a.) in fact, did not commit and sin, because Allah forbid them to go near that specific tree, but did not forbid to eat. They ate from a similar tree. Infallible father of whole mankind can not commit a sin i.e. mankind does not start with disobedience of Allah, and Adam (a.s.) was created for only to be vicegerent on the earth. But it is a proven fact that Shaitanhood started by denying the high status of the vicegerent of Allah.

That tree (*shajarah*) is the tree of knowledge of Mohammad-o-Aal-e-Mohammad (a.s.), which is specified for them only. When Mohammad-o-Aal-e-Mohammad (a.s.) were giving away their food to an orphan, poor needy or captive, Allah was sending gifts to them from that tree. That tree is distinct from the other trees of Paradise because it has all types of edibles and fruits, that is why some took it for wheat, some fig, and some grapes in their explanation.

According to a narration of Imam Raza (a.s.) when angels prostrated to Hazrat Adam (a.s.), he thought in his heart, whether Allah has created anyone better than me, Allah immediately commanded him to look towards his *Arsh*, where Adam (a.s.) saw that it is written: *There is none worthy of worship besides Allah, Mohammad (s.a.w.a.w.) is the Rasool of Allah, Ali ibne Abi Talib (a.s.) is Amir-ul-Mo'mineen, Fatima (s.a.) is Syeeda-tunnisa-al-Aalameen, Hassan (a.s.) and Hussain (a.s.) are the chief of the youth of Paradise.* Hazrat Adam (a.s.) asked: O Allah! Who are they? Allah said: They are higher than all the creations, if they were not there, then I would not have created you, paradise & hell, heavens & earth, whoever will see them with jealousy, will go away from My nearness. Hazrat Adam (a.s.) and Hazrat Hawa (s.a.) wished in their hearts to have a similar high status (but were not jealous), then Shaitan had a chance to slip them by false oaths. Then Hazrat Hawa (s.a.) ate from a similar tree, Hazrat Adam (a.s.) also ate, then they were commanded to go on the earth.

It is noticeable that on the *Arsh* of Allah, it is not only the name of Ali (a.s.) but the name of his honourable father Abu Tablib (a.s.) is also written.

How to supplicate

Then Adam received (certain) words from his Rabb, so He turned to him (mercifully); verily He is Oft-Turning, the Most Merciful. (37)

Those words were: O Allah! Accept my repentance for the sake of Mohammad (s.a.w.a.w.) and Ali (a.s.) and Fatima (s.a.) and Hassan (a.s.) and Hussain (a.s.) and Infallibles (a.s.) in their progeny, forgive my mistake, and for the sake of Your Highness re-instate my status.

Note that even the father of mankind supplicate to Allah for the sake of Mohammad-o-Aal-e-Mohammad (a.s.).

To hide Faza'il is Jewism

O children of Israel! Keep remembering my bounties which I bestowed upon you and you fulfil your covenant with Me, I shall fulfil My covenant with you; and from Me alone you should be afraid. And believe in what I have revealed, testifying that which is with you, and be not the first to deny it, and do not take a mean price in exchange for My signs; and Me alone you should fear. And do not mix up the truth with the falsehood, nor hide the truth while you know (it). (40-42)

Allah took covenant from the children of Israel through their prophets that they should believe in Mohammad-o-Aal-e-Mohammad (a.s.).

Imam Sadiq (a.s.) said about this verse that it means: You submit to the Guardianship of Ali (a.s.) which is obligatory, I (Allah) will give you paradise (in reward).

Imam Baqir (a.s.) said: Hai bin Akhtab, Ka'ab bin Ashraf and some other Jews were having a collection of books, which they were showing to the people and their economy was depending on its income. They erased the verses in which there were attributes and mention of Hazrat Mohammad (s.a.w.a.w.), so that their income should not be disturbed.

So, for the sake of money, to hide the real status of Mohammad-o-Aal-e-Mohammad (a.s.) is equivalent to be a Jew.

Helper of the pious ones

And seek help through patience and prayer, verily it (prayer) is hard (task) except for the God-fearing ones. (45)

For *Mutaqeen* (God-fearing ones), *Sabr* (patience) means Hazrat Mohammad (s.a.w.a.w.), and *Salaah* (prayer) means Hazrat Ali (a.s.), to whom they ask for help, no doubt it the Guardianship of Ali (a.s.) which people can not swallow i.e. it is very hard and difficult for them except for *Mutaqeen*.

Furqan

And when We gave Musa the book and the distinction so that you may be guided. (53)

Furqan (distinction) mean the difference between the believers and the disbelievers. Allah commanded Hazrat Musa (a.s.) to take covenant from the children of Israel to believe in Hazrat Mohammad (s.a.w.a.w.) to be the best and the chief of the prophets and the apostles, and to bear witness that Hazrat Ali (a.s.) and his progeny are the successors, Hazrat Musa (a.s.) took

the oath from them, so who took oath with their hearts their faces were bright, and the others were devoid of it, this is referred as *Furqan* by Allah.

Tawassal of Infallibles (a.s.)

And when Musa said to his people: O my people! You have surely been unjust to yourselves by taking the calf (for God), so turn to your Creator, so kill your people (culprits), that is better for you with your Creator; so He turned to you (mercifully), verily He is the Oft-Turning, the Most Merciful. (54)

Due to worshipping calf, command of Allah came that those who did not worship should kill those who worshiped calf, though they are their near relatives. They requested that this order is a sort of punishment for us as well (to murder own relatives). In fact this type of punishment was right because although they did not worship but they did not attempt to forbid the others to worship. So Allah kindly advised them to supplicate for the sake of Mohammad-o-Aal-e-Mohammad (a.s.), then it will be easy for them to kill the culprits. Those who worshiped, also came to know about this command, they immediately started to ask for forgiveness for sake of Infallibles (a.s.), so Allah forgave them, and cleared them from the punishment.

If one repents in time and asks for forgiveness for the sake of Infallibles (a.s.), Allah can forgive a great sin like *Shirk*.

Who were killed by lightning

And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the lightning seized you while you looked on. Then We raised you after your death that you might be thankful. (55-56)

Hazrat Musa (a.s.) asked the children of Israel to testify the prophet-hood of Hazrat Mohammad (s.a.w.a.w.) and *Imamat* of Hazrat Ali (a.s.) and his progeny (a.s.). They answered : we will not believe you that this is a command from Allah until we see Allah with our eyes and He says Himself to us. Due to this rudeness and transgression lightning struck those who said this. Hazrat Musa (a.s.) asked the others: what is your opinion now. They said: we do not know what is happening to them (the dead ones) due to refusal, you can pray to Allah to make them alive again, so we can confirm by inquiring from them. So Hazrat Musa (a.s.) prayed and they became alive, they told the others: we have not seen such authority in the heavens, in *hijab-e-Quds*, on *Arsh*, on *Kursi*, in Paradise, on Hell, like Mohammad (s.a.w.a.w.), Ali (a.s.), Fatima (s.a.), Hassan (a.s.), Hussain (a.s.) and Imams (a.s.) from the progeny of Hussain (a.s.) have; when angels were taking us towards Hell, then Hazrat Mohammad (s.a.w.a.w.) and Hazrat Ali (a.s.) said: Do not punish them now, because they will be made alive again on the demand of a demander, then they will be inquired about our and our progeny's honour.

Supplication of Musa (a.s.)

And when Musa sought water for his people; We said: Strike the rock with your staff, so there gushed from it twelve springs, each tribe knew its drinking place; Eat and drink of the provisions of Allah and do not act corruptly in the earth, making mischief. (60)

When the children of Israel were wandering in the barren deserts, they cried with thirst, and requested : O Musa (a.s.), thirst is killing us. Hazrat Musa (a.s.) supplicated to Allah: O Allah! For the sake of Mohammad (s.a.w.a.w.) the chief of the prophets, and for the sake of Ali (a.s.) the chief of vicegerents, and for the sake of Fatima (s.a.) the chief of the ladies of the worlds, and for the sake of Hassan (a.s.) the chief of guardians, and for the sake of Hussain (a.s.) the highest of the martyrs, and for the sake of their progeny and successors (a.s.) the chiefs of the pious-ones, quench the thirst of your servants. At that time Allah revealed: Strike the rock with your staff.

This stone (Hajr-e-bani Israel) from which twelve springs gushed, the stone of Maqam-e-Ibrahim and Harj-e-Aswad are stones from the heavens.

Imam Mohammad Baqir (a.s.) said: When Qaim-e-Aal-e-Mohammad (a.s.) will depart from Makkah towards Najaf, then his caller will call that nobody needs to take food or water with. Hajr-e-Musa will be with him, which is weight for one camel, wherever he will stay, he will issue springs from it, hungry will fill their appetite and thirsty will quench their thirst from it, whether men or animals.

Taqleed

And there are among them illiterates who know not the book except false hopes (lies, hearsay), and they do only conjecture (supposition). Then woe to those who write the book with their hands and then say: This is from Allah, so that they may sell it for a small price; therefore woe to them for what their hands have written and woe to them for what they earn. (78-79)

Illiterate (ignorant) Jews were following their religious scholars blindly, who are condemned in these verses. In this regard Imam Sadiq (a.s.) said: Our scholars and public, and Jew scholars and public are different in one aspect and similar in other aspect: If they are similar, then Allah condemns them in the same way, and if they are different then there is no curse. Jews knew the reason very well, that their scholars used to tell lies, eating forbidden, taking bribery, changing obligatory commands due to recommendation or showing own kindness. They were so much bigot that they were taking away the rights of an opponent. They were creating mischief in the religion. They were not taking any account of their favourite ones, whether they snatched someone's wealth unjustly or indulged in forbidden things. For these reasons, the public knew very well that they are

transgressors; and a transgressor can not be a medium between Allah and His creatures. It was obligatory for them to ponder about Rasool Allah (s.a.w.a.w.) because the proofs of his prophet-hood were so clear in their books that could not be hid; in spite of this, they did not believe in Rasool Allah (s.a.w.a.w.) and kept following the same scholars, that is why Allah condemned them. In the same way, if our public see that their scholars are obviously transgressors and have severe bigotry, or are so much after the worldly things that they do not differentiate between permissible and forbidden, if they oppose someone then they want to ruin him even if he is not worthy of it, and if they favour someone then they are ready to do good and favour for him even if he is not worthy of it. Thus if a person from our public will follow such scholars, Allah has condemned him in the same way as the Jew people. Now among the scholars who guards his self, protects his religion, goes against his own selfish wishes, and obeys the command of his Guardian (Maula) (a.s.), our public should follow him; these qualities are only in few of our Shias, not in all; who does not have these qualities, do not listen to him.”

Those scholars who have made religion as a source of income, and issue decrees according to their knowledge and understanding which is in fact not in accordance with Quran and sayings of Infallibles (a.s.), it is unjust to listen or follow them.

Muslim Jews!

Then you are such who slay (kill) your people and exile a party among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they come to you as captives you would ransom them – while their exile was unlawful for you; Do you then believe in a part of the Book and disbelieve in the other? Then what shall be the reward for those who do so save disgrace in the life of this world and on the Day of Judgment they shall be returned to the most grievous punishment; and Allah is not negligent of what you do. (85)

Rasool-e-Kareem (s.a.w.a.w.) said: Apparently these verses are about Jews, but shouldn't I tell you the people who are Jews of this Ummah? Companions (r.a.) replied: Ya Rasool Allah (s.a.w.a.w.) please do tell us. He said: One group of my Ummah shall be testifying to be on my religion, they will slay who are the best among my progeny, they will change my Shariah and Sunnah, and they will kill my Hasnain (a.s.) in such a way as the forefathers of Jews killed Yahya (a.s.) and Zakariah (a.s.); curse of Allah is on them in the same manner as is on those Jews, and before Qayamah Allah will impose Mahdi (a.s.) from the progeny of Hussain (a.s.) on them, and his helpers will send them to Hell.

This verse also indicates about Hazrat Abu Zar Ghaffari (r.a.), when he was old and sick, the governor of that time did not allow him to live in Madinah or Makkah, and exiled him to Rabza, where he died in a helpless condition.

Bughz e Ali (a.s.) is Jewism

And most certainly We gave Musa the Book and We sent apostles after him one after another; and gave Esa, the son of Maryam, clear evidences and aided him with the Holy Spirit. What! Whenever an apostle came to you with that which your selves desired not, you swelled with pride, so you called some liars and some you slew (murdered). (87)

Apparently this verse is about Jews who used to belie, torture and kill the prophets. In fact this verse is about hypocrites according to the saying of Imam Baqir (a.s.); those hypocrites planned to kill the Rasool (s.a.w.a.w.) in the night of Uqabah, once they intended to kill Imam Ali (a.s.) in Madinah, and the basis of this planning was that jealousy which grew in their hearts against the Rasool (s.a.w.a.w.) due to expressing the honour and high status of Ali ibne Abi Talib (a.s.).

Locked Hearts

And they say: Our hearts are covered. Nay! Allah has cursed them for their disbelief; so little is it that they believe. And when there came to them a Book from Allah confirming what is with them, and aforetime they used to pray for victory over those who disbelieved, but when he came to them whom they recognized, they disbelieved in him, so Allah's curse is on the disbelievers. (88-89)

Which hearts are covered and deny the apostleship of Hazrat Mohammad (s.a.w.a.w.), curse of Allah is on them. Jews had knowledge from their book that Mohammad (s.a.w.a.w.) is the last Prophet, and he shall migrate to a place (Madinah) between Mountain Abeer and Uhad, so they made their dwellings around Madinah, in Teema, Fadak, and Khayber. When they had a battle with the disbelievers, they used to say: when our Prophet Mohammad (s.a.w.a.w.) shall come, he will prevail you, but when he came they denied to believe in him though they recognized him, even though they were supplicating to Allah for the sake of Mohammad-o-Aal-e-Mohammad (a.s.) to prevail over the disbelievers in the battles before.

Believers should be well aware! Now the last Mohammad (a.s.) is about to appear, it is obligatory on us to have the knowledge about him, we should not diminish the real high status and authority of Infallibles (a.s.), otherwise it will not be possible to escape from the Zulfiqar of Imam (a.s.).

Wrath of Allah

Evil is that for which they have sold their souls – that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made

themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the disbelievers. (90)

Imam Mohammad Baqir (a.s.) said: The first wrath came down on Jews when they belied Hazrat Esa (a.s.), they were made monkeys as punishment, and Allah cursed on them through the tongue of Hazrat Esa (a.s.); and second wrath came down when they belied Hazrat Mohammad (s.a.w.a.w.), and it was in this manner that the swords of the companions (r.a.) of the Holy Prophet (s.a.w.a.w.) were imposed on them, due to which they became helpless and paid poll-tax with disgrace or accepted Islam.

How to address Nabi (s.a.w.a.w.)

O you who believe! Do not say Ra'ina and say Unzurna and listen and for the disbelievers there is a painful punishment. (104)

Imam Musa Kazim (a.s.) said: In Madinah Muhajreen and Ansaar were addressing Rasool Allah (s.a.w.a.w.) by saying Ra'ina which means give relaxation to our condition (pardon us). In Jews language it meant that hear Allah may make you deaf (or make fool of us, or our shepherd), so the Jews started to use this pun-word (having double meaning) to address him purposely. Hazrat Sa'ad bin Mu'az Ansari understood it and said to the Jews: O enemies of Allah, Allah's curse on you, I have understood that you call bad to Rasool (s.a.w.a.w.) like this and deceive us that you are using our proverb, I swear by Allah, if I hear this word now from the tongue of anyone of you, I will cut his neck; and I do not like to come forward in any case, of Ali ibne Abi Talib (a.s.) the brother and successor of Rasool Allah (s.a.w.a.w.) who is the vice of the Holy Prophet (s.a.w.a.w.) in all affairs of Ummah, and to do any thing without their permission, otherwise I would have cut his neck by now from whom I had heard this word. At that time Allah revealed this verse.

Allah does not tolerate that someone uses pun-word for his beloved Rasool (s.a.w.a.w.), how He will spare that one who thinks Rasool (s.a.w.a.w.) is like us a human model.

Chain of Imamat

We do not abrogate whatever signs or cause to be forgotten until We bring one better than it or like it. Don't you know that Allah has power over all things. (106)

Sign means Imam. Allah does not call back to Him an Imam that his mention will be forgotten, but before calling him back He sends a Good from his progeny, who is like him an Imam as well.

Wajhullah

And who is more unjust than him who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? It is not (fit) for such (men) to enter them but in fear, for them is disgrace in this world and a great punishment in the hereafter. And Allah's is the east and the west, therefore wherever you turn there is Allah's Face; surely Allah is Ample-Giving, All-Knowing. (114-115)

Imam Hassan (a.s.) said: Disbelievers started to tease the Holy Prophet (s.a.w.a.w.) in Makkah, and the Muslims who made masjids in suburbs of Ka'ba, they started to tease them as well, they started to demolish masjids and forced Rasool Allah (s.a.w.a.w.) to migrate. While departing from Makkah Prophet (s.a.w.a.w.) said: Allah knows that I love you, if your dwellers did not exile me, I would not have left you to dwell in an other city, separation from you is much shock for me. Allah sent revelation: O Rasool (s.a.w.a.w.)! Ali-ul-Aa'la sends peace on you and says that after some time We will enter you peacefully in this city, as conqueror, prevailing and authority.

The second verse is about supernumerary prayer that while traveling whichever side is your face, you can say your supernumerary prayer in the same direction.

Jasleeq asked few questions from Imam Ali (a.s.), from those one question was: Which side is Allah's Face? Imam (a.s.) asked someone to lit fire, when the flame was high, he asked him: Which side is the face of flame? Jasleeq answered: It is facing in all directions. Imam (a.s.) said: This fire is a thing of creation, when you can not judge its direction, then the Creator is not similar to it or any other thing at all; and then recited this verse: *And Allah's is the east and the west.....* ”

Allah's favourite *Ism* (Name) is Imam Ali (a.s.) and Wajhullah (Allah's Face) is also Imam Ali (a.s.). That is why we adore our *Majalis* and *Ibadaat* in masjids with mention of Ali (a.s.), and wherever you will see in the Universe you will see Wajhullah i.e. Allah has adored the heavens, Arsh, Kursi, Paradise, foreheads and wings of angels by writing on them the name of Ali (a.s.).

Those to whom We have given the Book recite it as it should be recited; it is they who believe in it; and whoever disbelieves in it, those are they who are losers. (121)

Imam Sadiq (a.s.) said: Those who recite the Book (Quran) with such grace, as it should be recited, they are Infallible Imams (a.s.).

Kalimat-Ullah

And when his Rabb tried Ibrahim with certain words, he fulfilled them. He (Allah) said: Verily I will appoint you Imam of the mankind. He

(Ibrahim) said: And of my offspring? He said: My covenant does not reach unjust. (124)

Imam Sadiq (a.s.) said: These words means the same words which Allah taught Hazrat Adam (a.s.)(i.e. all the prophets were praying to Allah for the sake of Mohammad-o-Aal-e-Mohammad a.s.), and *he fulfilled them* means that he accepted the greatness of Hazrat Mohammad (s.a.w.a.w.) to Qaim-e-Aal-e-Mohammad (a.s.).

Allah accepted the prayer of Hazrat Ibrahim (a.s.) that *Imamat* will be in his progeny and made it clear that Infallible Imams (a.s.) are never unjust.

Ummahtan Muslima

Our Rabb! Make us Muslims submitting to You and from our offspring a nation submitting to You, and show us the ways of Devotion and turn to us (mercifully), verily You are the Oft-Returning, the Most Merciful. Our Rabb! Raise up among them a Rasool from them, who shall recite to them Your revelations and teach them the Book and wisdom and purify them; surely You are the Mighty, the Wise. (128-129)

From Hazrat Isma'el (a.s.) to Hazrat Abdul Mutalib (a.s.), Hazrat Abdullah (a.s.), and Hazrat Abu Talib (a.s.) all of them through whom the Noor of Mohammad-o-Aal-e-Mohammad (a.s.) was transferred are the perfect believers. In this verse *Ummah-tan- Muslimah* (submitting nation) means *Ahlul-Bait* (a.s.) among whom Allah raised a Rasool (s.a.w.a.w.) like them; such a Nabi (s.a.w.a.w.) whom Allah bestowed all the knowledge even before He created his Noor. Whom Allah gives all the knowledge, he does not need to go to any institution in this world. It is ignorance and straying to think that Nabi (s.a.w.a.w.) is illiterate.

Who are taught by Allah, only they can explain the meanings of the verses (signs) of Allah's Quran, only they can teach wisdom, and only they can purify outer and inner selves of the people.

Father means Uncle as well

Were you witnesses when death approached Yaqoob? When he said to his sons: What will you worship after me? They said: We will worship your God and the God of your fathers, Ibrahim and Isma'il and Is'haq, one God only, and to Him do we submit. This is a group that had passed away; they shall have what they earned and you shall have what you earn, and you shall not be questioned for what they had been doing. And they say: Be Jews or Christians, you shall be guided. Say: Nay! But the religion of Ibrahim, the upright one, and he was not one of the polytheists. (133-135)

Jews said to Rasool-e-Kareem (s.a.w.a.w.): Hazrat Yaqoob (a.s.) on his last day advised his sons Jewism. Allah revealed this verse in answer. In this verse very clearly Hazrat Isma'el (a.s.) is declared as fore-father of Hazrat

Yaqoob (a.s.) and his children; because in Arabia uncle is also called as *Abb* (father). In the same way Hazrat Ibrahīm (a.s.) addressed his uncle Azar by saying *Abb*. Hazrat Tarukh (a.s.) was the father of Hazrat Ibrahīm (a.s.). Last part of the verse clarifies that Ibrahīm (a.s.) was not from among the polytheists i.e. he was never polytheist nor his father and fore-fathers were polytheists.

Colour of Allah

Allah's colouring, and who is better than Allah in colouring, and Him do we worship. (138)

Allah's colour means Islam and covenant of Guardianship. Coloured thing depicts its colour and can not hide its colour. In the same way the real believers show the effect of the colour of the Guardianship (*Walayat*) of Aal-e-Mohammad (a.s.), and this is the best colour near Allah.

Change of Qibla

The fools among the people will soon say: What has turned them from their Qiblah towards which they were before; Say: The East and West is only for Allah; He guides whom He wishes to the right path. And thus We have made you a medium nation (Ummatan Wasatan) that you may be witnesses over mankind and the Rasool be witness over you; and We did not fix the Qiblah towards which you were at, but that We might distinguish him who follows the Rasool, from him who turns back upon his heels; and this was surely a hard thing except for those whom Allah has guided; and Allah was not going to make your faith to be fruitless; verily Allah is Affectionate, Merciful to the mankind. Indeed We see the turning of your face to heavens, so We shall turn you to a Qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are turn your face towards it; verily those who have been given the Book know it (Qiblah) is the truth from their Rabb; and Allah is not negligent of what they do. (142-144)

Rasool-e-Kareem (s.a.w.a.w.) used to say prayer towards Bait-ul-Muqaddas in Makkah Mukarramah by the permission of Allah, and he was standing on that side of Ka'ba that Ka'ba and Bait-ul-Muqaddas were both in front. When he migrated to Madinah, he prayed towards Bait-ul-Muqaddas for seventeen months. Jews taunted: Nabi (s.a.w.a.w.) of Muslims does not know how to pray until he turns towards our *Qiblah* and perform all parts of prayer like ours. Nabi Akram (s.a.w.a.w.) mentioned it to Hazrat Jibrael (a.s.), he replied: You can pray to Allah, Allah never rejects you prayer.

Nabi Akram (s.a.w.a.w.) was in *Rakoo*h (bowing) after performing two *Rakat* in Masjid bani Salam in Rajab, 2nd Hijri, when this verse "*Indeed We see the turning of your face.....*" was revealed, and he immediately

turned his face form Bait-ul-Muqaddas towards Ka'ba, and only Hazrat Ali (a.s.) followed him in this affair (because Ali (a.s.) was listening the same what was being revealed to the Nabi (s.a.w.a.w.), all others who were praying kept their faces towards the previous direction. This masjid's name became famous as *Zu-Qiblatain*.

According to the saying of Imam Baqir (a.s.) and Imam Sadiq (a.s.), Ummah-tanw-Wasatan who are witness over all the creatures and who are the representative of Allah on earth, they are the Infallible Imams (a.s.). People who think that Medium Nation means the Muslims, they are at fault because among Muslims are such whose witness can not be accepted even for a bunch of spinach.

Iblees denied when Allah commanded to prostrate, after transferring the *Noor* of Mohammad-o-Aal-e-Mohammad (a.s.) to Hazrat Adam (a.s.). But now Iblees can not do anything until the Last day, Allah's plan is strong and successful because Allah sent down one *Noor* (of Ali a.s.) from the *Anwaar* of Mohammad-o-Aal-e-Mohammad (a.s.) in Ka'ba and made it *Qiblah* according to the wish of Hazrat Mohammad (s.a.w.a.w.).

Those to whom We have given the Book recognize him as they recognize their own sons; and surely a group from them conceal the truth though they know it. (146)

Imam Sadiq (a.s.) said: This verse was revealed about Jews and Christians because Taurat, Zaboor and Injeel there was mention about Hazrat Mohammad (s.a.w.a.w.), his real companions (r.a.) and his migration, etc; they recognized him very well but when he announced the prophet-hood, they refused to believe in him.

Jews wished that the Last Prophet would have been from their tribe, but in religion nobody can interfere, only Allah knows where to place his apostleship; our benefit is only in this thing that we obey Allah, His Rasool (s.a.w.a.w.), and Olil-Amr (a.s.).

Gathering of companions

And for everyone has a direction to which he turns, hasten then to do good deeds; wherever you are Allah will bring you all together; surely Allah has power over all things. (148)

Imam Sadiq (a.s.) said: This verse is about the companions (r.a.) of the Qaim-e-Aal-e-Mohammad (a.s.), who will disappear from their beds at night and their morning will be in Makkah, and some will go flying over the clouds in the day light, and we know the name of everyone of them, his father's name, his features and his family tree.

Imam Baqir (a.s.) said: It means the companions (r.a.) of Imam-e-Qaim (a.s.), who are three hundred and thirteen people, I swear by Allah, *Ummah Ma'dooda* (a group of people whose number is known) means only them, by

Allah, they will get together in a moment like the Summer clouds, like those clouds gather and mingle each other due to the fast wind.

Imam Raza (a.s.) said: I swear by Allah, when Hazrat Mahdi (a.s.) will rise, Allah will gather all our Shias from all the cities around him.

Blessing of Allah

And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so people shall have no accusation against you, except those who are unjust among them; so do not fear them, and fear Me, and that I may perfect my bounties on you, and that you may be guided aright. Even as We have sent among you a Rasool from amongst yourselves who recites to you Our signs and purifies you and teaches you the Book and the wisdom and teaches you which you did not know. (150-151)

Jews said: Nabi (s.a.w.a.w.) denies our religion (altered one) but follows our *Qiblah* (*Bait-ul-Muqaddas*), and Polytheists taunted: He calls towards the faith of Ibrahim (a.s.) but opposes his *Qiblah* (*Ka'ba*), so the objection of both was finished by changing the *Qiblah*.

Allah says: *and that I may complete my favour on you*” , as gave blessing like Apostleship to you, and through the bounty of Apostleship (*Risalat*) you got knowledge of Quran and wisdom, your selves are purified, and you are educated now that you can bear the perfection of Favour now, and this Favour Allah bestowed at Ghadeer-e-Khum.

Concealing Haqq is Curse

Verily those who conceal the clear proofs and the guidance that We have revealed, after We have made it clear in the Book for mankind, upon those Allah does curse and those who curse do curse them (too). (159)

Imam Sadiq (a.s.) said: This verse is about the Guardianship (*Walayat*) of Ali (a.s.).

In this verse those people are mentioned who conceal the Quranic verses related to Mohammad-o-Aal-e-Mohammad (a.s.); same as Jew scholars were hiding the verses about testifying Hazrat Mohammad (s.a.w.a.w.) and Hazrat Ali (a.s.), and about their greatness and their features.

It was asked from Hazrat Ali (a.s.): Who are better after the right guiding Imams (a.s.)? He replied: The religious scholars, but condition is that they should be good-doers and pious. Then it was asked: Who are worse after Iblees, Firawn, and your enemies? He replied: The religious scholars when they are bad-doers, reveal the evil and conceal the right, Allah curses on them.

To curse upon who conceal the right (*Haqq*) is *sunnah* (tradition) of Allah, His angels, and His pious servants.

And there are some among men who take for themselves equals to Him besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah; and would that those who are unjust could see (realize) now what they will realize on seeing the punishment, and surely all the power belongs to Allah, and verily Allah is sever in punishing. (165)

According to the saying of Imam Sadiq (a.s.), who left the hand of Allah's chosen Amir-ul-Mo'mineen (a.s.), and held someone else and loved him like God i.e. they do not like to hear anything against the enemies of Mohammad-o-Aal-e-Mohammad (a.s.), this verse fits right on them.

Renouncing in Qiyamat

When those who were followed (self-made leaders) shall renounce those who followed (blind followers) and will see the punishment and their ties (hopes of salvation) will be cut apart. And those who followed shall say: Would that there was a return (to the world) then we would renounce them even as they have renounced us; thus Allah will show them their deeds to be intense regrets to them; and they shall not get out of the Fire. (166-167)

According to the saying of Imam Sadiq (a.s.) on the day of Qayamah Hazrat Ali (a.s.) will be called by saying O Khalifatullah-fil-Arz, and his followers (Shias) will be told: Hold (follow) him today as well, and get light from his Noor, and go behind him in the honoured Paradise to its high grades. At that time the followers of Mohammad-o-Aal-e-Mohammad (a.s.) will go behind them into Paradise. Then it will be announced: Whoever believed in some other Imam, he can go behind him, wherever his Imam goes. At that time the leader and the follower will curse on each other, and their deeds will become regrets for them.

According to saying of Imam Sadiq (a.s.) the enemies of Imam Ali (a.s.) will remain in the Fire for ever, and will never be able to get out.

Result of Haraam earning

Verily those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor He will purify them, and there shall be painful punishment for them. (174)

Who make the religion a business, and secretly deny the greatness of Mohammad-o-Aal-e-Mohammad (a.s.), there is only destruction for them. That is why Imam Hussain (a.s.) said to the army of Yazeed: You do not recognize Imam (a.s.) because your stomachs are full of *Haraam*.

Usually the books containing the right attributes, status and authority of Infallibles (a.s.) are banned; but the ambiguous books written to fill the Hell of stomach and due to the fear of evil forces are very famous.

The result of concealing the Right (Haqq) is clear like day-light in this verse.

Door of Allah

They ask you concerning the new moon; Say: It is indications of times for mankind and for the pilgrimage; and it is not righteousness that you should enter the houses from their backs, but righteousness is this that one should guard (against evil), and enter houses through their doors, and fear Allah so that you may be successful. (189)

Imam Baqir (a.s.) said: In the condition of Ehraam people did not enter their houses from their doors, and used to make a way at the back of the house to come and go, Allah forbade from this practice.

Imam Ali (a.s.) said: Allah has appointed the holders of His Knowledge, and made it obligatory of all the people to obey them through this Saying: “and enter the houses through their doors”, thus in this verse houses means the houses of knowledge, and they are the prophets (a.s.), whom Allah has bestowed His Knowledge, and *doors* means their vicegerents (a.s.). And in another narration he told: We are those houses, about which Allah has commanded to come through their doors, and we are Allah’s Door, and we are His House, in which you should come, then who obeyed us and accepted our Guardianship, no doubt he came from the doors of the houses; and who opposed us and preferred someone else over us, he came from the back of the houses; and if Allah wished He could have conveyed to the people the knowledge about Himself in another manner that they would have known Him and the same door people would have used to enter; but now He Himself has made us His Door, His Path, His Way, so whoever will deny our Guardianship and prefer someone else over us, Allah says about them: Verily those who do not believe in the hereafter, they go astray from the right path.

Nafs-Ullah

And among men is he who sells his Self to seek the pleasures of Allah; and Allah is Affectionate to the servants. (207)

This verse was revealed about the high status of Imam Ali (a.s.) when he slept on the bed of the Rasool (s.a.w.a.w.) during the night of Migration. That night Jibrael (a.s.) stood at his head-side and Meka’eel (a.s.) stood at his foot-side, and Hazrat Jibrael (a.s.) was saying: O Ali ibne Abi Talib (a.s.) who can be like you, congratulations to you, because due to you Allah is very proud among His honoured angels.

Whole night the disbelievers and the polytheists were sure that Nabi (s.a.w.a.w.) is sleeping, when they saw at Fajr time that Ali (a.s.) is rising, they became upset and fought with Imam (a.s.); i.e. under the sheet, Ali (a.s.) and Nabi (a.s.) look the same.

Any intelligent person does not bargain for loss; Allah buys pure self of Ali (a.s.) in exchange of His Wills (Pleasures) and Intentions. Now whoever seeks the pleasure of Allah, he has to come to the Door (Imam) of the City of Knowledge (Nabi).

Taboot e Sakina

And their prophet said to them: Surely Allah has raised Taloot to be the king for you; they said: How can he hold kingship over us while we have greater right to kingship than he and he has not been granted an abundance of wealth; he said: Verily Allah has chosen him over you and has increased him abundantly in knowledge and physique; and Allah grants His kingdom to whom He pleases; and Allah is Ample-Giving, All Knowing. And then prophet said to them; Surely the sign of His kingdom is that the chest (ark) shall come to you in which there is tranquility from your Rabb and the relics of what the children of Musa and the children of Haroon have left behind, the angels bearing it; verily there is sign in this for you if you are believers. (247-248)

Whom Allah makes governor (king), his wealth is not the criteria but his knowledge and authority (power). The vicegerent of Rasool (s.a.w.a.w.), Amir-ul-Mo'mineen (a.s.) and the absolute Gaurdian is he who is the chosen one, the Will of Allah, the Door of Allah, the Door of the City of Knowledge, the prevailing Lion of Allah, prevailing over all the powerfullones.

Taboot-e-Sakina is that box (chest) which Allah sent down for Hazrat Musa (a.s.), his mother placed him in it and put it in the Nile. During the last days of his life Hazrat Musa (a.s.) put the tablets of Taurat, his armour (cuirass) and signs of apostleship with him in this box and handed it over to Hazrat Yusha (a.s.); later on the children of Israel did not keep it with honour, so Allah took it away. Then with the command of Allah angels brought it carrying it to Hazrat Taloot (a.s.). Angels are proud to carry the signs (*Sha'aer Allah*) of the prophets, that is why we believers feel honour to carry the model of *Taboot* (coffin) and *Alam* (flag) of the proud of the prophets: Imam Hussain (a.s.).

Enemy of Ali (a.s.) is Kafir

.....And if Allah had willed, those after them (prophets) would not have fought among themselves after the clear evidences had come to them, but they differed, so there were some of them who believed and some who

denied; and if Allah had willed they would not have fought among themselves, but Allah does what He intends. (253)

Imam Baqir (a.s.) said: This verse is proving that people differed after Rasool Allah (s.a.w.a.w.), some accepted the Guardianship and others denied it.

In the battle of Jamal, people asked Imam Ali (a.s.): These people say *Allah ho Akbar* and we as well, they say *La ilaha illa Allah* and we believe as well, they say prayer and we establish as well. Imam Ali (a.s.) recited this verse and then said: We are those who believe, and they are those who disbelieved.

Strong Rope of Allah

There is no compulsion in religion; indeed the right way has become clearly distinct from error, therefore whoever denies the rebels (false deities) and believes in Allah, he indeed has laid hold on the strongest handle (rope), which shall not break off, and Allah is All-Hearing, All-Knowing. (256)

Taghoot (false deities) means the enemies of Mohammad-o-Aal-e-Mohammad (a.s.).

Imam Baqir (a.s.) said: The strong rope means the devotion (love) of us: the Ahlul-Bait (a.s.).

Rasool-e-Kareem (s.a.w.a.w.) said: Who wishes to hold such a strong rope which never breaks, it is obligatory for him to accept the Guardianship of my brother and my vicegerent Ali ibne Abi Talib (a.s.) because who has love and devotion for him, will never perish (be ruined), and who keeps malice and animosity to him, he will never get salvation.

Authority of Imam (a.s.)

And when Ibrahim said: My Rabb! Show me how You give life to the dead, He said: What! Don't you believe? He said: Yes, but that my heart may be satisfied; He said: Then take four of the birds, then mix their pieces after cutting them, and place a part of them on each mountain, then call them, they will come to you rushing; and know that Allah is All-Mighty, All-Wise. (260)

Allah accepted the supplication of Hazrat Ibrahim (a.s.) that *Imamat* should be in his progeny. Hazrat Ibrahim (a.s.) knew that the life and the death is under the authority of *Imamat*, he wanted to make sure that if *Imamat* will be in my progeny then Allah will allow me to experiment the authority over life and death myself. So he requested Allah that he wants to kill and make alive again with his hands, Allah fulfilled this wish of His friend as well.

Praise by Allah

And similitude of those who spend their wealth to seek the pleasure of Allah and due to steadfastness of their selves, is as the similitude of a garden on an elevated ground, upon which heavy rain falls so it yields its fruit twofold, but if heavy rain does not fall upon it, then a gentle shower (is sufficient); and Allah sees what you do. (265)

Imam Baqir (a.s.) said: This verse was revealed about the dignity of Amir-ul-Mo'mineen (a.s.).

Imam Ali (a.s.) sold his pure self to get the Wills (Pleasures) of Allah, he is steadfast in His Right Path, having such a high status that there is no further heights above that, in all the conditions and every moment the fountain of knowledge and guidance is flowing. Allah, His Rasool (s.a.w.a.w.) and the Imam of the time is looking the deeds of every body.

Those who spend their wealth by night and day, secretly and openly, for them their reward is with their Rabb, and they shall have no fear, nor shall they grieve. (274)

Imam Baqir (a.s.) and Imam Sadiq (a.s.) said: Once Imam Ali (a.s.) was having nothing except four Dirhams. He gave away one Dirham at night, one Dirham during the day, one Dirham secretly, and one Dirham openly as alms. Rasool Allah (s.a.w.a.w.) asked: O Ali (a.s.) have you done any deed tonight? He replied: Why Rasool Allah (s.a.w.a.w.) is asking? He answered: Allah has revealed this verse about you.

Aal-e-Imran

(The Family of Imran)

Rasikhoon fil Ilm

He it is Who has revealed the Book to you, some of its verses are decisive, these are the basis of the Book, and some others are ambiguous; then those in whose hearts there is perversity, they are after that which is ambiguous, therein seeking to mislead and seeking to interpret (according to their own wishes), but none knows its interpretation except Allah and those who are firmly rooted in knowledge, they say: We believe in it, all is from our Rabb, and none do mind except those endowed with wisdom. (7)

Muhkam (decisive) verses are those whose meanings are clear, and Mutashabeh (ambiguous) verses are those in which many probabilities can be present, and their real meaning and object can not be understood except from Allah's appointed teachers, they tell how to deduce their meanings,

and how they coincide and relate to the decisive verses, and illustrate the Unity and knowledge about Allah from those verses.

Imam Sadiq (a.s.) said: We are *ar-rasikhoon fil ilm* (firmly rooted in knowledge), and we know their (verses) complete interpretation.

It is narrated from Imam Ali (a.s.): Allah's blessing is very comprehensive and He is very kind to His creatures, and He knew that altering people will create many changes in His sayings (Quran), so He divided His sayings into three kinds; from them one kind is such that literates and illiterates all understand them, one kind is such that only those understand whose minds are clear, sense is fine, differentiation is right and whose chests Allah has expanded to understand the qualities of Islam, and one kind is such that no one can know them except Allah and prophets and *rasikhoon fil ilm*; and Allah has done it for this reason that the rebellions will occupy the inheritance of Rasool (s.a.w.a.w.) but they will not be able to claim to have the knowledge of the Book (Quran).

Ootul Ilm

Allah (Himself) witnesses that there is no god but He, and the angels and those possessed of knowledge, standing firm for justice; there is no god but He, the Mighty, the Wise. (18)

Imam Baqir (a.s.) said: *Ootul-ilm* (possessed of knowledge) means prophets (a.s.) and vicegerents (a.s.), and they are standing firm for justice.

Justice is one of the principles of *Deen* i.e. Allah is Just, and his prophets (a.s.) and imams (a.s.) are standing firm for justice, and they are the possessors of His knowledge.

Kingdom of Allah

Say: O Allah, Master of the Kingdom, You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You like, and You exalt whomsoever You Please and disgrace whomsoever You like, in Your hand is all good; verily You are over all things Mighty. (26)

The *Mulk* (Kingdom) about which the Needless Allah is proud to be the Owner (Master) is Mohammad-o-Aal-e-Mohammad (a.s.). Allah bestows the knowledge and devotion of Aal-e-Mohammad (a.s.) to the believers having pure minds. As *Ahlul-Bait* are far away from any uncleanness (*nijasat*) similarly evil-minded can not have knowledge about them. Those who have devotion of Infallibles (a.s.) are honourable near Allah; and who have malice are disgraceful near Allah. From Allah is only and only Good, and punishment (wrath of Allah) is that what people earn with their own hands. That is why believers call in *Azan* towards the good deed (*khairil-ammal*) after testifying the Unity, Apostleship and Guardianship.

You cause the night to pass into the day and You cause the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whomsoever You like without measure. (27)

According to Allah the living-ones are good-doers believers i.e. disbeliever’s children can be believers, and sometimes children of a believer can go astray and become disbeliever, there are many such examples in the history that the children of some companion were among the killers of Aal-e-Mohammad (a.s.), and some disbelievers children were among the lovers of Aal-e-Mohammad (a.s.).

The best sustenance (Rizq) is the knowledge of *Deen* and knowledge (*Ma’rifat*) about Mohammad-o-Aal-e-Mohammad (a.s.).

Nafs Ullah

On that day every soul shall find present what it has done of good and what it has done of evil, it shall wish that between himself and that (evil) there were a long duration of time; and Allah makes you to be cautious of Himself; and Allah is Affectionate to the servants. (30)

If there is malice towards Mohammad-o-Aal-e-Mohammd (a.s.) in heart, then whatever good deeds are performed, they are never counted in good. Salvation is not possible without the love and knowledge of *Nafs-ullah* (Self of Allah), without this there will be only regrets on the day of *Qayamah*.

Aal e Imran (a.s.)

Say: If you love Allah, then follow me, Allah will love you and forgive you your sins; verily Allah is Forgiving, Merciful. Say: Obey Allah and the Rasool; but if they turn back, then surely Allah does not love the disbelievers. Verily Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above all the worlds. (31-33)

Deen is nothing except love. Imam Sadiq (a.s.) said: One of the secrets of *Deen* is that man should understand (know surely) that Allah loves him, then he obeys Allah and follows us; have you not heard that Allah says to Nabi (s.a.w.a.w.): “*Say: If you love Allah.....*” and then said : I swear by Allah, no man will be obedient to Allah but except that whose heart Allah inclines to follow us while he is obeying Allah; and there is not such a man that he follows us but Allah does not keep him friend; and by Allah, whoever will leave our obedience, he must has malice for us; and whoever keeps malice for us, it is not possible that he will not disobey Allah; and who will die in disobedience of Allah, Allah will cast him in Hell upside down.

One day king Mamoon asked Imam Ali Raza (a.s.): Allah has bestowed the highest status to the Progeny of Rasool (a.s.) over all the worlds. Imam (a.s.) said: No doubt Allah has declared the greatest honour for the *Itrat-e-Rasool* (a.s.) (Progeny of the Apostle) over all the worlds in the decisive part of His Book. Mamoon asked: Where in the Book of Allah? Imam (a.s.) said: In this saying of Allah: *Verily Allah chose..... the descendants of Imran above all the worlds.*”

In this verse Allah has chosen two Prophets i.e. Hazrat Adam (a.s.) and Hazrat Nuh (a.s.) and two groups of His servants i.e. the fore-fathers of Rasool (s.a.w.a.w.) (Aal-Ibrahim a.s.) and Progeny of Rasool (a.s.) (the descendants of Imran a.s.) above all the worlds. Aal-e-Ibrahim (a.s.) includes from Hazrat Ismael (a.s.) to Hazrat Abdullah (a.s.) and Hazrat Abu Talib (a.s.): the forefathers of Hazrat Mohammad (s.a.w.a.w.); and Aal-e-Imran (a.s.) means the Progeny (a.s.) of Hazrat Abu Talib (a.s.) i.e. the Twelve Infallible Imams (a.s.) who are Aal-e-Mohammad (a.s.).

And when angels said: O Maryam! Verily Allah has chosen you and purified you and chosen you above the women of the world. (42)

Hazrat Maryam (s.a.) was *Muhaddisah* i.e. she was talking to the angels. And the Chief-angels of all the angels were proud to work as servants in the holy house of Hazrat Fatima (s.a.).

Allah has chosen Hazrat Maryam (s.a.) twice: once to be the mother of Hazrat Esa (a.s.) and second time to be the chief of the ladies; and Allah kept her clean from all uncleanness, i.e. the mother of a prophet is always modest and pure. Hazrat Esa (a.s.) is *wazir* (vice) of Imam Mahdi (a.s.). If the mother of the Vice is chosen and pure, then what a high status will be of the mother of the Master. That is why, it is our firm faith that the Parents (a.s.) of the Prophets (a.s.) and the Infallible Imams (a.s.) are perfect believers and pure.

When the angels said: O Maryam surely Allah gives you good news with a Word from Him; whose name is Massiah, Esa son of Maryam, worthy of regard in this world and the hereafter and of those who are near (to Allah). And he shall speak to the people (alike when) in cradle and when aged and (he shall be) of the righteous ones. (45-46)

Hazrat Esa (a.s.) is the Word of Allah (Kalima-tullah) and he spoke in the lap of mother: I am the servant and prophet of Allah and I have brought the Book. But he recited the Book when he started the task of apostleship. Ali, the Vicegerent of Rasool (a.s.) is not the Word or a part of the Word, but he is the whole Deen, whole Islam, whole Eman, and speaking Quran; and on the third day after his appearance in Ka'ba, he recited all the heavenly Books and Quran (which was not yet revealed) on the request of Hazrat Mohammad (s.a.w.a.w.).

Wazir of Qaim (a.s.)

And He will teach him the Book and the wisdom and the Tourat and the Injeel. And an apostle to the children of Israel, (he will say) that I have come to you with a sign from your Rabb, out of clay I will make for you like the figure of a bird, then I will breathe into it, and it shall become a flying bird with Allah's permission, and I heal the blind (by birth) and the leprous and bring the dead to life with Allah's permission, and I inform you what you eat and what you store in your houses; verily there is sign in this for you, if you are believers. (48-49)

Allah gives the education of Book and wisdom and bestows prophethood before He sends His prophets down on earth. It does not happen that Allah searches among the people that who is pious and seeking His path, then He suddenly makes him His prophet. Prophets (a.s.) and Imams (a.s.) are the representatives and expressers of the Attributes of Allah. Hazrat Esa (a.s.) was creating (live birds), rectifying the congenital defects, curing the untreatable diseases, and making alive the dead ones. Once one of his friends passed away, after some period of time when he met his mother, she told about his death and requested him to make him alive. When he became alive, he requested Hazrat Esa (a.s.) to keep alive and have children, prophet accepted it, and he kept alive for twenty years. Moreover Hazrat Esa (a.s.) was telling people the news of unseen. Now behold! Hazrat Esa (a.s.) is the Vice of our Imam Mahdi (a.s.), and will pray behind him. The water which Hazrat Esa (a.s.) was using to mix with earth to make a bird, was the special water from Qom (the city of Imam-e-Qaim a.s.).

Mubahila

Then whoever disputes with you in this matter (concerning Esa) after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then let us supplicate and lay the curse of Allah on the liars. (61)

Christians were saying: Because Hazrat Esa (a.s.) has no father, so he is son of Allah. Allah explained that the similitude of Esa (a.s.) is like Adam (a.s.), and if they keep stubborn and don't believe in the Book then call them for *Mubahila* (the spiritual contest invoking the curse of Allah on the liar party). When the Christian scholars saw the Pure Five Personalities (a.s.), they accepted the defeat by seeing their great status. They agreed to pay poll-tax, and did not compete, because they realized if these Pure Five (a.s.) will invoke curse on liars, then Christians will be perished until the Last day.

Imam Musa Kazim (a.s.) said: No one can claim except Ali ibne Abi Talib (a.s.), Syyeda Fatima Zahra (s.a.) and Hasnain (a.s.) that Rasool Allah (s.a.w.a.w.) allowed to enter him under his sheet on the day of *Mubahila* with the Christians. Thus the interpretation of the saying of Allah *Abna'ana*

(sons) is Hasnain (a.s.), *Nisa'ana* (women) is Fatima (s.a.) and *Anfosana* (selves) is Ali (a.s.).

A thing of note is: Ali (a.s.) is beloved of both: Allah and His beloved Rasool (s.a.w.a.w.): he is *Nafs-ullah* and *Nafs-e-Rasool* as well.

Ibraheem (a.s.) is Muslim

O people of the Book! Why do you dispute about Ibrahim when the Tourat and the Injeel were not revealed till after him, don't you then understand. Lo! You are those who disputed about which you had knowledge, then why you dispute about which you have no knowledge? And Allah knows (all) and you do not know (anything), Ibrahim was not a Jew nor a Christian but he was upright in faith, a Muslim; and he was not one of the polytheists. (65-67)

Jews used to say that Ibrahim (a.s.) was a Jew, and Christians said that he was a Christian, and in fact these both groups came into existence by altering the original religion, much after Hazrat Ibrahim (a.s.). Hazrat Musa (a.s.) and Hazrat Esa (a.s.) came one thousand and two thousand years respectively after Hazrat Ibrahim (a.s.). Allah has forbidden to dispute in a matter about which you have no knowledge. Disbelievers and people without intelligence and understanding only discuss and criticize the faith and status of prophets, and moreover they attack their parents and fore-fathers as well; its answer is in this verse. Hazrat Ibrahim (a.s.) was only Muslim and sent down as an apostle; it is not true that first he pondered about star, moon and sun, and then in search of the Truth he became Muslim and Prophet as well. It is very clear in the verse that he was upright Muslim and was not from among the polytheists i.e. his parents were not idol-worshippers. Azar was his uncle who was living on the huge property of Hazrat Ibrahim (a.s.), and his father Hazrat Tarukh (a.s.) was a perfect believer.

Similarly straying, ignorant and without intelligence people criticize the parents and fore-fathers of Hazrat Mohammad (s.a.w.a.w.). The reality is from Hazrat Adam (a.s.) to Hazrat Abdullah (a.s.) and Hazrat Abu Talib (a.s.) all of them in whom the *noor* of Mohammad-o-Aal-e-Mohammad (a.s.) was transferred, were chosen ones and perfect believers.

No one can know the real status and greatness of Mohammad-o-Aal-e-Mohammad (s.a.w.a.w.) except whom Allah pleases. So those personalities whose reality, greatness and authority can not be fully known, then what is the value of discussing it to criticize with our limited intelligence, except that the faith and deeds are rendered null.

Covenant of Prophets (a.s.)

And when Allah made the covenant with the prophets: Verily what I have given you of the Book and (of) the wisdom – then a Prophet comes to

you verifying that which is with you, you must believe in him and you must help him. He said: Do you affirm and accept My compact in this matter? They said: We do affirm. He said: Then bear witness and I (too) am of the bearers of witness with you. Therefore, whoever turns away after this, these are those who are transgressors. (81-82)

Imam Ali (a.s.) said: Allah took covenant from all the prophets (a.s.) who came before our Rasool (s.a.w.a.w.) that they should keep giving the good news by telling their nations about the coming of Rasool (s.a.w.a.w.) and his attributes, and to command them to testify him as well.

Imam Sadiq (a.s.) said: From Hazrat Adam (a.s.) all those prophets whom Allah sent down, will return (*Raj'at*) to the world and will help Amir-ul-Mo'mineen (a.s.).

Those who deny the Unity, Apostleship and Guardianship are the transgressors.

Seek they other than the religion of Allah? And to Him submits whosoever is in the heavens and the earth, willingly or unwillingly and unto Him they shall be returned. (83)

Imam Baqir (a.s.) said: This verse is about Qaim-e-Aal-e-Mohammad (a.s.).

Rasool-e-Kareem (s.a.w.a.w.) said after reciting this verse: When Qaim-e-Aal-e-Mohammad (a.s.) will appear, no such part of the earth will be left where *Kalima-e-Shahadah* is not recited.

Never shall you attain the righteousness until you give away of what you love; and whatsoever you give, verily, Allah knows it. (92)

Righteousness is this that man should sacrifice in the way of Allah what he loves. Mohammad-o-Aal-e-Mohammad (s.a.w.a.w.) showed it practically to us i.e. they sacrificed their wealth, lives, children, relatives, friends and every dear thing for sake of Allah and were thankful to Allah.

The First House: Ka'aba

Verily, the first House made for mankind is the one at Bakkah (Makkah), blessed and (centre of) guidance for the worlds. (96)

According to the sayings of Infallibles (a.s.) *Bakkah* is the name of the very land on which is the *Bait-ullah*, and it means that people from all four sides gather around it, or weep, or even it bends down the necks of the oppressors.

From the time of Hazrat Adam (a.s.) only and only Hazrat Ali (a.s.) appeared in Ka'ba, and he lived with his mother Hazrat Fatima binte Asad (s.a.) for three days in this House of Allah. House (*Bait*) is that building in which someone lives for at least three days or does *Ehtikaf*.

According to the saying of Hazrat Mohammad (s.a.w.a.w.) the similitude of Imam Ali (a.s.) is like Ka'ba, Ka'ba does not go to people, but people have to go to Ka'ba to get guidance and blessing.

Ali (a.s.) Rope of Allah

And hold fast by the cord (rope) of Allah all together and be not disunited and remember the bounty of Allah on you, when you were enemies (of each other) then He united your hearts with love, thus by His favor you became brethren, and you were on the brink of the pit of Fire, then He saved you from it, thus does Allah clearly explains His signs for you, so that you may be guided. (103)

Once companions (r.a.) asked: Ya Rasool Allah (s.a.w.a.w.) who is your vicegerent? He said: About whom Allah has commanded you to follow him, and then recited this verse i.e. who is *Hablullah* (the rope of Allah). Companions (r.a.) asked: Who is the rope of Allah? Holy Prophet (s.a.w.a.w.) started reciting different Quranic verses about Imam Ali (a.s.) that who is *Hablum-minnannas*, who is *Janb-ullah*, who is *Sabeel*, who is the *Sign* for the people of understanding. Companions (r.a.) said: Now we are too eager to see him, please show us. Prophet (s.a.w.a.w.) said: Then walk in between the rows (of people in the Mosque) and see carefully the faces, towards whom your heart is attracted, no doubt he is my vicegerent. Five of the companions (r.a.) got up and started walking between the rows looking to the faces, and suddenly they held Imam Ali (a.s.) and said: Ya Rasool Allah (s.a.w.a.w.) our hearts are in love with him. All these five companions (r.a.) were martyred in the battle of Siffeen while doing *Jihad* under the flag of Imam Ali (a.s.).

There are similar more incidents at different times that people came and asked: Ya Rasool Allah (s.a.w.a.w.) Who is the rope of Allah, about which is the command to hold fast? Then he used to tell them while pointing towards Imam Ali (a.s.), and people immediately used to embrace Ali (a.s.) with love.

Favour of Allah means Rasool Allah (s.a.w.a.w.), Ali-un-Murtaza (a.s.), and Infallible Imams (a.s.). Allah made to announce the Guardianship (*Walayat*) of Ali (a.s.) at Ghadeer-e-Khum, and the Perfection of the Favour was announced. Imam Ali (a.s.) is the brother of Rasool Allah (s.a.w.a.w.); for their sake Allah declared believers to be brothers among each other, and Rasool Allah (s.a.w.a.w.) establish the brotherhood among *Ansaar* and *Muhajireen*.

For the sake of Mohammad-o-Aal-e-Mohammad (a.s.) due to their intercession, Allah will forgive the sins of believers and will save them from the fire of Hell.

Amar bil Ma'roof

And that there should be among you a group who invite to virtue and command what is good and forbid from the wrong, and these are they who shall be successful. (104)

Imam Baqir (a.s.) said: This verse is specific about Aal-e-Mohammad (a.s.) and their obedient ones, that they call towards the good deeds, and command what is good, and forbid seriously to keep away from the evil.

Imam Sadiq (a.s.) said: *Amar bil Ma'roof wa Nahi anil Munkir* (commanding good and forbidding evil) is only binding on him, who has authority, and people are following him, and he can differentiate between good and bad; it is not binding on people having limited knowledge, who can not recognize the right path themselves, and can not understand themselves what they are saying from their mouth, whether it is right or wrong.

When Imam Hussain (a.s.) rose against the evil forces, he said: I am rising for *Amar bil Ma'roof wa Nahi anil Munkir*.

Bright & Dark faces

On the day when some faces will be bright and some faces will be black, then as to those whose faces will have turned black, (it will be said to them) What! Did you deny after believing? Taste you then, the punishment because you were disbelieving. And as to those whose faces shall be white (bright) they shall be in the mercy of Allah, they shall abide therein for ever. (106-107)

According to a narration in summary, about this verse Rasool Allah (s.a.w.a.w.) said: On the day of Judgment , I will ask the people who will come with the wrong imams: how you treated *Saqalain* after me? They will answer: we altered the Book of Allah and discarded it, and we kept malice and animosity with your progeny (a.s.), we were unjust and cruel to them, fought and killed them. I will tell them: your faces should be black, and go to Hell thirsty and hungry. Then *Imam ul Mutaqeen, Syyed ul Wasiyyeen, Wasiyye Rasool e Rabb il Aalameen* will come with his followers. I will find out from them that how they treated *Saqalain* after me. They will reply: We followed the Book of Allah and obeyed, and kept devotion and love with your Progeny (a.s.), helped them until our blood was shed. So I will say to them: You enter the Paradise with bright faces and quenched thirst and satisfied.

Khaira Ummahtin

You are the best group that has been brought forth for (the guidance of) the mankind: You command good (right) and you forbid evil, and you believe in Allah; and if the people of the Book had (also) believed it would have been better for them; some of them are believers and most of them are transgressors. (110)

Khaira Ummahtin (the best group/nation) means Aal-e-Mohammad (a.s.). People with no understanding think that it means the Muslim Nation. Imam Sadiq (a.s.) said: Is that nation the best nation who slew (martyred) Amir ul Mo'mineen (a.s.) and Hasnain (a.s.).

Disgrace is made to hit them wherever they are found, except under the covenant with Allah and the covenant with men, and they have become deserving of wrath of Allah and humiliation is stamped upon them; this is because they used to disbelieve in the signs of Allah, and slew the prophets without any right; this is because they disobeyed and used to exceed the limits. (112)

Imam Sadiq (a.s.) said: *Hablim min Allah* (covenant with Allah) means the Book of Allah, and *Hablim minan Naas* (covenant with mankind) means Imam Ali ibne Abi Talib (a.s.).

These are the two Mediums (Habl) by which one can be saved from disgrace and the wrath of Allah. These two *Saqalain* never separate from each other.

Authority of Rasool (s.a.w.a.w.)

You have no concern in the affair whether He turns to them (mercifully) or punishes them, for surely, they are transgressors. (128)

Somebody recited this verse in front of Imam Baqir (a.s.), then he told that person: I swear by Allah, Rasool Allah (s.a.w.a.w.) had the authority in that affair, and the meaning of this verse is not that what you are thinking, rather I inform you of its meaning and it is that when Allah told His Prophet (s.a.w.a.w.) to inform the people about the Guardianship of Ali (a.s.), then he pondered about the jealousy and animosity of the people, and this animosity and jealousy was based on the fact that Allah has given priority to Ali (a.s.) in every quality above all of them, and due to the same animosity and jealousy Rasool Allah (s.a.w.a.w.) was dishearten, due to this reason Allah says that you have no control over this matter; it is Allah's command that appoint Ali (a.s.) your Vicegerent and Guardian after you. Thus in this verse Allah means this, but not what the people think that concerning this battle (of Ohad) Rasool Allah (s.a.w.a.w.) has no authority; why he should not have the authority while Allah has given this matter in his hands that what things he says are permissible they are *Halal*, and what he says are forbidden they are *Haram*, as Allah says: *Whatever Rasool gives you take (accept) it, and whatever forbids you keep away from that.*

It is obvious that the repentance of those who oppose the Guardianship of Ali (a.s.) will not be accepted. Malice towards Ali (a.s.) is injustice, which will be the basis of Punishment. Rasool Allah (s.a.w.a.w.) wished that all people would have become believers, and Allah also likes it but the fact is that this world is the place of trial. Rasool Allah (s.a.w.a.w.) made it clear

what is Right and what is Wrong. Now it is under human being's own control whether to stay on the Right path or to follow the Wrong.

Runners from the battle field

And Mohammad (s.a.w.a.w.) is not but a Rasool, (other) apostles have already passed away prior to him; therefore if he dies or be slain, will you turn back upon your heels? And he who turns back on his heels will by no means do harm to Allah in the least; and shortly Allah will reward the grateful ones. (144)

Somebody asked Imam Sadiq (a.s.): Rasool Allah (s.a.w.a.w.) died or was killed (martyred)? He recited this verse and said: He was poisoned.

After the martyrdom of Rasool Allah (s.a.w.a.w.) all general public kept away from the Guardianship of Ali (a.s.) except Salman (r.a.), Abu Zar (r.a.) and Miqdad (r.a.), but Imam (a.s.) remained patient.

When a rumour was spread in the battle of Ohad that Rasool Allah (s.a.w.a.w.) has been martyred, Muslims stopped fighting. Ans bin Malik (r.a.) asked the reason to stop fighting from other Muslims, they said: Because Rasool Allah (s.a.w.a.w.) has been martyred. He replied: Then there is no life (it is useless to live) after Rasool Allah (s.a.w.a.w.), I am going the same way, and holding his sword he penetrated the enemies.

When you ran off precipitately on the heights and (even) did not look back anyone, and the Rasool was calling you from your rear, so He inflicted you with sorrow after sorrow, so that you might not grieve at what you loose, nor at what befall you; and Allah is aware of what you do. (153)

When in the battle of Ohad, Muslims fled away leaving Rasool (s.a.w.a.w.) surrounded in enemies, only Imam Ali (a.s.) was left, who was protecting Rasool Allah (s.a.w.a.w.) and fighting with enemies as well. Nabi-e-Akram (s.a.w.a.w.) was calling from behind the running Muslims: *O servants of Allah! Come to me, return to me, I am Rasool of Allah, where you are running away from Allah and His Rasool?*

The verse before and after this verse shows that it was a trial from Allah i.e. it will become obvious that who obeys and helps Allah and His Rasool (s.a.w.a.w.).

And if you are slain in the way of Allah or you die, then forgiveness from Allah and mercy is better than all what they accumulate. (157)

Imam Baqir (a.s.) said: *Sabeelillah* (Way of Allah) means Ali (a.s.) and Imams (a.s.) from his progeny, whoever is killed in their friendship, he is martyred in the way of Allah, and whoever passes away in their friendship he died in the way of Allah.

False allegation on Nabi (s.a.w.a.w.)

And it is not (possible, worthy) for a prophet to defraud; and he who defrauds shall bring with him what he had defrauded on the day of Resurrection; then every soul shall be paid back fully what he has earned, and they shall not be dealt with unjustly. (161)

Ghalool (defraud) means to take away something secretly from the war-booty. In the battle of Badr, one red turban went missing from the booty. One companion (?) said: Rasool Allah (s.a..w.a.w.) took it.(*Na'ooz-billah*). At that time this verse was revealed, and at the same time one companion informed, that red turban was taken away by that person and he has buried it in that place in earth. People dug that place and found it; and Allah disgraced the person who put false allegation on Rasool (s.a.w.a.w.). These are such people who think that Infallibles (a.s.) are humans like us. Even now-a-days such people are not scarce, who doubt about the reality and greatness of Mohammad-o-Aal-e-Mohammad (a.s.).

If all the companions are alike, then those companions who put false allegations on Rasool (s.a.w.a.w.) or his wife, if someone wants to follow such stars! (it is beyond wisdom)

Allah and His Representatives (a.s.) are Just, and there will be no injustice on the day of Judgment.

Is then he who follows the pleasure of Allah, like him who had brought on himself the wrath of Allah, and his abode is Hell? And it is an evil destination. (162)

The name of Allah's pleasure is Murtaza. The Wills and Intentions of Allah are Mohammad-o-Aal-e-Mohammad (a.s.). Who obeys Infallibles (a.s.) can not be equal to one who denies their rights. Who denies will be in Hell forever.

Believers before Be'sat

Indeed Allah conferred His favour upon the believers when He raised up a Rasool among them from their own selves, to recite to them His signs, and to purify them and to teach them the Book and wisdom, and before this they were surely in error manifest. (164)

Who are those Believers whom Allah declares similar to Rasool (s.a.w.a.w.) that the Rasool (s.a.w.a.w.) is from among their own selves, who are believers before the announcement of Apostleship, among whom He sent a prophet like them. These believers are Hazrat Abu Talib (a.s.), Hazrat Ali (a.s.), Hazrat Khadeja (a.s.) and Hazrat Fatima binte Asad (a.s.), who are mentioned in this verse.

Then public is addressed that this Nabi (s.a.w.a.w.) is not illiterate, he is treasure of Allah's Knowledge, who recites Quran for you, who purifies your outer and inner uncleanness, teaches you knowledge and wisdom, because you people were ignorant before.

It is not for Allah to leave the believers in the state in which you are until He separates the evil from the good; and it is not for Allah to acquaint you with the unseen, but Allah chooses from His apostles whom He pleases, so then believe in Allah and His apostles, and if you believe and guard (against evil), then for you is a great reward. (179)

When believers and hypocrites are living together, in normal life sometimes it is difficult to recognize them, but if a trial comes, then hypocrites are unmasked by their behavior at that time.

Whom Allah makes Mujtaba (the chosen one), He gives them His Knowledge of Unseen as well, and we are commanded to keep faith in it. Whether he is Mohammad Mujtaba (s.a.w.a.w.) or his Mujtaba Vicegerents (a.s.) all are treasure of Allah's Knowledge.

Condemn Injustice

(those) Who said: Verily Allah has covenant with us that we believe not in any apostle until he presents to us an offering which is devoured by a fire (from heaven); Say: Indeed apostles did come to you before me with miracles and with that which you said; then why did you slay them? If you are truthful. Then if they belie you, then indeed apostles have already been belied before you, who came with the clear evidences and scriptures and illuminating book. (183-184)

It is shown how ignorantly stubborn were the children of Israel. First they were demanding a miracle, and they were not believing even after seeing their demanded miracle, and they were belying and killing the prophets; their behavior is still the same.

Who is not involved in the killing of an Infallible (a.s.), but when he hears about it and agrees to it (does not condemn), he is also counted among the killers. Therefore we curse on both: those who martyred the Infallibles (a.s.) and those who are happy when they hear it.

Love of Ali (a.s.): Salvation

Every soul should taste of death; and only you shall be paid in full your reward on the day of Resurrection; and whosoever is removed away from the Fire and admitted to the Paradise, has indeed gained his object; and the life of this world is not but a provision of vanity. (185)

All jinn, humans, and angels will taste the death, and there will be only Justice on the day of Judgment.

Rasool Allah (s.a.w.a.w.) told that Allah says: I swear by My Honour and Splendour, among My servants there will be not such a servant that who keeps friendship with Ali (a.s.) and I do not save him from Hell and do not give place in Paradise. And similarly, among My servants there will be not such a servant who keeps malice with Ali (a.s.) and I do not keep malice with him and I do not send him to Hell.

Imam Sadiq (a.s.) said about the life of this world: He is the best among you who is generous, and he is the worst who is miser, and the sign of somebody to be pure believer is that he does good for his brethren, and tries to fulfill their needs.

Worship in any condition

Those who remember Allah standing and sitting and reclining on their sides and think (seriously) in the creation of the heavens and the earth, saying: Our Rabb! You have not created this in vain. Glory to You. Save us then from the punishment of Fire. (191)

When Imam Ali (a.s.) was migrating from Makkah to Madinah, Hazrat Fatima binte Asad (s.a.), Hazrat Fatima binte Rasool (s.a.), and Fatima binte Zubair (r.a.) were with him. Quraish were following them, so he stayed at night in the valley of Zajnan, here Hazrat Umme Eman (r.a.) also came and joined them. That night Imam (a.s.) and these ladies did such *Ibadah* that Allah informed His Rasool (s.a.w.a.w.) by this verse. And on every station they kept doing such worship to Allah.

Imam Raza (a.s.) said: Abundance of prayer and fast is not *Ibadah* (worship) but to ponder in the affairs of Allah is *Ibadah*.

It does not mean to leave the prayer and fast, because prayer and fast are also affairs of Allah, ponder about them as well i.e. do not pray as a habit but keep the spirit of *Ibadah* in mind and then pray.

Contact your Imam (a.s.)

O you who believe! Be patient and excel in endurance and remain steadfast(keep in contact) and fear (the wrath of) Allah, that you may be successful. (200)

Imam Zain-ul-Abideen (a.s.) said: This verse is revealed about Abbas (r.a.) the uncle of Rasool and us, and the command to keep in contact is not for us but for the people, he is from our progeny with whom all will keep contact, and from public progeny are those who have to keep contact.

This verse is related to Imam of the Time (a.s.) that we should be ready every moment for his obedience and help, and to wait for his appearance with certainty, patience and steadfastness.

A believer who supplicates to Allah while reciting this verse, Allah fulfills his needs.

An-Nisa

(The Women)

Fathers of Ummah

And worship Allah and do not associate any thing with Him, and do good to the parents and to kinsfolk and to orphans and to the needy and the neighbour of kin and the stranger neighbour and to a companion by your side and to the traveler and those whom your right hands possess (slaves); verily Allah does not love the proud, the boastful. (36)

Imam Sadiq (a.s.) said: In this verse the spiritual parents are Mohammad e Mustafa (s.a.w.a.w.) and Ali e Murtaza (a.s.), so after the Unity, to recognize their rights is obligatory.

God forbid, if there is any fault in the parents, their good children hide it. Then such personalities who are the highest above all after Allah said: We are the Fathers of Ummah; and Allah is witness of their Infallibility and High Status; then if someone does useless discussion about their reality, infallibility, status and authority; then with which name we should call that person. We should be only obedient to them and follow their commands.

The Chief Witness

Then how it will be, when We shall bring forth from every nation a witness and We shall bring you witness over those (witnesses). On that day those who disbelieved and disobey the Prophet, shall desire that the earth were leveled with them; and they shall not (be able to) hide (even) a word from Allah. (41-42)

Imam Sadiq (a.s.) said: This verse is especially for the Ummah of Hazrat Mohammad (s.a.w.a.w.), there is Imam (a.s.) of a period of time who will give evidence (witness) of their (ummah's) deeds, and Hazrat Mohammad (s.a.w.a.w.) will be witness over the deeds of us, the Imams (a.s.).

Imam Ali (a.s.) said: All prophets (a.s.) will be witness over their Ummahs, and Hazrat Mohammad (s.a.w.a.w.) will be witness over all the prophets (a.s.), and he will witness that those prophets did convey the message of Allah to their Ummahs, and also will witness which Ummahs belied them.

It is clear that Rasool Allah (s.a.w.a.w.) is witness from the time of Adam (a.s.) until Qayamah. It is logical only that person can be witness who is

present all the time, who is just, and who knows the intentions of the deeds as well.

Jealousy of Infallibles (a.s.)

Or do they envy the people for what Allah has given them of His Grace, then indeed We have given to Ibrahim's children the Book and the wisdom and We gave them a great kingdom. So some of them believed in him and some of them who created obstruction against him; and sufficient is the burning Fire (for them). Verily those who disbelieve our signs, soon We will cast them into the Fire, when their skins shall be burnt away, We shall change for them other skins, that they may taste the punishment; verily Allah is Mighty, Wise. (54-56)

According to Infallibles (a.s.): Those on whom is the Grace of Allah, and people are jealous due to this Grace, they are Aal-e-Mohammad (a.s.), and Grace is that Allah has bestowed them Risalat and Imamah. And great kingdom means that it is obligatory on people to obey them, and signs mean Infallible Imams (a.s.), their opposition will result in the punishment of Hell.

Surely Allah commands you to render your trusts to their owners (worthy ones), and when you judge between people, judge with justice; verily how excellent is what Allah advises you; verily Allah is All-Hearing, All-Seeing. (58)

In this verse the address is to the Imams (a.s.), that everyone is bound to handover the trust to the successor Imam (a.s.) and give advice.

This command is also about the general trusts i.e. it is a common order as well.

It is also clear in the verse that whatever decision Imam (a.s.) gives is based on justice, because he is representative of Allah's Justice.

Olil Amr (a.s.)

O you who believe! Obey Allah and obey the Rasool and those vested with authority among you, then if you dispute about any thing, refer it to Allah and the Rasool if you believe in Allah and the Last Day; this is better and the fairest way of ending (the dispute). (59)

In this verse Allah has clearly commanded to obey Allah, Rasool (s.a.w.a.w.), and Imam (a.s.) of the time (who is present among the people).

Imam Baqir (a.s.) said: In this verse especially we are the aim, and all the believers until Qayamah are commanded to obey us.

Refer to Allah means to consult the Book of Allah, and refer to Rasool (s.a.w.a.w.) means to consult Rasool Allah (s.a.w.a.w.) and after him to consult his Sunnah and Olil-Amr (a.s.).

Hazrat Jabir bin Abdullah Ansari (r.a.) said: Ya Rasool Allah (s.a.w.a.w.), we know Allah and His Rasool (s.a.w.a.w.) but who is Olil-Amr (a.s.), whose obedience is obligatory with yours? Rasool Allah (s.a.w.a.w.) said: Those are my Vicegerents (a.s.) and the Imams (a.s.) of the Muslims, in whom the first one is Ali ibne Abi Talib (a.s.), after him Hassan (a.s.), then Hussain (a.s.), after him Ali bin Hussain (a.s.), then Mohammad bin Ali (a.s.), whose name in Taurat is Baqir, you will meet him, when you will see him convey my Salam to him, Sadiq Ja'far bin Mohammad (a.s.), after him Musa bin Ja'far (a.s.), then Ali bin Musa (a.s.), after him Mohammad bin Ali (a.s.), then Ali bin Mohammad (a.s.), then Hassan bin Ali (a.s.), and on the last is my name-fellow Mohammad, that whose name is my name, whose by-name (kunniyat) is my by-name, who is proof (Hujjat) of Allah on earth, the Baqiya-tullah, the mention of Allah for the people, and is son of Hassan bin Ali (a.s.), and he is that who will spread the Name of Allah in all the cities of the east and the west in the whole world, he will be concealed from Shias and Devotees, disappearance will be so long that peoples will not remain on this belief except whose heart Allah has tried with faith will remain on this belief. And that Allah who has bestowed me the prophet-hood, will give Noor to Shias and will give knowledge (understanding) of Guardianship (Walayat) during the period of Disappearance, as people benefit from the sun even if it is behind the clouds. O Jabir, this is a secret from the concealed secrets of Allah, a hidden secret in the treasure of Allah's Knowledge, do not tell it who is not worthy of it, but disclose it to those who are worthy of it.

Chief Justice

And We did not send any apostle but that he should be obeyed by Allah's permission; and if they, when they were unjust to themselves (sinned), had come to you and asked forgiveness of Allah and the Rasool had (also) asked forgiveness for them, they would have found Allah, Oft-Returning, the Most Merciful. But no! By your Rabb! They have not (really) believed until they make you judge of that which has become a matter of dispute among them, and then do not find any vexation (irritation, narrowness) in their hearts about what you have decided and submit themselves with entire submission (as it ought to be submitted). (64-65)

The summary of narration from Imam Baqir (a.s.): This injustice is that plan which some people planned after the Ghadeer announcement that they will snatch the government from Imam Ali (a.s.), if they would have made Imam Ali (a.s.) their Master, and whatever decisions he would have given, would have accepted without any objection, it would have been better for them.

In these verses it is clear to make Mohammad-o-Aal-e-Mohammad (a.s.) our Waseela (medium, channel, connection to Allah) and to get decisions of our affairs according to their commands.

Imam Sadiq (a.s.) said: I swear by Allah, if somebody worships Allah, and does not associate anyone to Him, says prayer, gives poor-rate, performs hajj of Bait-ullah, keeps fasts in Ramazan, but objects in any affair of Rasool Allah (s.a.w.a.w.) that how it is, or why it is, or even objects in heart (i.e. does not utter with tongue), due to this he becomes Mushrik (polytheist), then he recited this verse: “*But no! By your Rabb.....*”

Best companionship

And whoever obeys Allah and the Rasool, these shall be with those upon whom Allah has bestowed favours, from among the prophets and the truthful and the martyrs and the righteous ones, and excellent are these companions! (69)

Ibne Abbas (r.a.) said: The prophets means Mohammad (s.a.w.a.w.), the truthful means Ali (a.s.) who testified the prophet-hood first of all, and the martyrs means Ali (a.s.), Ja’far (a.s.), Hamza (a.s.), Hassan (a.s.), and Hussain (a.s.).

Obedience

Whoever obeys the Rasool, he indeed obeys Allah, and whoever turns back, We have not sent you upon them to watch. And they say: Obedience. But when they go out from your presence, a party of them decides by night upon doing otherwise than what you say; and Allah writes down what they decide, therefore turn aside from them and trust in Allah, and Allah is sufficient Protector. (80-81)

Imam Baqir (a.s.) said: It is the top point, the key of the affairs, the door to everything, and pleasure of Allah that to recognize Imam (a.s.) and to follow him, therefore Allah says: *Whoever obeys the Rasool, he indeed obeys Allah*, and its reason is that what Rasool (s.a.w.a.w.) conveys, Imam (a.s.) publicizes it.

Who knows the reality

And when there comes to them news of security (peace) or alarm (fear), they spread it abroad; and if they had referred it to the Rasool and those in authority among them, who can reach the depth (reality) of (any) matter, would have known (the reality of) it, and were it not for the grace of Allah upon you and His mercy, you would certainly have followed the Shaitan except a few. (83)

Imam Baqir (a.s.) said: Those who can reach the depth of any matter are Infallible Imams (a.s.). It is narrated that who places the Guardianship of Allah and who have the ability to reach the depth of matters by Allah’s Knowledge, other than in the houses of the prophets (a.s.), he opposed the

command of Allah, and he understood ignorant are Olil-Amr (Guardian), who are not guided themselves accepted them guide, and thought that they are who can reach the depth of a matter by the Knowledge of Allah, so they put allegation on Allah, and they went far away from the command of Allah and obedience of Allah, and they did not keep the favour of Allah where Allah placed it, and the result is that they went astray themselves and led astray their followers as well, therefore they will not have any excuse in front of Allah on the day of Judgment.

Imam Baqir (a.s.) said: *Fazl-ullah* (grace of Allah) means Rasool Allah (s.a.w.a.w.) and *Rahmatohu* (mercy of Allah) means Infallible Imams (a.s.).

The Brave Rasool (s.a.w.a.w.)

Fight then in Allah's way, this is not imposed (on any) except yourself and rouse the believers, may be Allah will restrain the might of those who disbelieve; and Allah is strongest in Might and severest in punishing. (84)

Imam Sadiq (a.s.) said: Allah made it binding on His Rasool (s.a.w.a.w.) that if he does not find any group to accompany in a battle, then he should come forth alone to fight with the whole army of people, and this is such a binding which was never imposed on any creation before him and will never be imposed after him.

After the battle of Ohad, Abu Sufyan challenged to fight again, so Rasool Allah (s.a.w.a.w.) got ready for Badr-e-Sughra. As the promised day came near, it was feeling like a shock for the Muslims to come out for battle, then this verse was revealed. Holy Prophet (s.a.w.a.w.) went out for battle with only seventy people. If nobody would have accompanied, then Prophet (s.a.w.a.w.) would have gone alone for battle.

Perhaps, similarly, Imam Hussain (a.s.) said to his relatives and friends at the night of tenth Moharram: You all can go, I am the guarantor of your Paradise, the army of Yazid is only after my life. Imam Hussain (a.s.) who is from Rasool (s.a.w.a.w.) was helped by seventy men as well.

Who is the Judge

Verily We have sent down to you the Book with the Truth that you may judge between people by what Allah has shown you; and be not a pleader for the treacherous. (105)

Imam Sadiq (a.s.) said: Allah has not appointed anyone except His Rasool (s.a.w.a.w.) and the Guiding Imams (a.s.) to judge between the people, then he recited this verse and said: the command in this verse is for the Vicegerents as well.

Imam Sadiq (a.s.) said to a pupil in his institution, who considered himself a Faqih: Do you think that your opinion (decree) is valid, the reality is Rasool Allah's (s.a.w.a.w.) opinion is valid, and others' (opinion) is

wrong, because Allah has addressed only to him, and recited this verse and said: He (Allah) did not address anyone else.

It means, no one has permission to interfere in the religion, if a scholar issues a decree according to his opinion and understanding it is wrong; and who narrates the narrations of Mohammad-o-Aal-e-Mohammad (a.s.), and tells the commands according to the Quran and Hadees, he is right.

Recurrent Kafirs

Verily those who believed and thereafter disbelieved, again believed, and again disbelieved, thereafter they increased in disbelief, it is not for Allah to pardon them, nor He will guide them to the (right) way. (137)

The summary of the saying of Imam Sadiq (a.s.): Salim, Abu Obaida and their some friends became Muslim first, but when Khilafat (of Ali a.s.) was announced their hearts denied, and when Rasool Allah (s.a.w.a.w.) commanded to congratulate and pay allegiance, they had to do it, and after Rasool Allah they denied again, and increased their animosity to Amir-ul-Mo'mineen (a.s.).

Do not sit with deniers

And indeed He sent down to you in the Book that when you hear that the signs of Allah are being denied and mocked at, then do not sit with them until they enter into some other conversation, otherwise you will become like them; verily Allah will gather the hypocrites and the disbelievers in Hell all together. (140)

Signs of Allah means Infallible Imams (a.s.). It is saying of Infallible (a.s.): When you see somebody denying the right, belying it, and saying bad about the righteous ones, then get away from him, and stop sittings with him. And then said: Allah has made it obligatory that which things Allah has made *Haram* to hear, keep safe this sense from them, and which things Allah has forbidden, do not hear them as much as possible, then he recited this verse.

If someone remains quiet on hearing any insulting statement about the greatness of Mohammad-o-Aal-e-Mohammad (a.s.), he is like the insulter, their destination is the lowest grade in the Hell.

And there is not any one of the people of the Book but he must certainly believe in him (Esa) before his death, and on the day of Resurrection, he (Esa) will be witness over them. (159)

Hujaj asked Shehr ibne Houshab about the explanation of this verse, he said: Hazrat Esa (a.s.) will come to this earth before *Qayamah*, then there will not remain any single Jew or Christian who will not believe in him

before death i.e. that he is the servant and apostle of Allah. And Hazrat Esa (a.s.) himself will say his prayers behind Hazrat Mahdi (a.s.). Hujaj asked: who told you this explanation? Shehr said: it is narration from Imam Baqir (a.s.).

Burhan & Noor (s.a.w.a.w.)

O mankind! Indeed Burhan (an undeniable proof) has come to you from your Rabb and We have sent to you manifest Noor (Light). Then as for those who believe in Allah and hold fast to Him, soon He will admit them to mercy from Him and grace, and guide them towards Himself on Straight path. (174-175)

Imam Sadiq (a.s.) said: *Burhan* means Mohammad Mustafa (s.a.w.a.w.), and *Noor* means Ali Murtaza (a.s.), and Straight path means Ali Murtaza (a.s.) as well.

People who keep in touch with *Nabuwat-o-Walayyat*, Allah gives them *Ma'rifat* of Mohammad-o-Aal-e-Mohammad (a.s.) to keep on the straight path.

Al-Ma'ida

(The Food – dished out)

Completion of Deen

.....This day those have despaired who disbelieve in your religion, so don't fear them, fear Me; this day I have perfected for you your religion, and have completed My Favour on you, and chosen for you Islam (to be) the Religion. (3)

Imam Baqir (a.s.) and Imam Sadiq (a.s.) said: On the way back from the last Hajj, at the place of Ghadeer-e-Khum, Hazrat Mohammad Mustafa (s.a.w.a.w.) declared Hazrat Ali Murtaza (a.s.) the Guide (*Hadi*) for all the creations in front of all the people present. At that time this verse was revealed. This was the last obligation, after which no other obligation was sent down.

When hypocrites saw that Allah has included the Guardianship of Ali (a.s.) in *Deen*, and made Aal-e-Mohammad (a.s.) the guardian of *Deen*, they were despaired that they will not be able to alter the religion anymore, as Jews and Christians did before.

Allah declares the *Deen* perfect and chosen (liked) one only when Guardianship of Ali (a.s.) is included in it.

Covenant of Walayat

And remember the Favour of Allah on you and His covenant He had bound you with, when you said: We have heard and we obey; and fear Allah; verily Allah knows whatever is hidden in the chests (hearts). (7)

When Rasool Allah (s.a.w.a.w.) took oath of the Guardianship of Ali (a.s.) at Ghadeer-e-Khum, then all people said: we heard and accepted. Allah is reminding to remember that Favour. And He knew what is in the hearts of hundred and twenty five thousand pilgrims as well.

O people of the Book! Indeed Our Rasool has come to you, manifesting to you much of what you had been concealing of the Book, and passing over much, indeed there has come to you from Allah, the Light and the clear Book. (15)

People of the book were hiding from the people the verses about Rasool Allah (s.a.w.a.w.), as in Taurat it is mentioned about his being Blessing for the Worlds (*Rahmatul-lil-Aalameen*) and his praise, and in Injeel Hazrat Esa (a.s.) gave the good news of Nabi Ahmad (s.a.w.a.w.).

Basheer & Nazeer (s.a.w.a.w.)

O people of the Book! Indeed Our Rasool has come to you, explaining to you, after the break in coming of Our apostles, lest you say: There came not to us any bearer of glad news nor a warner; so indeed there has come to you Basheer (giver of good news) and Nazeer (warner); verily Allah is Mighty over all things. (19)

Fatarah means that time period between Hazrat Esa (a.s.) and Hazrat Mohammad (s.a.w.a.w.) in which there was no known apostle (*rasool*), which is five hundred years, during this time there were many prophets (*nabi*) who were unknown e.g. Khalid ibne Sannan Esa (a.s.).

Amir-ul-Mo'mineen (a.s.) said: Earth is never without *Hujatullah*, whether that *Hujjat* is obvious and known or hidden and unknown.

The forefathers of Rasool Allah (s.a.w.a.w.) were *Hujatullah*.

He (Musa) said: O my Rabb! I have no control but on my own self and my brother, therefore make a separation between us and the nation of transgressors. (25)

As Hazrat Musa (a.s.) said: I am the owner of my self or am owner of the self of my brother and vicegerent Haroon (a.s.); similarly Allah declares Ali Murtaza (a.s.) the brother and vicegerent of Mohammad Mustafa (s.a.w.a.w.) as the self of Rasool, in many verses of Quran.

Waseelah

O you who believe! Fear Allah and seek an Approach unto Him and strive hard in His way that you may be successful. (35)

The means (approach, medium, *Waseelah*) of nearness of Allah are Mohammad-o-Aal-e-Mohammad (a.s.). We have to get hold of that Medium i.e. we have to gain knowledge (*Ma'rifat*) about Infallibles (a.s.), and their obedience is striving hard in the way of Allah. We are commanded to find and get hold of *Waseelah*, but not to make one according to our wishes.

This *Waseelah* are those, in whose love Allah has created the Universe, and appointed them means of guidance for the creations. They are the Means of Contact between the Creator and the creations. Then how man can attain nearness of Allah without this Means. This Means is inevitable.

Rasool Allah (s.a.w.a.w.) said: Who obeyed the Imams (a.s.) from the progeny of Hussain (a.s.), he obeyed Allah; and who disobeyed them, he disobeyed Allah; they (Imams a.s.) are the Strong Rope of *Deen* and the only *Waseelah* to reach Allah.

Ali Wali (a.s.)

Only and only Allah is your Guardian (Wali) and His Rasool and those who believe, those who establish prayer and pay zakat (poor-rate) while they bow (in prayer). (55)

Imam Baqir (a.s.) said: A group of Jews accepted Islam, Abdullah bin Salam, Asad bin Salbah ibne Ameen, and ibne Sooria were also among them. On one occasion they asked Rasool Allah (s.a.w.a.w.): Ya Nabi Allah (s.a.w.a.w.), Hazrat Musa (a.s.) appointed Youshah bin Noon (a.s.) his vicegerent, who is your vicegerent and our guardian? At that time this verse was revealed, and he (s.a.w.a.w.) said: get up let us go. So they all came towards masjid, and saw a beggar coming out of the masjid. He asked the beggar: whether someone has given you anything? He said: yes this ring. He asked: who gave you? He answered: that person gave who is praying. He asked: in which condition he gave you? He replied: when he was bowing in prayer. On hearing this Rasool Allah (s.a.w.a.w.) said *Takbeer* loudly, and the people in the *masjid* also raised *Takbeer (Allah-ho-Akbar)*. Then he said: After me, Ali ibne Abi Talib (a.s.) is your Wali (Guardian).

Imam Sadiq (a.s.) said: *Waliyokum* means that in your affairs on your lives and your wealth, Allah and His Rasool (s.a.w.a.w.) have the most right, and those who believe which means Ali (a.s.) and Imams (a.s.) from his progeny until *Qayamah*, all of them.

Announcement of Walayat

O Rasool! Deliver what has been sent down to you from your Rabb; and if you do it not, then (it will be as if) you have not delivered His

Message (at all); and surely Allah will protect you from (the mischief of) the people; verily Allah does not guide the disbelieving people. (67)

On the way back from the last Hajj, on 18th Zul-Hijjah, 10th Hijri, at the place of Ghadeer-e-Khum, Rasool Allah (s.a.w.a.w.) stopped one hundred and twenty five thousand pilgrims and made a pulpit of camel-saddles; and raised Imam Ali (a.s.) and said: For whomever I am *Maula* (*Wali*, Guardian), for him is this Ali (a.s.) *Maula*, O Allah, whoever befriends him, You befriend him, and who keeps animosity with him, You keep animosity to him; who loves him, You love him; who keeps malice to him, You keep malice to him; who helps him, You help him; who refrains to help him, You deprive him from Your help; and turn the Haqq (Right) that side wherever he turns, and then recited this verse and said: Who are present must convey this message to the absent ones.

It means he commanded to Preach the Guardianship (*Walayat*) of Ali (a.s.), so that this message should be conveyed to the coming generations until *Qayamah*.

Imam Baqir (a.s.) said: The Perfection (*Akmal*) of *Deen* and completion of Favour (*Atmam-e-Ne'mat*) finishes on the announcement of *Walayat* of Ali ibne Abi Talib (a.s.).

Allah has declared the weight of preaching of *Walayat* of Ali (a.s.) equal to the whole life preaching of Apostleship of His beloved Rasool (s.a.w.a.w.): i.e. if *Walayat-e-Ali* (a.s.) is not there, then *Deen* is not complete nor Favour of Allah, the task of Apostleship is not complete nor Islam is chosen one; that means that the hard work from Adam (a.s.) to Khatim (s.a.w.a.w.) depends on this affair, because the whole task of *Deen* which was performed from Adam (a.s.) to Khatim (s.a.w.a.w.) was only and only saved and propagated by Aal-e-Mohammad (a.s.). People (hypocrites) were already against the *Walayat* of Ali (a.s.) and Rasool (s.a.w.a.w.) knew it, that is why Allah promised to save from the evil mischief of the people, and who will deny will never be guided by Allah.

The spirit of every deed in the Right *Deen* is Unity, Apostleship, and Guardianship of Imams.

Ghadeer-e-Khum is that place from where four ways were separating going towards Madinah, Iraq, Yamen and Misr (Egypt).

Tableegh of Walayat

And obey Allah and obey Rasool and be cautious (of their disobedience), but then if you turn back, then know that Our Rasool is only bound to deliver a clear preachment. (92)

About the Clear Preachment (*Al-Balagh-ul-Mubeen*), Imam Sadiq (a.s.) said: Rasool Allah (s.a.w.a.w.) said I swear by Allah, no one from the people before you was ruined, and no one will be ruined until the coming of Qaim-e-Aal-e-Mohammad (a.s.) except on the basis of denying our *Walayat*, and denies our Right; and Rasool (s.a.w.a.w.) did not go from this world until he made our Right obligatory on the neck of this *Ummah*.

Family history of enemy

O you who believe! Do not question about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this; and Allah is Oft-Forgiving, Forbearing. (101)

Imam Baqir (a.s.) said: One son of Safiyah (r.a.) daughter of Abdul Muttalib (a.s.) died, she was coming and on the way one person insulted her and also said: relationship with Rasool Allah (s.a.w.a.w.) will not benefit you. She replied to that person by addressing him son of a prostitute; and she came to Rasool Allah (s.a.w.a.w.) and told him the incident weeping. He came out immediately and commanded congregation and said: What has happened to the people that they are starting to think that even my relationship will not benefit. When I will be on Maqam-e-Mahmood (Place of Allah) I will be able to intercede even the non-relatives. And today whoever wishes can ask who is his father? I can tell. Few people asked but that person did not get up, then again he said: who thinks my relationship will not benefit, what happened to him, why he does not ask about his father? Then that person stood up and replied: Ya Rasool Allah (s.a.w.a.w.), I seek refuge from the wrath of Allah and wrath of Rasool Allah (s.a.w.a.w.), forgive my sin, then this verse was revealed.

Imam Ali (a.s.) said: Rasool Allah (s.a.w.a.w.) said in his sermon: Allah has made Hajj obligatory on you. Akasha bin Mohcin Asadi asked: Ya Rasool Allah (s.a.w.a.w.) is it every year? He turned his face. When he repeated his question two three times, then he said: If I say yes, then what will happen! I swear by Allah, if I would have said yes, then Hajj was made obligatory for every year, and if it was obligatory then you could not have made it, and if you could not have made it then you would have been disbelievers. So if I do not explain any matter myself, you should not be after it. Because many of the people before you were destroyed due to asking too many questions and disagreeing their prophets. Therefore what I command you to do, do it as much as possible, and from what I forbid you, keep away from it at all.

Al-An'am

(The Cattle)

Prophets (a.s.) in human form

And if We had sent to you a book written on a paper, and they had touched it with their hands, certainly who disbelieve would have said: This is nothing but clear magic. And they say: Why an angel has not been sent down to him? And had We sent down an angel the matter would certainly

have been decided and then they would not have been respited. And had We made him an angel, We would have certainly made him a man, and We would certainly have made confused to them what they make confused (now). (7-9)

It is narrated from Imam Hassan Askari (a.s.): One day Rasool Allah (s.a.w.a.w.) was sitting next to the door of Ka'ba, Abdullah bin abi Omyyah Mahzoomi came and said: Ya Mohammad (s.a.w.a.w.) you have a great claim, your sayings are strange, you think that you are apostle of Allah, but why the *Rabb* of the worlds and Creator of all the creations has such a need that He made apostle one like you, while you are a man like us, and if there were an angel with you who could testify you, and we could be able to see him, but if Allah wanted to send a prophet to us, He would have sent an angel, but not a man like us, O Mohammad (s.a.w.a.w.) you are not a prophet, but you are under the influence of magic (*Na'ooz-billah*). Allah revealed this verse that time.

People crossing their limits in disbelief, were not going to believe, even if a written book from heavens was sent down, as Hazrat Musa (a.s.) was given Taurat. Human being can not see an angel, and if disbelievers would have seen angel, that would have been the angel of Punishment, who would have cleared them with punishment. Whoever apostle will come for the human beings, he will be in the form of human being and male, it is logical reason because mankind has to follow him. People doubted the apparent form of a prophet that he is like us, but they do not obey him nor gain knowledge about his greatness.

Point of no return

And would that, you could see when they are made to stand before the Fire, then they shall say: Would that we were sent back and we would not belie the signs of our Rabb, and we would be of the believers. Nay, it has been manifested to them what they did conceal before; and if they were sent back they would certainly go back to what they were forbidden and most certainly they are liars. (27-28)

Jabir bin Abdullah Ansari (r.a.) said: I saw Imam Ali (a.s.) outside Koofa, and I followed him, he went to the graveyard of Jews and stopped in the centre of the graves and said: O Jews! O Jews! Reply came: Labbaik, Labbaik, we are present to obey. He said: how you find the punishment? Reply came: the punishment for your disobedience is same as for the disobedience of Hazrat Haroon (a.s.); and who will disobey you, they and we will be in the same punishment on the day of Judgment. Imam (a.s.) uttered a sound, it seemed that the heavens will burst apart, and I fainted. When I recovered, I saw that Imam (a.s.) is sitting on a throne made of red Ruby, wearing crown with gems, and red and yellow cloaks, and face bright like moon. I asked: O my chief and master! Your kingdom is very great. He said: yes Jabir, our kingdom is greater than that of Suleman ibne Dawood (a.s.), and our authority is greater than all. Then we came back to Koofa and entered the masjid, then he was saying in low voice: I swear by Allah, I will

not agree, I swear by Allah, I will not do this, I swear by Allah, it will never happen like this. I asked: *Maula!* Whom you are talking with? He replied: Jabir I was looking *Barhoot* that time, I was looking that who deny me and their followers are imprisoned in *Barhoot* and are getting punishment; they were requesting: O Abul Hassan (a.s.) call us back (to the world), we will testify your *Walayat*. Then I answered those words. Then Imam (a.s.) recited this verse.

Do not forget the Advice

But when they forgot that which they had been advised, We opened for them the doors of all things; until when they rejoiced in what they were given, We caught them suddenly, then lo! They were in utter despair. So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Rabb of the worlds. (44-45)

According to the narration of Imam Baqir (a.s.): Those who left the *Walayat* of Ali (a.s.) although it was commanded, they were given relaxation by opening the doors of all things i.e. wealth and things of the world; then suddenly they were caught in the punishment of Allah.

Imam Ali Naqi (a.s.) said: Qanmber (r.a.) the slave of Imam Ali (a.s.) was brought to Hujjaj, and he asked: what you used to do for Ali ibne Abi Talib (a.s.)? He said: I used to arrange water for his Wazu (ablution). Hujjaj asked: What he was doing after Wazu? Hazrat Qanmber (r.a.) said: He used to recite this verse: *“But when they forgot.....,the Rabb of the worlds.”* Hujjaj said: He was explaining it against us? Hazrat Qanmber (r.a.) said: No doubt. Hujjaj said: If I cut your neck off, what you can do? Hazrat Qanmber (r.a.) said: I will get good-luck for ever, and you will get wretchedness for ever. Then cursed Hujjaj gave order and Hazrat Qanmber (r.a.) was martyred.

Logical reasoning

So when the night over-shadowed him, he saw a star, he said (asked the people): Is this my Rabb? But when it did set, he said: I do not love the setting ones. Then when he saw the moon rising, he said: Is this my Rabb? So when it did set, he said: If my Rabb had not guided me, I would have certainly been of the erring people. Then when he saw the sun rising, he said: Is this my Rabb? Is this the greatest? Then when it (also) did set, he said: O my people! I am clear of what you associate with Allah. Verily I have turned my face wholly unto Him Who originated the heavens and the earth, being upright, and I am not of the polytheists. (76-79)

King Mamoon asked Imam Raza (a.s.): O son of Rasool Allah (a.s.), don't you say that prophets (a.s.) are infallible? He said: For Sure. Mamoon asked: then what is the meaning of this saying of Allah: *he saw a star, he*

said: is this my Rabb? Imam (a.s.) said: Ibrahim (a.s.) has to deal with three groups, one group was worshipping Zohra star, and one group moon, and one group sun. When Hazrat Ibrahim (a.s.) came out of the cave where he was hiding, it was night and he saw Zohra, he asked his nation as a denial for himself and as a question to them: *Haza Rabbi?* And when it set down, then said: I do not keep friend the setting down ones, setting down is the quality of perishable, not of who is from ever and for ever. Then when moon rose up, and saw it and asked in the same way about it, and on its setting down, said: if my Rabb would not have guided me, I also would have been astray. And when it was morning and saw the sun, brighter than all, then not as testifying and accepting but as denial and questioning he said: Is this my Rabb? Is this the greatest? And when in the evening it set down, then said to the three groups: O my nation! Whatever you associate, I am immune (clear) from them, my face is purely towards Him, Who created the heavens and the earth, and I am not from among the polytheists. Thus whatever Ibrahim (a.s.) said, he meant to prove wrong (nullify) their faith, and prove this thing that He is worthy of worship Who is the Creator of the heavens and the earth, and Who is the Creator of these stars as well. Thus to prove with reasoning for that nation, Allah has Himself revealed to Ibrahim (a.s.) like this, as Allah says: *“And this was Our argument (reasoning) which We gave to Ibrahim against his nation, and We exalt in dignity whom We please. Surely your Rabb is Wise, Knowing.”* (Al-An’am 83)

Hazrat Ibrahim (a.s.) told his nation by logical reasoning that Allah is from ever and will be for ever, setting down one is never god; and guidance is blessing of Allah, be thankful for it otherwise Shaitan can easily misguide you. And made it clear that I am already guided one, and my face is only towards Allah, and I am not polytheist, nor my forefathers. This is infallibility of prophets (a.s.). The forefathers (a.s.) of Rasool-e-Kareem (s.a.w.a.w.) up to Hazrat Adam (a.s.) were all perfect believers and never worshiped idols even for a moment.

Written on Imam’s (a.s.) arm

And perfect is the word of your Rabb in truth and justice; there is none who can change His words, and He is the All-Hearing, All-Knowing. (115)

According to the saying of Imam Sadiq (a.s.): When an Imam (a.s.) comes in this world, then this verse is written between his shoulders (or between eyes) or on right arm, and Imam (a.s.) sees the deeds of his nation by a pillar of *Noor*.

On the day of conquest of Makkah, Rasool Allah (s.a.w.a.w.) was reciting this verse as well while falling the idols.

Right place for Apostleship

And when comes to them a sign, they say: Never will we believe until we are given the like of what was given to the apostles of Allah; Allah knows best where to place his apostleship; soon shall befall those who are guilty, humiliation from Allah and severe punishment for what they cunningly plotted. (124)

Abu Jahal and people of same mind and thinking wanted to compete the family of prophet-hood (Infallibles a.s.), they said: would that there were a prophet from us as well, revelation would be revealed and book would be given. Then this verse was revealed. People without understanding and intelligence do not know that the creation of Nabi-e-Akram (s.a.w.a.w.) was long before the creation of the Universe, what to mention about the creation of human beings. And Prophet-hood and Imamatus is in the infallible houses. So we see in history, the same evil and ignorant thinking progressed and people wanted to take in their own hands choosing the vicegerent of Rasool (s.a.w.a.w.) and opposed the family of Prophet-hood and Imamatus.

Opening chest

Therefore whomsoever Allah intends that He should guide him aright, He expands his chest for Islam, and whomsoever He intends to leave straying, He makes his chest straitened and narrow as though he is ascending into the skies; thus does Allah lay uncleanness on those who do not believe. (125)

Expanding chest (*Sharha Sadr*) means the ability to accept the *Haqq* (Right). Hazrat Jibrael (a.s.) or any other angel does not have to come down to operate on the chest of the believer! About expansion of chest, Rasool Allah (s.a.w.a.w.) said: that is a Noor which Allah puts in the heart of a believer, and his chest expands due to it. It was asked: Ya Rasool Allah (s.a.w.a.w.), is there any sign of it? He replied: Yes, to be attentive to the House for ever (hereafter) and to be dishearten from the House of deception (world), and to be ready for the death before death comes.

Ascending into the skies means to say something which is not in your power or not having means for it, or to feel that spirit is flying towards the skies (dying), or short of breath.

Imam Sadiq (a.s.) said: *Rijs* means doubt.

Uncleanness and doubt is cast on the heart of disbelievers due to their denial, then their hearts become so narrow and hard that they can not accept any Right. Allah has kept *Rijs* far away from Ahlul-Bait (a.s.); that is the reason for those people whose hearts have uncleanness and doubt, can not gain the knowledge (*Ma'rifat*) of greatness of Infallibles (a.s.), nor they can recognize the *Haqq* (Right).

Straight Path

And verily this is My path, the straight one, therefore follow it, and follow not other ways, because they will scatter you away from His path; this He does advise you, so that you may guard (against evil). (153)

The summary of Imam Baqir's (a.s.) saying: Straight Path means the Guardianship of Ali (a.s.) and the Successors (a.s.) of Ali (a.s.), and command to obey Ali ibne Abi Talib (a.s.), and other different ways means the those who opposes the Guardianship of Ali (a.s.), by walking on them man goes astray from the Path of Ali (a.s.).

Some words from the sermon of Rasool Allah (s.a.w.a.w.) at Ghadeer: O people! Verily Allah commanded me (good) and told (forbid) me (evil), and I conveyed commands and forbids to Ali (a.s.); thus Ali (a.s.) knows the commands and forbids of Allah. Therefore you listen to his order, you will be counted obedient, and obey him, you will be guided, and keep away due to his forbidding, you will become righteous ones, and go according to his object (aim), so that the other paths should not detract you from his path. O people! The Straight path which Allah has commanded you to follow, is I and after me Ali (a.s.), and after him those Imams (a.s.) who are my sons and from his progeny, they all will guide you the Right path, and will keep on *Haqq*.

Believe now, not later

Are they waiting that the angels should come to them, or that your Rabb should come, or that some of the signs of your Rabb should come; on the day when some of the signs of your Rabb shall come, its faith shall not profit a soul which did not believe before, or earned good through its faith; Say: Wait you! Verily We too are waiting. (158)

Imam Ali (a.s.) said: *Muntazira* verse means Qaim-e-Aal-e-Mohammad (a.s.).

When Imam-e-Zamana (a.s.) will appear, to become faithful on that very day will not benefit. Believers are waiting for the Imam (a.s.) of the Time with certainty and full preparation.

Martyrdom of Rasool (s.a.w.a.w.)

Say: Verily my prayer and my sacrifice and my life and my death are for Allah, the Rabb of the worlds. No associate for Him, and this I am commanded, and I am the first of the Muslims. (162-163)

If ordinary sinful man is killed in the way of Allah, he is martyr. If a believer dies in the love of Mohammad-o-Aal-e-Mohammad (a.s.), he is martyr, and martyr does not die but he is alive. Then due to which Rasool (s.a.w.a.w.) we are Muslims, in whose love this Universe is created, his whole life, prayers and everything is for Allah, to use the word *death* is not appropriate for him. Nabi Akram (s.a.w.a.w.) is martyr in every aspect: he was martyred with poison, the martyrdom of Hasnain (a.s.) is his

martyrdom. Hazrat Mohammad (s.a.w.a.w.), Hazrat Fatima (s.a.) and all Imams (a.s.) were martyred.

On conquest of Khyber, Zainab binte Haris brought a roasted lamb as a gift for the Holy Prophet (s.a.w.a.w.). Companion Bashr bin Bra'a ibne Maroor (r.a.) was sitting with him, he ate one bite, and Holy Prophet (s.a.w.a.w.) as soon as he touched meat with his mouth, said: stop eating, it is poisoned. Zainab daughter of Haris immediately confessed. When she was asked, why she did it, she answered: You prevailed our nation, I thought if you are Apostle of Allah, then He will tell you by revelation, and if you are a king, then the mark on my heart will be cleared (satisfied by revenge) by it. Holy Prophet (s.a.w.a.w.) did not say anything to that woman. Bashr bin Bra'a (r.a.) passed away due to that one bite. When Rasool Allah (s.a.w.a.w.) was going away from this world due to its effect, mother of Bashr bin Bra'a (r.a.) came to see him. He said: O mother of Bashr! That bite which I put in my mouth with your son in Khyber, its effect is still present, and my heart is bursting, and Muslims know that whom Allah has bestowed prophet-hood, that Rasool (s.a.w.a.w.) is going away from this world by Martyrdom.

All the prophets' (a.s.) Islam has priority over their nation's Islam. The Noor of Hazrat Mohammad (s.a.w.a.w.) was created before anything, and this verse proves it: "*and I am the first of the Muslims*".

Hazrat Mohammad (s.a.w.a.w.) said: I was Nabi even that time when Adam (a.s.) was in between water and earth.

Al-A'raf

(The Elevated Places)

Beware of Shaitan

Said he: Grant me respite until the day when they are raised up. He said: Verily you are of the respited ones. Said he: As you have deprived me, surely I will sit waiting for them in Your straight path. (14-16)

Allah gave respite to Iblees but not as he demanded until Qayamah.

Imam Sadiq (a.s.) said: Iblees got respite until that day when Qaim-e-Aal-e-Mohammad (a.s.) will appear.

Imam Baqir (a.s.) said to his companion: O Zararah! Iblees is only after you and your friends, and concerning those who oppose you, he is already free from them.

It means that believers should be well aware of the teachings of Shaitan. Iblees saw the visible human body of Adam (a.s.), but he could not see the Noor of Mohammad-o-Aal-e-Mohammad (a.s.) in his forehead, and thought himself superior to Adam (a.s.) due to his personal *Ijtihad* or *Qayas* (deduction or supposition), and he did not prostrate, and blamed Allah for straying, that You misguided me i.e. Allah had written in his fate to become Shaitan. This belief is very dangerous that all good and evil is from Allah.

Although Allah has only and only Good. Misguidance and punishment is earned by the man himself by his hands i.e. his wrong beliefs and sins.

Hazir Nazir Imam (a.s.)

.....Surely he watches you (from such a place), he and his tribe, from where you can not see them; verily We have made the devils to be the guardians of those who believe not. (27)

All Muslims admit that Shaitan can misguide, he is not visible, and at the same time he can misguide many different people at different places all over the world, and he is the guardian of disbelievers. Then it is a binding on the Justice of Allah, that there should be such a Representative of Allah, who should be Guide (*Hadi*), who is not visible but present everywhere, and is the Guardian of the believers, that is the truth and our faith.

What Shias will say

.....And they will say: All praise be to Allah Who guided us to this place, and we would not have been guided had not Allah guided us, indeed did come the apostles of Our Rabb with the truth..... (43)

Imam Sadiq (a.s.) said: On the day of Judgment, Rasool Allah (s.a.w.a.w.), Amir-ul-Mo'mineen (a.s.), and those Imams (a.s.) who are from his progeny, will be called in front of the people, the moment their Shias see them, will say: "All praise be to Allah Who guided us to this place,....."

It means that Allah gave us the ability to accept the guidance of Mohammad-o-Aal-e-Mohammad (a.s.), so we are successful today. Because not a single human can go to Paradise on the basis of his deeds without Intercession of Infallibles (a.s.).

Azan on Qiyamat

.....Then a Speaker will announce among them that the curse of Allah is on the unjust. Those who hinder from the path of Allah and seek to make it crooked, and they are disbelievers in the hereafter. And between the two (groups) there shall be a veil, and on the Elevated places shall be men who know all by their marks, and they shall call out to the inmates of the Paradise, "Peace be on you", they shall not have yet entered it, though they do hope. (44-46)

Sabeel (Path) of Allah are Mohammad-o-Aal-e-Mohammad (a.s.).

Imam Ali (a.s.) said: I am that *Mo'azzin* (Speaker).

Imam (a.s.) will announce with such a loud voice that all the creation will hear it: Curse of Allah on those people who denied my Walayat, and took easy my Right.

Between the inmates of Paradise and Hell will be a veil i.e. a wall, and A'raf are the high places between Paradise and Hell, and men are the Infallible Imams (a.s.), who will give good news to the believers by saying Salaam before they enter Paradise.

Imam Ali (a.s.) said: We will be on A'raf, and will recognize our helpers by their marks (features), and we are A'raf that Allah is not recognized but by the way of our Ma'rifat, and we are A'raf that Allah will appoint us on Sirat (Bridge), thus no one will enter the Paradise except one who recognizes us and we recognize him; and no one will go to Hell as well except one who does not recognize us, nor we recognize him.

A'raf

And the occupants of the Heights shall call out to men (disbelievers) whom they will recognize by their marks saying: Of no avail had been your accumulating and what you used to act proudly. (then pointing to the sinful believers, they will say to disbelievers): Are these they whom you swear that Allah will not bestow His mercy on them? (then they will say to those believers): Enter you in the Paradise! No fear shall be on you nor shall you grieve. (48-49)

The summary of Imam Sadiq's (a.s.) saying: Imams (a.s.) will be standing with their sinful believers, and believers without sins will have already gone to Paradise. Imams (a.s.) will say to the sinful Shias: Look your brothers are already in Paradise, look how they entered without any reckoning. Sinful ones will look to them and will say Salaam to them. Then they will see their enemies in the Hell. Pointing towards the sinful believers, Imams (a.s.) will ask the inmates of Hell: You were swearing about them that Allah will not Bless them? Then Infallibles (a.s.) will intercede the sinful believers and enter them in Paradise.

Meaning of Ummi

Those who follow the Rasool, the Nabi the Ummi, whom they find written with them in the Tourat and the Injeel, he commands to them good and he prevents them from evil, and makes lawful to them the good things and makes unlawful to them impure (bad) things, and removes from them their burden and the yokes which were upon them; so those who believe in him, and honour him, and help him, and follow the Light (Noor) which has been sent down with him, these are they who are the successful ones. (157)

According to the sayings of Imam Baqir (a.s.) and Imam Sadiq (a.s.): Rasool (Apostle) is with whom angel speaks after coming down, and Nabi (Prophet) is who gets commands in dream. It happens often that *Nabuwat* and *Risalat* are combined in one personality.

Somebody asked Imam Baqir (a.s.): Why Rasool Allah (s.a.w.a.w.) is called *Ummi*? He said: Due to relation with Makkah, as Allah says: *so that you warn the people of Ummul Qura (Makkah) and its surroundings (whole world)*.

Imam Mohammad Taqi (a.s.) was asked about it, he said: What people think? It was replied: they think that he is called *Ummi* because he could not read or write. Imam (a.s.) said: They are liars, Allah's curse on them, how it is possible, because Allah says: "He is Allah Who raised a Rasool in the inhabitants of *Ummul Qura* from among them, who recites His verses to them, and purifies them, and gives them education of wisdom and the Book". Thus if he could not read and write, then how he was giving its education to them. I swear by Allah, Rasool Allah (s.a.w.a.w.) could read and write in seventy two (or seventy three) languages, and he was called *Ummi* because he was among the people living in Makkah, and Makkah is among those habitats (cities) which are called *Ummul Qura*.

Imam Baqir (a.s.) said: who finds written, are Jews and Christians; and what they find written, it is the holy name of Mohammad Mustafa (s.a.w.a.w.) and his attributes.

"*Noor which has been sent down with him*" means Amir-ul-Mo'mineen Ali (a.s.), which is confirmed with the narration of Rasool (s.a.w.a.w.): "*I and Ali are from one Noor*".

Alam e Zarr

And when your Rabb brought forth the children of Adam, from their backs, their descendants, and made them bear witness upon their own selves (saying): Am I not your Rabb? Replied they: Yes! We bear witness. (This We did) lest you should say on the day of Judgment: Verily we were unaware of this (fact). (172)

Imam Baqir (a.s.) said: All the progeny (children) to be until *Qayamah* from the back of Adam (a.s.) was taken out, they came out, and all were like atoms, then He gave them knowledge (*Ma'rifat*) about Himself, and showed them his creation, if it was not like that then no one could recognize his Rabb.

Imam Sadiq (a.s.) said: When Allah intended to create His creation, He spread them in front of Him, and asked them: who is your Rabb? First of all who answered, he was Hazrat Mohammad Mustafa (s.a.w.a.w.), then Amir-ul-Mo'mineen Ali (a.s.), and then Imams (a.s.) from the progeny of Amir-ul-Mo'mineen (a.s.), they all said: You are our Rabb. So Allah made only them the bearer of His Knowledge and Deen. Then He said to all the angels: these are the bearers of My Knowledge and Religion, and these are the Trustees in my creation, and everything will be found from them. Then Allah said to the children of Adam (a.s.): Testify Allah's *Rabobiyat* (Lordship) and *Walayat* and Obedience of these great Personalities. All answered: Yes, O our Lord, we testify. Allah said to the angels: You are witness. Angels replied: we are witness. He said: it should not happen that they can say on *Qayamah* that we were unaware of this.

Asma ul Husna

And to Allah belong the most beautiful names, so call Him by them, and leave alone those who violate the sanctity of His names; soon they shall be rewarded for what they were doing. (180)

Imam Ali Raza (a.s.) said: *Ism* means the quality (attribute) of that personality.

Imam Sadiq (a.s.) said: We are *Asma-ul-Husna* (beautiful/best names), no deed will be accepted with out our *Ma'rifat*.

Imam Raza (a.s.) said: When you are in a difficulty and trial, then supplicate to Allah for our sake, which is in accordance of Allah's this saying: "*And to Allah belong the best names, so call Him by them.*"

Imam Sadiq (a.s.) said: Those Holy Names which you can not give to anyone else except Allah, they are specific for His Self, and He narrated them in His Book. And then said: You should remember (call) Him with those Holy Names, and do not keep any contact with those people who give His Names to idols, or they narrate such attributes to Him, for which He is not worthy, and call Him with such names with which He should not be called.

According to Imam Ali's (a.s.) saying: There are ninety nine Best/Beautiful Names of Allah, who supplicated with them his supplication is accepted, and who learned these Names by heart, will enter Paradise. (i.e. one should believe in all the Attributes of Allah, which these Names indicate)

Infallible Guides (a.s.)

And of those whom We did create are a nation who guide with truth and thereby they do justice. And those who belie Our signs, soon We shall gradually draw them to ruin from whence they know not. And I grant them respite; surely My scheme is (unfailingly) strong. What! Don't they ponder that their master is not seized with madness, he is but only openly Warner. (181-184)

Rasool Kareem (s.a.w.a.w.) said: I swear by Him, in Whose Hand is my life, this Ummah will be divided into seventy three sects, all of them will go to Hell except one sect, towards whom Allah has indicated in this verse: "*and of those whom We did create are a nation*", only they are the people of salvation.

Hazrat Ali (a.s.) said: That group who is *Ehle-Nijat* (people of salvation), they are my Shias, and followers of my teachings.

Imam Sadiq (a.s.) said: This verse is about Imams (a.s.)

Imam Ali (a.s.) said: That person who does not consider a lot of favour and means as a sign of danger, he is unaware. And then said: there will be such a time when nothing will be more hidden than Right, more obvious than Wrong, and more than belying about Allah and His Rasool (s.a.w.a.w.).

Al-Anfal

(War Booty)

Infallible's action is Allah's action

So you did not slay them, but it was Allah Who slew them, and you did not throw (dust) when you threw it but Allah threw it, that He might test the believers by a gracious trial from Him; verily Allah is All-Hearing, All-Knowing. (17)

When Quraish came with pride of power in battle of Badr, Jibrael Ameen (a.s.) said to Rasool Allah (s.a.w.a.w.): throw a fist full of earth towards all of them. He said to Imam Ali (a.s.): Give me a fist full gravel from this ground. He gave it, and Prophet (s.a.w.a.w.) threw it towards the faces of Quraish, and said: your faces be disfigured. Thus not a single polytheist was left who has no gravel in his eyes. When Muslims returned after conquest, they started to boast that I killed that one, I captured that one! At that time this verse was revealed that the basis of conquest was the angels of Allah, who came to help, and Rasool Allah (s.a.w.a.w.) put gravel in their eyes. Most of the enemies were killed by Yadullah (a.s.).

So Allah declares the deeds of Mohammad (s.a.w.a.w.) and Ali (a.s.) as His performance.

What is Hayaat

O you who believe! Respond you to Allah and His Rasool, when he calls you to that which gives you life, and know you that Allah gets in between man and his heart, and that it is unto Him you shall be gathered. And guard you against an affliction which may strike not (only) those who committed injustice among you in particular; and know you that Allah is severe in the requital (of evil). (24-25)

Imam Baqir (a.s.) said: Hayat (life) means Walayat-e-Ali (a.s.), because his obedience and accepting Walayat will not disturb your affairs, and will keep justice in you, and at last will take you to Paradise. That is why Imam Sadiq (a.s.) said: Life means Paradise.

Imam Baqir (a.s.) said: Allah becomes a barrier between believer and his sin, so that it can not take him to Hell.

According to the narrations, to turn away from Walayat-e-Ali (a.s.) is that affliction after Rasool Allah (s.a.w.a.w.), which affected every body, and Rasool Allah (s.a.w.a.w.) warned about it as well.

Beware of respite

And when they said: O Allah if this is the truth from You, then rain upon us stones from heaven or inflict on us a painful punishment. And Allah is not going to punish them while you were among them, nor Allah is going to punish them while they ask for forgiveness. (32-33)

The previous nations were punished due to their transgression, but the series of punishment was stopped after the Blessing for the Worlds Rasool (s.a.w.a.w.) came, and this *Ummah* has been given respite, although the sins like previous nations are present on their last stage in this *Ummah*.

Despite of that fact that continuation of punishment was stopped but still there is one sin that Allah did send punishment i.e. punishment of stone came from heavens for that who denied *Walayat* of Ali (a.s.) in the presence of Rasool Allah (s.a.w.a.w.). Who denies *Walayat*, there is curse and disgrace for him in this world, and curse and punishment in the hereafter as well.

Khums

And know you that whatever thing (booty) you acquire, a fifth of it is for Allah and for Rasool and for the (Rasool's) near relatives and the orphans and the needy and the traveler, if you believe in Allah and that which We sent down to Our Servant on the day of distinction, on the day when met the two parties; and verily Allah has power over all things. (41)

Imam Sadiq (a.s.) said: whatever is your daily profit is booty (*Ghanemat*).

Imam Ali (a.s.) said: Near relatives means Aal-e-Mohammad (a.s.), and the orphans, the needy, and the traveler are also those who are in their family tree.

Imam Sadiq (a.s.) said: When Allah declared *Zakat* forbidden for us, then he granted *Khums* for us, this is the reason that *Zakat* is *Haraam* for us and *Khums* is *Halaal*.

Al-Bara'at

(The Immunity)

Who is from Nabi (s.a.w.a.w.)

And an announcement from Allah and His Rasool to the people on the day of the great pilgrimage that Allah is immune to the polytheists, and (so is) His Rasool; therefore if you repent, it will be better for you, and if you turn back, then know you that you will not (be able to) weaken Allah; and announce you (O Rasool) to those who disbelieve, a painful punishment. (3)

When the initial verses of *Surah Tauba (Bara'at)* were revealed, Rasool Allah (s.a.w.a.w.) commanded one companion to go to Makkah and

announce them to the people in Mina on the day of sacrifice. When he left, Jibrael (a.s.) came and said: Ya Rasool Allah (s.a.w.a.w.)! Either you perform this task of Apostleship or that one should perform who is from you. So he sent behind Imam Ali (a.s.), he met the companion on the place of Roha (Zil-Halifah / Masjid Shajarah), and took the verses and reached Makkah, and announced the Immunity to polytheists. And that companion came back to Madinah.

This incident was arranged by Nature, that the Vicegerent (a.s.) of Rasool (s.a.w.a.w.) should be known that he is Self of Rasool (s.a.w.a.w.), and is partner in the task of Apostleship. In fact only that can announce immunity to polytheist, who was never himself a polytheist, nor his forefathers were polytheists.

Allah's Noor

They intend to put out the Light of Allah with (the blow of) their mouths, and Allah is not consenting but that He will complete His Light, though the disbelievers dislike it. He is Who sent His Rasool with guidance and the religion of truth, that He may prevail it over all other religions, though the polytheists may dislike it. (32-33)

Evil forces tried their best to finish Allah's *Noor* (Mohammad-o-Aal-e-Mohammad a.s.) by denial and injustice, so if the protectors of Allah's *Deen* will be finished, then His *Deen* will finish itself. But soon Allah will complete His *Noor* with the appearance of Qaim-e-Aal-e-Mohammad (a.s.), and Islam will prevail all the religions.

Imam Sadiq (a.s.) said: I swear by Allah, this verse (no.33) is not yet interpreted and will not be until Qaim (a.s.) appears, after his appearance not one denier of Allah and Imamah will be left, if a disbeliever will hide in stone, then stone will call: O believer, disbeliever is hidden in me, break me and kill him.

Rasool Allah (s.a.w.a.w.) said: The best from my Ummah's deeds is waiting for appearance (of Qaim a.s.). On another occasion said: *Ibadat* (prayer) with high merit is to wait for appearance.

Conspiracy against Nabi (s.a.w.a.w.)

And if you question them, surely they will say: We were only conversing and joking. Say: Was it at Allah and His signs and His Rasool that you mocked. (65)

When Rasool Allah (s.a.w.a.w.) was coming back from the battle of Tabuk, twelve people made an evil plan that camel of Rasool Allah (s.a.w.a.w.) will pass a valley, we will make him fall and kill him. Ammar Yasir (r.a.) was holding the reins, and Huzaifa (r.a.) was driving the camel from behind. Allah informed about it through Jibrael (a.s.). When Huzaifa (r.a.) saw them, by the command of Rasool (s.a.w.a.w.) he started to hit the

faces of camels of the conspirators with a whip until they ran away. Those hypocrites were having veils on their faces, but Rasool Allah (s.a.w.a.w.) told the names of all of them to Huzaifa Yamani (r.a.) and told him not to disclose the secret, because people may put allegation on Rasool (s.a.w.a.w.) that he kills his own companions. Holy Prophet (s.a.w.a.w.) overlooked them.

O Nabi! Strive hard against the disbelievers and the hypocrites, and be severe to them; and their abode is Hell, and (what) an evil destination it is. (73)

According to the narrations of Infallibles (a.s.), Rasool Allah (s.a.w.a.w.) fought (did *Jihad*) with disbelievers and Imam Ali (a.s.) with the hypocrites. So Imam Ali's (a.s.) *Jihad* was the *Jihad* of Rasool Allah (s.a.w.a.w.).

During the time of Rasool (s.a.w.a.w.), hypocrites kept showing their faith apparently, and did not show the disbelief of their hearts, and due to this superficial faith Rasool Allah (s.a.w.a.w.) kept polite to them. But after Rasool (s.a.w.a.w.) their hypocrisy became apparent and they started to fight with Imam Ali (a.s.).

Conspiracy against Ali (a.s.)

They swear by Allah that they did not say and certainly they did say the word of unbelief, and disbelieved after their (embracing) Islam, and they designed what they could not achieve, and they did not seek revenge but because Allah and His Rasool had enriched them by His grace, if they repent it will be good for them, and if they turn back Allah will punish them with a painful punishment in this world and the hereafter, and there shall not be for them on the earth any guardian or a helper. (74)

Summary of Imam Sadiq's (a.s.) saying: on the day of Ghadeer-e-Khum when Rasool Allah (s.a.w.a.w.) announced Imam Ali (a.s.) as his Vicegerent, seven people did conspiracy against it, and uttered disgraceful words for Rasool Allah (s.a.w.a.w.). After announcing when he commanded people to say Salaam to Imam Ali (a.s.) while addressing him Amir-ul-Mo'mineen (a.s.) and say congratulations, then Jibrael (a.s.) informed about this conspiracy. Holy Prophet (s.a.w.a.w.) called those people and asked about it, they denied plainly by swearing Allah. Those people were very poor before accepting Islam, their financial condition became better after accepting Islam.

Imams (a.s.) are Guardians and Helpers of the believers. And who denies Walayat, who will be their guardian and helper except Iblees.

Concerning this verse there is another incident narrated in narrations. In the battle of Tabuk, one person named Jallas was talking against Rasool Allah (s.a.w.a.w.), Amir bin Qais (r.a.) told the Holy Prophet (s.a.w.a.w.). Jallas plainly refused, but when this verse was revealed, he confessed and repented.

Infallibles (a.s.) see our deeds

And say: Act you (as you will), so Allah will see your deeds and His Rasool and the Believers: and then soon you shall be brought back to the Knower of the hidden and the manifest, then He will inform you of (all) what you were doing. (105)

Imam Sadiq (a.s.) said: Every morning deeds of all people, whether good or bad, are presented to Rasool Allah (s.a.w.a.w.). So you should be afraid, and every one of you should be shy from this that his bad deeds are presented to Holy Prophet (s.a.w.a.w.).

Imam Baqir (a.s.) said: No believer or disbeliever dies, and is not placed in grave until his deeds have been presented to Rasool Allah (s.a.w.a.w.), Amir-ul-Mo'mineen (a.s.), and step by step to Sahib-ul-Asr (a.s.); and this is proved with this saying of Allah: "*And say: act you, so Allah will see your deeds.....*"

Imam Sadiq (a.s.) said: In this verse Believers means the Holy Imams (a.s.).

It means that whole Universe is in front of the eyes of Allah, His Rasool (s.a.w.a.w.) and Olil-Amr (a.s.).

Demolishing Zarrar mosque

And those who built a mosque to cause harm and to disbelieve and to cause disunion among the faithful, and an ambush to him who warred against Allah and His Rasool before; and they will certainly swear: We only desired naught but good; and Allah bears witness that verily they are liars. Never do you stand therein (to Pray); certainly a mosque found on piety from the very first day deserves more that you should stand therein (for prayers); therein are men who love that they should be purified; and Allah loves the purified ones. (107-108)

Hypocrites collectively did a conspiracy to ruin the Muslims. They chose Abu Amir (Monk) as their chief, who was a big opponent of Allah and His Rasool (s.a.w.a.w.), who is mentioned in this verse as well. He went far away from Madinah, so that after conspiracy he comes back and there will be no blame on him. Hypocrites also wanted to ignite Akeder (king of Domatul Jandal) to attack Madinah, who was a big opponent of Muslims. Allah informed His Rasool (s.a.w.a.w.) about this conspiracy. He ordered to get ready for the battle of Tabuk. Hypocrites made Zarrar mosque to compete Masjid-e-Quba. In fact it was the centre of conspiracies. Hypocrites also conspired that when Muslims will go to Tabuk, we will uproot the rest of the Muslims in Madinah. Allah informed His Rasool (s.a.w.a.w.) about it and said: Go yourself to battle and leave Ali (a.s.) in Madinah; or send Ali (a.s.) to battle and remain yourself in Madinah. He commanded Imam Ali (a.s.) to remain in Madinah, and declared Imam Ali (a.s.) as Hazrat Haroon (a.s.), and appointed his Vicegerent. When hypocrites saw this, they started

to say: Rasool Allah (s.a.w.a.w.) is leaving Ali (a.s.) due to animosity, so that disbelievers can kill him afterwards. Imam Ali (a.s.) went and told the Holy Prophet (s.a.w.a.w.) who was departing. Rasool Allah (s.a.w.a.w.) said: You are my skin between my both eyes (i.e. centre of my sight), you are *noor* (sight) of my eyes, and *rooh* (spirit /life) of my body.

Hypocrites requested Hazrat Mohammad (s.a.w.a.w.): Once lead a prayer in Zarrar mosque, so it will be blessed, after this our old and disabled people can keep praying in it, which can not come to Quba Mosque. He said: Now I am going to Tabuk, I will see when I come back. All the hypocrites stayed behind by presenting different reasons and excuses, so that they can act on their conspiracy. Rasool Allah (s.a.w.a.w.) also allowed them to stay, so that their hypocrisy will be exposed.

When he came back conqueror from Tabuk, these verses were revealed, then he commanded the companions (r.a.) to burn and demolish Zarrar mosque, and his order was obeyed.

The foundation of Masjid-e-Quba is on *Taqwa*. This mosque is on that place, where Hazrat Mohammad (s.a.w.a.w.) was waiting for three days after migration, that until Imam Ali (a.s.) does not come and join him, he will not enter Madinah.

Qualities of Infallibles (a.s.)

Verily Allah has purchased from the faithful their selves and their properties for this that they shall have the Paradise; they fight in Allah's way, and they slay and they are slain; a promise which is binding on Him in the Tourat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Therefore rejoice you in the bargain that you have transacted; and that it is the great achievement. They are who turn unto Allah, who worship (Him) who praise (Him) who keep fast, who bow down, who prostrate themselves, who command good and forbid from evil, and guard the limits of Allah; and give good news to the believers. (111-112)

These verses are about Holy Imams (a.s.), who know every good (*Ma'roof*) whether small or big, and are aware of every evil (*Munkar*) whether small or big, and are themselves infallible from that (*Munkar*), and know all the limits of Allah and guard them; these qualities are not found in anyone except Infallible Imams (a.s.). When they fight (Jihad) then they are not bothered whether death comes on them or they fall on death. They are mentioned, and their qualities and attributes in all heavenly books, only their Pure Selves are worthy to be bought by Allah.

Uncle of Ibraheem (a.s.)

And Ibrahim seeking forgiveness for his uncle was only due to a promise which he had made to him, but when it became clear to him that

he was an enemy to Allah, he declared himself clear (immune) of him; verily Ibrahim was very tender-hearted, forbearing. (114)

Imam Sadiq (a.s.) said: Azar, uncle of Hazrat Ibrahim (a.s.) promised to accept Islam, therefore Hazrat Ibrahim (a.s.) also asked for forgiveness for him. But when he knew that he is enemy of Allah, then he declared immunity to him.

Father of Hazrat Ibrahim (a.s.) was Hazrat Tarukh (a.s.), there was no one in the forefathers of Hazrat Mohammad (s.a.w.a.w.) who was not on the True Religion.

Be with Sadiqeen (a.s.)

O you who believe! Fear Allah and be you with the Truthful ones. (119)

Sadiqeen (Truthful ones) means Infallible Rasool (s.a.w.a.w.) and Imams (a.s.).

Imam Ali (a.s.) said to a group of *Ansaar* and *Muhajireen*: I enquire from you for the sake of Allah, do you know when this verse was revealed, then Salman Farsi (r.a.) asked: Ya Rasool Allah (s.a.w.a.w.) this verse is general or specific? Then he answered: it is binding on the general believers, who are commanded to be with Sadiqeen; and specific *Sadiqeen* are my brother Ali (a.s.) and after him my Vicegerents until the day of Judgment.

Yunus

Who should be Hadi

Say: Of your associates is there anyone who can guide to the truth? Say: It is Allah alone Who guides to the truth. Is then he who guides to the truth more worthy to be followed or he who himself goes not aright unless he is guided? What then is the matter with you? How (wrong) do you judge? (35)

Imam Baqir (a.s.) said: Who guides to the truth are Mohammad Mustafa (s.a.w.a.w.) and after him they are Aal-e-Mohammad (a.s.). And who does not go aright themselves unless they are guided, are Quraish and non-Quraish.

It means that whole world is dependent on Mohammad-o-Aal-e-Mohammad (a.s.) to get guidance, because they are the only Guides from Allah. Who himself is in need of guidance, *waselah*, and salvation, and follows his suppositions, can not be obeyed.

Walayat is from Allah

And they ask you: Is that true? Say: Yes, by my Rabb! Verily it is the truth; and you will not be able to avert it. (53)

Imam Sadiq (a.s.) said: This verse means that O My Rasool (s.a.w.a.w.) these people enquire from you that whatever you say about Ali (a.s.) (e.g. Wasi, Wali, Khalifah, Imam, and his great attributes) whether that is right? You reply: *Yes, I swear by my Rabb! Surely it is the Truth, and you are not able to subdue Allah.*

It means that if he does not get the apparent caliphate, it would not make any difference in *Hujjatullah's* (a.s.) Authority bestowed by Allah over the Universe. And for the enemies of the Truth, there is punishment for ever ready on the day of Judgment.

Fazl & Rahmat

O mankind! Indeed there has come to you an instruction from your Rabb, a cure for whatever (disease) is in your hearts, a guidance and blessing for the believers. Say: In the grace of Allah and in His mercy, in that they should rejoice; it is better than what they collect. (57-58)

Hazrat Mohammad (s.a.w.a.w.) said: *Cure for whatever is in hearts* means both: Rasool (s.a.w.a.w.) of Allah and Book of Allah.

Imam Baqir (a.s.) said: Grace of Allah (*Fazlullah*) means Rasool (s.a.w.a.w.), and Mercy (*Rehmat*) means Ali Murtaza (a.s.).

The followers of Infallibles (a.s.) keep more dear the knowledge of *Tauheed, Risalat, and Walayat* than the wealth of the world, that is why they spend eagerly wealth in their love.

Hud

Ummatim Ma'dooda

And if We hold back from them the punishment until a nation with known number of members come, they will surely say: What holds it back? Beware! On the day it comes to them, it shall not be turned away from them, and will encircle them that which they used to mock at. (8)

Ummatim Ma'dooda means a nation with known number of people.

Imam Sadiq (a.s.) said: *Ummah Ma'dooda* means Qaim-e-Aal-e-Mohammad (a.s.) and his companions (r.a.); and their number will be equal to people of Badr.

Fear Allah before the appearance of Qaim-e-Aal-e-Mohammad (a.s.), gain *Ma'rifat* of Mohammad-o-Aal-e-Mohammad (a.s.), wait for him with good deeds; when Imam-e-Zamana (a.s.) will appear then to express faith like Fir'own will not benefit.

Enemies of Walayat

Then, may it be that you will give up part of what is revealed to you and your chest (heart) feels narrow (sorrow) that they say: Why has not a treasure been sent down to him or an angel come with him? You are only a Warner; and Allah is Custodian over all things. (12)

Zaid bin Arqam (r.a.) narrated: Roohul Amin (a.s.) came with the command of *Walayat-e-Ali* (a.s.) on the evening of day of *Arfah*. Holy Prophet (s.a.w.a.w.) became worried due to the opposition of hypocrites, and he consulted few companions (a.s.), I was one of them, we did not understand what to say. Holy Prophet (s.a.w.a.w.) wept and Jibrael (a.s.) said: are you dishearten to convey the message of Allah? He replied: O Jibrael! This is not the matter, Allah knows how I was tortured by the hands of Quraish; when they did not testify my Apostleship, Allah commanded to fight (Jihad) with them, and sent army from heavens to help me, and they helped me, then how they will testify *Walayat-e-Ali* (a.s.) now. That time Allah revealed this verse.

Briefly according to an other narration, Imam Sadiq (a.s.) said: On a place between Makkah and Madinah, Rasool Allah (s.a.w.a.w.) said to Imam Ali (a.s.): Allah has established love and brotherhood between me and you, and has appointed you my Vicegerent. On hearing this some people said: for us a bag of dates is better than this, and Rasool Allah (s.a.w.a.w.) should have asked for an angel from Allah, who could help, or a treasure which could be used in hunger. Then this verse was revealed.

Both narrations are true, both are concerning *Walayat* and *Khilafat* of Imam Ali (a.s.), Rasool Allah's (s.a.w.a.w.) heart was sore because he knew that the Right of Ali (a.s.) will be taken away and people will do injustice to Imams (a.s.).

Witness of Prophet-hood

Is he then who has a clear proof from his Rabb and follows him witness who is from him, and preceded by the Book of Musa, a guide and a mercy; these believe in it; and whosoever of the parties disbelieves in it, the Fire is the promised place, so be you not in doubt about it; verily it is the truth from your Rabb, but most of the people believe not. (17)

According to the narrations of Holy Imams (a.s.): Who has clear proof from his Rabb is Rasool Allah (s.a.w.a.w.), and witness means Ali Murtaza (a.s.) and after him his Vicegerents (a.s.) one after the other, and who is from him (*minho*) means that Mohammad (s.a.w.a.w.) and Ali (a.s.) are from one *Noor*.

Imam Ali (a.s.) is Imam and Rehmat, who will deny and oppose him, his punishment is Hell. And there is warning not to doubt in *Walayat-e-Ali* (a.s.), which is *Haqq* (Truth) from Allah.

Ark of Salvation

And make you an ark before Our eyes and (according to) Our revelation, and do not speak to me concerning those who are unjust, surely they will be drowned. (37)

According to Rasool Allah (s.a.w.a.w.) his Ahlul-Bait (a.s.) is like the Ark of Salvation of Nuh (a.s.). May be someone can say: that was an ordinary boat, what is special about that? About that boat Allah says that it was made in front of His eyes and according to His revelation. The names of Five Holy Personalities (a.s.) were carved on the Ark of Nuh (a.s.).

Aal-e-Mohammad (a.s.) are the Ark of Salvation, who gets on to it will be salvaged (successful in the hereafter), and who leaves it will be ruined (punishment of Hell).

Yusuf

Belongings of Infallibles (a.s.) can cure

And he turned away from them, and said: Alas! My grief for Yusuf, and his eyes became white (blind) with grief, so he was a repressor. They said: By Allah! You will not stop to remember Yusuf until you are seriously ill or you are dead. (84-85)

Hazrat Yaqoob (a.s.) turned away from his sons, because they were forbidding Nabi (a.s.) being sorrowful in the separation of Yusuf (a.s.) by weeping and saying Alas Yusuf! Hazrat Yaqoob (a.s.) knew that Yusuf (a.s.) is alive. He was sad due to injustice done by brothers and caused separation, so much grieved that his eye-sight was gone due to weeping excessively. Although Allah says that he was patient and repressor, even then he was weeping too much (which means that it is not against the commands of Allah), and his sons were also telling him not to grieve too much for Yusuf (a.s.) lest he becomes moribund or die.

People who forbid to grieve for Imam Hussain (a.s.) should think carefully, or who forbid to say Ya Hussain (a.s.), weep and beat chests; and say that be patient, do not beat yourself, self-inflicted injury is forbidden.

Weeping and beating chest against injustice is not against patience, but it is nature. We only weep, beat chests and inflict wound with knife (Zanjeer), but Yaqoob (a.s.) lost his eye-sight, Awais Qarni (r.a.) broke his all teeth, during the time of tyrants, hands and feet of believers were cut by order before they were allowed to visit the Holy Shrine of Imam Hussain (a.s.). To be grieved for Imam Hussain (a.s.) is sunnah of Rasool Allah (s.a.w.a.w.) and Infallibles (a.s.).

Go, take my shirt and cast it on the face of my father, he shall become seeing, and come you to me with all your family. And when this caravan had left (Egypt), their father (in Kin'aan) said: I feel the smell of Yusuf, if you think not that I am out mind. (93-94)

Hazrat Yaqoob (a.s.) is Infallible Nabi and Yusuf (a.s.) as well. Both knew that by supplicating to Allah eye-sight could come back. It is not matter of Infallible Medium (*Waselah*), but if a thing is attributed to an Infallible, that thing can give cure as well. And even Hazrat Yaqoob (a.s.) was Nabi himself and elder (father) of Hazrat Yusuf (a.s.). That is the reason, we hold the flag of Hazrat Abbas (a.s.) and for the sake of Mohammad-o-Aal-e-Mohammad(a.s) supplicate to Allah for all our needs. Similarly then it is not strange that Hazrat Mohammad (s.a.w.a.w.) supplicated for the sake of Ali (a.s.).

Fannido means the disease in which wisdom is impaired in old-age in some people, which is called senile dementia or Alzheimer. Only misguided people doubt about the mental ability of Nabi (a.s.); about which Hazrat Yaqoob (a.s.) expressed: if you don't doubt about my mind, I smell the fragrance of Yusuf (a.s.). Aal-e-Mohammad (a.s.) could know the presence of Mohammad Mustafa (s.a.w.a.w.) due to his holy fragrance, similarly all Infallibles (a.s.) have holy fragrance, and which things they use or touch have also fragrance.

Right path of Infallibles (a.s.)

Say (O Rasool): This is my way, I invite to Allah, with clear insight I and he who follows me, and glory be to Allah, and I am not of the polytheists. (108)

Imam Baqir (a.s.) said: I (*Ana*) means Rasool Allah (s.a.w.a.w.) and he who follows me (*Manit-taba-ani*) means Amir-ul-Mo'mineen (a.s.) and Vicegerents (a.s.) who are after him.

It means that the Straight Path towards Allah, is the path of Fourteen Infallibles (a.s.) only.

Ar-Ra'd

(The Thunder)

Zikrullah are Infallibles (a.s.)

And those who believe and their hearts are satisfied by Allah's remembrance; beware! By Allah's remembrance only the hearts are satisfied. Those who believe and do good deeds, Tooba (good news) and a beautiful place of return is for them. (28-29)

Imam Sadiq (a.s.) said: Hearts are satisfied by Rasool Allah (s.a.w.a.w.), and he is Zikr-ullah (Allah's Remembrance) and Hijab-ullah.

It is narrated in Tafseer-e-Qumi: Ali (a.s.) and Imams (a.s.) are Zikr-ullah. It means Zikr-ullah are Mohammad-o-Aal-e-Mohammad (a.s.).

The word *Tooba* means happiness and prosperity. Imam Sadiq (a.s.) said: *Tooba* is a tree in Paradise whose roots are in the house of Rasool Allah

(s.a.w.a.w.), and there is no such believer that its branch it not reaching his house, and whatever believer's heart will like, that tree will give it.

Imam Musa Kazim (a.s.) said: Once Rasool Allah (s.a.w.a.w.) said that *Tooba's* root is in my house, and an other time he said that it is in Imam Ali's (a.s.) house. Someone asked about it, he said: In Paradise my and Ali's house is same.

Summary of one narration: Rasool Allah (s.a.w.a.w.) said to Hazrat Fatima (s.a.): O Fatima (s.a.), my Rabb has given me good news about my brother and cousin by revelation that Allah has married him to Fatima, and commanded *Rizwan* of Paradise that as many are devotees (lovers) of Ahlul-Bait (a.s.) make the same number of letters of light from the *Tooba* Tree, on the day of Judgment these letters will be given to the lovers of Ahlul-Bait (a.s.), which is the certificate to get rid of Hell fire. It is also narrated that Allah commanded *Tooba* to shed and *Tooba* showered the things of beautification and ornaments, and Allah told *Hoors* and Angels to collect them for themselves.

It means that for the sake of holy marriage of Ali (a.s.) and Fatima (s.a.) Hoors and Angels get gems and ornaments, and lovers of Ahlul-Bait (a.s.) from Adam (a.s.) to the Last-day get Certificates of Intercession and Salvation. Mohammad-o-Aal-e-Mohammad (a.s.) remember their followers all the time whether they were happy or in difficult time themselves, and kept thinking about intercession of believers, and that is also the intention (pleasure) of Allah.

Who has the Knowledge of the Book

And say those who disbelieve: You are not an apostle. Say: Sufficient is Allah a witness between me and you and with whom is the knowledge of the Book. (43)

Imam Baqir (a.s.) said: In this verse Allah has only mentioned us, and Ali (a.s.) is the first and superior among us, and is the best of all after Rasool Allah (s.a.w.a.w.).

Someone asked Imam Ali (a.s.): what is your greatest praise? He recited this verse and said: Allah means us by "*with whom is the knowledge of the Book*" (*mun indahu ilmul Kitab*).

Rasool Allah (s.a.w.a.w.) was asked about it, he said: It means my brother Ali ibne Abi Talib (a.s.).

It means that if the whole world denies Risalat, even then Allah is Needless, because for Him His Own witness and Ali's (a.s.) witness is enough in this matter. Witness of Aal-e-Mohammad (a.s.) is so great near Allah, then what great is the grade of witness of their own Walayat. The reality of Imam Ali (a.s.) only Allah knows or His Rasool (s.a.w.a.w.). Mohammad-o-Aal-e-Mohammad (a.s.) have the whole knowledge of the Book, which contains every dry and wet (everything) i.e. Allah has bestowed them all the knowledge, then it is meaningless and useless to discuss whether they have the knowledge of unseen (*ghaib*) or not.

Ibrahim

Days of Allah

.....And remind them of the days of Allah; verily in this are signs for the patient, grateful one. (5)

Ayyam Allah means three days: the day of rising of Qaim-e-Aal-e-Mohammad (a.s.), the day of his appearance, and day of Judgment.

Holy Prophet (s.a.w.a.w.) said: The Days of Allah are the days of His favour and the days of trials with difficulties.

It means that those dates on which Infallibles (a.s.) made their appearance in this world are Happy days of *Ayyam Allah*, and on which days they were martyred with injustice are Sad days of *Ayyam Allah*, which believers remember and observe. He is the real believer who is happy in the happiness of Infallibles (a.s.) and is grieved on the days of their martyrdom and troubles.

Takabbar & Shirk

And they shall come forth before Allah all together, then shall say the weak to those who were proud: Verily we had been your followers, can you therefore avert from us any part of the punishment of Allah? They would say: If Allah has guided us, we too would have surely guided you; it is the same to us (now) whether we implore (impatiently) or we are patient, there is not for us way of escape. (21)

Imam Ali (a.s.) recited this verse during the sermon of Ghadeer and asked people: do you know the meaning of *Istakbar* (proud-ness)? And then explained the meaning: About whom it is commanded to obey, one does not obey, and for whom it is advised to follow, one makes himself superior to him.

It means that *Takabber* and *Shirk* (proud-ness and polytheism) is to deny *Walayat*. The committer of this sin will be the fuel of Hell. The leaders of denial of *Walayat-e-Ali* (a.s.) will not be able to repel the punishment from their followers even a little bit.

Kalima Tayyiba

Don't you see, how Allah sets forth a parable of Kalima Tayyiba like a good tree, whose root is firmly fixed, and its branches reach in the heavens. Yielding its fruit every moment by the permission of its Rabb; And Allah gives examples for the people that they may think (remember). (24-25)

Imam Sadiq (a.s.) said: *Shajarah Tayyiba* (Good Tree) is that Tree, whose roots if Rasool Allah (s.a.w.a.w.), and stem Amir-ul-Mo'mineen

(a.s.), and its branches are Imams (a.s.) who are children of these two great personalities, and its fruit is the knowledge of Imams (a.s.), and its leaves are their Shias i.e. the believers. I swear by Allah when a believer is born then a leaf comes on it, and when a believer dies then a leaf sheds.

As the Good Tree consists of Mohammad Mustafa (s.a.w.a.w.), Ali Murtaza (a.s.), and Holy Imams (a.s.) who are children of both; and according to the saying of Allah, *Kalima Tayyiba* is like the Good Tree; then *Kalima Tayyiba* is only complete when *Risalat* and *Walayat* of Ali (a.s.) & Vicegerents (a.s.) is included in it. Therefore believers testify *Walayat-e-Ali* (a.s.) without interruption after testifying *Tauheed-o-Risalat*. Testifying *Walayat-e-Ali* (a.s.) is comprehensively testifying the *Walayat* of all Imams (a.s.). *Its branches reaching in the heavens* indicate their highness and authority. That is why, when in Ka'ba Imam Ali (a.s.) stood on the holy shoulders of Rasool Allah (s.a.w.a.w.), he found himself reaching the heavens. *Yielding its fruit every moment* means that their door of knowledge is always open for guidance, bestowing blessings and forgiveness.

Have you not seen those who have changed Allah's favour for ungratefulness and drive their people to the house of destruction (perdition). Hell, they shall burn in it and (what) an evil place (it is) to stay in. (28-29)

Allah's Favour means *Walayat-e-Ali* (a.s.), which is denied by the people of Cursed Tree.

Imam Sadiq (a.s.) said: It means those people who opposed Holy Prophet (s.a.w.a.w.) and denied his Vicegerent (a.s.).

Imam Ali (a.s.) said: What (bad) will be the condition of those people who changed the Sunnah of Rasool (s.a.w.a.w.) and denied his Vicegerent (a.s.), and were not afraid that they will get punishment.

Progeny of Ismaeel (a.s.) was not idol-worshiper

And when Ibrahim said: My Rabb! Make this city secure, and keep me away and my sons from worshipping idols. (35)

One misguided fool person came to Imam Sadiq (a.s.), when Imam (a.s.) did not answer him, he expressed his belief: you are children of idol-worshippers. {meaning that forefathers of Rasool Allah (s.a.w.a.w.) were not Muslims, even now-a-days many people have this wrong belief, because they do not ponder in the Holy Quran}. Then Imam (a.s.) recited this verse and said: Thus from the children of Ismael (a.s.) no one worshiped idols. Yes, Arabs did worship idols; and from the children of Ismael (a.s.) who became disbelievers, although they thought that idols are recommendatory but they did not worship them at all.

Rasool Allah (s.a.w.a.w.) said: This supplication of Ibrahim (a.s.) reached unto me and my brother Ali (a.s.), we both never prostrated in front of any idol, thus Allah made me Nabi and Ali Vicegerent.

This tradition of Rasool Allah (s.a.w.a.w.) that this supplication reached to me and Ali (a.s.) has a clear proof that his all forefathers from Hazrat Abdullah (a.s.), Hazrat Abu Talib (a.s.), Hazrat Abdul Muttalib (a.s.), Hazrat Hashim (a.s.) to Hazrat Ismael (a.s.) were all on the faith of Ibrahim (a.s.), Muslims and pure believers. Who doubts in it, is doubting the words of Allah, because Allah accepted the supplication of Ibrahim (a.s.) that keep away my children from idol-worshiping.

Aal e Ibraheem (a.s.) said prayers

O my Rabb! Make me who establish prayer and (also) from my offspring, O our Rabb! Accept my prayer. O our Rabb! Forgive me and my parents and the believers on the day when the reckoning shall be established. (40-41)

Allah is quoting the accepted supplication of Hazrat Ibrahim (a.s.) in the Quran for wise people, that Ibrahim (a.s.) and Aal-e-Ibrahim (a.s.) {from Ismael (a.s.) to Mohammad (s.a.w.a.w.) and Ali (a.s.)} are those who establish prayers, and parents of Ibrahim (a.s.) were pure believers, and forefathers until Adam (a.s.) were also believers. Because Nabi (a.s.) does not pray for salvation and forgiveness of polytheist.

An-Nahl

(The Bee)

Deniers of Raj'at

And they swear by Allah, with the strongest of their oaths that Allah will not raise one who dies; why not, but it is a true promise binding on Him, but most people do not know it. So that He might manifest to them that which they differed about, and those who disbelieved might know that certainly they were liars. (38-39)

According to the narrations of Infallibles (a.s.) these verses are about *Raj'at* (to raise again, to return). Deniers of *Raj'at* swear that there is no *Raj'at*, but Allah negates it; and *Raj'at* is a fact, and its deniers are liars. This verse is not about disbelievers because disbelievers swear by idols but not Allah, this is about Muslim deniers of *Raj'at*.

Imam-e-Qaim (a.s.) and other Infallibles (a.s.) will appear with the permission of Allah, and Islam will prevail all over the world, and the world will be like paradise.

Ahl e Zikr (a.s.)

And we sent not before you apostles but men, We revealed to them, so ask the people of Zikr if you know not. (43)

According to the Quran and narrations of Infallibles (a.s.) *Zikr* means Rasool Allah (s.a.w.a.w.), and *Ehl-e-Zikr* (the people of *Zikr*) means Ahlul-Bait Aal-e-Mohammad (a.s.), and *Ummah* is commanded to ask Aal-e-Mohammad (a.s.) whatever they do not know.

Imam Ali Raza (a.s.) said: Allah says that *certainly Allah has sent down Zikr i.e. Rasool (s.a.w.a.w.) to you, who recites verses of Allah to you, thus Zikr is Rasool Allah (s.a.w.a.w.) and we are his Ehl.*

Someone said to Imam Baqir (a.s.): some people think that *Ehl-e-Zikr* means Jews and Christians. Imam (a.s.) said: Does Allah means that Jews and Christians should invite you to their religion and you keep going to them to ask questions? Then he pointed with his holy hand to his holy chest and said: we are *Ehl-e-Zikr*.

Ne'mat & Sabeel of Allah

They recognize the favour of Allah, and yet they deny them, and most of them are disbelievers. (83)

Those who disbelieved and hinder people from the way of Allah, We will increase punishment over punishment for them, because they were making mischief. (88)

Imam Baqir (a.s.) said: It means that they recognize the favour of Walayat-e-Ali (a.s.), and they know the command about this Walayat, but denied it after Rasool Allah (s.a.w.a.w.).

According to the narrations of Imams (a.s.): When Imam Ali (a.s.) gave Zakat in Rakooh, and verse of Walayat was revealed for him, then who oppose Walayat-e-Ali (a.s.) were worried that the word of Allah and Nabi (s.a.w.a.w.) is no doubt the Truth, if we do not accept then we become disbelievers, and if we accept then son of Abu Talib (a.s.) is our Master. In spite of that they decided to oppose, then this verse was revealed that although they do recognize the favour (Ali a.s.) of Allah, still they deny him, and they not only themselves hold back but forbid others by force from Allah's Sabeel i.e. obedience of Aal-e-Mohammad (a.s.). {that is the reason to get double punishment as well}

Imam Sadiq (a.s.) said: I swear by Allah, the Favour due to which Allah is Gracious and Kind to His servants, is only us, and for our sake fortunate ones are lucky and successful.

Covenant of Walayat

And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you: verily Allah knows what you do. (91)

According to the narration of Imam Sadiq (a.s.): After announcing the Guardianship (Walayat) of Ali (a.s.) at Ghadeer-e-Khum, Rasool Allah (s.a.w.a.w.) commanded the people to greet Imam Ali (a.s.) by saying *Assalamo Alaikum Ya Amir-ul-Mo'mineen (a.s.)*. Then someone asked: this command is from Allah or from His Rasool (s.a.w.a.w.)? Holy Prophet (s.a.w.a.w.) answered: This command is from Allah and Allah's Rasool (s.a.w.a.w.) as well. That time this verse was revealed. The following verse is also about the same subject:

And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste the evil because you turned away from Allah's way and grievous punishment be for you. (94)

It means that who will deceit about Walayat-e-Ali (a.s.) i.e. acts hypocritically, his feet will slip from faith, and will fall in the deep ditch of sins, and will be worthy of punishment.

Bani-Israel

(The Children of Israel)

Mai'raj

Glory be to Him Who took His Servant by night from the Holy Masjid (of the Ka'ba) to the Farthest Masjid, whose environment We have blessed, that We may show to him, of Our signs; verily He is the All-Hearing, the All-Seeing. (1)

Imam Baqir (a.s.) was sitting in Masjidil-Haram and he looked towards the heaven and then Ka'ba, and then recited this verse three times and said to Ismael Jafi: O Iraqi! What the people of Iraq say about this verse? He replied: Allah took his servant from Masjidil-Haram to Baitul-Muqaddas. Imam (a.s.) said: It is not like that, but He took from here to there, and pointed there towards the heavens. (i.e. Masjid Aqsa which is in heavens)

Someone asked Imam Sadiq (a.s.): Which are those Masjids which are specifically blessed (with high status)? Imam (a.s.) said: Masjidil-Haram and Masjidir-Rasool (Masjid-e-Nabwi). He asked: and Masjidil-Aqsa? Imam (a.s.) answered: That is in Heavens, where Rasool Allah (s.a.w.a.w.) went during the night of *Mai'raj*.

Imam Sadiq (a.s.) said: Allah does not have a house, nor time affects Him, but he wanted to honour the angels and dwellers of heavens with the arrival of His Rasool (s.a.w.a.w.) and bestow him the honour to visit Him, moreover to show him the wonders of His Greatness, so that he can tell people when he comes back.

What we humans call *Mai'raj* was in fact a walk (stroll) of Rasool (s.a.w.a.w.) from Earth to Heavens. Whose walk is so great, how great is his own status and authority.

Those people who are still in discussion whether Holy Prophet's (s.a.w.a.w.) Rooh (spirit) went or he went with his body, they in fact are not

denying the greatness of Rasool (s.a.w.a.w.) but they are doubting the Absolute Authority of Allah, because Allah says: He took his Servant.

Land of Fadak

And give to the near of kin his right and to the needy and traveler, and do not spend wastefully. (26)

Al-Qurba means near of kin of Rasool (s.a.w.a.w.), i.e. this verse is about Hazrat Fatima Zahra (s.a.). Thus Rasool Allah (s.a.w.a.w.) specified the land of Fadak for Hazrat Fatima (s.a.) and gave in writing as a Certificate. The needy and traveler in this verse are also those who are from Sadaat.

The Cursed Tree

And when We said to you (O Rasool): Verily your Rabb has encompassed the people: and We did not make the dream (vision) which We showed you but a trial for men and the cursed tree in the Quran; and we cause them fear, but it adds not to them but their grievous transgression. (60)

Imam Baqir (a.s.) said: One morning Amir-ul-Mo'mineen (a.s.) found Rasool Allah (s.a.w.a.w.) very sad. On enquiring he replied: Why it should not be like this, because I saw tonight that some people are climbing my pulpit and they are diverting people from the religion of Islam to make them Murtaad; I asked: Ya Allah this incident will be in my life or after me? Allah said: After you. After this Rasool Allah (s.a.w.a.w.) never smiled.

According to Infallibles (a.s.) *Shajarah-e-Mal'oona* (the Cursed Tree) means the enemies of Mohammad-o-Aal-e-Mohammad (a.s.) {i.e. Banu Omyya and others}

People should be well aware that they should not be engulfed by this *Fitna* (trial for men), i.e. to doubt about the attributes, greatness, reality and authority of Mohammad-o-Aal-e-Mohammad (a.s.).

Maqam e Mahmood

And during a part of the night, pray Tahajjud, this is additional for you, soon your Rabb will raise you to Maqam-e-Mahmood (Praised position). (79)

Imam Sadiq (a.s.) said: *Tahajjud* prayer was obligatory for Rasool Allah (s.a.w.a.w.).

Rasool Allah (s.a.w.a.w.) said about *Maqam-e-Mahmood*: This is that position where I will intercede for my Ummah. In addition he said: When I will be on Maqam-e-Mahmood, I will intercede for the sinful ones, and my intercession (*Shafa'at*) for them will be accepted; but those who tortured me concerning my children, I swear by Allah, I will never intercede for them.

There is not any human who would be able to enter Paradise without intercession of Mohammad Rasool Allah (s.a.w.a.w.).

Sultan e Naseer

And say: O my Rabb! Make me to enter a goodly entering, and cause me to go out a goodly exit, and grant me from unto You a Powerful Helper. And say: The truth has come and the falsehood has vanished; verily falsehood is to vanish. (80-81)

These verses were revealed on the day of conquest of Makkah. When Holy Prophet (s.a.w.a.w.) entered the *Haram* of Ka'ba, he was pushing the idols {360 idols which polytheists fixed around *Bait-Ullah* after the migration of Rasool Allah (s.a.w.a.w.) to Madinah} with his staff and was saying: *Ja al Haqqo wa zahqal Batil in nal Batila kana zahoqa wa ma yubdi ul Batil wa ma yoeedoh*, and those idols were falling on their faces.

Sultan-e-Naseer (Powerful Helper) means Imam Ali (a.s.) who helped the Rasool (s.a.w.a.w.) obviously and other prophets (a.s.) while concealing.

Imam Baqir (a.s.) said: When Qaim-e-Aal-e-Mohammad (a.s.) will appear, then all Batil (evil) governments will perish.

Hazrat Hakeema Khatoon (r.a.) said: When Qaim-e-Aal-e-Mohammad (a.s.) came in this world, this verse was written on his wrist: "*Ja al Haqqo wa zahaqal Batil.....*"

Rasool Allah (s.a.w.a.w.) knew that who is his helper, but he is asking Allah that You bestow me the Powerful Helper, as Hazrat Musa (a.s.) supplicated for Hazrat Haroon (a.s.). Actually Allah and His Rasool (s.a.w.a.w.) wants to tell the humans that the Designation of Helper is from Allah: so to say *Ya Ali (a.s.) Maddad* is obeying Allah's command, because Allah has made Ali (a.s.) the Helper of whole Universe.

Walayat in Prayers

Say: Call Allah or Call Rahman, whichever you call upon, for Him are the best (beautiful) names, and do not say your prayer too loud, nor say it in too low voice, but seek between these a middle course. (110)

According to the narration of Imam Baqir (a.s.): in this verse *wa la tajhar be salatika* means do not express completely about Walayat of Ali (a.s.) and whatever I have bestowed him, until that time I permit you; and *wa la tukhafit beha* means but do not conceal it from Ali (a.s.) rather tell him about his high status; and *wabtaghi baina zalika sabeela* means keep asking Me about the permission to express the matter of Walayat-e-Ali (a.s.). So Holy Prophet (s.a.w.a.w.) kept asking about it and got permission on the day of Ghadeer-e-Khum, i.e. verse (no 94) of Surah Al-Hijr "*Thus what matter is commanded to you express it openly and turn away from polytheists*" cancelled this verse "*and do not say your prayer too loud,.....middle course.*"

A clear fact is revealed for the people of wisdom from this narration of our Haqq Imam Baqir-ul-Uloom (a.s.) that Rasool Allah (s.a.w.a.w.) was testifying Walayat-e-Ali (a.s.) in his prayer from beginning but with such loud voice that Ali (a.s.) could hear it behind him, and this matter was announced openly on the day of Ghadeer-e-Khum. This Sunnah of Rasool (s.a.w.a.w.) is mentioned in detail in the book Fiqh-e-Kamil of Allama Majlisi (r.a.).

Al-Kahf

(The Cave)

Helpers of Allah

I did not make them the witness of the creation of heavens and the earth, nor of the creation of their selves, nor I take those who lead (people) astray, as helpers. (51)

It means that Iblees and his children were not made witness of the creation of the heavens and the earth; but who were made witness you are not befriending them, rather you are turning away from them.

Imam Ali Naqi (a.s.) said: From ever Allah is one (alone), then He created Mohammad (s.a.w.a.w.) and Ali (a.s.) and Fatima (s.a.), and kept them as He wished for thousands of eras and they remained (as He wished), then He created all other things and He made them (a.s.) witness of the creation of those things, and their (a.s.) obedience made obligatory for them (all things in the Universe).

Meet your Rabb

Say: I am only a man like you, (difference is that) revelation comes to me, certainly your god is One God, therefore whosoever desires to meet his Rabb, he should do good deeds, and associate not any one in the worship of his Rabb. (110)

Allah is saying Rasool Allah (s.a.w.a.w.) is like you human in outlook, but He did not say that you people are also like Rasool (s.a.w.a.w.)! Allah sent Rasool (s.a.w.a.w.) in Human-shape so that human beings should not have any objection to act on his *Serat* (life model). Rasool (s.a.w.a.w.) is the very first *Noor* which Allah created. Even if an angel was sent as an apostle, he would have been sent in human shape, and people would have doubted him human as well.

Vegetations are superior to inanimate, animals are superior to vegetations, human beings are superior to animals, scholars are superior to ordinary humans, prophets (a.s.) are superior to scholars, Olil-Azm Rasools (a.s.) are superior to prophets (a.s.), the Seal of Prophets (s.a.w.a.w.) is superior to Olil-Azm Rasools (a.s.), who is the highest after Allah, then how

an ordinary man can dare to compare himself with Rasool Allah (s.a.w.a.w.).

Allah can never be seen. Allah declares the meeting of Mohammad-o-Aal-e-Mohammad (a.s.) on the day of Judgment as His meeting, when Rasool Allah (s.a.w.a.w.) will be on Maqam-e-Mahmood.

Mahmood is a name from the Beautiful Names of Allah, so Maqam-e-Mahmood is that highest position where Chief (s.a.w.a.w.) of the Universe will be sitting on the day of Judgment, doing Justice and Intercession.

Mar'yam

Infallibles (a.s.) are immune to body-defects and confusion

(Zakariah) said: O my Rabb! Give me a sign. He said: Your sign is that you will not be able to speak to the people for three nights (and days) while in sound health. (10)

When Allah gave good news of Hazrat Yahya (a.s.) to Hazrat Zakariah (a.s.) after accepting his supplication, then Hazrat Zakariah (a.s.) asked a sign for it, so Allah said that you will not speak for three days though in complete good health. Allah indicated the condition of good health so that no one can say that Hazrat Zakariah (a.s.) had a temporary stroke in brain due to which he could not speak for three days. In fact it means that any disease or magic can not affect the mind of any prophet (a.s.). Those who made allegation on Rasool Allah (s.a.w.a.w.) that his mind is afflicted with madness or disease are misguided and cursed ones.

Infallibles (a.s.) & child-hood

O Yahya! Hold you the Book fast, and We granted him wisdom (prophet hood) while yet a child. (12)

Ali bin Asbaat came to visit Imam Mohammad Taqi (a.s.) when Imam (a.s.) was still of very young age, he started to think about Imam's (a.s.) stature, age and Imamat, then Imam (a.s.) said: O Ali bin Asbaat! What Allah has done in the matter of Imamat, is the same as He has done in the matter of Nabuwat, He says: *wa a'tainahul hukma sabeya* (and We granted him prophet-hood while still a child).

Some children came to Imam Raza (a.s.) when he was still a child (apparently) and said: Please come with us, let us play. Imam (a.s.) said: We are not created to play and then recited this verse.

Zahoor & Martyrdom

Peace be upon him (Yahya) the day he was born, and the day he dies, and the day he is raised to life. (15)

And peace be upon me (Esa) the day I was born, and the day I shall die and the day I am raised alive. (33)

Allah is remembering those days and sending peace, when Hazrat Yahya (a.s.) and Hazrat Esa (a.s.) was born, when they were called back from this world and when they will be raised again.

While acting on the same Sunnah of Allah, we observe the days of Mohammad-o-Aal-e-Mohammad (a.s.) i.e. we celebrate happily the dates when they made their appearance in this world, and we present Dorood-o-Salaam; and on the dates of their Martyrdom we are grieved and present Sooz-o-Salaam while weeping. Those who declare to celebrate Eid Miladun Nabi (s.a.w.a.w.) as *Bid'at* should ponder in Quran.

Father or Uncle?

(Azar) said: Turn you against my gods, O Ibrahim, if you do not desist, certainly I will stone you (to death), go away from me for ever. (46)

Even a very cruel father can not be so angry ready to kill his own son by stoning! Azar can be only a cruel uncle who threatened Hazrat Ibrahim (a.s.). Parents of any prophet (a.s.) are never polytheist. Who doubts about the faith of the parents of Syyed-ul-Mursaleen (s.a.w.a.w.), actually confirms that Allah will never Salvage him. Jew beliefs and stories were made to penetrate in Islamic History by conspiracy.

Lisana Sidqin Aliya

And We granted to them of Our mercy, and assigned to them a lofty tongue of truthfulness. (50)

Imam Hassan Askari (a.s.) said: In this verse *Lahum* (to them) came twice, in which *them* means for Hazrat Ibrahim (a.s.), Is'haq (a.s.), and Yaqoob (a.s.). And the whole verse means that We gave Rasool Mohammad Mustafa (s.a.w.a.w.) of Our Mercy to Ibrahim (a.s.), and Is'haq (a.s.), and Yaqoob (a.s.); and appointed Amir-ul-Mo'mineen Ali ibne Abi Talib (a.s.) as *Lisana Sidqin Aliya* (Lofty tongue of truthfulness) for them.

It means that it is a great Blessing of Allah that He appointed a Chief and Master like Mohammad Mustafa (s.a.w.a.w.) for the prophets (a.s.) and bestowed a Helper to them like Ali Murtaza (a.s.).

Love of Ali (a.s.) is Allah's Blessing

Verily those who believe and do good deeds, the Beneficent will appoint love for them. (96)

Imam Sadiq (a.s.) said: At the last of his prayer, Rasool Allah (s.a.w.a.w.) in such loud voice that people could hear, supplicated in favour of Amir-ul-Mo'mineen (a.s.): Ya Allah appoint love of Ali (a.s.) in the

hearts of believers and cast dignity and fright of Ali (a.s.) on the hearts of hypocrites. Allah revealed this verse about this subject.

The believer whose heart becomes happy on hearing Zikr of Ali (a.s.) should be sure that he is mentioned in this verse, and is the result of the supplication of Rasool (s.a.w.a.w.).

Tua Ha

Tua Ha (s.a.w.a.w.)

Tua Ha. We did not send down the Quran to put you in trouble (distress). (1-2)

Imam Sadiq (a.s.) said: *Tua Ha* is one of the name from the holy names of Rasool Allah (s.a.w.a.w.), and it means O seeker (*Talib*) of Haqq, O guide (*Hadi*) of the Right path.

Rasool Allah (s.a.w.a.w.) used to stand on his toes while praying, so that his feet used to swell and sore (due to too much prayers), then Allah revealed this verse.

Allah does not like that His beloved Rasool's (s.a.w.a.w.) feet are swollen, and He advises him to rest at night as well. But this holy family is drowned in the love of Allah in such a way that they sacrificed their every thing for Him.

Miracle is not magic

And place your hand under your armpit, it shall come out white, without any harm, (and this is) another sign (miracle). (22)

Imam Baqir (a.s.) said: This whiteness was not due to leprosy (or vitiligo).

Allah gave Hazrat Musa (a.s.) this miracle that after putting hand in his armpit, it was coming out white shining without any disease i.e. no one should think may be it was due to temporary disease like leprosy or vitiligo.

In brief, there is never any defect in the holy bodies and brain of the prophets (a.s.) and infallibles (a.s.), and they do not practice magic. Those who put allegation of magic, madness or confusion on Rasool Allah (s.a.w.a.w.) are clearly misguided.

Vicegerent: Partner in Task

(Musa) said: O my Rabb! Expand for me my chest, And make easy for me my task, And loosen the knot of my tongue, that they may understand my speech, And appoint for me a helper from my family, Haroon my brother, Strengthen my back by him, And associate him in my affair, That we may glorify You much, And remember You much; Verily You are

seeing us, Said He: You are indeed granted what you asked O Musa. And indeed We conferred Our favour on you at another time (as well), when We revealed to your mother as it is revealed. (25-38)

When Hazrat Musa (a.s.) supplicated to Allah to expand his chest, Allah did not send any angel to operate his prophet's chest or to give treatment for his tongue. Similarly the tell-tales of chest operation of Rasool Allah (s.a.w.a.w.) are false.

Hazrat Musa (a.s.) knew that who is his helper, but the purpose was to tell people that vicegerent(a.s.) of a prophet (a.s.) is appointed by Allah only, and he has to be from the Ahlul-Bait of the prophet (a.s.). The Vicegerent (a.s.) of Syeed-ul-Mursaleen (s.a.w.a.w.) is from ever Ali ibne Abi Talib (a.s.). It is clear from the verses that vicegerent (a.s.) is helper of his prophet (a.s.), and associates him in his task of apostleship. The Helper of Rasool Allah (s.a.w.a.w.) is Sultan-n-Naseer, the weight of whose announcement of Guardianship and Vicegerent-ship is equal to the weight of preachment of whole apostleship. All supplications of Hazrat Musa (a.s.) were accepted because Allah never rejects the supplications of His prophets (a.s.). And Mohammad-o-Aal-e-Mohammad (a.s.) are themselves Intention & Will of Allah i.e. what Allah wishes, Mohammad-o-Aal-e-Mohammad (a.s.) wish the same; and what Mohammad-o-Aal-e-Mohammad (a.s.) wish, Allah wishes the same.

Allah sent down Taboot-e-Sakina for the mother of Hazrat Musa (a.s.), so that she can put Hazrat Musa (a.s.) in it and leave in the river to float away. It means that Allah keeps in contact with the parents of Infallibles (a.s.) as well. Who thinks that the parents of a prophet (a.s.) or infallible (a.s.) can be non-Muslim or Idol-worshiper, there is no doubt that he is misguided and under the wrath of Allah.

Poor memory of Ummah

So returned Musa to his people full of anger, sorrowfully, he said: O my people! Did not your Rabb promise you a good promise? Did then the time seem long to you? Or did you wish that the wrath of your Rabb should come upon you? That you violated the promise to me. (86)

There is a similarity between the nation of Musa (a.s.) and Muslim Ummah. And according to the saying of Holy Prophet (s.a.w.a.w.), Imam Ali (a.s.) is his Vicegerent, as Hazrat Haroon (a.s.) was vicegerent of Hazrat Musa (a.s.).

When Hazrat Musa (a.s.) went to Mount Toor for forty days to get Taurat, he left behind Hazrat Haroon (a.s.) as his vicegerent, it means that if a prophet (a.s.) is not among his ummah even for forty days, he has to appoint a vicegerent, who should be like him in qualities and working, with the command of Allah. Then how the Chief of all the prophets (s.a.w.a.w.) can leave his Ummah without reins? Now if someone's memory or history is weak, what to say? When Rasool Allah (s.a.w.a.w.) was departing for the battle of Tabuk, he said: Musa (a.s.) went for forty days, I am going for eighty days, and I am leaving behind Ali (a.s.) as my Vicegerent.

Hazrat Musa (a.s.) was angry and sad that in so short period i.e. forty days you have gone astray, and you broke your promise with me i.e. you did not listen to my vicegerent. Similarly Holy Prophet (s.a.w.a.w.) mentioned eighty days, and took the oath for his Vicegerent at Ghadeer-e-Khum, from the day of Ghadeer-e-Khum until the martyrdom of Rasool (s.a.w.a.w.) is about seventy days, i.e. within eighty days Muslim Ummah also forgot their promise made with Allah and His Rasool (s.a.w.a.w.).

Zikr of Allah

And whoever turns away from My Zikr (Mention), verily he shall have a straitened life, and We shall raise him up on the day Judgment, blind. He shall say: O my Rabb! Why have you raised me blind? Whereas indeed I was seeing (before). (Allah) will say: As Our signs came to you, but you neglected them, and thus you are being neglected this day. (124-126)

Zikri (My Zikr) means Walayat-e-Ali (a.s.), and who denies it, they are blind of heart in this world, and Allah will make them blind of eyes in the hereafter, then they will ask the cause of blindness in distress, then the answer will be: when Our Signs Imams (a.s.) came to you in the world, you did not listen to them, nor you obeyed, and you neglected them, therefore you will be left (neglected) in Hell today.

Al-Anbiya

(The Prophets)

And indeed We did write in the Zaboor after the reminder that My righteous servants shall inherit the earth. (105)

About the appearance of Qaim-e-Aal-e-Mohammad (a.s.), concerning this verse Imam Baqir (a.s.) said: those righteous servants are the companions of Mahdi Akhiruz-Zaman (a.s.).

Mercy for the Worlds

And We have not sent you (O Nabi) but mercy to the worlds. (107)

Allah the Rabb of the worlds, made his beloved Fist Noor as Mercy for the worlds. Nations of previous prophets (a.s.) were punished due to their sins, but now due to the mercy of the Holy Prophet (s.a.w.a.w.) Muslim Ummah is not getting punishment, and respite is given to Ummah, which is mentioned in Holy Quran that due to the presence of Rasool (s.a.w.a.w.) among you Allah is not punishing. Now apparently Rasool (s.a.w.a.w.) is not present, and sins & evils are abundant, but still no punishment comes down; so we have to believe that Rasool Allah (s.a.w.a.w.) is still present

and is mercy for us and sees our deeds which are presented daily to him, and his last Vicegerent (a.s.) is also present.

Al-Hajj

(The Pilgrimage)

Respect of Sha'airillah

That (is the real matter), and whoever respects the signs of Allah, verily this is (the outcome) of the piety of hearts. (32)

The signs of Islam, by seeing them one remembers Allah, are called *Sha'airillah* (signs of Allah), respecting them increases piety, e.g. Safa & Marwa, and animal for sacrifice, by seeing them one reminds the sacrifice of Ibrahim (a.s.) & Ismael (a.s.), which they did according to the command of Allah, so in this way one reminds the Greatness of Allah. Who is the proud of Ismael (a.s.), the similitude of whose sacrifice was not found and will never be found, the things having any connection with him are also certainly *Sha'airillah*. So we respect the models of Flag of Abbas (a.s.), Zul-Jannah of Imam Hussain (a.s.), Taboot of Ali Akbar (a.s.), Cradle of Ali Asghar (a.s.), and Mehndi of Qasim (a.s.).

Government of Mahdi (a.s.)

Those, if We establish them in the earth, establish prayer and pay the poor-rate (zakat) and command good and forbid evil; and unto Allah (alone) is the sequel of all affairs. (41)

Imam Baqir (a.s.) said: This verse is about Aal-e-Mohammad (a.s.), and Allah will make Mahdi Akhiruz-Zaman (a.s.) and his companions (r.a.) the owner of the east and west of the earth, and will prevail their religion, and will destroy and perish all Bid'at (innovations) and evils through him and his companions, as their enemies tried to destroy Haqq, until it will not be visible that where injustice was, then they will command for the good and forbid from the evil.

And those who strive to overpower (subdue) Our signs they shall be the inmates of the flaming Fire. (51)

This verse also tells the end-result of those who oppose the Infallibles (a.s.).

Chosen ones (Mujtaba a.s.)

And strive hard in (the way of) Allah as it ought to strive for Him; He has chosen you (for this task), and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He (Allah) named you Muslims, before and in this (Quran), so that Rasool may be a witness over you and you be witness over the mankind; so establish prayer and pay the poor-rate and hold fast Allah; He is your Master (Guardian), how excellent the Master and how excellent the Helper. (78)

Rasool Allah (s.a.w.a.w.) said: In this verse especially thirteen persons are addressed, but not the ummah in general, and those are I myself and my brother (a.s.) and my eleven sons (a.s.).

Imam Baqir (a.s.) said: Whatever Rasool Allah (s.a.w.a.w.) conveyed from Allah, he will be witness for that over us, and we will be (witness) over all mankind.

Mohammad-o-Aal-e-Mohammad (a.s.) are the chosen ones (*Mujtaba*), who do all types of Jihad as it ought to be, then they do not bother whether they are martyred or they kill the enemies of Allah. And they are grateful after every sacrifice in the way of Allah, they do not feel any hardship, this was the way of their forefather Ibrahim (a.s.) as well, who did not care about flaming fire in the love of Allah; and near Allah if there is any religion, it is only Islam, who was the true follower of any prophet was a Muslim.

Al-Mo'minoon

(The Believers)

Trust, Covenant & Prayer

And those who keep well their trusts and their covenant, And those who keep a guard on their prayers, these are they who are the heirs, Those who inherit the Paradise, they shall abide therein for ever. (8-11)

Among the trusts the biggest Trust is Walayat-e-Ali (a.s.), which was presented to everything in the Universe, they all accepted it but without the condition of reward & punishment, but mankind accepted it with the condition of reward and punishment. And among the covenants the biggest Covenant is which was taken in *Aalam-e-Zar* was about *Tauheed*, *Risalat* and *Walayat*. Who are keeping this Trust and Covenant well, and then pray and fear Allah, are worthy to inherit the Paradise.

Infallibles (a.s.) do not pay Allegiance

And should the Truth follow their low desires, certainly will perish the heavens and the earth and all those who are therein; Nay! We have

brought to them their reminder, but from their reminder they turn aside. (71)

Haqq (Truth) means Rasool Allah (s.a.w.a.w.) and Imam Ali (a.s.). It means that Prophet (s.a.w.a.w.) and Imams (a.s.) do not follow anyone, nor they pay allegiance to anybody. If Hujjat-ullah (a.s.) would pay allegiance to any human, then heavens and earth will perish. This verse is a proof that not one of the Holy Imams (a.s.) did pay allegiance to any human willingly or unwillingly.

Imam Ali (a.s.) said: Allah has appointed us His Doors, Way and Direction to approach for His *Ma'rifat*. Thus those who are deprived from our Walayat, or give preference to others over us, they are astray from the True Path.

So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of one another. (101)

Rasool Allah (s.a.w.a.w.) said: That Day all the relationships (family trees) will be cut off except mine. (i.e. only Shajarah-e-Tayyiba will remain)

An-Noor

(The Light)

Ayat e Noor

Allah is the Light of the heavens and the earth; the similitude of His Light is as a niche in which is a lamp; the lamp is in a glass; the glass is as it were a star shining bright, lit from a blessed olive tree, neither eastern nor western, the oil whereof almost gives light, and (even) though fire touches it not; Light upon Light; Allah guides to His Light whomsoever He pleases; and Allah sets forth parables (examples) for the people; and Allah is All-Aware of all things. (That lamp is) in houses which Allah has permitted to be exalted and His Name be mentioned therein, therein glorify Him in the mornings and the evenings. (35-36)

Imam Ali Raza (a.s.) said: Allah is Hadi for the inhabitants of the heavens and the inhabitants of the earth as well.

Imam Sadiq (a.s.) said: This is a similitude which Allah has presented about us, *Masalo Noorihi* (His Light) means Mohammad Mustafa (s.a.w.a.w.), *Ka Mishkatin* (Niche) means holy chest of Rasool (s.a.w.a.w.), *Feha Misbahun* (Lamp) means the Light of Knowledge i.e. *Nabuwat*, *Fe Zujajatin* (Glass) means that the knowledge of Rasool (s.a.w.a.w.) came into the heart of Ali (a.s.), *neither eastern nor western* means Imam Ali (a.s.) was neither Jew nor Christian, *gives light without fire touching it* means that the Light and Knowledge due to its abundance comes out of the holy mouth

of Aal-e-Mohammad (a.s.) before they speak, *Noorun ala Noor* means there will be one Imam (a.s.) after the other Imam (a.s.).

Imam Baqir (a.s.) said: Those *Bayoot* (Houses) means the houses of the prophets (a.s.), and the house of Ali (a.s.) is included in them. According to the saying of Holy Prophet (s.a.w.a.w.) the house of Ali (a.s.) is the Highest in those houses.

Mohammad-o-Aal-e-Mohammad (a.s.) are the representatives of the Attributes of Allah, and they are the protected Lamp of Light of Guidance, which *Batil* (evil forces) can not put off with its mouth. Its clear shining guide only calls towards the Straight Path, and the pioneer of the chain of Imams (a.s.) is Ali Murtaza (a.s.), who is *Waj'hullah* whose direction is not fixed, eastern or western, and the fountain of guidance and blessing is continuous every moment, so they fulfill the needs before one asks for it, and the chain of Imamatus is continuous with one Imam (a.s.) after the other, and Allah has given a High Status to their Houses, which includes the Holy Shrines of Infallibles (a.s.), and they are worthy of respect, and His Name is mentioned in those houses, therefore to remember Allah and pray in the Shrines of Prophets (a.s.) and Imams (a.s.) is highly recommended.

Government of Qaim (a.s.)

Allah has promised to those of you who believe and do good deeds that He will certainly appoint them Khalifa (Representative ruler of Allah, successor) in the earth as He appointed successors those before them, and that certainly He shall establish for them their religion (Islam) which He has chosen for them, and that certainly after their fear He will give them security in exchange; they shall worship Me, not associating anything with Me; and whosoever disbelieves after this, they are those who are transgressors. (55)

According to the Infallibles (a.s.) this verse is about Imam-e-Zamana (a.s.).

Rasool Allah (s.a.w.a.w.) said: If only one day is left from the age of the earth then Allah will lengthen it, so that a man (a.s.) from my children whose name will be same as mine will become the Governor; and he will fill the earth with Justice & Equity as it was teeming with Injustice & Oppression.

Respect of Rasool (s.a.w.a.w.)

Dot not make the addressing of Rasool among you like your addressing one another; indeed Allah knows those who steal away from among you, concealing themselves; so let those beware who go against his order lest a trial afflict them or there befall them a painful punishment. (63)

Infallible (a.s.) said: Allah has forbidden to call with name, and advised to address respectfully by saying Ya Rasool Allah (s.a.w.a.w.) or Ya Nabi Allah (s.a.w.a.w.).

When Holy Prophet (s.a.w.a.w.) was gathering Muslims for some matter, then some used to slip away from gathering without his permission, Allah forbade it harshly and warned about punishment.

Syyeda-tun-Nisa-al-Aalameen (s.a.) said: When this verse was revealed and went in his presence, and wanted to talk by saying Ya Abaho (O my father), but thinking about this verse I addressed Ya Rasool Allah (s.a.w.a.w.). He said: O Fatima (s.a.) this verse is not revealed for you, your husband and your children, you are from me and I am from you, this is revealed for all proud, arrogant, unjust and manner-less of Quraish; you address me in the same manner saying Ya Abaho, your saying Ya Abaho makes my heart more alive, and my Rabb likes it more.

This is a clear proof that Holy Prophet (s.a.w.a.w.) is not like us. Allah explains the manners how to address his beloved Rasool (s.a.w.a.w.) who is the cause of creation of the Universe. No companion should move from his place without his permission, then who can compare one with him (s.a.w.a.w.) or his progeny (a.s.).

Al-Furqan

(The Distinction)

Who is Ghamam

And on the day when the heavens shall burst apart with the Cloud and the angels shall be sent down, descending (in ranks). The kingdom that day in truth shall belong to the Beneficent Lord; and the day shall be very hard for the disbelievers. And on the day when the unjust one shall bite his hands saying: O would that I had taken with Rasool the (same right) path! Oh! Woe to me! Would that I had not taken such a one as my friend! Certainly he did lead me astray from the Reminder after he had come to me; and Shaitan to man is ever treacherous. And Rasool shall say: O my Rabb! Verily my people held this Quran (the Speaking Quran) as a vain forsaken thing (treated as a useless thing, discarded it). (25-30)

Imam Sadiq (a.s.) said: *Al-Ghamam* (the Cloud) means Amir-ul-Mo'mineen Ali ibne Abi Talib (a.s.).

Imam Baqir (a.s.) said: Unjust man will say would that I had made Ali (a.s.) my Guardian with Rasool Allah (s.a.w.a.w.), and would not have listened to my That friend; and *Zikr* (Reminder) means Walayat-e-Ali (a.s.), and *Shaitan* is that friend who lead him astray from the *Zikr*.

Imam Ali (a.s.) said: Thus I am that *Zikr*, from which they (unjust) went away, and I am that *Sabeel* from which they went astray, and I am that *Eman* which they denied, and I am that *Quran* which they discarded, and I

am that *Deen* which they belied, and I am that *Siraat* from which they went misguided.

Reward of Risalat

Say (O Rasool): I do not ask you anything in reward except that he who pleases may take the way to his Rabb. (57)

Allah's word and saying of Rasool (s.a.w.a.w.) that reward of Risalat is not demanded from you people, (in fact the countless bounties and blessings of Allah which He has bestowed us, we can not give reward of even a single bounty) and if you wish then take the Path of Allah. The Path of Allah is *Serat* (life-model) of Mohammad-o-Aal-e-Mohammad (s.a.w.a.w.). Similarly in other verse the Reward of Resalat is Devotion & Love of Ahlul-Bait (a.s.), which means the same. It means that if you want to be grateful to Allah and His Rasool (s.a.w.a.w.) then love his Ahlul-Bait (a.s.) and act on their *Serat*.

Ash-Shu'ara

(The Poets)

Bending unjust necks

If We will, We can send down upon them from the heaven a sign that their necks get bent unto it. (4)

Imam Raza (a.s.) said: From heavens one caller will call, which all people of the world will hear, and he will say: Beware! Hujjatullah (a.s.) has appeared next to Bait-Ullah, so you all follow him, because *Haqq* is with him and in his obedience.

Imam Baqir (a.s.) said: The sun will remain on one place from mid-day to Asr-time, and a face until chest will be visible in it, who will call by the name of Sahibul-Asr (a.s.) and will inform the people of the world about his family tree, and the necks of unjust people will be bent in front of Imam (a.s.).

Truthful Tongue

And appoint for me a Truthful tongue among the succeeding generations (posterity). (84)

Lisana Sidqin (Truthful tongue) means Imam Ali (a.s.).

Imam Sadiq (a.s.) said: Hazrat Ibrahim (a.s.) supplicated: Appoint such a Truthful in my progeny for ever who keeps establishing my real Deen, keep

inviting all mankind to those things which I have been inviting, so they are Mohammad (s.a.w.a.w.) and Ali (a.s.) and Imams (a.s.) in their progeny.

Announcing Prophet-hood or Walayat?

And warn your near relatives. And be kind (bend your shoulders) to him who follows you, of the believers. But if they disobey you, then say: Verily I am clear of what you do. And rely on the All-Mighty, All-Merciful. He Who sees you when you do stand (Qayam) and your movements (transfer) among those who prostrate themselves (before Allah). (214-219)

When these verses were revealed in Makkah during the third year of announcement of Nabuwat, then Holy Prophet (s.a.w.a.w.) said to Hazrat Ali (a.s.) to invite all Bani-Hashim. Forty people gathered. He arranged bread, meat and milk, but amount of food was such that it was sufficient for one person. Rasool Allah (s.a.w.a.w.) tasted from it, so due to his blessing everybody ate to full stomach, still it was left the same. Then he wanted to invite towards the religion of Allah, then Abu Lahab said: Mohammad (s.a.w.a.w.) has done magic on you, and they all went away. Second day they were invited again, and after eating they all wanted to get up with Abu Lahab's evil talk, then Hazrat Abu Talib (a.s.) ordered them: Until you do not listen, you can not go. They all had to sit. Rasool Allah (s.a.w.a.w.) gave invitation of Islam and said: Who is he who can help me in this task, he will be my brother, my advisor, and after me my vicegerent, khalifa and inheritor. No one answered, then Hazrat Ali (a.s.) who was apparently of young age, stood up and promised to help him. Rasool Allah (s.a.w.a.w.) said: Ya Ali (a.s.) you are my brother, advisor, vicegerent and successor in this world and hereafter. Then Holy Prophet (s.a.w.a.w.) put his hand on the neck of Hazrat Ali (a.s.) and said: He (Ali a.s.) is my brother, vicegerent and successor among you, listen to him and obey him. After hearing this they all got up and mocking smile was on their lips and said to Hazrat Abu Talib (a.s.): Now you listen to your son as well, and obey his orders. {from such conversation it is very clear that those people knew that Hazrat Abu Talib (a.s.) was obeying Rasool Allah (s.a.w.a.w.) i.e. who obeys the Master, only he will accept his successor and will listen to him}, this is the order of you nephew.

Then if they disobey means turn away from Islam and Walayat-e-Ali (a.s.), then Rasool (s.a.w.a.w.) is immune to it, i.e. his task was to convey the message of Truth, which he did.

Allah keeps seeing His beloved when he prays i.e. he is always in front of Allah's Eyes; and when his Noor was transferred from one to another from Adam (a.s.) to Abdullah (a.s.) who were all prostrating ones, Allah kept an eye on it. It is clear that all forefathers of Rasool Allah (s.a.w.a.w.) were prostrating ones (*Sajideen*). About this Imam Sadiq (a.s.) said: He (his Noor) was kept in prophets (a.s.), from one prophet (a.s.) to another prophet (a.s.) until Allah made him appear from his father, through holy marriage, keeping away from all kinds of uncleanness and pollution.

On the occasion of conquest of Makkah, Rasool Allah (s.a.w.a.w.) showed this verse practically by bowing his shoulders of Imam Ali (a.s.) and raising him on his shoulders to break idols.

An-Naml

(The Ant)

Ism e Azam

Said he who had some knowledge of the Book: I will bring to you before your eye blinks. Then when (Sulaiman) saw it settled beside him, he said: This is by the grace of my Rabb that He may try me if I am grateful or am ungrateful; and he who is grateful, verily he is grateful for his own self (own benefit) and whoever is ungrateful, then verily my Rabb is Self-Sufficient, Bounteous. (40)

When Hazrat Sulaiman (a.s.) asked to bring the throne of Bilqees, then his vicegerent Asif bin Berkhia who has some knowledge of the book, brought it within a blink of an eye. Mohammad-o-Aal-e-Mohammad (a.s.) has the knowledge of the whole Book.

Saying of Infallible (a.s.): Allah's Greatest Name (*Ism-e-Azam*) consisted of seventy three alphabets, Asif bin Berkhia vicegerent of Sulaiman (a.s.) only knew one alphabet, as soon as he uttered that alphabet from his tongue, the earth shrank and he pulled the throne with his hand, and this all happened in the blink of an eye; and we have seventy two alphabets of *Ism-e-Azam*, and one alphabet is such which Allah has specified for Himself, and did not give anyone of its knowledge.

Say: All praise be to Allah, and peace be on His servants whom He has chosen; is Allah better or what they associate (with Him)? (59)

Allah's chosen (*Mustafa*) servants are Mohammad-o-Aal-e-Mohammad (a.s.), for whom it is commanded to send Salaam on them, they are the means of Allah's *Ma'rifat*. They guide to the Straight path of *Tauheed*, to get rid of Polytheism and Punishment.

Is not He Who answers the distressed one when he calls Him, and removes the distress (problem) and makes you the successors in the earth; is there any god besides Allah? Little is what you ponder. (62)

Imam Sadiq (a.s.) said: This verse was revealed about Qaim-e-Aal-e-Mohammad (a.s.), I swear by Allah, the real distressed one is he, and when he will come to Maqam-e-Ibrahim (a.s.) and will supplicate to Allah after two Rakat prayer, Allah will immediately accept his supplication and will

repel his problem, and will make him Successor over all the world obviously.

Imam-e-Zamana (a.s.) is waiting for the command of Allah to appear, ready to appear keeping his hand on handle of *Zulfiqar*. We have to keep ready for his appearance as well i.e. with true belief and good deeds.

Da'abatul Arz

And when the word shall come to pass on them, We shall bring forth for them, a Walking-one from the earth, who shall speak to them, because people did not believe Our signs. And on the day when We will collect from every nation a party from those who belied Our signs, then they will be formed into groups. Until when they (all) come, He will say: Did you belie My signs while you had no comprehensive knowledge of them? Or what it is that you were doing? (82-84)

Narration from Imam Sadiq (a.s.): One day Imam Ali (a.s.) was lying in Masjid keeping his head on a heap of earth, Holy Prophet (s.a.w.a.w.) said: O *Da'abatul Arz* (who walks on earth) get up. Companions (r.a.) asked: Can we call each other with this name as well? He said: No, this name is specially for Ali (a.s.), and only for Ali (a.s.) Allah mentioned in His Book: "*And when the word shall come to pass.....did not believe Our Signs.*" When in the last era Allah will make Ali (a.s.) to appear, he will have an instrument to mark, which he will put on people's foreheads, who will be believer a believer-mark will appear on him, who will be denier a disbeliever-mark will appear on him.

The believers who have been martyred, will be raised again in Raj'at to get the taste of death. Whoever will return in Raj'at, either he will be pure in belief or will be pure in disbelief, and many believers will also return so that they can get a chance and reward of helping Imam (a.s.) and to be happy to see the authority of their Imam (a.s.); and many from the enemies of Imam (a.s.) will be also raised again, to take revenge from them, to give them the part of punishment which was supposed to be in this world should be given here, the rest will be for the hereafter, because they belied the Signs of Allah, whether those *Ayaat* (Signs, Verses) are Quranic or Speaking ones (Imams a.s.), and they did not gain *Ma'rifat* of them and did not ponder in Quran.

And say: All praise be to Allah, soon He will show you His signs that you shall recognize them; and your Rabb is not negligent of what you do. (93)

This verse is proof of *Raj'at* (return), when Imam Ali (a.s.) will return in this world, people will recognize this *Ayat-e-Kubra* (Great Sign) of Allah.

Al-Qasas

(The Narratives)

And We intend to bestow favour upon those who were considered (made) weak in the earth, and to make them Imams (Guides), and to make them the heirs. (5)

According to the narration of Infallible (a.s.) this verse is also about Raj'at, people did injustice to Aal-e-Mohammad (a.s.) and Allah will give them Authority (Government) in Raj'at, and will make them heirs of the earth, who are the Imams (a.s.) of all the creations.

Imam Ali (a.s.) said: Those are Aal-e-Mohammad (a.s.) in whom Allah will make Mahdi (a.s.) to appear, after difficulties on them, then he will honour them and will disgrace their enemies.

Who can upbringing Nabi (a.s.)

And We already forbade on him (Musa), (the milk of) all foster mothers, so she (sister of Musa) said: Shall I guide you to the people of a house who will take care of him for you, and they will wish well of him (too). (12)

Hazrat Musa (a.s.) did not drink milk of any foster-mother because Allah made it Haraam (forbidden). Although Nabi (a.s.) was new-born but he knew that neither Nabi (a.s.) drinks milk of anyone else but his own mothers holy milk, nor he remains under care of a polytheist. Remember Hazrat Musa (a.s.) was under care of Hazrat Asia (s.a.) the believer-lady, but not Fir'own.

This proves that Hazrat Aamina (s.a.) gave milk herself to Hazrat Mohammad (s.a.w.a.w.); and only Hazrat Aamina (s.a.), Hazrat Abdul Mutalib (a.s.), Hazrat Abu Talib (a.s.), and Hazrat Fatima binte Asad (s.a.) brought up Rasool Allah (s.a.w.a.w.), who were all pure believers. Other women's milk is forbidden for Musa (a.s.), then who is the Chief of Musa (a.s.), how he can drink milk of another lady.

And your Rabb creates whatever He wishes and (whom He pleases) chooses; it is not for them (people) to choose; glory be to Allah and Exalted high is He above what they associate. (68)

Allah chooses and appoints Nabi and Imam, this is not task of humans to choose and appoint their own Imam. To transgress this command is *Shirk*. Shaitan shows the bad deeds of evil people to them as attractive, then they go further in their evil deeds.

Wajhullah

And do not call with Allah any other god, there is no god but He; all things are perishable except His Face; His is the authority, and to Him you shall be returned. (88)

Imam Sadiq (a.s.) said: *Wajhahu* (His Face) means *Deen* of Allah; and Rasool Allah (s.a.w.a.w.) & Amir-ul-Mo'mineen (a.s.) are *Deen-Ullah*, *Wajhullah*, for the servants of Allah they are *Ain-Ullah*, and also *Lisan-Ullah* through which Allah talks with his servants, and they are *Yadullah* for the creation, and we are *Wajhullah*.

Allah created first of all the Noor of Mohammad-o-Aal-e-Mohammad (a.s.), then made this Universe in their love. Everything in this Universe is called as *Shai*, every *Shai* (thing) is perishable, and Infallibles (a.s.) are created before every *Shai*, so *Shai* does not apply on them.

Al-Ankaboot

(The Spider)

Ootul Ilm

And you did not read any book before it and you did not write one with your right hand, for then would have doubted those who utter falsehood. Nay! It is the clear signs in the chest of those who have been granted the knowledge; and none deny Our signs except the unjust. (48-49)

All humans know, even if one's I.Q. is subnormal, that Prophets (a.s.) and Imams (a.s.) are not educated in any school, college, institution, university or houza, but Allah bestows them knowledge as much He pleases. A person educated in these institutions of the world can not reach the stage of Infallibility, even if he tries his utmost. It is clear in the verse that if somebody would have seen Rasool Allah (s.a.w.a.w.) reading books or writing, then they could doubt that by hard working day and night in knowledge and literature he has made Quran, or that person is his teacher, so he is not a prophet (Na'ooz-billah). On the other hand, if you do not see a person reading and writing, it can not be a proof that he is illiterate.

Knowledge of Allah is in the holy chests of Infallibles (a.s.).

Imam Sadiq (a.s.) said: *Ootul-Ilm* (who is granted with knowledge) means Imams (a.s.).

Keep at the Door of Infallibles (a.s.)

What! Is it not enough for them that We have sent down to them the Book which is recited to them? Verily in this there is mercy and reminder for the people who believe. (51)

Some people brought a bone of shoulder blade on which sayings (maxims) of Jews were written. On seeing it Holy Prophet (s.a.w.a.w.) was not happy and said: It is enough for the disgrace of a nation that they hate what their Prophet (s.a.w.a.w.) has brought, and if they get a thing from a person who is not even a prophet they run towards it.

There is no need of anything until Qayamah after the Word of Allah (Quran) and Traditions of Mohammad-o-Aal-e-Mohammad (a.s.). Allah has conveyed everything for the mankind which they can need through His Rasool (s.a.w.a.w.), if someone goes to another door will be misguided.

Even now-a-days some people like to quote maxims of disbeliever scholars, but they do not know that commands of Allah and sayings of Infallibles (a.s.) are present in books about every aspect of life, which are perfect and best.

Mohsin

And those who strive hard in Our (religion), certainly We will guide them Our ways; and verily Allah is with those who do good. (69)

Those who strive hard in religion i.e. they preach the greatness, authority, rights, and teachings of Infallibles (a.s.), due to this favour Allah will bestow them nearness of Infallibles; and whose deeds are according to the teachings of Infallibles (a.s.) Allah increases his knowledge.

Imam Ali (a.s.) said: There are many specific names for me in Quran, you should be aware of them, because without knowing them you can go astray in religion, I am Mohsin (who does good /gives favour), and Allah says: *verily Allah is with those who do good.*

Imam Baqir (a.s.) said: This verse is about Aal-Mohammad (a.s.) and their Shias.

Ar-Room

(The Romans)

Masalul Aa'la

And He is Who originates the creation, then causes it to return (reproduces) again, and it is easy for Him; His are the most Exalted Similitudes in the heavens and the earth; He is the All-Mighty, All-Wise. (27)

Imam Sadiq (a.s.) said: Neither anything can be compared to Allah (no similitude can be put forth for Allah), nor His attributes can be explained in any way, and nor He can come in thoughts (wisdom can not reach Him).

Rasool Allah (s.a.w.a.w.) said to Imam Ali (a.s.): You are *Masalul-A'la* (Exalted Similitude) (i.e. Ali a.s. is Allah's servant with very high status).

Imam Ali (a.s.) said: We are *Kalima-tut-Taqwa*, we are *Sabeel* of Guidance, and we are *Masalul-A'la*.

Fitrat-Ullah

Then set your face uprightly for religion – the nature made by Allah, on which He has made men, there can be no alteration in the creation of Allah; this is the established right religion, but most people do not know. (30)

Imam Baqir (a.s.) said: Ad-Deen means Walayat of Amir-ul-Mo'mineen (a.s.) and Infallible Imams (a.s.), and *Fitratallah* (Nature made by Allah) means *there is none worthy of worship except Allah, Mohammad (s.a.w.a.w.) is Rasool of Allah Ali (a.s.) is Wali of Allah leader of the faithful.*

It means that the covenant of *Tauheed*, *Risalat*, and *Walayat* taken from all mankind by Allah in *Aalam-e-Zar* is the Nature made by Allah, the straight religion of Islam; which can not be changed (altered) in any way by anybody's advice.

It means who believes completely on Kalima Tayyiba (testifying Tauheed, Risalat, and Walayat) surely was born on Nature of Allah; and who doubts about it in any aspect, then for him is: *Wa Sharik'hum fil Amwali wal Aolaad.*

Rasool Allah (s.a.w.a.w.) said: No new-born comes in this world but on Nature of Allah, and those are the parents of the child who make him Jew or Christian or Star-worshiper.

It means that it is the duty of the believers to keep teaching Ma'rifat of Mohammad-o-Aal-e-Mohammad (a.s.) to their children, so that they can keep on Nature of Allah.

Luqmaan

Praise of Infallibles (a.s.) is unlimited

And if it were that all the trees in the earth be pens, and the sea ink, with seven more seas (of ink) to increase it, the words of Allah would not come to an end; verily Allah is All-Mighty, All-Wise. (27)

Allah and His Angels send *Salawat* on Mohammad-o-Aal-e-Mohammad (a.s.) i.e. Allah praises them and it has no condition of time i.e. from ever and for ever. Their praise is unlimited, then how great will be their creation by Allah. This Universe which Allah created in the Love of Mohammad-o-Aal-e-Mohammad (a.s.), to estimate its limits is out of the boundary of human intellect. If all the intellects of the world get together and spend whole life to find the limits of the Universe, then life will be finished but they will not be able to judge the limits of the Universe. Then how humans

can judge the greatness of Infallibles (a.s.) in whose love this Universe was created. Then how Great is the Creator of great Infallibles (a.s.).

As-Sajdah

(The Adoration, Prostration)

Raj'at

And certainly We will make them taste of the minimum punishment in addition to the greater punishment, that they may return. (21)

Big enemies of *Deen* will be raised again in *Raj'at*, so that they can taste the minimum punishment (by *Zulfiqar*) by the hands of Imam-e-Zamana (a.s.), before the greater punishment of *Qayamah*.

And they say: When will this judgment take place; if you are truthful? Say: On the day of conquest, their faith will not profit those who disbelieve, nor they will be respited. So you turn away from them and wait, verily they too do wait. (28-30)

When Rasool Allah (s.a.w.a.w.) informed about *Raj'at*, some people asked: when it will be? In reply these verses were revealed.

When Imam-e-Zamana (a.s.) will appear, then it will not benefit to express faith like Fir'own, and disbeliever will not escape *Zulfiqar*.

Al-Ahzab

(The Clans, Tribes)

Adopted son is not real son

.....And He has not made those whom you call to be your sons your real sons; these are words of your mouths; and Allah speaks the truth and He guides to the (right) way. (4)

Adopted son can never become real son. Hazrat Zaid bin Harisa Kalbi (r.a.) who was freed by Rasool Allah (s.a.w.a.w.) after buying, and Rasool Allah (s.a.w.a.w.) was loving him, so people started to say him Ibne-Mohammad (s.a.w.a.w.); Allah has negated it and explained that he can not be real son. And this was arrangement of Nature that Zaid (r.a.) divorced his wife Zainab (r.a.) with his own will, and then Rasool Allah (s.a.w.a.w.) married her, so people can know that Zaid (r.a.) is not son of Nabi (s.a.w.a.w.). This matter is explained more in verse no: 37 of this Surah.

The Nabi has a greater claim on the believers than they have on their own selves, and his wives are their mothers;..... (6)

He is real believer whose life's control is in Rasool Allah's (s.a.w.a.w.) hands, who does not doubt his orders and decisions, who does not step forward from him, who does not speak before he decides anything, who does not speak loud in his presence. Holy Prophet (s.a.w.a.w.) and Imam Ali (a.s.) are spiritual fathers of Ummah, for this reason also they have complete authority over believers. The wives (r.a.) of Nabi Akram (s.a.w.a.w.) are mothers of believers i.e. they are Haraam for them.

Seerat e Rasool (s.a.w.a.w.)

Indeed there is an excellent pattern (model) for you in the Rasool of Allah, for him who hopes in Allah and Last day and remembers Allah much. (21)

Who believes in Allah, and believes that *Risalat* and *Imamat* is from the Just Allah, believes in reward and punishment, and fulfils the aim (*Ibadat*) of his creation, he will be successful by following the life-model of Nabi (s.a.w.a.w.). The only life-model worthy to follow is of Rasool Allah (s.a.w.a.w.) or who is like Rasool (s.a.w.a.w.) and is from him. Who needs guidance himself, and seeks letter of salvation, can not be worthy to be followed.

Waiting for Martyrdom

Of the believers are men who are true to the covenant which they made with Allah: so of them is he who has fulfilled his vow and of them is he who awaits, and they have not changed in the least. (23)

Imam Ali (a.s.) said: Which matter I and my uncle Hamza (a.s.) and my brother Jafar (a.s.) and my cousin Obaida (r.a.) promised with Allah and His Rasool (s.a.w.a.w.), we fulfilled it, so Allah's Will was like this that my those companions went forward and I am behind (waiting), thus Allah has revealed this verse about us.

In Karbala when any companion was departing after taking permission of Jihad, Imam Hussain (a.s.) was reciting this verse.

Ayat e Tat'heer

.....Allah only and only intends to keep away the Rijs (uncleanness, doubt, fault) from you, O people of the House! and to keep you pure as it ought to keep pure. (33)

This verse is only and only about Ahlul-Bait (a.s.), Haram (r.a.) of Nabi (s.a.w.a.w.) are not included. Hazrat Umm-e-Salma (r.a.) asked permission to be with Five Holy Personalities (a.s.) then Rasool Allah (s.a.w.a.w.) told her that she is on Good but can not enter under *Kisa* (Chader-e-Tat'heer, Holy Sheet). When Rasool Allah (s.a.w.a.w.) gathered Hazrat Ali (a.s.), Hazrat Fatima (s.a.), Hazrat Hassan (a.s.), and Hazrat Hussain (a.s.) under the Kisa, he said: O Allah! These are my Ahlul-Bait (a.s.), these are my special-ones, their flesh is my flesh, their blood is my blood. {i.e. whose blood is same, only they can be Ahlul-Bait (a.s.)} At that time Allah revealed this verse.

Rijs means doubt or fault. Allah kept every fault far away from Ahlul-Bait (a.s.) i.e. no body can doubt about their great status. A person whose faith is doubtful, will be deprived of their Ma'rifat, it means that he can not come near Infallibles (a.s.) due to his own *Rijs*.

The Absolute Authority Allah says that He kept them such Pure as it ought to keep Pure, which is clear proof of their Purity and Infallibility. Who doubts in any aspect of Purity & Infallibility of Infallibles (a.s.) he is disbeliever because he doubted the Absolute Authority of Allah.

The Last Prophet (s.a.w.a.w.)

Mohammad (s.a.w.a.w.) is not the father of any of your men (of Ummah), but the Rasool of Allah and the Last (seal) of the prophets; and Allah is Knower of all the things. (40)

It means that Zaid bin Harisa (r.a.) is not son of Rasool Allah (s.a.w.a.w.), nor he is father of any male from Ummah, also it means that the daughters and widows of Ummah are not Haraam for Rasool Allah (s.a.w.a.w.). Otherwise Rasool (s.a.w.a.w.) is Spiritual Father of Ummah, and he is Father of Aal-e-Mohammad (a.s.) with the command of Allah, and he is father of Hazrat Qasim (a.s.), Tayyab (a.s.), Tahir (a.s.) and Ibrahim (a.s.).

Walakir Rasool Allah means that he is only Rasool (s.a.w.a.w.), his life can not be divided into official and personal life, i.e. he did this thing as Rasool (s.a.w.a.w.) and that thing with his own will. Whether he is in Masjid or at home, in battle-field or circle of companions (r.a.), sleeping or awake, every moment and in every condition he is Rasool (s.a.w.a.w.) of Allah, and is doing the task of Risalat.

This verse is proof of Khatm-e-Nabuwat. When Holy Prophet (s.a.w.a.w.) was leaving for the battle of Tabuk, he appointed Imam Ali (a.s.) his Successor and said: Ya Ali (a.s.) you have same status near me as Haroon (a.s.) to Musa (a.s.), but there is no Nabi after me.

Tasbeeh e Fatima (s.a.)

O you who believe! Remember Allah, remembering frequently. (41)

Imam Sadiq (a.s.) said: Tasbeh-e-Fatima Zahra (s.a.) is included in this Zikran Kasera (remembering frequently), which Allah has commanded in this verse. (i.e. to say 34 times Allaho-Akbar, 33 times Alhamdo Lillah, 33 times Subhan Allah after prayer)

O Our Nabi! Verily We have sent you as a witness, as a bearer of good news and as a warner. And as the inviter to Allah by His command, and as a light-giving torch. (45-46)

Holy Prophet (s.a.w.a.w.) said: *Dai* (Inviter) means invites you towards Deen of Allah with the command of Allah.

Nazeer means warns about punishment of Hell who disobeys Rasool (s.a.w.a.w.). Basheer / Mubashir means gives good news of Paradise who obeys Rasool (s.a.w.a.w.). Rasool Allah (s.a.w.a.w.) is Lamp (Torch) of Guidance (Light) for all creations.

Respect of Holy Houses

O you who believe! Do not enter in the houses of the Nabi unless it is permitted to you for a meal, without waiting for the cooking to be finished (eating time) – but when you are invited, then you enter, and when you have taken food, then disperse – not seeking to listen to talk; verily this gives trouble to the Nabi, but he forbears for you, and Allah does not forbears from the truth, and if you ask from them (the wives of the Nabi) any goods, ask from them from behind the curtain, this is purer for your hearts and their hearts; and it is not for you that you should annoy the Rasool of Allah, nor that you should ever marry his wives after him, verily this is grievous with (in the sight of) Allah. (53)

Imam Sadiq (a.s.) said: When Jibrael (a.s.) was coming to Rasool Allah (s.a.w.a.w.), he was not entering the house until Rasool Allah (s.a.w.a.w.) was permitting him, and he was sitting in front of Prophet (s.a.w.a.w.) like a slave sits in front of the master.

When companions (r.a.) were coming to Rasool Allah (s.a.w.a.w.), after eating they used to keep sitting long time but Khulq-e-Azeem (s.a.w.a.w.) was not saying anything, for this Allah told the atiquates to go to holy houses. The holy shrines of Prophets (a.s.) and Imams (a.s.) are also regarded as their houses, therefore one has to read the permission-prayer before entering the holy shrines of Infallibles (a.s.).

The wives (r.a.) of Rasool Allah (s.a.w.a.w.) are not ordinary women, they are mothers of believers. No one can marry the wives of Rasool Allah (s.a.w.a.w.) and Infallibles (a.s.) after their martyrdom.

Some of the people who were opposing Rasool Allah (s.a.w.a.w.) said: Because Rasool (s.a.w.a.w.) marries some of our widows, I swear by Allah, when he will go from this world, we will also marry his wives. Then this verse was revealed in condemnation of such companion (?) with evil-intentions.

How to say Salawat

Verily Allah and His angels bless the Nabi; O you who believe! Send blessings on him and submit to him as it ought to be submitted. Verily those who annoy Allah and His Rasool, Allah has cursed them in this world and the hereafter, and He has prepared a disgraceful punishment for them. (56-57)

When this verse was revealed, companions (r.a.) asked: Ya Rasool Allah (s.a.w.a.w.) how to say *Salawat* on you? He said: say like this: *Allah'huma soale ala Mohamadinw wa Aale Mohammad ka'ma soalaita ala Ibrahim wa Aale Ibrahim ina'ka Hameedum Majeed wa barik ala Mohamadinw wa Aale Mohammad ka'ma barakta ala Ibrahim wa Aale Ibrahim ina'ka Hameedum Majeed.*

This is comprehensive *Salawat*, which includes both the forefathers (Aale Ibrahim a.s.) and Aal (a.s) of Mohammad Mustafa (s.a.w.a.w.). *Salawat* on the forefathers (a.s.) of the Prophet (s.a.w.a.w.) means that they were pure believers and chosen ones of Allah.

Rasool Allah (s.a.w.a.w.) said: A person who sends *Salawat* on me but does not send *Salawat* on my Aal (a.s.), he will not get even the fragrance of Paradise, though its fragrance could be sensed from a distance of journey of five hundred years.

Rasool Allah (s.a.w.a.w.) said: Never send cut-off (incomplete) *Salawat* on me. Companions (r.a.) asked that what was that cut-off *Salawat*? He said: If you only say: *Allah'huma soale ala Mohammad*, and do not go further than this and stop there; but you should say like this: *Allah'huma soale ala Mohamadinw wa Aale Mohammad.*

Imam Sadiq (a.s.) said: *Salawat* of Allah is this that He sends Blessings on His Rasool (s.a.w.a.w.), and *Salawat* of Angels is this that they mention Purity and Cleanness of Rasool (s.a.w.a.w.), and *Salawat* of humans is this that they supplicate for Prophet (s.a.w.a.w.) {Our supplication means that we can not send Blessings, nor we can mention his Purity and Cleanness as it ought to be, therefore we supplicate to Allah that we are not able to do this, please You send *Salawat* on our behalf}

Wa sallaymu tasleema means to accept Mohammad-o-Aal-e-Mohammad (a.s.) as Absolute Guardian (*Wali-e-Mutliq*), and to accept everything which Holy Prophet (s.a.w.a.w.) conveyed. Imam Ali (a.s.) said: This verse's apparent meaning is to send *Salawat* on Mohammad-o-Aal-e-Mohammad (a.s.) but hidden meaning is to accept my *Walayat* as it ought to be accepted.

Whoever tortured Ali (a.s.) and Fatima (a.s.), he tortured Nabi (s.a.w.a.w.), and who tortured Nabi (s.a.w.a.w.), he tortured Allah, there is curse and punishment of Allah on such rejected ones.

There are many traditions of Rasool Allah (s.a.w.a.w.) about Hazrat Fatima (s.a.) which explain that to torture Fatima (s.a.) and to make her angry is exactly as one tortures and makes angry Rasool (s.a.w.a.w.) and Allah.

Trust of Allah

Verily We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid from it, and man undertook it, verily he is unjust, ignorant. (72)

Imam Sadiq (a.s.) said: Trust (*Amanat*) means the *Walayat* and *Imamat* of Amir-ul-Mo'mineen (a.s.). Allah presented *Walayat-e-Aal-e-Mohammad* (a.s.) in front of Universe i.e. showed *Arwah-e-Aaima* and explained their greatness and then asked to bear it but with the condition of reward and punishment, then except man all others refused.

Refused means that accepted *Walayat*, but being afraid of the hard condition of reward and punishment, begged excuse from this condition. And man accepted i.e. If I obey the Absolute Guardian then Paradise, and if I oppose them then Hell is accepted.

Imam Ali Raza (a.s.) said: The Trust is the same *Walayat*, which if someone claims for himself without Right, he becomes *Kafir*.

As-Saba

(The City of Saba)

And for those who strive hard to subdue (oppose, invalidate) Our signs, these it is for whom is a painful punishment of an evil kind. (5)

Those people who thought that Quran is self-made, can not make even a single verse like the verse of Quran until Qayamah, even if all Shaitans become their helpers. All the evil forces can not subdue even one verse of Allah, then how one can compete *Mohammad-o-Aal-e-Mohammad* (a.s.) who are Speaking-Quran; and if someone will try to compete and oppose them will get evil-punishment.

Followers of Shaitan

And indeed Iblees found true his supposition concerning them, so they followed him except a section of the believers. And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it, and your Rabb is Guard upon all things. (20-21)

Summary of Imam Sadiq's (a.s.) saying: When *Walayat-e-Ali* (a.s.) was announced in *Ghadeer-e-Khum*, all Shaitans came to Iblees putting dust on their heads and said: Rasool Allah (s.a.w.a.w.) tied that knot today which no one can open until Qayamah. Iblees said: are you mad! These people who

are gathered here, some of them have promised me to open that knot, and such a firm promise that they will never go against it.

Shaitan knows as well that he can not get hold of those who are true believers and try their best to obey Mohammad-o-Aal-e-Mohammad (s.a.w.a.w.) i.e. he can not make them slip from the faith about Walayat-e-Ali (a.s.). Shaitan can get hold and control only those who eat Haraam or whose house-environment is not pure and clean.

Walayat-e-Ali (a.s.) is examination, the result of which is reward & punishment of hereafter.

Universal Prophet (s.a.w.a.w.)

And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know. (28)

Hazrat Abu Talib (a.s.) asked purposely for the explanation of the people: O my nephew! Are you sent as Rasool (s.a.w.a.w.) for all the mankind or only your nation? Holy Prophet (s.a.w.a.w.) said: For all the mankind, whether white or black, Arabs or Ajam, and I swear by Allah, I will give invitation of this matter to everyone, whether white or black, or living on hill-tops or in depths of sea, and even I will convey the message of Allah to Persian and Roman empires. (i.e. every corner of the world)

Imam Sadiq (a.s.) said: Whether inhabitants of the east or the west, whether inhabitants of the heavens or the earth, whether they are jinn or men, to all of them Rasool Allah (s.a.w.a.w.) conveyed Risalat.

Allegation for loving Imam Ali (a.s.)

Say: I advise you only one thing, that rise up for Allah's sake in twos and singly, then ponder: is there anything of madness in your master (Nabi)? He is only a warner to you before a severe punishment. (46)

Summary of saying of Imam Ali (a.s.): As Allah created the heavens and the earth in six days, similarly He sent the commands of Deen step by step i.e. first Tauheed, then Risalat, and then prayer, fast, jihad, zakat, booty, hajj, etc. were made obligatory; then hypocrites said: if there anything left to make obligatory, then tell that as well so that our hearts are satisfied that there is nothing after that. At that time this verse was revealed i.e. Deen was completed with the Walayat of Ali (a.s.) and his Progeny (a.s.).

Whatever virtues and merits Rasool Allah (s.a.w.a.w.) stated they were about Imam Ali (a.s.) with the command of Allah. So hypocrites said: Holy Prophet (s.a.w.a.w.) has become mad misguided (Na'ooz-billah) in the love of his cousin. Therefore Allah says that stand in the presence of Allah (court of justice of Allah) whether alone or together think and use intelligence that Allah bestows Risalat & Imamah to those who are worthy of it, this Authority is only Allah's that who can be Wali-e-Mutliq, it is not fault of

Rasool Allah (s.a.w.a.w.) because he only conveys the message, and your duty is only to obey, and if you deny then punishment is ready.

Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is witness over all things. (47)

Imam Baqir (a.s.) said: it means that the reward of the devotion which I asked you, will be only for yourselves.

It means that due to Devotion you will be rightly guided in this world and will get rid of punishment on the Day of Judgment.

Belief of Occultation

And could you see when they shall become terrified, but then there shall be no escape and they shall be seized from a near place, and they shall say: We believe in him (Qaim-e-Aal-e-Mohammad a.s.), and how shall the approach (of faith) be possible for them from a distant place. And indeed they disbelieved in him (Qaim-e-Aal-e-Mohammad a.s.) before, and they utter suppositions with regard to the unseen (Ghaibat-e-Imam a.s.) from a distant place. (51-53)

These verses are about Raj'at, all Muslims believe that Imam Mahdi (a.s.) will appear; but it is also obligatory to believe that Imam (a.s.) is guiding us while he is not in front of our eyes at present. Those people who say that Imam Mahdi (a.s.) will be born, they have innovated this theory because if they believe in Imam's (a.s.) Ghaibat, then they have to discard their self-made twelve Khulafa and accept the holy chain of Imamah.

Al-Fatir

(The Originator)

Kalimut Tayyab

Whosoever desires honour, (let him know) then all the honour belongs to Allah, unto Him ascend all good words, and He lifts the good deeds; and for those who plot evil deeds, for them shall be a severe punishment, and their plot, it shall be vain. (10)

Imam Sadiq (a.s.) said: Kalimut-Tayyab (Good words) means this saying of believer: *La ilaha illallahoh Mohammadur Rasoolullah Ali un Wali Ullah wa Khalifatur Rasool Allah*, and *Amalus Saleh* (Good deeds) means to believe this by heart that this is True, and there is no doubt in it, that this is from the Rabb of the worlds.

It means that honour of man is only in this that believes firmly in Tauheed, Risalat, and Walayat of Imams (a.s.) and then does good deeds,

only then they are accepted in the presence of Allah. If one only utters with tongue but leaves them in practice, then that deed is not a good deed i.e. it is not acceptable even whatever Ibadat it is.

Verily We sent you with truth as a bearer of good news and a warner; and there is not a nation but a warner has gone among them. (24)

This verse means that in every era (time) there is a warner, either Nabi (a.s.) or his Vicegerent (a.s.).

Imam Baqir (a.s.) said: Hazrat Mohammad (s.a.w.a.w.) did not go until he appointed a warner for the future with the command of Allah. If someone says that it did not happen, then it means that Holy Prophet (s.a.w.a.w.) lost all those people of his Ummah who were still in the loins of their forefathers at that time. Someone asked: Is Quran not enough for them? Imam (a.s.) said: Surely enough but with the condition that they recognize its (Quran) commentator (who explains/interprets). It was asked again: Did Rasool Allah (s.a.w.a.w.) not explained it? Imam (a.s.) said: Explanation as it ought to be was only for one Person, and for the rest of Ummah he explained that Person as it ought to be i.e. told his greatness and status, and that honourable is Ali ibne Abi Talib (a.s.).

Inheritors of Quran

Then We made the inheritors of the Book (Quran) those whom we chose from among Our servants; and of them is he who causes himself to suffer a loss, and of them is he who follows the middle course, and of them is he who is the foremost in goodness by Allah's permission: this is that which is the greatest excellence. (32)

There is no doubt that the inheritors of the Book of Allah are Mohammad-o-Aal-e-Mohammad (a.s.), who are the chosen ones (Mustafa). Therefore Holy Prophet (s.a.w.a.w.) said: Our first is Mohammad (s.a.w.a.w.), and our last is Mohammad (a.s.), and our middle-one is Mohammad (a.s.), and we all are Mohammad(a.s.).

Imam Baqir (a.s.) said: This verse is about the progeny of Ali (a.s.) and Fatima (s.a.). *Sabiqum bil Khairat* (foremost in goodness) means Imams (a.s.). *Muqtasidun* mean who has *Ma'rifat* of Imam (a.s.). And *Zalimul le nafsi'he* means who does not have *Ma'rifat* of Imam (a.s.) and neither invites people to misguidance nor guidance.

{i.e. who is indifferent and apathetic, does not try to understand religion, keeps after the worldly things, he is doing injustice and causing loss to himself}

Survival of Universe

Verily Allah holds the heavens and the earth lest they come to naught; and if they come to naught none besides Him can hold them back; verily He is the Most Forbearing, the Oft-Forgiving. (41)

Imam Raza (a.s.) said: Rabb of the worlds does not let the heavens and the earth perish due to us.

Saying of Infallible (a.s.): If no one of us remains on the earth, then all who are on the earth will perish.

It means that Hujjatullah (a.s.) is the cause of the survival of the Universe. And the survival of the Universe at present is the proof of the presence of Imam-e-Qaim (a.s.).

Yaseen

Imam e Mubeen (a.s.)

Verily We give life to the dead, and We write down what they have sent before them and (even) their footprints; and We have confined everything into the obvious Imam. (12)

Qaddamu (sent before) means those deeds (good or bad) which have been done before, and apparently no sign of them is left behind. *Asarahum* (their footprints) means such deeds whose signs are left behind e.g. taught knowledge, made a masjid, dug a well, planted trees, published evil, started foundation of injustice.

Imam Ali (a.s.) said: I swear by Allah, I am that Imam-um-Mubeen (Obvious Imam), I state clearly what is Right and Wrong, and I got this designation in inheritance from Rasool Allah (s.a.w.a.w.).

When this verse was revealed, then someone asked: Ya Rasool Allah (s.a.w.a.w.) *Imamum-Mubeen* means Taurat? He answered: No. He asked: then Injeel? He answered: No. Then again he asked: Is it Quran? He answered: No. In the meantime Imam Ali (a.s.) came. Holy Prophet (s.a.w.a.w.) said: Look, Imam in which Allah has confined everything is this one.

Rasool Allah (s.a.w.a.w.) said: O mankind, there is no such knowledge which Allah has not taught me, and I have not taught Ali (a.s.), and whatever knowledge Allah taught me, Allah confined it in me; and I confined it in Imam-ul-Mutaqeen (a.s.).

Quran is not poetry

And We have not taught him poetry, nor it suits him (according to his status), it is nothing but a reminder and obvious Quran. (69)

The basis of poetry is on the thoughts of the poet. The matter in poetry has no relation with reality, only it is combination of beautiful words, thoughts, passions, and non-realistic things. Allah is saying in the answer of disbelievers' allegation that Allah did not make His Prophet (s.a.w.a.w.) a

poet, and Quran is not poetry, but it is guidance, advice and complete code of life for the mankind, which is reality, and the standard of highness of Prophet (s.a.w.a.w.) is much more higher than poetry.

If something is based on reality and is written in rhyme, it is permissible, because it does not come under traditional imaginary poetry e.g. Holy Prophet (s.a.w.a.w.) praised Hissan's (r.a.) poetry.

As-Saffat

(The Rangers)

Question on Qiyamat

And stop them, for verily they have to be questioned. (24)

On the Day of Judgment, deniers will be stopped before punishment, and will be asked about Walayat-e-Ali (a.s.), to make them clear why they are being punished.

Rasool Allah (s.a.w.a.w.) said: Four things will be asked on Qayamah, how life was spent, how youth was spent, how wealth was earned and spent, and about the love of my Ahlul-Bait (a.s.).

Zibhin Azeem

So We gave him the good news of a son extremely forbearing. And when he reached (the age of) walking with him, he said; O my son! Verily I see in dream that I sacrifice you, now what is your view? He said: Do what you are commanded, if Allah wills, you will find me of the steadfast (patient) ones. So when they both submitted, and he (Ibrahim) put him (Ismael) upon his forehead. And We called out to him: O Ibrahim! Indeed you have proved true the dream, verily thus do We reward the good-doers. Verily this was an open trial. And We ransomed him (with ram) for the sake of the Great Sacrifice. And We shifted (this Great Sacrifice) on him among the later generations. (101-108)

When Ibrahim (a.s.) was shown Karbala, he wanted a share of pain in the way of Allah. Because Mohammad-o-Aal-e-Mohammad (a.s.) were supposed to be from the progeny of Ismael (a.s.), therefore a ram from the heavens was sent as ransom for Hazrat Ismael (a.s.), and he was saved for the sake of Great Sacrifice (Zibhin Azeem) of Karbala. This was a great example of mourning (Azadari) for Imam Hussain (a.s.).

Let us see the conditions of this incident: 1-son should be extremely forbearing and patient. 2-An infallible father with an infallible son. 3-Able to walk i.e. reached the age of sacrifice. 4-Son able to understand father's hint, that it is not a dream but command of Allah. 5-Not on the demand of father, but himself is ready for sacrifice. 6-At the time of sacrifice is in the hands of father. 7-Not restless at the time of the sacrifice. 8-Wound on neck.

On these conditions let us see the application of the Great Sacrifice in Karbala: For many days thirsty and hungry, mother's milk was also finished, but still forbearing and patient. The last and most thirsty of all martyrs. Infallible son of Infallible Imam Hussain (a.s.). Age six months, worthy of sacrifice. Falls himself from the cradle to show that he is able to walk. When Imam (a.s.) called for help (*Istghasa*) in battle field, he immediately understood in the tent that time of sacrifice has come. He fell himself again and again to tell that he wants to go to battle field for Jihad. He was in the hands of Imam (a.s.) at the time of sacrifice. When the arrow pierced his neck, he smiled, grateful to Allah. The arrow was aimed at the heart of Imam (a.s.) to stop him talking, but Ali Asghar (a.s.) sprang in the hands of Imam (a.s.) and took arrow on his own neck, and sacrificed his life to save Hujjatullah (a.s.).

This sacrifice of Karbala which is apparently smallest in age fulfils all the conditions of the Great Sacrifice, then what is the merit of the sacrifice of Imam Hussain (a.s.) himself! Human wisdom can not judge the greatness of Sacrifice of Imam Hussain (a.s.). The earth on which Imam (a.s.) was martyred, Allah made it *Mo'alla* like His *Arsh*. Sacrifice of the exact picture of Rasool (s.a.w.a.w.), Ali Akbar (a.s.), or picture of Ali (a.s.), Ghazi Abbas (a.s.), or picture of Hassan (a.s.), Qasim (a.s.), to judge the merit and greatness of these sacrifices is out of human understanding.

Aal e Yaseen (a.s.)

Peace be upon Il-Yaseen. (130)

Ya Seen is the name of Hazrat Mohammad Mustafa (s.a.w.a.w.), and *Aal-e-Yaseen* means Aal-e-Mohammad (a.s.), on whom is Salaam, this is according to the saying of Imam Ali (a.s.).

Allah begins *Surah Ya Seen* with the same name of His Rasool, *Ya Seen* (s.a.w.a.w.).

Infallibles (a.s.) before Time & Space

And there is not anyone of us, but for him is an assigned place. And verily we are they who range ourselves in order. And verily we are they who glorify Him. (164-166)

Imam Sadiq (a.s.) said: This verse was revealed about Aal-e-Mohammad, the Imams and Vicegerents (a.s.). It means that there is a known merit and place for everyone of us concerning His *Ma'rifat*, His *Ibadat*, and to trust and return to His Command in the matters of the worlds.

Imam Sadiq (a.s.) said: In the *World of Noor*, we were arranging ourselves in order around the *Arsh* and were Glorifying Him, thus the inhabitants of the heavens learned how to glorify from our glorifying; afterwards Allah sent us on the earth, here we also glorify Him, and the inhabitants of earth as well learned to glorify from our glorifying; thus we

are those who stand while ranging in order, and we are those who glorify as well.

In the beginning of this *Surah*, Allah swears by these holy personalities as well.

Suad

Suad, by the Quran, which has Reminder. (1)

Suad is a fountain which originates from below the *Arsh*. In the night of *Mairaj* Holy Prophet (s.a.w.a.w.) refreshed his *Wazu* in it.

Allah is swearing by this Quran, which was revealed on Mohammad (s.a.w.a.w.), and in it the *Zikr* is also about Mohammad (s.a.w.a.w.). This Quran is the fountain-head of guidance and truth.

Protector of Risalat: Hazrat Abu Talib (a.s.)

And they did wonder that a warner came to them from among themselves, and the disbelievers said: This is a magician, a liar. What! Makes he the gods a single God? Verily this is a strange thing. And the chiefs from them got out (saying): Go and be steadfast to your gods, verily this (invitation) is with something designed against us. We never heard of this in the former faith, this is nothing but a forgery. Has the reminder been sent down only to him among us? Nay! They are in doubt about My reminder, nay! They have not yet tasted My punishment. (4-8)

These verses were revealed when Holy Prophet (s.a.w.a.w.) gave open invitation of Islam. All Quraish came together to Hazrat Abu Talib (a.s.) and said: O Abu Talib (a.s.)! your beloved nephew has made our wise fools, says bad about our gods, he has spoiled our youth, he has broken our unity; if poverty has compelled him to do so, then we can collect so much wealth for him, that he will be the wealthiest among Quraish, and we will make him our king, and accept all his demands. Hazrat Abu Talib (a.s.) conveyed this matter to Rasool Allah (s.a.w.a.w.). {Certainly Abu Talib (a.s.) knew the answer and could give himself to the disbelievers, but the forefather of Imams (a.s.) knew that one can not step forward than Rasool (s.a.w.a.w.), nor raise voice, only to obey him, and whatever he decides and commands will tell the disbelievers. Abu Talib (a.s.) kept doing his duty as guard, helper, protector, and advisor to Rasool (s.a.w.a.w.) his whole life.} Holy Prophet (s.a.w.a.w.) answered: If they put sun on my right hand and moon on left hand, even then I will not accept (i.e. if they make impossible possible for me, even then I will not stop invitation of Allah), I only demand one word, due to which they will be kings of Arab, and heads of Ajam will also bend in front of them, and they will govern in Paradise in future as well. Hazrat Abu Talib (a.s.) conveyed this message to them, and they said: What is one word, we are ready to say ten words. Rasool Allah (s.a.w.a.w.) said: Thus only say: *There is non worthy of worship except Allah,*

Mohammad is Rasool of Allah. They answered: What! Should we leave three hundred and sixty gods to worship only One Allah? Then these verses were revealed.

Hazrat Abu Talib (a.s.) said to Rasool Allah (s.a.w.a.w.): Continue your mission, I swear by Allah, I will never leave your help.

Allah has recorded all the allegations by the disbelievers on Rasool Allah (s.a.w.a.w.), magician, liar, poet, confused, mad, etc. (Na'ooz-billah), so it will be proof for severe punishment.

These disbelievers doubt *Zikr*; *Zikr* is word of Allah (Quran), Rasool (s.a.w.a.w.) himself, and his Vicegerent Ali (a.s.) as well.

Say: It is that which is the great news. From whom you are turning away. 967-68

According to Infallibles (a.s.): *Naba-un-Azeem* means Imam Ali (a.s.). It is warned not to turn away from him i.e. it is commanded to obey Imam (a.s.).

Aaleen (a.s.)

Said (Allah): O Iblees! What prevented you that you should not prostrate to him (Adam) whom I created with My two hands? Are you proud or are you of the exalted ones (Aaleen)? (75)

One person asked Rasool Allah (s.a.w.a.w.) about this verse: Ya Rasool Allah (s.a.w.a.w.) who are those, who are superior than angels? Holy Prophet (s.a.w.a.w.) said: I, and Ali (a.s.), and Fatima (s.a.), and Hassan (a.s.), and Hussain (a.s.). We were glorifying Allah on Arsh thousands of years before the creation of Adam (a.s.), and by listening us glorifying angels learned how to glorify.

Imam Ali (a.s.) is *Nafsullah, Ainullah, Lisanullah, Uzanullah, Yadullah, Janbullah*. Mohammad Mustafa (s.a.w.a.w.) and Ali Murtaza (a.s.) are *Yadullah*, i.e. they are two hands of Allah.

Az-Zumar

(The Companies, Flocks)

Who is then more unjust than he who lies about Allah and belies the truth when it comes to him; is there not in Hell an abode for the disbelievers? And he who brings the truth and he who testifies it, these are they that are the pious ones. (32-33)

Sidq means that Truth which Rasool Allah (s.a.w.a.w.) brought, and is *Walayat-e-Ali* (a.s.), and who brought the truth is Mohammad Mustafa

(s.a.w.a.w.), and who testified it he is Ali Murtaza (a.s.). God-fearing (pious ones) are those who do good deeds while have firm faith on *Tauheed, Risalat, and Imamah*.

Salvation of Shias

Say: O my servants! Who have been extravagant to their own selves, do not despair of the mercy of Allah; verily Allah forgives sins all together; verily He is Oft-Forgiving, the Most-Merciful. (53)

Imam Baqir (a.s.) said: This verse Allah revealed especially for the Shias of the Children (a.s.) of Fatima Zahra (s.a.).

Imam Sadiq (a.s.) said: There is no one except you (Shias) who is established on the faith of Ibrahim (a.s.), no one's deeds will be accepted except yours, no one's sins will be forgiven except yours.

Imam Ali (a.s.) said: There is no such spacious (comprehensive) verse like this verse in Quran.

Holy Prophet (s.a.w.a.w.) said: This verse is dearer to me than the whole world and what ever is in it.

Hazrat Fatima (s.a.) demanded the intercession for the believers as her dower, which Allah bestowed. Infallibles (a.s.) are worried about our intercession (Shafa'at) so much, we should also look into our hearts that we claim obedience and devotion, but where we are standing practically!

Janbillah (a.s.)

Lest a soul should say: Oh, woe to me! For what I fell short of my duty to Janbillah, and certainly I was of those who mocked. (56)

Imam Musa Kazim (a.s.) said: *Janbillah* is Amir-ul-Mo'mineen (a.s.), and similarly after him his vicegerents, the chosen one who is appointed on this high status, until this matter will reach their Last and Qaim (a.s.).

Imam Baqir (a.s.) said: We Imams (a.s.) are *Janbullah*.

One of the best things which Allah sent down, is *Walayat*, it is commanded to obey *Wali*, who falls short of his duty towards him, and is among those who mock about it, they will be the most desperate and regretful in *Qayamah*, their good deeds will disappear like ash blows away.

And (when) the trumpet shall be blown (first time), then shall collapse to death whoever is in the heavens and whoever is in the earth except those whom Allah has pleased (to keep alive); then (the trumpet) shall be blown again, then lo! they shall stand up awaiting. (68)

Jibrael (a.s.) said to Rasool Allah (s.a.w.a.w.): Those for whom Allah does not like to collapse and die, are Martyrs, who will be around Arsh having their swords with them.

Who are witness of the creation of the Universe and glorify Allah around Arsh, they are Mohammad-o-Aal-e-Mohammad (a.s.), who are witness over hereafter as well.

Al-Mo'min

(The Believer)

On the day when they shall come forth (from their graves), when nothing about them shall be hidden from Allah; (It shall be asked): Whose is the kingdom this day? (The answer will be): Allah's , the One, the Subduer! (16)

Imam Ali (a.s.) said: *Mulk* means Allah's Authority and Kingdom, and there will be no master except Allah that day. When Allah will say: *Lemanil Mulkul Yaom?* (Whose is the Kingdom this Day?) Then His Anbiya (a.s.), Rosul (a.s.), and Hujuj (a.s.) will say: *Lillahil Wahidil Qah'har* (Allah's, the One, the Subduer).

Reality of Man

Surely the creation of the heavens and the earth is greater than the creation of the people, but most people do not know. (57)

Allah has given Mohammad-o-Aal-e-Mohammad (a.s.) authority over the Universe. This is against the Justice of Allah to make an Inferior as Master over the Superior. This proves that Mohammad-o-Aal-e-Mohammad (a.s.) are not humans like us, they are Superior to every Thing.

This verse is to make understand those people who think that Rasool (s.a.w.a.w.) is like us. For Allah to create man, to make him to die and then make him alive again is very easy, even the fore-fingers will be exactly same i.e. even the finger-prints will not be changed on Qayamah. This is a very nice proof of Allah's being Absolute Authority, because not a single man on the earth has finger-prints similar to other one. Culprits are recognized by their finger-prints.

Ash-Shura

(The Counsel)

Mezaan

Allah is He Who sent down the Book with the truth, and the Balance; and what do you know, perhaps the Hour (of Judgment) is near? (17)

Mezan (Balance) means Imam Ali (a.s.), in this world and hereafter as well. Guardianship of Imams (a.s.) is the criterion (balance) of the deeds in this world and hereafter. The Vicegerent (a.s.) of Mustafa (s.a.w.a.w.) is the divider of Paradise and Hell in the hereafter.

Mawaddatul Qurba

That is of which Allah gives the good news to His servants who believe and do good deeds; Say: I demand not from you any reward for it (the toils of apostleship) except the devotion of my nearest lady (Fatima s.a.); and whomsoever earns good (concerning it), We increase more for him good therein; verily Allah is Oft-Forgiving, the Most-Grateful. (23)

When Holy Prophet (s.a.w.a.w.) returned Madinah after the last Hajj, Ansaar came to him and testified his blessings and favours on mankind, and said: You have always many guests, you can take one third of our wealth so that you can serve your guests and bestow them. Holy Prophet (s.a.w.a.w.) kept quiet and Jibrael (a.s.) came with this verse. So Prophet (s.a.w.a.w.) did not accept wealth, and recited this command of Allah to them that the Reward of Risalat is Devotion to my daughter Fatima (s.a.) and her Progeny (a.s.). Believers were very happy with this Good News, and Allah promised that who will Love Aal-e-Mohammad (a.s.), his reward will be manifold.

Hypocrites said: (Na'ooz-billah) Allah has not revealed this, but Rasool (s.a.w.a.w.) wants to raise the hand of his cousin again today, and wants to appoint his Ahlul-Bait (a.s.) as our guardian as well. Yesterday he said: "Mun kunto Maola.....", and today he is saying: "Qul la as'alokum....."

All prophets (a.s.) said that the reward of Risalat is with Allah i.e. it is not in the power of humans to give reward for the guidance which Allah sent through His prophets (a.s.). This is a great blessing and favour of Allah and His Rasool (s.a.w.a.w.) that they gave us the Formula (Devotion and Love of Ahlul-Bait a.s.) of definitive success, due to which even the sins of the believers will be converted into good deeds.

When this verse was revealed then companions (r.a.) asked: Ya Rasool Allah (s.a.w.a.w.), who are your nearest whose devotion is made obligatory on us. He answered: Ali (a.s.) and Fatima (s.a.) and their two Sons (a.s.). He repeated it three times!

Rasool-e-Kareem (s.a.w.a.w.) said: Allah raised prophets (a.s.) from different trees, but I and Ali (a.s.) are from One Tree, whose root I am, branch (stem) is Ali (a.s.), means of its propagation is Fatima (s.a.), Hassan (a.s.) & Hussain (a.s.) are its fruits, and our Shias are its leaves. If a person prays Allah for one thousand years in between Safa and Marwa, then thousand years, and again thousand years more prayers, and prays so much that he becomes like an old shriveled leather water-bag, but has no love for us in his heart, then Allah will cast him in Hell face-wards; then Holy Prophet (s.a.w.a.w.) recited this verse.

Az-Zukhruf

(The Ornaments)

Kalimatam Baqiyatan

And he made it a word to continue in his progeny that they may return.
(28)

Imam Baqir (a.s.) and Imam Sadiq (a.s.) said: This verse is revealed about us i.e. Imamate will continue until Qayamah in the progeny of Imam Hussain (a.s.). {Creations should return to them for guidance and obedience}

Holy Prophet (s.a.w.a.w.) said in the sermon of Ghadeer: O people! Quran tells you that after Ali (a.s.) Imams (a.s.) will be from his progeny, and I also have told you this that they will be from me and Ali (a.s.). Therefore Allah says: “*Wa ja’alaha Kalimatam Baqiyatan.....*” (and he made it a word to continue in his progeny) and I have said: until you will keep in touch with these two, you will never go astray.

La’allahum yar’jayoon means Imams (a.s.) will return in *Raj’at*.

Question all the Prophets (a.s.)

Therefore hold fast what has been revealed to you, verily you are on the Straight path. And verily it is a reminder for you and for your nation, and soon you shall be questioned (about it). And ask those of Our apostles We sent before you: Did We appoint besides the Beneficent God any gods to be worshiped? (43-45)

Imam Baqir (a.s.) said: *Siratim Mustaqeem* (Straight Path) means you are firm on Walayat-e-Ali (a.s.). and said: We are the nation of Holy Prophet (s.a.w.a.w.), we will be questioned.

Imam Sadiq (a.s.) said: We are Ahluz-Zikr, and we will be questioned about ourselves.

Someone asked: when Holy Prophet (s.a.w.a.w.) questioned all prophets (a.s.)? Imam Baqir (a.s.) said: All prophets (a.s.) were gathered when Holy Prophet (s.a.w.a.w.) went on *Mairaj*, and Jibrael (a.s.) gave *Azan*, in which he said *Hyya ala Khairil Amal* as well, then Rasool Allah (s.a.w.a.w.) lead prayer, at that time this verse: “*Was’al mun Arsalna.....*” was revealed. Holy Prophet (s.a.w.a.w.) asked them, and they testified Tauheed, his Risalat, and his Vicegerents.

Similitude of Esa (a.s.)

And when a similitude was set forth of son of Maryam, lo! your people raised a noise. And they said: Are our gods better or is he? They do not

set it forth to you except for disputation; nay! They are contentious people. (57-58)

Hazrat Salman Farsi (r.a.) said: Once Holy Prophet (s.a.w.a.w.) was sitting among the companions (r.a.), and said: After a while a person will come to you who is like Esa (a.s.). In the meantime Hazrat Ali (a.s.) came. One person said: Mohammad (s.a.w.a.w.) does not get tired telling virtues and merits of Ali (a.s.), so much so that gave similitude to Esa (a.s.); our idols (gods) are better than him, which we worshiped in ignorance. At that time these verses were revealed.

Rasool Allah (s.a.w.a.w.) said to Imam Ali (a.s.): You have signs of Esa (a.s.) in yourself, some people (blindly) loved you and due to which they are ruined (i.e. did Ghulw, and said god to him), and some people kept malice to you and ruined (i.e. did Taqseer, and did not accept the rights of Imam a.s.). When hypocrites heard it, they joked: Did he not find any similitude other than Esa (a.s.). Then these verses were revealed.

Muqassar and *Ghali* both will be ruined. Therefore who dies without *Ma'rifat* of the Imam (a.s.) of his time, died the death of ignorance, i.e. his salvation is difficult. Therefore it is better that we gain *Ma'rifat* of Mohammad-o-Aal-e-Mohammad (a.s.) from *Quran & Hadees*; but not from a so-called scholar who conceals the merits and virtues of Mohammad-o-Aal-e-Mohammad (a.s.), and fills the hell of his stomach by selling *Deen*.

Who has any doubt about the merits and virtues of Infallibles (a.s.), he should know well that soon in Raj'at the Truth will be revealed and prevailing.

Ali Haqq (a.s.)

Indeed We have brought to you with the truth but most of you dislike the truth. Or have they settled any decision? Then verily We too are settling. Or do they think that We do not hear their secret and their concealed conversation; Aye! And Our messengers with them do write down (every thing). (78-80)

Haqq (the Truth) means *Walayat-e-Ali* (a.s.). Some people did conspiracy about this matter while sitting around Ka'ba, about which Allah says: Angels are writing it, and if you have decided firmly to deny Haqq, then We have decided firmly as well to punish.

That is the reason that Holy Prophet (s.a.w.a.w.) said: If all the creations would get together on Love of Ali (a.s.), then Allah would not have created Hell at all.

The First Worshiper (s.a.w.a.w.)

Say (O Rasool): If the Beneficent God had a son, then I am the first of the worshipers. (81)

Imam Ali (a.s.) said: It means that I am the first to deny that Allah has any children. And Imam (a.s.) said: The interpretation of this saying is that its inner-meaning is totally opposite of apparent-meaning.

Noor of Mohammad Mustafa (s.a.w.a.w.) was created first of all, and he is the first *Abd* (worshiper), and witness over everything, that is why it is said: If Allah would have children, then I would have been worshiping him as well, because I am the first worshiper. This is a way to give reasoning, but in fact Allah is Needless of this, and everything.

Salaam to Syyeda Khadija (s.a.)

I swear by the saying (of the Rasool): Ya Rabb! Verily these are the people who will not believe. So turn away from them and say: "Peace be to you", soon they will know. (88-89)

When Rasool Allah (s.a.w.a.w.) returned from Mairaj, Allah sent Salaam to Hazrat Khadija (s.a.) through His Rasool (s.a.w.a.w.). This is a proof of high merit and virtue of the mother of Hazrat Fatima (s.a.). They were worried that this nation will not believe on Mairaj, and as soon as Holy Prophet (s.a.w.a.w.) called Allah by saying "Ya Rabb", this verse was revealed, that I swear by your saying "Ya Rabb", don't care about who does not believe, rather you convey My Salaam to your wife Khadija (s.a.). Hypocrites will see the end-result soon.

Ad-Dukhan

(The Smoke)

Verily We sent it (Quran) down in a Blessed night, surely We are ever warning. Therein (in that night) all wise affairs are made distinct. (3-4)

According to the Infallibles (a.s.): *Lailatin Mubarakatin* (Blessed night) means *Lailatul Qadr*. Whole Quran was sent down to Baitul-Ma'moor in the Night of Qadr, and from there it was revealed to Holy Prophet (s.a.w.a.w.) step by step with the command of Allah.

During the night of Qadr, angels come down with the command about all the matters which will happen in the coming year, and these commands step by step from Rasool Allah (s.a.w.a.w.) and chain of Imams (a.s.) reach Imam-e-Zamana (a.s.). But these commands are not definitive i.e. Allah has Absolute Authority to do any type of change in them.

Imam Ali (a.s.) said about Baitul Ma'moor: That is on the fourth sky exactly in the same line of Ka'ba. Every day seventy thousand angels come to visit it and enter for worship, then they will not come to it for ever.

When Skies & Earth wept

So the heavens and the earth did not weep for them, nor were they respited. (29)

Heavens and the earth did not weep on drowning of Fir'own and his army, because Fir'own was unjust & polytheist, and enemy of Allah & Rasool (a.s.). It means that then heavens and the earth would have wept on the martyrdom of some honoured servant of Allah.

One person passed walking in from of Imam Ali (a.s.), who was enemy of Allah and His Rasool (s.a.w.a.w.), Imam (a.s.) recited this verse. Then Imam Hussain (a.s.) passed by him, then he said: This is the man on whom the heavens and the earth will definitely weep. In addition he said: Either the heavens and the earth had wept on Yahya (a.s.) bin Zakariah (a.s.), or they will weep now on Hussain (a.s.).

Imam Sadiq (a.s.) said: Heavens and the earth wept for forty days on them. Heavens and the earth wept blood for forty days in the grief of Imam Hussain (a.s.). Hazrat Yahya (a.s.) was slaughtered (martyred) in the same way as Imam Hussain (a.s.).

Some people have the Earth from the Martyrdom-Place of Imam Hussain (a.s.), and many believers see it every year that after more than fourteen centuries have passed, still that Earth becomes red on the tenth of Moharram at the time of Martyrdom.

The day when a friend shall not avail (his) friend anything, nor shall they be helped. Except those on whom is Allah's mercy, verily He is the Al-Mighty, the All-Merciful. (41-42)

Imam Sadiq (a.s.) said: I swear by Allah, we are those (on whom is Allah's Mercy) whom Allah has exempted, and we will avail our Shias. (i.e. will intercede)

Al-Ahqaf

(The Sand hills)

Muslim Jins

And when We turned towards you a party of the jinn, who listened to the Quran, when they came to (listen) it, they said: Be silent (and listen)! Then when (the recitation) was finished, they returned to their people warning. (29)

One day, Holy Prophet (s.a.w.a.w.) stayed in a valley outside Makkah after returning from preaching. When he was performing Tahajjud and recited few Surahs of Quran in it, a group of Jinn was listening, they called their nation as well, and they appeared in the presence of Rasool Allah (s.a.w.a.w.) and became Muslim. Then Allah revealed Surah Jinn as well.

He appointed a master among them for them, who was coming to Holy Prophet (s.a.w.a.w.) from time to time. Then he appointed Imam Ali (a.s.) for their education. There are believers, disbelievers, deniers, jews, christians, and star-worshippers among Jinn. Hazrat Mohammad (s.a.w.a.w.) is Hadi for all Jinn and Men.

Mohammad (s.a.w.a.w.)

Who hinders from Walayat

Those who disbelieve and hinder from the Path of Allah, He shall render in vain their deeds. And those who believe and do good deeds, and believe in what has been sent down to Mohammad (s.a.w.a.w.), and that it is truth from their Rabb, He will remove from them their evils and improve their state (condition). (1-2)

Those who hinder from Walayat-e-Ali (a.s.) in any way, their deeds are rendered in vain, these deeds which are rendered in vain are obviously good deeds. It means that any good deed while opposing Walayat-e-Ali (a.s.) is useless. We have to believe in all whatever was revealed on Holy Prophet (s.a.w.a.w.), in which the command about Walayat-e-Ali (a.s.) is prominent, which is Haqq (the Truth). Those who believe in Walayat-e-Ali (a.s.) with their hearts, Allah will purify them by removing their sins and evils.

Same subject is elaborated in the following verses as well.

That is because they hated what Allah sent down, so He rendered their deeds null. (9)

Verily those who return on their backs (Murtads) after that guidance has become manifest to them, the Shaitan has easily cheated them and has given them (false) hopes. (25)

And if We please We could show them to you and you would recognize them by their marks (features); and certainly you can recognize them by the tone of their speech; and Allah knows well your deeds. (30)

In all the times, Imam Ali (a.s.) is the Criterion (Balance) of distinction between believer and disbeliever. Walayat-e-Ali (a.s.) is the death of evil and hypocrisy. The colour of face tells the reality of faith by mentioning Walayat-e-Ali (a.s.). And who tries to hide the merits and virtues of Infallibles (a.s.) cleverly, his own faith does not keep hidden.

Al-Fat'h

(The Victory)

Hudaibia Truce

Verily We have caused victory for you, a clear victory. So that Allah may grant forgiveness for your sake your followers' past sins and those to

follow and thus completes His favour on you and guides (keeps) you on the Straight path. (1-2)

Rasool Allah (s.a.w.a.w.) saw in the dream that they are entering Makkah Moazzama peacefully, and performed Hajj rituals. During the month of Zil-Qa'da, 6 Hijri he departed towards Makkah with many companions (r.a.). On the way, Quraish stopped them, a peace-treaty was signed, disbelievers were disgraced later by breaking the terms of peace, then Makkah was conquered without battle, and Holy Prophet's (s.a.w.a.w.) dream came true, which is mentioned in the following verse.

Indeed Allah made true His Rasool's true dream that certainly you shall enter the Sacred Masjid, if Allah pleases, in security, with shaved heads, (some) with their hair shortened, without fear; because He knew what you knew not, so He brought about a near victory before that (dream to come true). (27)

This Surah was revealed on Hudaibia Truce, Allah declared the Truce a Clear Victory. Sohail bin Amru was pleader of disbelievers to write the truce. Rasool Allah (s.a.w.a.w.) called Hazrat Ali (a.s.) to write the truce, and said: Write, "Bismillah Hirraheem". Sohail said: By God, we do not know, what is Rahman, so write, "Be Ismikallahum". Muslims protested but Rasool Allah (s.a.w.a.w.) said: Ya Ali (a.s.), write, "Be Ismikallahum", this truce is from Mohammad Rasool Allah (s.a.w.a.w.). Sohail said: If we would have believed you as Rasool (s.a.w.a.w.), then we would not have stopped you going to the House of Allah, and would not have quarreled, erase Rasool Allah (s.a.w.a.w.) and write Mohammad bin Abdullah (s.a.w.a.w.). Rasool Allah (s.a.w.a.w.) said: I am Rasool (s.a.w.a.w.) of Allah, and you belie me! Then said to Imam Ali (a.s.): Erase the word Rasool Allah (s.a.w.a.w.). Imam Ali (a.s.) said humbly: My hands can not erase this word. Holy Prophet (s.a.w.a.w.) took the truce in his hands and erased the word Rasool Allah (s.a.w.a.w.) with his own hands. Then the rest of the truce was written by Imam Ali (a.s.).

At that time one person said: I swear by God, since the day I became Muslim, I did not doubt so much in Nabuwat as much I doubted today. Then he said to Nabi Akram (s.a.w.a.w.): Are you not Rasool (s.a.w.a.w.) of Allah? Rasool (s.a.w.a.w.) said: Why not! He said: Are we not on Right and enemy on Wrong? Holy Prophet (s.a.w.a.w.) said: Yes, only we are on Right. He said: Then why we are being disgraced in this matter? He answered: I am Rasool (s.a.w.a.w.) of Allah, and Allah is my Helper, I do not disobey Him. He said: But you said that soon we will enter Bait-ul-Haraam, and perform circum-ambulance ! Prophet (s.a.w.a.w.) said: I did not say that we will enter Bait-ul-Haraam specifically this year. He said: No. Holy Prophet (s.a.w.a.w.) said: I say, you will enter Makkah, and will do circum-ambulance as well. Then Rasool Allah (s.a.w.a.w.) slaughtered one camel, and commanded to cut hair, and cut his hair himself as well. {If that person would have remembered the first two verses of Surah Hujurat, he would not have done like this }

On this occasion, Allah promised to forgive the sins of believers for the sake of Rasool Allah (s.a.w.a.w.) as well; and promised to complete His

Favour soon as well. This very Favour is the Straight Path as well, which was announced in Ghadeer-e-Khum.

People with no understanding attribute the mention of sins in the verse to Rasool Allah (s.a.w.a.w.) {Na'ooz-billah}. On questioning Imam Sadiq (a.s.) said: There is no sin of Holy Prophet (s.a.w.a.w.), and he never intended to do a sin; but as one master is considered responsible for the deeds of his subordinates, similarly Allah has forgiven for the sake of Rasool (s.a.w.a.w.) the sins of his Shias.

Obedience of Rasool (s.a.w.a.w.) is obedience of Allah

Verily those who swear allegiance to you, indeed they swear allegiance to Allah, the hand of Allah is above their hands, so whoever breaks his oath, he breaks it only to hurt his own self, and whoever fulfils what he has covenanted with Allah, soon He will grant him a great reward. (10)

Allah declares the hand of his beloved Rasool (s.a.w.a.w.) as His Hand. Allegiance to Rasool (s.a.w.a.w.) is allegiance to Allah. The terms and conditions of allegiance were: do not think irrelevant anything of Rasool (s.a.w.a.w.), whatever he says or does; and whatever he commands, do not oppose and run away. It means any work of Allah and His Rasool (s.a.w.a.w.) is not without any reason, and no one has right to interfere in their decisions. The duty of the creations is only to obey them, the reward of which is salvation.

Abdullah bin Saleh said to Imam Raza (a.s.): People say that in Paradise believers will have the honour to see Allah. Imam (a.s.) said: O Aba-Sallat, Allah has made Mohammad (s.a.w.a.w.) superior to all the creations, even to angels and prophets (a.s.), and declared his obedience as His obedience, and his allegiance as His allegiance, and seeing him in the world and hereafter as seeing Him, and said about his obedience: “*who obeyed Rasool (s.a.w.a.w.) thus certainly he obeyed Allah*”, and said about his allegiance: “*Verily those who swear allegiance to you, indeed they swear allegiance to Allah, the hand of Allah is above their hands*”; and Rasool Allah (s.a.w.a.w.) himself said: Who saw me in my life or after that, (it is as) he saw Allah; and his grade will be among the high grades of Paradise, and who saw Rasool Allah (s.a.w.a.w.) at his place in Paradise, he saw Allah Tabarak wa Ta’ala.

Kalimatut Taqwa

When those who disbelieved harboured in their hearts zealotry (fanaticism), the zealotry of ignorance, then Allah sent down tranquility on His Rasool and the believers and made them bound to the word of piety (Kalima-tat-taqwa) and they were entitled to it and worthy of it; and Allah knows well all things. (26)

Sohail bin Amru and Quraish said with zealotry at the time of Hudaibia Truce: We do not know Rahman and Raheem, only write “be ismekallahum” which is old tradition, if we would accept you Rasool (s.a.w.a.w.), then why would we quarrel with you, so write “Mohammad bin Abdullah”(s.a.w.a.w.).

Rasool Allah (s.a.w.a.w.) said: Ali (a.s.) is flag (sign) of Guidance, and Imam of my friends, and Noor of my followers, and he is that word (*Kalima*) which has been bound (inevitable) on the pious ones.

Kalima-tat-Taqwa is not *Mustahab*, *Wajib*, or *Farz*, but it is inevitable (necessary) i.e. inevitable for everyone, in all ages, in all the times, and in every condition.

Infallibles (a.s.) are *Sabeel-e-Hadayat*, *Urwatul-Wusqa*, and *Kalimatat-Taqwa*. This *Kalima* is for the believers, who are entitled to it and worthy of it due to Allah’s blessing. This is praise of believers by Allah, we should be grateful for this.

When Islam will prevail

He it is Who sent His Rasool with the guidance and the true religion that He may prevail it over all religions, and Allah is enough for a witness. (28)

Allah will make Imam-e-Zamana (a.s.) to appear, and will prevail the True religion over all the religions, and he will fill the whole world with justice and equity; and injustice and evil will perish all together. The world will be like paradise. Whether someone believes or not, Allah’s statement is enough.

Rasool Allah (s.a.w.a.w.) said: There would not be any house of mud or stones, or tent of wool or thread left on the face of whole earth, but Allah will enter Islam in it.

The real companions

Mohammad (s.a.w.a.w.) is the Rasool of Allah, and those who are (really) with him are furious (unyielding) against the disbelievers, compassionate among themselves, you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure, their marks are on their faces because of the effect of their prostrations; that is their description in the Taurat; and their description in the Injeel, like a seed produce that puts forth its sprout, then strengthens it, then it becomes stout and stands firmly on its stem, delighting the sowers – that He may enrage at them the disbelievers; Allah has promised those who believe and do good deeds, forgiveness and a great reward. (29)

Who were really with Rasool Allah (s.a.w.a.w.), their qualities are mentioned: they are steadfast in battle-field and deal with Muslims very kindly (i.e. they do not run away from the battle-field, and they don’t hit the

ladies, and they are not such intelligent army generals that they fight but never had even a scratch on their bodies), they keep busy worshiping Allah (i.e. they do not leave Rasool (s.a.w.a.w.) in Qayam to buy grains, and they do not pray to show off or in a hope that may be a verse can come in their favour), they seek Allah's blessing and pleasure (i.e. they obey Rasool (s.a.w.a.w.) and his Vicegerent (a.s.), and do not run after the booty of war).

Mohammad-o-Aal-e-Mohammad (a.s.) are mentioned clearly in Taurat and Injeel. Allah is pleased with the highest merits and virtues of Mohammad-o-Aal-e-Mohammad (a.s.), Who is their Owner and Master; and their deniers are angry and burning in this world and hereafter.

Al-Hujurat

(The Chambers)

Be in your limits in the presence of Rasool (s.a.w.a.w.)

O you who believe! Be not forward in the presence of Allah and his Rasool and fear Allah; verily Allah is All-Hearing, All-Knowing. O you who believe! Do not raise your voices above the voice of the Nabi, and do not speak loud to him as you speak loud to one another, lest your deeds become null while you do not perceive. Verily those who lower their voices in the presence of the Rasool of Allah, they are those, whose hearts Allah has examined for piety; for them shall be forgiveness and a great reward. Verily those who call out to you from outside of the private chambers, most of them have no intelligence. And if they wait patiently until you come out to them, certainly it would be better for them; and Allah is Oft-Forgiving, the Most Merciful. (1-5)

Allah forbade to walk in front of Rasool Allah (s.a.w.a.w.), and not to decide or propose anything before Allah and His Rasool (s.a.w.a.w.) decides or proposes about any matter i.e. it is only to obey the command of Allah, no one can poke his nose in any matter. Before leaving for the battle of Khyber, Rasool Allah (s.a.w.a.w.) wanted to appoint somebody his successor in Madinah, but a companion proposed to appoint someone else, then this verse was revealed.

It is forbidden to speak loud with Rasool Allah (s.a.w.a.w.) or even to speak with loud voice with each other in his presence. And do not call Rasool Allah (s.a.w.a.w.) from outside his house, but wait until he comes out himself.

Islam teaches us equality among humans in general, if Rasool (s.a.w.a.w.) is like us (Na'ooz-billah) then what is the meaning of so much respect and protocols. Allah says that whose hearts have been examined with piety (Taqwa), only they respect Rasool Allah (s.a.w.a.w.), that means that who do not believe in high respect of Rasool (s.a.w.a.w.), Islam has not even entered in their hearts.

Enemies of Ahlul-Bait (a.s.) opposed and stopped to bury Imam Hassan (a.s.) next to Rasool (s.a.w.a.w.) after his martyrdom, and they raised a big noise, then Imam Hussain (a.s.) forbade them and recited this verse: “O you who believe! Do not raise your voices above the voice of Nabi.....”.

It means that do not speak loud or quarrel around the holy shrine of Rasool Allah (s.a.w.a.w.), the same protocols of respect are applicable to the shrines of Infallibles (a.s.) as for them in their apparent life.

Brotherhood

The believers are but brethren only, so make peace among the brethren and fear Allah that you may be blessed with mercy. (10)

When this verse was revealed then Rasool Allah (s.a.w.a.w.) established brotherhood among the Muslims, i.e. two Muslims who were alike were made brothers. On the last, he said to Imam Ali (a.s.): You are my brother and I am your brother.

The believers are only those who believe in Allah and His Rasool, then they doubt not thereafter, and they strive hard (fight) with their wealth and their lives in the way of Allah; they are the truthful ones. (15)

This verse was revealed about Imam Ali (a.s.).

There were such Muslims as well, who openly doubted Risalat, and doubted about the soundness of mind of Rasool (s.a.w.a.w.) (Na'ooz-billah), and such brave that even not a scratch-mark on the body, although they were claiming general-ship, bravery, and truthfulness.

Qaf

Who will cast in Hell

Cast you two into Hell, every disbeliever, rebellious. Forbidder of the good, the transgressor, the doubter. Who did set up other gods with Allah, then cast him, you two, into the severe punishment. (24-26)

Rasool Allah (s.a.w.a.w.) said: Ya Ali (a.s.), when Allah will gather all men on the day of Qayamah, that day I and you will be on the right side of the Arsh, then Allah will say to me and you: You both get up, and whoever kept malice with you, and whoever belied you, cast them in the Hell, and whoever loved you, enter them in the Paradise.

Who doubt Risalat and Walayat, and transgresses by preventing others from this good deed, he rejects the choice of Allah i.e. he commits Shirk, he will be punished.

And listen on the day when the caller shall call from a near place. The day when they (all) shall hear the loud call of truth, that is the day of coming forth. (41-42)

The announcer will announce the appearance of Imam-e-Zamana (a.s.) by telling his name and his father's name. And the loud voice of Truth will be of Imam (a.s.) which everybody will hear.

Az-Zariyat

(The Scatterers)

The Aim of Creation

And I have not created the jinn and the men except that they should worship Me. (56)

Imam Hussain (a.s.) said: O people, the reason Allah created men is that they should know Him, because when they will gain His Ma'rifat then they will only worship Him, and when they will worship Him then due to His worship they will become careless of worship of anything else besides Him. Then it was asked from Imam (a.s.): What is the meaning of Ma'rifat of Allah? He said: For the people of any time, to recognize the Imam (a.s.) of their time, whose obedience is obligatory on them.

An-Najm

(The Star)

Swear by the Star

I swear by the star when it goes down. Your master (Nabi) does not go astray nor he is misguided. Nor does he speaks out of desire. It is naught but revelation that is revealed. Taught him the one Mighty in Power. The one having all Wisdom; then he stood straight, while he was in the highest horizon. Then he drew near, then became pending (halted), then (he) was at the measure (distance) of two bows or even less. Then He revealed to His Servant whatever He did reveal. Belied not (Nabi's) heart whatever he saw. What! Do you then dispute with him about what he saw. And indeed he did see him once again, near Sidra-tul-Muntaha (The lote-tree at the farthest terminus), Near which is the Jannat-ul-Mawa, when covers the Sidra that which covers it. Neither his eye did dazzle nor did it exceed the limit. Indeed he did see of the greatest signs of his Rabb. (1-18)

Abdullah bin Abbas (r.a.) said: One night after prayer Rasool Allah (s.a.w.a.w.) said: tonight one star will come down at the time of rising of the dawn. Among you, in whose house it will come down, he will be my

Vicegerent, my Successor, and after me Imam of my Ummah. Everybody was waiting. As soon as it was Fajr time, the star came down in the holy house of Ali ibne Abi Talib (a.s.). Rasool Allah (s.a.w.a.w.) said: Ya Ali (a.s.), I swear by Him Who raised me with Nabuwat, Vicegerent-ship, and Successor-ship, and after me Imam for the creations is bound for you. Some people said: Mohammad (s.a.w.a.w.) has gone astray in the love of his cousin, and is misguided (Na'ooz-billah), and whatever he says about the virtues and merits of Ali (a.s.) says with his own will. Then this verses were revealed that whatever virtues and merits of Ali (a.s.) are being told, they are according to the revelation from Allah. Then there is mention of Mairaj. *Shadeedul Quwa* means Allah. Then Rasool Allah (s.a.w.a.w.) stood on the Seventh Sky, where is *Sidra-til-Muntaha* and *Janna-tul-Mawa*, there Jibrael left the company, from there Nabi (s.a.w.a.w.) went futher, and went nearer and nearer until the distance of two bows or less was left. Not to tell the real distance is the proof of greatness of Rasool (s.a.w.a.w.) i.e. *Muqassar* should not say that so this was the limit of Rasool (s.a.w.a.w.) that he could not go further near Allah; and on the other side *Wahda'nyyat* (Unity) has to be saved that Rasool (s.a.w.a.w.) did not merge with Allah as well. What will be a greater merit of Rasool (s.a.w.a.w.) than this. Then Allah says that then there was direct revelation without any medium, because the most near Angel Jibrael (a.s.) was left on the distance of thousands of years below on Sidra, and the conversation with Allah was very great, top secret and personal, over eighteen thousand topics; creations have no right to even try to know them, and if Rasool (s.a.w.a.w.) told anything, people denied it. On Mairaj Allah asked: O Habeeb (s.a.w.a.w.) who is your Wali after you? He answered: Allah knows the best. Allah said: Ali ibne Abi Talib (a.s.). That Ali (a.s.) who is *Ayat-ul-Kubra* (the Greatest Sign) of Allah, whom Rasool Kareem (s.a.w.a.w.) saw on Mairaj. Everyone knows that Jibrael (a.s.) accompanied him from Makkah to Sidra, but the dispute is how Ali (a.s.) is on the earth and in the Heavens at the same time. And the sight of Rasool (s.a.w.a.w.) can not be deceived. Allah spoke in the accent and tone of Ali (a.s.) who is the common beloved of Allah and His Rasool (s.a.w.a.w.), and Rasool (s.a.w.a.w.) did recognize the hand of his brother Ali (a.s.) at Qaba Qaosain, then he saw him again on at *Sidra-til-Muntaha*, Ali (a.s.) who is *Ayat-ul-Kubra* of Allah, and the Noor of Syyeda (s.a.) was prevailing (covering) over Sidra.

That Rasool (s.a.w.a.w.) whose secret of greatness, highness and nearness to Him, Allah does not want to disclose fully, and whom only Allah and Ali (a.s.) knows in reality, to judge his reality, greatness, and authority bestowed by Allah on the criterion of human intellect is ignorance. Because he was created before Intellect and Wisdom. It is obligatory and inevitable to gain Ma'rifat of Mohammad-o-Aal-e-Mohammad (a.s.) but without Doubt, and Salvation in only in their Devotion, Love and Obedience.

This (Our Rasool) is a Warner of the pioneer (earlier) warners. (56)

Imam Sadiq (a.s.) said: After creating the creations, when Allah arranged them in order in Aalam-e-Zar (State of Atoms), then said to Rasool Allah (s.a.w.a.w.) to give them the invitation of Deen. Then some people believed in him and some denied. This is what Allah says: *This is a Warner of the first warners*, it means that Mohammad Mustafa (s.a.w.a.w.) has warned the creations first of all in *Aalam-e-Zar*, and had invited towards Allah.

Al-Qamar

(The Moon)

Splitting the Moon

The Hour (of Reckoning) drew near, and the moon has been split apart (rend asunder). And (even) if they see a miracle, they turn away and say: it is ingenious magic. (1-2)

Polytheists came together to Rasool Allah (s.a.w.a.w.) and said: If you are Truthful, then split the moon in two halves. He said: If I do it, will you believe then? They said: Surely. It was the moon of fourteenth night, Holy Prophet (s.a.w.a.w.) pointed to moon with his finger and it split in two halves. This miracle was seen in whole world, even people from the sub-continent came to visit Rasool (s.a.w.a.w.) and to get guidance, but polytheists did not believe, and put an allegation of magic. It is mentioned in this verse that Qayamah is near, it means that Mohammad (s.a.w.a.w.) is the last Nabi (s.a.w.a.w.) and then Qayamah is near.

There were some caravans coming from Syria and Yemen, to Makkah, when they reached Makkah, they confirmed the Splitting of the Moon, but disbelievers did not believe.

Ar-Rahman

(The Beneficent)

Knowledge before creation

The Beneficent, Taught the Quran, He created Al-Insaan (The Man), He taught him expression. (1-4)

Imam Raza (a.s.) said: Allah created Amir-ul-Mo'mineen (Al-Insaan) (a.s.) after giving the education of Quran, and bestowed the knowledge of everything, which humans can need.

When Imam Ali (a.s.) appeared in Ka'ba, then Hazrat Mohammad (s.a.w.a.w.) came and picked him up, and Hazrat Ali (a.s.) recited Quran and other heavenly Books on his request. Allah bestowed all knowledge to Mohammad-o-Aal-e-Mohammad (a.s.) before their creation.

The Balance

And the star and the tree prostrate, And the heaven, He raised it high, and placed the Balance, so do not transgress concerning the Balance, and maintain the measure with justice and do not cause loss to the Balance. (6-9)

Imam Raza (a.s.) said: The Star means Rasool Allah (s.a.w.a.w.), and the Tree means Amir-ul-Mo'mineen (a.s.) and the Infallible Imams (a.s.). {i.e. Mohammad-o-Aal-e-Mohammad (a.s.) are busy in Ibadat of Allah every moment}

Allah raised high the sky of Risalat, and established the Balance (Ali a.s.) for the creations, and do not disobey Imam (a.s.), and follow Imam (a.s.) with justice, and do not take away the Rights of Imam (a.s.), and do not do injustice to Imam (a.s.).

Two Deep Seas

He has made (let loose) the two seas to flow that they meet together, Between them is a Barzakh (curtain, barrier) that they do not excel each other. Then which of the bounties of your Rabb will you two deny? Come forth out of the two (seas), pearls and corals. (19-22)

Imam Sadiq (a.s.) said: Ali (a.s.) and Fatima (s.a.) are two deep seas, no one of them excels its companion (i.e. their status and merit is equal), and the meaning of Pearl and Coral is Imam Hassan (a.s.) and Imam Hussain (a.s.). According to the narrations Rasool Allah (s.a.w.a.w.) is Barzakh in between them.

These verses are in the honour of Five Holy Personalities (a.s.).

Wajhullah (a.s.)

Everyone on it (earth) shall perish, And only your Rabb's Face will remain, the Glorious, the Gracious. (26-27)

Imam Zainul Abideen (a.s.) said: We are Wajhullah, due to which Allah is recognized, and through which every command of Allah reaches.

Al-Waqi'ah

(The Event)

And you shall be sorted into three kinds. Then the people of the right hand, Oh! What (a happy state shall) the people of the right hand (be in).

And the people of the left hand, Ah! What (a wretched state shall) the people of the left hand (be in). And the foremost ones (in faith and virtue) shall be the Foremost ones (in their reward). (7-10)

Imam Sadiq (a.s.) said: Allah has created only three types of men, then Imam (a.s.) recited these verses, and said: *Sabiqoon* (the foremost ones) are Rasool Allah (s.a.w.a.w.), and His special servants (Habeel, Mo'min Aal-e-Fir'own, Habeeb Najjar, Imam Ali a.s. and Imams a.s.); *Al-Yameen* means Imam Ali (a.s.), and *As'hab-ul-Maimanah* (the people of the right hand) means his follower believers, who will go to Paradise; and *As'hab-ul-Mash'amah* (the people of the left hand) means the enemies of Mohammad-o-Aal-e-Mohammad (a.s.).

Door-step of Imam Ali (a.s.) & Syyeda Fatima (s.a.)

But nay! I swear by the place where stars fall (on their foreheads). And verily it is great oath if you know (understand) it. (75-76)

Allah swears by the door-step of Ali (a.s.) and Fatima (s.a.) where stars fall in prostration, and this is a great oath for the people of the wisdom. Door-step is very ordinary place in the house, where the owner of the house put his feet while walking, there the stars prostrate, so by swearing Allah is elaborating even the greatness of door-step of Syyeda Zahra (s.a.).

If the Muslims would have remembered and honoured one verse of Quran or a Tradition of Rasool Allah (s.a.w.a.w.), they would not have martyred Syyeda Fatima (s.a.) at the young age of eighteen years by burning and falling door on Syyeda (s.a.), that door-step whose oath is great according to Allah for the people with understanding.

Al-Hadeed

(The Iron)

He it is Who sends down to His Servant clear signs, so that he may bring you out of the darkness; and verily Allah is the Most Kind, the Most Merciful to you. (9)

Zolomat means the darkness of *Kufr* (disbelief), and *Noor* means the light of *Eman* (faith). Infallible (a.s.) said: *Noor-e-Eman* means Walayat-e-Ali (a.s.).

It means that Rasool Allah (s.a.w.a.w.) gives the open message of Tauheed, Risalat, and Imamat, so you can follow the foot-steps of Mohammad-o-Aal-e-Mohammad (a.s.), so that Allah will be Gracious on you in this world and Merciful in the hereafter.

Noori & Khaki

The day you will see the faithful men and the faithful women – their light running before them and on their right hand – (it will be said to them): Good news for you today; gardens beneath which rivers flow, to abide therein for ever; that is the great achievement. On the day when the hypocrite men and the hypocrite women will say to those who believe: Look to us, so that we may benefit from your light, it will be said (to them): Turn back and seek your light; So then a wall (barrier) with a door will be set between them (the faithful and the hypocrites); on the inside of it (door and wall) shall be mercy, and on the outside in front of it shall be punishment. (12-13)

Imam Sadiq (a.s.) said: On the day of Judgment, the Noor of Imams (a.s.) will run in front and on the right side of the believers until they will enter their respective houses in the Paradise.

Rasool Allah (s.a.w.a.w.) said: Ya Ali (a.s.), Jibrael (a.s.) is giving this news from Allah that He has given seven things to your Shias and friends: easiness at the time of death, companionship at the time of loneliness, light at the time of darkness of the grave, peace at the time of hardship, favour at the time of reckoning of deeds, to pass easily on Sirat, to reach Paradise before all men, their condition will be: “*their light running before them and on their right hand*” .

Holy Prophet (s.a.w.a.w.) said: I am *Faseel* (the wall), and Door is Ali (a.s.), and no one can pass the Wall without the Door.

Believers will say to the hypocrites: Return back and find the Noor. Disbelievers and hypocrites were considering Infallibles (a.s.) as earthy humans, they will be deprived of Noor in the hereafter, at that time they will seek help of Noor. Salvation is only in this that to gain Ma’rifat of Noor in this world, and to obey that Noor.

Earth will become Alive

Know it (well)! That Allah will give life to the earth after its death; indeed We have made the signs clear to you, that you may understand. (17)

Imam Baqir (a.s.) said: Allah will make alive the earth after its death through Qaim-e-Aal-e-Mohammad (a.s.).

In this verse the death of the earth means disbelief of the people of the earth, and disbeliever is like dead near Allah.

Praise of Shias

And those who believe in Allah and His apostles, these it is that are the truthful and the witnesses with their Rabb; for them shall be their reward and their light; and those who disbelieve and belie Our signs, these are the inmates of the Hell. (19)

Imam Hussain (a.s.) said: There is no one among our Shias who is not *Sideeq* (truthful) and *Shaheed* (witness). It was asked how it is possible, although many of them die on their beds? Imam (a.s.) said: Don't you read the statement of Allah in Surah Al-Hadeed: "*And those who believe in Allah and His Rasools.....*"

Imam Ali (a.s.) said: Who dies from our Shias, he is Truthful because he testified our matter, and he befriended for our sake, and with whom he kept animosity it was due to us, it means that in both things he kept Allah's Pleasure in front of his sight, and he believed Allah and Rasool (s.a.w.a.w.); then Imam (a.s.) recited this verse.

Infallible (a.s.) said: Who dies in the love of Mohammad-o-Aal-e-Mohammad (a.s.) is martyr.

Imam Baqir (a.s.) said: Who keeps Ma'rifat of the matter of Walayat among you, and spends life in waiting of Appearance of Mahdi (a.s.), and keeps himself ready for the Just Government, he is like that person who does Jihad with sword in the company of Qaim-e-Aal-e-Mohammad (a.s.). Again said: I swear by Allah, rather he is like that person, who did Jihad with sword in the company of Rasool Allah (s.a.w.a.w.). Then said third time: I swear by Allah, rather he is like that person who was martyred in the tent of Rasool Allah (s.a.w.a.w.) in his company. Then said: There is a verse revealed in Quran about you. Narrator asked: I sacrifice my life on you, which verse? Said: Allah's saying: "*And those who believe in Allah and His Rasools*" Again Imam (a.s.) said: I swear by Allah, like this you are Truthful and Martyr as well near your Rabb.

Zulfiqaar

Indeed We sent Our apostles with clear proofs, and We sent down with them the Book and the Scale that the people may establish themselves in justice, and We sent down Iron (Zulfiqaar) which has mighty power (or fear) and benefits for mankind, and that Allah may know who helps Him and his apostles in secret; verily Allah is All-Strong, All-Mighty. (25)

Al-Hadeed (the Iron) means Zulfiqaar which Allah sent down from heavens for Rasool Allah (s.a.w.a.w.), and he bestowed it to Imam Ali (a.s.). Imam Ali (a.s.) is that Sultanan Naseer who helped prophets (a.s.) secretly, and helped Rasool Allah (s.a.w.a.w.) openly. Mezan (the Scale, the Balance) means Imam Ali (a.s.).

Two-fold Mercy

O you who believe! Fear Allah and believe in His Rasool, He will give you two-fold of His mercy, and He will appoint for you a light in which you will walk (straight on the right path) and forgive you; and Allah is Oft-Forgiving, the Most Merciful. (28)

Imam Sadiq (a.s.) said: *Kiflaine minar Rahmatehe* (two-fold of His Mercy) means Hassan (a.s.) and Hussain (a.s.), and Noor (Light) means Imam (a.s.) of your time.

Two-fold of His Mercy means that for the sake of Imam Hassan (a.s.) & Hussain (a.s.) you will be saved from Hell, and enter Paradise; and Noor of Imams will guide you on the day of Judgment, and Infallibles (a.s.) will intercede, so that Allah can make you clean by forgiving sins, to make you worthy of entering Paradise.

Al-Mujadilah

(The Pleading One)

Secret conversation

Don't you see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere takes place any secret conversation (counsel) between three but He is the fourth of them, nor between five but He is the sixth one, nor less than that, nor more but He is with them wherever they may be, then He will inform them of whatever they did on the day of Judgment; verily Allah knows well all things. (7)

Imam Sadiq (a.s.) said: This verse is about who did conspiracy against Walayat-e-Ali (a.s.).

There is warning to those who oppose Walayat-e-Ali (a.s.) that Allah sees them, and punishment in Qayamah is ready for the deniers.

Whether it is a group of Three or group of Five, Allah is looking deeds of both, and the reality will be disclosed soon on the Day of Judgment.

Didn't you see that who have been forbidden secret counsels, then still they return to what has been forbidden, and they hold secret counsels for sin and revolt and disobedience to the Rasool, and when they come to you, they greet you (in such manner) as Allah does not greet you, and they say in their hearts: Why Allah does not punish them for what we say? Hell is enough for them, they shall burn in it, and what a wretched destination it is. (8)

Jews and Hypocrites are warned again for their conspiracies, they are disobeying the command which Rasool Allah (s.a.w.a.w.) has conveyed, and progress further their evil plans.

When Jews used to come to Holy Prophet (s.a.w.a.w.), then they were saying "Assamo Aalaika" (Na'ooz-billah), in their language Saam meant death, and Prophet (s.a.w.a.w.) was answering "Wa Aalaikum".

In the light of Quran & Hadees, it is wrong to say only "peace be upon him" with the name of Rasool Allah (s.a.w.a.w.), but it should be written

and said “peace be upon him and his progeny”. Rasool Allah (s.a.w.a.w.) has explained it in detail, which is present in all Muslim books.

The denier of Risalat & Walayat know in his heart that punishment is only for him, but he is safe from punishment in this world due to the respite granted for the sake of Rahmatul-lil-Aalameen (s.a.w.a.w.).

Allah says that as He sends Salaam on Mohammad-o-Aal-e-Mohammad (a.s.), in the same way we should say Darood-o-Salaam. Na’at, Qaseeda, Darood-o-Salaam is not innovation (Bid’at).

A group of companions came to Holy Prophet (s.a.w.a.w.) and said: Good morning and good evening; which is the greeting of ignorance. Holy Prophet (s.a.w.a.w.) forbade it and said: Allah has commanded us a better Salaam than this, which is the Salaam of the people of Paradise.

We should say “Salaamun Alaikum”, still some Muslims follow polytheists by saying Sub-bakhair (good morning), and Sham-bakhair (good evening).

Ayat e Najwa

O you who believe! When you (wish to) consult in private with the Rasool, then offer some alms before your consultation; that is better for you and purer; and if you do not find any means (to do so), then verily Allah is Oft-Forgiving, the Most-Merciful. (12)

Allah commanded that give alms before talking to Rasool (s.a.w.a.w.) in secret. But no one could act on this verse except Imam Ali (a.s.).

Imam Ali (a.s.) said: There is one such verse in Quran that no one acted on it before me, and no one will act on it after me, that is verse of Najwa, and the matter is that when this verse was revealed, I was having one Dinaar, I changed it to ten Dirhams, whenever I was going to Rasool Allah (s.a.w.a.w.) to talk in private, I was giving away one Dirham before it.

Imam Ali (a.s.) gave ten times alms and spoke in private, after that next verse cancelled this command, and Muslims were excused, and were ordered to obey Allah and His Rasool (s.a.w.a.w.), and forbade to make Wali on whom Allah is angry.

This verse makes it clear that who obeys Allah’s commands immediately, and who gives away his wealth for the sake of Rasool (s.a.w.a.w.) in the way of Allah.

Don’t befriend non-believer

Verily those who oppose Allah and His Rasool, they shall be of the most humiliated. Allah has written down: I shall prevail, I and My Rasool, verily Allah is Strong, Mighty. You shall not find a nation who believes in Allah and the hereafter befriending those who oppose Allah and His Rasool, even though they were their fathers, or their sons, or their brothers, or their relatives; they are those Allah has inscribed faith in

their hearts and has strengthened them with a spirit from Himself; and He will admit them into gardens underneath which rivers flow, they shall abide therein for ever; Allah is well-pleased with them and they are well-pleased with Him; they are the party of Allah; beware! surely the party of Allah only shall be the successful ones. (20-22)

Jews and hypocrites always wish to destroy Islam, but only Allah and His Rasool (s.a.w.a.w.) are prevailing; and those who oppose are disgraceful people near Allah.

In Islam the relationship of faith is better than blood relation. A believer should not be proud about the relationship of a non-Muslim relative, and should not love non-Muslim relatives; it is clear in these verses.

Whenever Kule-Eman Maola Ali (a.s.) was coming out for Jihad in the battle-field, he was announcing himself with proud as Son of Abu Talib (a.s.). Abu Talib (a.s.) on whose martyrdom Rasool Allah (s.a.w.a.w.) was not grieved for one, two, or forty days but whole year; and declared that year as Aam-ul-Huzn (the year of mourning) i.e. the year of grief of departure of Abu Talib (a.s.) and Khadija (s.a.).

Rasool Allah (s.a.w.a.w.) said on the Wafat (Martyrdom) of Hazrat Abu Talib (a.s.): Oh my father, Oh Abu Talib (a.s.), how much grieved I am by your passing away, how can I forget your hardship, O that person! Who looked after and brought me up in my childhood, and said “Labbaik” on my invitation when I was grown up, for you I was like Eye in the Orbit, and Spirit in the Body.

According to this Hadees-e-Rasool (s.a.w.a.w.) Eyes and Rooh of Abu Talib (a.s.) was Mohammad (s.a.w.a.w.) in person.

Conspiracies against the merits and virtues of Imam Ali (a.s.) started in the life of Holy Prophet (s.a.w.a.w.), and also propaganda against the faith of the forefathers of Mohammad-o-Aal-e-Mohammad (a.s.) started. One ignorant said to Imam Ali (a.s.): Allah has given you much high status, but your father is in Hell (Na’ooz-billah). Imam (a.s.) became very angry and said: Stop nonsense words, If my father would intercede for all the people of the world, then Allah will accept it. And when I, his son, am the Divider of Hell & Paradise, then how he can go to Hell.

Al-Hashr

(The Banishment)

Feeding the hungry

And those who believed and had made homes (in Madinah) before them, they love those who have migrated to them, and do not find in their hearts any need for what has been given to them (migrates), and prefer others over their own selves, though there is need in themselves; and whoever is saved from greediness of himself, these it is that are the successful ones. (9)

One person came to Rasool (s.a.w.a.w.) and complained about hunger. Holy Prophet (s.a.w.a.w.) sent someone to his wives' houses to bring something to eat, but the reply was that they did not have anything to eat except water. Holy Prophet (s.a.w.a.w.) asked: Who will feed food this man tonight? Imam Ali (a.s.) said: Ya Rasool Allah (s.a.w.a.w.), I am present for this. Then Imam (a.s.) came to Syeeda (s.a.) and said: Ya Binte Rasool Allah (s.a.) what you have? Hazrat Fatima Zahra (s.a.) said: Nothing except a meal for this evening, but we will prefer our guest to ourselves. Imam (a.s.) said: Ya Binte Rasool Allah (s.a.), put children to sleep, and put off the lamp, so the guest should not realize that I did not eat. The guest went after eating, and then this verse was revealed.

Inmates of the Fire and dwellers of the Garden are not equal; the dwellers of the Garden are they that are the achievers. (20)

After reciting this verse, Rasool Allah (s.a.w.a.w.) said: *As'habul Jannah* (the dwellers of the Garden) are those who obey me and accept Ali Murtaza (a.s.) after me, and testify his Walayat; and *As'habun Naar* (inmates of the Fire) are those who are angry with Walayat-e-Ali ibne Abi Talib (a.s.), and break their promise, and fight with Ali ibne Abi Talib (a.s.) after me.

Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting apart, due to the fear of Allah; and We set forth these similitudes for mankind that they may ponder. (21)

Allah has made big mountains for the balance of the earth, so that it can revolve in its orbit with equilibrium. But these mountains can not bear the verses of Quran, this is only the power and greatness of the heart of Rasool (s.a.w.a.w.) on which Quran was revealed.

This verse invites to think and ponder: look for that great building of rocks which did split and sank down when a Speaking-Quran came down in it. The deniers could not hide the marks of splitting the wall of Ka'ba until today. The walls of Ka'ba made way for the coming of Noor, and the Mount of Toor broke into pieces with the flash of same Noor.

As-Saff

(The Ranks)

Sabeel of Allah

Verily Allah loves those who fight (battle) in His way in ranks as if they were an unyielding leaded wall. (4)

After reciting this verse, Imam Ali (a.s.) said: Do you know what is Allah, and who is His *Sabeel* (Way)? The *Sabeel* of Allah which He appointed for the followers of Nabi (s.a.w.a.w.) after His Nabi (s.a.w.a.w.) is me.

It means that who wants to love Allah, he should preach Walayat like an unyielding leaded wall, i.e. he has to tolerate and repel all kinds of evil (*Batil*) attacks.

All prophets (a.s.) gave good news of Nabi (s.a.w.a.w.)

And when Esa, son of Maryam said: O children of Israel! Verily I am an apostle of Allah to you, verifying that which is before me of the Tourat and giving the good news of a Rasool who will come after me, his name being Ahmad; but when he came to them with clear proofs, they said: This is clear magic. (6)

Imam Sadiq (a.s.) said: When Hazrat Maseeh (a.s.) started preaching with the command of Allah, then Maseeh (a.s.) said: After me one such Nabi (s.a.w.a.w.) will come whose name will be Ahmad, and he will be from the progeny of Ismael (a.s.), and he will testify me and you as well, and he will explain my excuse and your excuse as well. {To explain excuse means that Hazrat Esa (a.s.) is not son of Allah}

All prophets (a.s.) commanded their nations to believe in Rasool Allah (s.a.w.a.w.), and gave good news of his coming. Hazrat Abdul Mutalib (a.s.) gave name Mohammad (s.a.w.a.w.) to Holy Prophet (s.a.w.a.w.) with the command of Allah, and Hazrat Aamina (s.a.) gave him name Ahmad (s.a.w.a.w.).

Rasool Allah (s.a.w.a.w.) said: In *Ummul-Kitab* I am Abdullah (s.a.w.a.w.) and *Khatamun-Nabiyeen* (The Seal/Last of the Prophets) (s.a.w.a.w.); from that time (I am Nabi) when Adam (a.s.) was in between water and earth, I am the Supplication of Ibrahim (a.s.), I am the good news of Esa (a.s.), I am the dream of my mother. Ibrahim (a.s.) supplicated that Nabuwat could be declared in his progeny, and Esa (a.s.) gave good news of my coming, and my mother saw a dream that a Noor is appearing from her, by which she could see until the palaces of Syria.

Allah will complete His Noor

They intend to put out the Light of Allah with their mouths but Allah will perfect (complete) His Light, though the disbelievers hate it. He it is Who sent His Rasool with the guidance and the true religion, that He make it triumph over all the (other) religions, though the polytheists may hate it. (8-9)

Imam Musa Kazim (a.s.) said: They want to finish Walayat-e-Amir-ul-Mo'mineen (a.s.) with their tongue-talks, and Allah is going to complete the

Imamat, as He says: “Thus you believe in Allah and His Rasool, and that Noor which We sent down”, so Noor means Imams (a.s.).

Allah will complete His Noor (Imamat) with Qaim-e-Aal-e-Mohammad (a.s.), and Islam will prevail over all the religions.

Al-Jumu’ah

(The Congregation)

What means Ummi

He it is Who raised among the Ummies (the dwellers of Makkah) a Rasool among themselves, who recites to them His signs and purifies them, and teaches them the Book and the wisdom, although they were in obvious straying before this. And (is Rasool for) the others from among them who have not yet joined with them; and He is All-Mighty, All-Wise. (2-3)

It was asked from Imam Taqi (a.s.): People think that Ummi means illiterate, what do you say? He said: They lie, Allah’s curse on them, how it is possible, when Allah says: “He it is Who raised among the Ummies.....” and said: Thus how Holy Prophet (s.a.w.a.w.) was teaching them that, for which he did not have the ability. I swear by Allah, Rasool Allah (s.a.w.a.w.) could read and write in seventy three languages, and he was called Ummi because he was inhabitant of Makkah, and Makkah is one of the Ummahatul-Qura, and same is the meaning of the saying of Allah: *so that you warn the people of Ummul-Qura (Makkah) and its surroundings (the whole world).*

In Arabic when it is desired to show abundance then a figure above seventy is used, so when Imam (a.s.) said that he knew seventy two or three languages, it means he knows all the languages of the Universe, which were used or will be used, whether it is language of men, jinn, or any other creation.

The first piece of land which came into existence on earth was of Makkah, that is why it is called Ummul-Qura. And *those people who have not joined yet, he is their Rasool as well* means Mohammad Mustafa (s.a.w.a.w.) is Rasool of all Arabs and Ajams, and people who will be coming until Qayamah (future generations).

Who is donkey

The similitude of those who were loaded with the (knowledge and practice of) Tourat, then they did not hold it, is as the example of a donkey carrying books (on its back); evil is the similitude of the nation who belie the signs, and Allah does not guide the unjust nation. (5)

Donkey can carry books, but it does not know what is in them, nor can act on them. Who does not ponder in the Book of Allah (Quran) and does not act on it, is like that donkey. Denier of Allah's verses (Aayat, Signs) become unjust and misguided. The Greatest Sign (Ayatul-Kubra) of Allah is Imam Ali (a.s.). Whoever denies Walayat by tongue, or in his heart, or practically, he is unjust misguided donkey, though he thinks himself a scholar. The condition of acceptance of all Farooh-e-Deen is Walayat.

Zikr of Allah & Business

O you who believe! When the call is made for prayer on Friday, then hasten to the Zikr (Remembrance) of Allah, and leave off (all) trading; that is better for you, if you do know. (9)

Imam Baqir (a.s.) said: "Jum'a" name was given to the day of Jum'a (Friday) because Allah gathered all His creations and took covenant of Guardianship (Walayat) of Mohammad Mustafa (s.a.w.a.w.) and his Vicegerent (Imam Ali a.s.) that day, from all of them.

When Appearance of Imam-e-Zamana (a.s.) will be announced, then believers will run (hasten) to Zikr (Imam a.s.) of Allah, without caring anything. Those people who issue decrees against Quran and Sunnah, they will be forced to close their business-shops, this will be better for them, otherwise it will be difficult to escape Zulfiqar.

And when they saw merchandise or sport, they ran away to it, and left you standing (in prayer); say (to them): What is with Allah is better than sport and than merchandise, and Allah is the Best of sustainers. (11)

Rasool Allah (s.a.w.a.w.) was leading the Friday prayer, one caravan came selling grains, and drummer was beating drum in front of it to attract people. Muslims broke the prayer, left Rasool Allah (s.a.w.a.w.) in Qayam, and went to that ground where music & business was. Only twelve people were left behind. Then this verse was revealed.

Rasool Allah (s.a.w.a.w.) said after finishing prayer: I swear by Him in Whose Hands is my life, if you all would have gone, until no one was left here, then Allah would have filled that ground (where music & business was) with fire to punish you.

This Surah in not of the initial years of preaching, that someone can present an excuse that still the companions were not well conversant with Islam at that time, so they did a mistake. This is one hundred and tenth Surah according to the order of revelation. Even that time people did not have such Ma'rifat of Rasool (s.a.w.a.w.) and Islam which ought to be. Even an ordinary Muslim of today will not break prayer and run to circus. The conclusion is that companions (r.a.) are definitely highly respectable and honourable, but they are not worthy to be followed. Only those are worthy to be followed who are Self of Rasool (s.a.w.a.w.), and did not leave Rasool (s.a.w.a.w.) alone even for a moment, whose flesh & blood is the

flesh & blood of Rasool (s.a.w.a.w.), who are from Rasool (s.a.w.a.w.) and Rasool (s.a.w.a.w.) is from them, whose displeasure is the displeasure of Allah and Rasool (s.a.w.a.w.).

Al-Munafiqoon

(The Hypocrites)

Who is hypocrite

When the hypocrites come to you, they say: We bear witness that verily you are the Rasool of Allah, and Allah knows that you are certainly His Rasool; and Allah bears witness that the hypocrites are certainly the liars. They make their oaths a shield, thus they obstruct from the way of Allah; verily evil is what they are doing. That is because they believed, then they disbelieved, so a seal is put on their hearts, so they do not understand. (1-3)

Imam Musa Kazim (a.s.) said: Those who did not obey the command of Rasool Allah (s.a.w.a.w.) concerning the Walayat of Vicegerent of Rasool (a.s.), Allah has named them as Hypocrites; and whoever denied Walayat-e-Wasi he is declared in the same grade, which is same as he denied Rasool Allah (s.a.w.a.w.) as well. Then Imam (a.s.) recited this verse.

Sabeel (Way) of Allah means Vicegerent (Wasi) of Rasool (a.s.).

Hypocrites showed that they are Muslims by uttering “*There is no one worthy of worship besides Allah, Mohammad is Rasool of Allah*”, but Allah says that they are liars, because they expressed Islam but disbelieved by denying Walayat, and obstruct other people from Walayat as well, Allah has put a seal on their hearts.

And when it is said to them: Come! The Rasool of Allah will seek forgiveness for you, they turn back their heads, and you see them turning away while they are puffed with pride. (5)

Hypocrites deny Rasool Allah (s.a.w.a.w.) to be Waselah (Connection to Allah), they want to contact Allah directly without Rasool (s.a.w.a.w.) and Wali (a.s.). Similarly Iblees was swearing by the Greatness of Allah, but denied His successor (Khalifa) Adam (a.s.). Rasool Allah (s.a.w.a.w.) says that if you still testify Walayat, then Allah will forgive your previous sins for my sake. But hypocrites swelled with evil proud to compete and oppose Wali-Ullah (a.s.).

At-Taghabun

(Loss and Gain)

Noor with Rasool (s.a.w.a.w.)

So believe in Allah and His Rasool and the Light which We have sent down; and Allah is Well-Aware of whatever you do. (8)

Noor (Light) means Imam Ali (a.s.).

Imam Baqir (a.s.) said: I swear by Allah, Noor means all Imams (a.s.). And said more: The Noor of Imam (a.s.) gives more light to the hearts of believers than a shining sun during the day, and only Imams (a.s.) light the hearts of the believers; and from whom Allah wants to take away the guidance, then He stops the Noor of Imams (a.s.) from them (i.e. due to the Rijs of their faith, guidance goes away automatically), thus their hearts enter darkness.

At-Talaq

(The Divorce)

Zikr of Allah

.....So fear Allah O you having intelligence who believe. Indeed Allah has sent down to you Zikr (Reminder): The Rasool, who recites to you the clear signs of Allah, so that he may bring out those who believe and do good deeds from the darkness to the light; and whoever believes in Allah and does good deeds, He will admit him into gardens underneath which rivers flow, to abide therein for ever; Allah has indeed given him a good sustenance. (10-11)

Invitation to ponder for the pious-ones with wisdom: It is Allah's great blessing that He sent His Zikr (Mohammad s.a.w.a.w.) as Rasool (s.a.w.a.w.) for our guidance. Allah is mentioning his Habeeb (s.a.w.a.w.) from ever, when neither Time was created nor Universe.

Paradise is promised to only them who are true believers and good doers. Good Deed is only that which is based on Tauheed, Risalat, and Walayat. Any deed becomes Non-Good if any one of these three is left out.

At-Tahreem

(The Prohibition)

Do not hurt Nabi (s.a.w.a.w.)

And when Nabi told a secret to one of his wives, but when she disclosed it (to another wife), and Allah informed him, he made known a part of it

and avoided a part, so when he told her about it, she said: Who informed you of this? He said: The All-Knowing, All-Aware informed me. If you both (wives) repent to Him (it is better), because your hearts are tilted, and if you back up each other against him (Rasool), then verily Allah it is Who is his Guardian, and Jibreel, and the virtuous one among the believers, and the angels thereafter will back (him) up. May be, his Rabb, if he divorces you, will give him in your place wives better than you, submissive, faithful, obedient, repentant, prayerful, observers of fast, widows and virgins. (3-5)

Allah does not like at all that if Nabi (s.a.w.a.w.) tells a secret to anyone and that person discloses it, and Nabi (s.a.w.a.w.) is hurt from it, even if that person is wife of Nabi (s.a.w.a.w.). When one wife disclosed a secret to the other wife, then Allah expressed anger by saying that the hearts of you both are tilted, repent otherwise you are worthy of divorce, and do not be proud to be virgin, Allah can give better wives in every aspect than you, it is explained well in the verse itself.

Divorce is a disliked practice in Islam, that is why it is not in Serat-e-Rasool (s.a.w.a.w.). Allah accepted their repentance.

Allah does not like anything which hurts His Habeeb (s.a.w.a.w.). In the verse no 10 of this Surah, Allah again warned that only to be the wife of Nabi (s.a.w.a.w.) is not enough, but you have to obey every command of Allah. For example, the wives of Hazrat Nuh (a.s.) and Hazrat Loot (a.s.) were believers but they were dishonest i.e. they did not obey Nabi (a.s.), so they were punished. Then again in the 11th and 12th verse of this Surah, Allah praised Hazrat Aasia (s.a.) and Hazrat Maryam (s.a.), so that everything should become clear to the wives and they should not do any mistake again.

O My Nabi! Strive hard against the disbelievers and the hypocrites, and be hard against them; and their abode is Hell, and evil is (their) destination. (9)

Rasool Allah (s.a.w.a.w.) did Jihad (Strive hard) against the disbelievers, and Imam Ali (a.s.) did Jihad against the hypocrites; and due to being the Self of Rasool, the Jihad of Imam Ali (a.s.) is the Jihad of Rasool (s.a.w.a.w.). The destination of the enemies of Rasool (s.a.w.a.w.) and his Vicegerent (a.s.) is Hell.

Al-Mulk

(The Kingdom)

The Best Deed

Blessed is He in Whose hand is the Kingdom (Mulk), and He has power over all things. Who created death and life that He may try you which of you does the best deed; and He is All-Mighty, Oft-Forgiving. (1-2)

No doubt that the Creator and Owner of the whole Universe is Allah, but He is Needless, then for which Kingdom He is Proud of. This Mulk (Kingdom) is Mohammad-o-Aal-e-Mohammad (a.s.), for which Allah is Proud to be their Creator and Owner. These Infallible Personalities (a.s.) are the cause of Ma'rifat of Allah.

Life was created first but Death is mentioned first because it is prevailing over Life. Mohammad-o-Aal-e-Mohammad (a.s.) were created before Life & Death, and they have authority over it.

Not the abundance of deeds, but the best deed by which Allah wants to examine (try) us, and which is the reason of our creation as well.

Allah took covenant from the prophets (a.s.) to testify Tauheed, Risalat, and Walayat, and help His Rasool (s.a.w.a.w.), then Allah bestowed them Prophet-hood. When Rasool Allah (s.a.w.a.w.) announced Walayat after preaching Tauheed and Risalat, then Allah Perfected the Deen. Allah and His Angels send Salawat on Mohammad-o-Aal-e-Mohammad (a.s.), and Curse their enemies: Certainly no deed can be better than Allah's Deed. So we came to know what is the Best Deed: To keep Devotion and Love to Mohammad-o-Aal-e-Mohammad (a.s.), and Immunity and Hatred to their enemies, and Spirit of every deed should be Tauheed, Risalat, and Walayat.

What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path. (22)

Imam Musa Kazim (a.s.) said: Allah has put forth the similitude of that person who turned away from Walayat-e-Ali (a.s.) as that person who walks prone on his face, and does not find any way in his matter; and similitude of that person who follows Ali Murtaza (a.s.) is like that who walks on straight path, and Straight Path (Siratim Mustaqeem) means Amir-ul-Mo'mineen (a.s.) himself.

The ugly dark faces

But when they shall see it from near, grieved shall be the faces of those who disbelieve, and it shall be said (to them): This is what you have been calling (desiring) for. (27)

On the Day of Judgment, the enemies of Aal-e-Mohammad (a.s.) will look towards Amir-ul-Mo'mineen (a.s.), what Allah has bestowed him, Liwai-Hamd will be in his hand, will be owner of Kausar, whomever he will please, will let him drink, and whomever he wants, will stop him. Then his enemies' faces will become black and dark (grieved), that time it will be said to them: "*Hazallazi kuntum behe tadda'oon*", i.e. this is the same person, you was claimer of whose status, designation, and titles.

The Titles of the Infallibles (a.s.) are not permissible for anyone, no one should use them with his name or let others to use them for him.

Al-Qalam

(The Pen)

Pen and Paper

Noon and I swear by the pen and by what they write. You (O Rasool) by the grace of your Rabb, are not mad. And verily there is reward for you, never ending. And certainly you stand on the greatest morality. So you will see and they will see, which of you is demented (afflicted with madness). Verily your Rabb: He knows best of him who is astray from His way, and He knows best of those guided aright. So do not yield (listen) to the beliers. They wish that you should be pliant so they (too) would be pliant. And do not yield to any mean swearer, defamer, going about with slander, forbiddar of good, transgressor, sinful, cruelly violent, besides all that, illegitimate, Just because he possesses wealth and sons; When Our signs are recited to him, he says: Stories of the ancients. Soon We will brand him on the snout. (1-16)

Rasool Allah (s.a.w.a.w.) said: There is no such believer who has no pure love for me in his heart, and no one can have pure love for me in his heart unless he has pure love for Ali (a.s.) in his heart. Ya Ali! He is liar who thinks that he loves me but keeps malice for you.

On hearing this saying of Truth, someone said: Rasool Allah (s.a.w.a.w.) has gone mad in the love of this young man (Ali a.s.). Then the initial verses of this Surah were revealed.

Allah swears by the Pen, and what is written with it, then He says that Rasool (s.a.w.a.w.) is not mad. It means that if Rasool (s.a.w.a.w.) wants to write something with pen, that is a Big Truth that Allah swears by that; and do not doubt on the holy mind of Rasool (s.a.w.a.w.). The Manners & Morals of Rasool Allah (s.a.w.a.w.) are so Great that he does not invoke punishment on those who are worthy of it. The enemies of Rasool (s.a.w.a.w.) will be recognized from far from the marks of their faces (features). These people have gone astray from the Sabeel (Walayat) of Allah, and they want that Rasool (s.a.w.a.w.) should be pliant, i.e. he should change his Vicegerent (a.s.). Allah says: neither that person can be Vicegerent of Rasool (s.a.w.a.w.), nor he can be obeyed, who has the following characteristics:

Says mad to Rasool (s.a.w.a.w.), denies Walayat-e-Ali (a.s.), belies Rasool (s.a.w.a.w.) i.e. doubts in him, takes false oaths, is disgraceful and mean, backbites and taunts Rasool (s.a.w.a.w.), prohibits from the good i.e. obstructs others from Walayat, crosses the limits of Deen i.e. tries to compete Risalat & Imamat, is sinful and transgressor i.e. does not feel shame to do injustice on Infallibles (a.s.), and is born out of wedlock

(illegitimate), does not believe in Quran by heart, whether he is having much wealth and children, such one can not be followed and obeyed.

From this very clear explanation it is proved that except Infallible (a.s.) no one is worthy to be followed and obeyed.

Bare Shin

On the day that the shin shall be laid bare, and they shall be called upon to prostrate, but they shall not be able (to do it). (42)

To bare shin means that on the time of some severe problem while running one lifts his robe from his shins, i.e. on that Day the matter will be very hard, and all reality will be exposed.

Imam Raza (a.s.) said: The Curtain from Noor will be opened, then all believers will fall in prostration, and the back-bone of hypocrites will become stiff that they will not be able to prostrate.

It means that on the Day of Judgment, the greatness and status of Mohammad-o-Aal-e-Mohammad (a.s.) will be exposed and obvious, and injustice done to them in this world will be also exposed, then the unjust-ones will try to show obedience but Allah will make them such stiff that they will not be able to prostrate. There will be only Justice, and culprits will be definitely punished.

Evil eye

And those who disbelieve would almost strike you with their (evil) eyes when they hear the reminder (Quran), and they say: Verily he is mad. And it is naught but a reminder for the worlds (all mankind). (51-52)

Imam Sadiq (a.s.) was passing near Masjid-e-Ghadeer one day, and said (the summary of which is): When Rasool Allah (s.a.w.a.w.) announced Walayat-e-Ali (a.s.), then some people said among themselves: Look towards the eyes of this person (Rasool s.a.w.a.w.), they are moving like the eyes of a mad person (Na'ooz-billah). Then this verse was revealed.

Zikr (reminder) means Rasool Allah (s.a.w.a.w.), his Vicegerent Ali (a.s.), and his miracle Quran as well.

Hypocrites were looking to Rasool Allah (s.a.w.a.w.) with striking evil eyes, because he was always telling the virtues and merits of Imam Ali (a.s.).

Al-Haqqah

(The Inevitable Calamity)

And the angels shall be on the sides of it; and on that day eight shall bear above them the Arsh (Throne of Authority) of your Rabb. (17)

According to the narrations, the bearers of the Arsh are eight: Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Musa (a.s.), Hazrat Esa (a.s.), Hazrat Mohammad Mustafa (s.a.w.a.w.), Hazrat Ali (a.s.), Hazrat Hassan (a.s.), and Hazrat Hussain (a.s.).

Denying Rasool (s.a.w.a.w.) on announcing Walayat

Verily it is the word of the most honoured Rasool. And it is not the word of a poet; (how) little it is what you believe. And nor the word of a soothsayer (foreteller); (how) little it is what you ponder. It is revelation from the Rabb of the worlds. And if had fabricated against Us some of the sayings, Certainly then We would have seized him by the right hand, Then certainly We would have cut off his carotid (the main artery), And not one of you could have withheld Us against him. (40-47)

Imam Musa Kazim (a.s.) said: When Rasool Allah (s.a.w.a.w.) announced Walayat-e-Ali (a.s.), then some people said: Mohammad (s.a.w.a.w.) belied against his Rabb, Allah has not commanded this for him.

Allah has made it clear that this is My Words, and saying of My Kareem Rasool (s.a.w.a.w.), who is neither a poet nor a magician. It is not the status of any Prophet (a.s.) that he can attribute fabricated sayings to Allah. Then He warns very harshly that who will declare to be appointed himself on the Designations made by Me, he will be caught firmly and his main neck artery will be severed i.e. he will perish and no one can save him from the punishment of Allah. The Truthful Nabi (a.s.) can never attribute fabrication to Allah, only false claimer of Nabuwat can do that.

Whatever virtues and merits of Imam Ali (a.s.) are stated by Rasool Allah (s.a.w.a.w.), are with the command of Allah.

Al-Ma'arij

(The Ways of Ascent)

Punishment of denying Walayat e Ali (a.s.)

Demanded, a demander, the inevitable punishment, For the disbelievers, there is no repeller against it. (1-2)

Imam Sadiq (a.s.) said: On the day of Ghadeer-e-Khum, Rasool Allah (s.a.w.a.w.) announced Walayat-e-Amir-ul-Mo'mineen (a.s.), this matter became famous everywhere, then Numan bin Haris Fehri came to Rasool Allah (s.a.w.a.w.) and said: You gave us command of Allah to testify His Unity and to testify your Risalat, we accepted, then you gave us command of Jihad, Hajj, Saom, Salaah, and Zakat, we accepted them as well; you did not stop on it, so much so that you have declared this young (Imam Ali a.s.)

as your Successor and our Master, and said: Whomever I am the Master, this Ali (a.s.) is his Master. Is this command from you or with the command of Allah? Holy Prophet (s.a.w.a.w.) said: I swear by Him, except Whom no one is worthy of worship, this is from Allah. On hearing this Numan bin Haris turned and went away saying: O Allah if this is Haqq from You, then rain stones on us from the heavens. Thus immediately one stone came from Allah and hit his head, and he perished on the spot. Then Allah revealed this verse.

There is curse, disgrace and punishment for the denier of Walayat in this world and hereafter.

Shahadaat & Salaat

And those who are faithful to their trusts and their covenants, And those who are firm in their Shahadaat (Testimonies), And those who keep a guard on their prayers; Those shall be in the gardens, honoured. (32-35)

The biggest and most important Trust among all the trusts in the Universe which Allah presented is Walayat-e-Ali (a.s.), which man accepted to bear. And the biggest and most important Covenant (Oath) among the covenants is which Allah took from all the creations, is the Oath of Tauheed, Risalat, and Walayat. There is no doubt about it. Then Allah mentions in plural (three or more in Arabic) Shahadaat (But not Shahadatain) i.e. who guards his prayer (Salaah) while testifying Tauheed, Risalat, and Walayat-o-Imamat, i.e. offers such prayer which does not go in vain, and which will not be thrown on his face; but is acceptable in the Presence of Allah, only such people will be successful.

Nuh

Walayat house

O my Rabb! Forgive me and my parents and him who enters my house believing and the believer-men and the believer-women; and do not increase anything except destruction for the unjust ones. (28)

Allah has quoted this supplication of Hazrat Nuh (a.s.) in Quran. Imam Sadiq (a.s.) said: *Baiti* (my house) means Walayat, and who entered Walayat, he entered the house of prophets (a.s.).

Forgiveness is for the believers, and the supplications of the Prophets (a.s.) are never rejected. So it is evident in this verse that the parents of the prophets (a.s.) are believers, and their forefathers as well.

Al-Jinn

So that We might try them in this, and whoever turns aside from the reminder (Zikr) of his Rabb, He will make him enter into a severe punishment. (17)

Abdullah bin Abbas (r.a.) said: It means mentioning (Zikr) of Walayat of Amir-ul-Mo'mineen (a.s.).

It means the decision of Paradise and Hell will be on the basis of Devotion and Love of Mohammad-o-Aal-e-Mohammad (a.s.).

Knowledge of Ghaib

He is the Knower of the unseen, so He does not reveal His secrets to any one, Except that one of the apostles whom He chooses, then He appoints guards, who march before him and behind him. (26-27)

Imam Baqir (a.s.) said: Hazrat Mohammad Mustafa (s.a.w.a.w.) is among those Rasools (a.s.) whom Allah has chosen (Irtaza, Murtaza).

Imam Raza (a.s.) said: Rasool Allah (s.a.w.a.w.) is Murtaza near Allah, and we are the Heirs of that Rasool (s.a.w.a.w.), to whom Allah disclosed the knowledge of His Secrets (Unseen) whatever He pleased. Thus we know whatever has happened, and whatever will happen until Qayamah we know that as well.

Al-Muzzammil

(Wearing Cloak)

Chadar e Tat'heer

O you wearing cloak! Stand to pray in the night but a little, Half of it (night) or a little less of it, Or add to it (a little), and recite the Quran as it ought to be recited. (1-4)

Allah likes every action of His Habeeb (s.a.w.a.w.). So He addresses him saying Muzzammil, sometimes Muddassir, i.e. O you wearing Chader-e-Tat'heer over you! You worship Me so much whole night that your feet are swollen and sore, and then preach whole day My Deen, do not put yourself in hardship, and rest for sometime at night as well. Then Allah advises us to recite Holy Quran slow and steady i.e. to understand the meanings and commands of Allah in Quran, but not just to utter words with tongue without knowing its meanings.

Name of Rabb

And remember the Name of your Rabb, and devote yourself to Him with an exclusive devotion. (8)

The conspiracies and opposition of Walayat-e-Ali (a.s.) started in the life of Rasool Allah (s.a.w.a.w.). The heart of Holy Prophet (s.a.w.a.w.) was very sad about it. Allah says concerning it that keep preaching Walayat and Merits of Ali (a.s.) and do not pay attention to the opposition.

From beginning to the end Islam is full of Walayat-e-Ali (a.s.). In the very first Invitation to Islam, Zul-Ashera, Walayat of Ali (a.s.) was announced. Whole life Holy Prophet (s.a.w.a.w.) kept telling the Virtues and Merits of Imam Ali (a.s.), and tolerated all kinds of allegations in the Love of Ali (a.s.). And the Last Announcement and Command of Islam was also about Walayat-e-Ali (a.s.) in Ghadeer-e-Khum.

Al-Muddassir

(Covered under Cloak)

Namazi who criticizes

Except the people of the right hand: they shall be in gardens, asking to the guilty ones: What has brought you into the Hell? They shall say; We were not of those who offered the prayers, And we used not to feed the poor, And we used to talk vanities (criticize) with the vain-talkers (criticizers), and we used to belie the day of Judgment. (39-46)

As'habal Yameen (people of the right hand) means believers who obey Mohammad-o-Aal-e-Mohammad (a.s.), who will be in Paradise, and they will question the culprits (guilty ones), who will answer from the Hell: we were not those who offered the prayers i.e. apparently they were saying prayers but left the spirit of the prayer out.

Holy Prophet (s.a.w.a.w.) said about it: it means that we were not the followers of those Imams (a.s.) about whom Allah says: *Wassabiqoonas Sabiqoona olaikal Moqarraboon* (and the foremost ones shall be the foremost ones, those are the near-ones of Allah), don't you see that horse who remains on the second number in horse race is called *Musalla*, thus those people will say: *Lam nako minal musalleen*, so it means that they will say that we were not followers of the foremost ones.

Imam Musa Kazim (a.s.) said: Those people will say that we were not friends of the Vicegerent (a.s.) of Mohammad Mustafa (s.a.w.a.w.) and Vicegerents (a.s.) after him, and we were not sending Salawat on them.

And we used not to feed the poor means that the rights of Aal-e-Mohammad (a.s.) e.g. Khums, etc., we were not giving to the near-ones, orphans, needy, and traveler of Rasool Allah (s.a.w.a.w.).

It is evident in the light of the narrations of Infallibles (a.s.) that Salaah (prayer) without its spirit (Walayat) is useless. Therefore Imam Ali (a.s.) said: I am the prayer of the believer. In this regard those who criticize are warned clearly. Appearance of Imam (a.s.) and Qayamah are both near, then to express faith will not benefit.

Imam Baqir (a.s.) said: We and our Shias are *As'habal Yameen*; and everyone who keeps malice to Ahlul-Bait (a.s.) is a prisoner of his deeds.

It means that *Ibadat* (prayers) of deniers of Walayat is imprisonment with hard labour, which has no reward.

Lion of Allah & the wild donkey

What has happened then (to them) that they turn aside from the warning (Tazkirah), As if they were frightened donkeys, Fleeing from a lion. (49-51)

Imam Musa Kazim (a.s.) said: *Tazkirah* (Advice) means Walayat of Amir-ul-Mo'mineen (a.s.).

It means that Allah declares the denier of Walayat as wild donkey, who is running away from the Lion of Allah (Asad-Ullah). The denier of Walayat is uncultured (wild) and fool (donkey).

Al-Qiyamah

(The Resurrection)

Sun and Moon together

He asks: When is the day of Resurrection (to come)? So when the sight shall be confounded (dazed), And the moon shall be eclipsed, And the Sun and the Moon shall be brought together, man shall say on that day: Where is place to flee? By no means! There shall be no place of refuge; Unto your Rabb alone shall be the place to rest, on that day. (6-12)

Imam Qaim-e-Aal-e-Mohammad (a.s.) was asked about this matter, he said: When you will be stopped to go to Ka'ba, and sun and moon will get together, and stars will gather around them, *Da'abbatul Arz* (a.s.) will appear between Safa and Merwa, he will have the staff of Musa (a.s.) and ring of Sulaiman (a.s.), and he will drive people to the plain of Hashar.

On the day of Qayamah, when the Sun of Risalat and Moon of Imamat will be together, and Imams (a.s.) will be around them, due to their Noor the eyes of men will be confounded, then the enemies of Mohammad-o-Aal-e-Mohammad (a.s.) will not find any way to escape, that day they will have to stay in the Court of Justice of Allah, and Justice will be done.

Who stole Bismillah

So he did not testified (did not accept the truth) nor did he offer the prayer, But belied and turned away, then he went to his family walking in

haughtiness; Woe to you, then woe to you, then again woe to you, then woe to you; What thinks man that he will be left unaccountable. (31-36)

When the good news of Announcement of Walayat-e-Ali (a.s.) at Ghadeer-e-Khum reached people, one transgressor denier said: We will never accept Walayat-e-Ali (a.s.). Then these verses were revealed about him that woe to him, even he does not believe in Qayamah, but he will not be able to escape the Justice of Allah that Day. He was one of the biggest enemies of Walayat-e-Ali (a.s.), and apparently he was saying prayer but he used to leave *Bismillah hirrahman nirraheem* purposely, because Ali (a.s.) is mentioned in *Bismillah*. Such person's neither faith nor prayer is acceptable to Allah.

Ad-Dahr

(Time)

Mention of Al-Insaam (a.s.) from ever (Azl)

Did come a moment in time on Al-Insaan (The Man) that he was not a mentionable thing. (1)

Allah says that before the creation of Universe, there was not such a single moment in which *Al-Insaan* was not mentioned. At that time there was no one except Allah who would have mentioned *Al-Insaan*. And that *Al-Insaan* which He was mentioning is His First Creation, long before the creation of Universe. So *Al-Insaan* is Mohammad (s.a.w.a.w.) & Ali (a.s.), therefore their name is *Zikr-Ullah* as well.

Praise of Ahlul Bait (a.s.)

And they feed food, in His love, to the poor and the orphan and the captive, (saying): We only feed you for the sake of Allah's Face, we do not intend any reward from you, nor thanks. (8-9)

According to the narrations, whole Surah or Verses no. 5 to 22 were revealed in favour of Imam Ali (a.s.), Syyeda Fatima (s.a.), Imam Hassan (a.s.), Imam Hussain (a.s.), and Hazrat Fizzah (s.a.).

Once Imam Hassan (a.s.) & Imam Hussain (a.s.) were not feeling well, Imam Ali (a.s.) made a vow to keep fast for three days, Syyeda Fatima (s.a.) & Hazrat Fizzah (s.a.) also made the same vow. Imam Ali (a.s.) brought some wool to spin, and from the wages of spinning he bought something for food and gave it to Syyeda Fatima (s.a.). When they sat to open fast after Maghrib prayer, one needy knocked at the door and asked for food, all food was given to him, and they opened fast with water. Second day at the time of opening fast, one orphan came and asked for food, so food was given to him, and fast was opened with water again. Third day one captured came and asked for food, so breads and curry was given to him, and whole family

again opened fast with water. Although the whole family was hungry for three days but they preferred the Pleasure of Allah over their hunger. Next morning Imam Ali (a.s.) went to Hazrat Mohammad (s.a.w.a.w.) along with Hasnain (a.s.). Weakness of Hasnain (a.s.) was evident due to hunger. Rasool Allah (s.a.w.a.w.) said: Allah has revealed these verses in your favour.

Silver bracelets

Upon them shall be robes of fine green silk and rich brocade, and they shall be adorned with bracelets of silver, and their Rabb will give them pure drink to drink. (21)

Everybody wishes and prays to get Paradise, there bracelets of silver will have to be worn. There will be golden bracelets for the women in Paradise. Believers who wear bracelet in the remembrance of Imam Zainul Abideen (a.s.) and Prisoners (a.s.) of Karbala & Sham, it is not innovation (Bid'at), but is a sign of the people of Paradise.

Quran & Walayat

Verily, We have sent down to you the Quran, as it ought to be revealed. So be steadfast on the command of your Rabb, and do not listen (yield) to a sinner or an ungrateful from among them. (23-24)

Imam Musa Kazim (a.s.) said: It means to reveal Quran concerning Walayat-e-Ali (a.s.) as it ought to be revealed.

Disbelievers and Hypocrites did not wanted to accept the verses about Walayat-e-Ali (a.s.), and demanded to do alteration in them, those are the people who are sinners, ungrateful and deniers of Haqq, about whom Allah says to His Rasool (s.a.w.a.w.) not to listen them.

Tazkirah

Verily this is a Reminder (Tazkirah), so whoever pleases, takes the way towards his Rabb, And you desire nothing except what Allah desires; verily Allah is All-Knowing, All-Wise. He admits whoever He pleases into His mercy; and the unjust ones, He has prepared a painful punishment for them. (29-31)

Imam Musa Kazim (a.s.) said: *Tazkirah* (Advice) means Walayat-e-Amir-ul-Mo'mineen (a.s.).

It means Walayat is the Straight Path towards Allah, and Rasool Allah (s.a.w.a.w.) does not say anything with his own wish, but his every word is according to the revelation of Allah. Therefore Infallibles (a.s.) say: We are *Mashiat* (Will, Intention, Pleasure) of Allah. Imam Musa Kazim (a.s.) said: In this verse, *Rahmatihe* (His Mercy) means Walayat of Ahlul-Bait (a.s.).

Believers should be thankful and happy that they are in His Mercy due to Walayat in this world and hereafter as well.

Al-Mursalat

(The Emissaries)

Attack of Zulfiqaar

I swear by that which is sent forth one after the other, Which then rage in violent rage, And by that which spread far and wide, Then separates them apart (from one another), Then gives forth the reminder, Either to justify or to warn. (1-6)

According to the narrations, Angels come down with the commands of Allah to destroy Batil and prevail Haqq on the earth, to separate (distinguish) Haqq from Batil, and to give proof and warn people.

Zulfiqaar comes out of the sheath, then strikes the disbelievers and hypocrites in violent rage, then spreads them far and wide, then separates apart their heads and bodies, its news (reminder) reaches their homes, and angel comes with the revelation: *La Fata illa Ali, la Saif illa Zulfiqaar* (there is no Youngman except Ali a.s., there is no Sword except Zulfiqaar).

What is Rakoooh

And when it is said to them: Bow down! They do not bow down. Woe to the beliers on that day. In what other word after this (Quran) will they believe? (48-50)

Rakoooh (bow down) means that when it is commanded to love Imam (a.s.), they don't do it. *Rakoooh* is a sign of Walayat. If beliers and deniers do not believe in it, then in which thing they will believe! Therefore there is Destruction for the denier & belier in the hereafter.

Rasool Allah (s.a.w.a.w.) said: That *Deen* in which there is no *Rakoooh* & *Sajood*, there is no good in it.

In Salaah (prayer), Qayam is attributed to Rasool Allah (s.a.w.a.w.), Rakoooh to Imam Ali (a.s.), Sajdah to Imam Hussain (a.s.), Qa'dah to Imam Hassan (a.s.), and Niyyah to Syyeda Fatima (s.a.).

So the above mentioned Tradition of Rasool Allah (s.a.w.a.w.) tells us: That *Deen* in which there is no Walayat-e-Ali (a.s.) and Azadari-e-Hussain (a.s.), there is nothing good in it.

Allama Iqbal also said the same in his poetry that there is nothing in Islam except a strike of the Yadullah (a.s.) and Sajdah of Shabbeer (a.s.).

An-Naba

(The Great News)

The Great News (a.s.)

About what they ask one another? Concerning the great news, that is about which they differ; Never, they shall soon come to know, then never, they shall soon come to know. (1-5)

Imam Ali (a.s.) said: I am the great news.

Rasool Allah (s.a.w.a.w.) said to Imam Ali (a.s.): Ya Ali! You are Hujjatullah, you are the Door of Knowledge of Allah, you are the Way to reach Allah, you are the Great News, you are the Straight Path, and you are Masalul A'la.

Naba-il-Azeem (the great news) is Imam Ali (a.s.), about whose Walayat people differed. We can not get a clue about the reality and greatness of Imam Ali (a.s.) in this world. Only on the day of Qayamah, the secret of his greatness and authority will be revealed.

Only Allah and His Rasool (s.a.w.a.w.) has the Real Ma'rifat of Imam Ali (a.s.), both are bigger than Ali (a.s.), so it is not the power of any human to gain the real Ma'rifat of Imam Ali & Walayat, Risalat, and Tauheed. Only we know what Infallibles (a.s.) have told us according to our capacity.

Rasool Allah (s.a.w.a.w.) said: It means Walayat-e-Ali (a.s.), you will be questioned about it in the grave; and no one dies in the east & west, or in land & water, but the angels ask him about Walayat of Amir-ul-Mo'mineen (a.s.) after his death, and ask him: what is your Deen, who is your Nabi (a.s.), who is your Imam (a.s.)?

In the battle of Siffeen, one person came out in the battle-field from the Syrian army armoured and having Quran hanging in his neck, he was reading this Surah: "*About what they ask one another? Concerning the great news,.....*". Imam Ali (a.s.) came himself in the battle field and asked him: Do you know that great news, about which they differ, what is that? He said: I do not know. Imam (a.s.) said: I am that great news, about which you differ, and dispute about my Walayat, you have turned away from my Walayat after you had accepted it, and on the day of Qayamah you will know it again, which you have known in this regard.

Would that I was Turabi

Verily, We have warned you of a punishment near at hand; the day when man shall see what his two hands have sent before, and the disbeliever shall say : O would that I were Turab (dust). (40)

Hazrat Abdullah bin Abbas (r.a.) said: Rasool Allah (s.a.w.a.w.) gave by-name *Abu Turab* (a.s.) to Imam Ali (a.s.) because he is owner of the earth, and he is Hujjat (a.s.) of Allah for the people of the earth after Rasool Allah (s.a.w.a.w.), and perpetuity of earth is due to him, and it is in peace (equilibrium) due to him. And on the day of Qayamah when disbeliever will

see whatever rewards & prizes, and things of nearness & nobility Allah has made ready for the Shias of Ali (a.s.), then he will say with sorrow and despair: would that I were Turab. {i.e. would that I were one of the Shias (Turabi) of Ali (a.s.)}

Abasa

(He Frowned)

Companion or Nabi (s.a.w.a.w.)

(One man) frowned and turned away, because a blind man came to him (the Rasool), And what you (O man) know, perhaps he (blind man) would purify himself, Or he listens the reminder and his (Nabi's) reminder profits him. As for him who thinks himself independent (wealthy, needless), to him you attend, it shall be no blame on you if he does not purify himself. But as to him who comes to you (Nabi) running, and he fears (Allah), from him you (O man) will divert yourself. (1-10)

One rich man was sitting with Rasool Allah (s.a.w.a.w.), in the meanwhile Hazrat Ibne Ume Maktoom (r.a.) who was blind came, he was reciting Azan sometimes as well. Holy Prophet (s.a.w.a.w.) gave him place next to him with preference and honour. On seeing this rich man frowned and turned away his face, then Allah sent these verses about the blind companion that: Ume Maktoom (r.a.) purifies himself, listens the reminder of Rasool (s.a.w.a.w.) which is beneficial, and fears Allah, does not run away but comes to Rasool (s.a.w.a.w.). Then to rich person who frowned: whether you are wealthy or needless, Rasool (s.a.w.a.w.) neither cares about your purification & guidance, nor it is a binding on him, because you do not pay attention to the poor who love Rasool Allah (s.a.w.a.w.).

Some people who are far away from the guidance of Allah, they think it is a warning to Rasool Allah (s.a.w.a.w.) (Na'ooz-billah), and blame Rasool-e-Rehmat (s.a.w.a.w.) who is Khulq-e-Azeem (with the Greatest Morals), and try to save the arrogant companion.

At-Takweer

(The Folded Up)

Beasts on Qiyamah

And when the wild beasts will be herded together, And when the oceans will be set ablaze, And when the souls will be made pairs. (5-7)

It is mentioned about Qayamah that the oceans will be set ablaze, and wild animals will be herded together.

It means that the enemies of Mohammad-o-Aal-e-Mohammad (a.s.) will be herded together for punishment, everyone of them will be made pair with one Shaitan; and people of the Paradise will be made pairs in Paradise.

Qasam of Imam e Asr (a.s.)

But nay! I swear by the returning one, That run (and) hide, And by the night when it departs, And by the dawn when it took breath, Verily it is the word of the honoured messenger, The possessor of power, having honourable place with the Owner of the Arsh, one to be obeyed and trustworthy, And (O people) your Master (Rasool) is not mad. And indeed he saw him on the clear horizon. And he (Rasool) is not miser to tell the unseen. And nor is it the word of the cursed Shaitan. Where then you go? It is naught but a reminder (Zikr) to the worlds, For him among you who wishes to go straight. And you do not please except that Allah pleases, the Rabb of the worlds. (15-29)

Allah swears by the Returning (who does Raj'at) Imam (a.s.), who appeared and went into Ghaibat-e-Kubra (Longest Hiding) after Ghaibat-e-Sughra (Short Hiding), and swear by Ghaibat-e-Kubra (or by Syeeda s.a.), and by the morning of the Appearance of Imam (a.s.) (or by the breaths of Imam Ali a.s. in the night of migration).

Then there is praise of Hazrat Jibrael (a.s.) who used to come down with the verses concerning Walayat-e-Ali (a.s.), then the deniers of Walayat said: Rasool Allah (s.a.w.a.w.) has gone mad in the love of his cousin; and Allah says that your Master (Sahib) (s.a.w.a.w.) is not mad, and Rasool Allah (s.a.w.a.w.) has the knowledge of Unseen, and O you deniers, where you are running away from my Zikr (Mohammad s.a.w.a.w., Ali a.s., and Quran), which is the Straight Path and Mashiat (Pleasure) of Allah, their and Allah's Intention is one and the same.

Al-Mutaffifeen

(The Defrauders)

Then it shall be said (to them): This is that which you belied. (17)

Allah says that destruction is for transgressor & sinner who belies Qayamah and Sings (Ayaat) of Allah.

Imam Musa Kazim (a.s.) said: Such deniers will be asked: Were you belying this Amir-ul-Mo'mineen (a.s.)?

Al-Inshiqaq

(The Splitting Apart, Rending Asunder)

Amanat & Namaaz

But nay! I swear by the glow of the sunset, And by the night and what it enshrouds, And by the moon when it grows full, That you shall certainly march step by step (on the path of earlier people). (16-19)

About the last verse, Imam Ali (a.s.) said: The people of the nations before you took the way of rebellion and treachery after the prophets (a.s.) to their vicegerents (a.s.), you will definitely take the same way.

It is also narrated from Imam (a.s.): You people will break the strong joints (pillars, parts, chain) of Islam one by one, the first thing which you will break in your Deen is Trust, and the last thing which you will break is Salaah (prayer).

{Trust (Amanat) is Walayat-e-Ali (a.s.), which has been forgotten, and don't think it even as a part of Kalima Tayyiba; and now Muslims have crossed the last step as well by discharging Walayat from Salaah}

After setting the Sun of Risalat, ummah did not let live Imams (a.s.) long time, ummah did so much injustice to Imam Hussain (a.s.) and Ahlul-Bait (a.s.) that heavens and the earth wept blood for forty days, and the fourteenth Infallible (a.s.) went into Ghaibat, and with his Appearance the Moon of Imamat will be completed, and Allah is swearing about these things.

Al-Burooj

(The Mansions of the Stars)

Mansions of the Stars

I swear by the heaven possessing the mansions of the stars, And by the Day promised, and by the witness and who is being witnessed. (1-3)

Imam Baqir (a.s.) said: Witness means the day of Arafa, and being witnessed means the day of Qayamah.

Imam Sadiq (a.s.) said: *Shahid* & *Mash'hood* means Mohammad (s.a.w.a.w.) & Ali (a.s.).

In the Sky of Risalat there are twelve mansions of Imams (a.s.). The promised day is Qayamah and the day of Appearance of Imam (a.s.). Imam's (a.s.) witness will be Hazrat Esa (a.s.).

At-Tariq

(The Night-Comer)

The Star of Imamat

I swear by the heaven and the comer by night, And what you understand what the night-comer is? The star with piercing brightness. (1-3)

Imam Sadiq (a.s.) said: Najmus-Saqib (the Star with piercing brightness) means the Star of Imamat, which is on the seventh sky, and its brightness appears on the sky of earth (first sky) by piercing all the skies. Allah swears by this Star of Imamat.

One swears by that thing which is great or beloved or to show its greatness and honour. There is nothing greater than Allah, He is the Greatest, so He swears by His Beloved Personalities (a.s.), and the things related to Infallibles (a.s.) are also honourable near Allah, so He swears by those things as well.

Al-A'la

(The Most High)

Name of Rabb and Namaaz

Indeed he succeeds who purifies himself, And remembers the Ism (Name) of his Rabb, then prays. (14-15)

Imam Raza (a.s.) said: It means that when you remember your Rabb, send Salawat on Mohammad-o-Aal-e-Mohammad (a.s.).

The beautiful & best Names of Allah are Mohammad (s.a.w.a.w.), Ali (a.s.) and their Pure Aal (a.s.), who prays while remembering them will be successful.

Al-Ghashiyah

(The Overwhelming Calamity)

Hisaab Kitaab

Verily to Us is their return, Then verily, upon Us is the taking of their account. (25-26)

Imam Baqir (a.s.) said: When the day of Qayamah will come and Allah will gather all the first and last ones for the final decision, then Rasool Allah (s.a.w.a.w.) will be called and Amir-ul-Mo'mineen (a.s.) as well. Rasool Allah (s.a.w.a.w.) will be given a green cloak to wear, the light of which will lighten from east to west, then same cloak will be given to Ali Murtaza

(a.s.) to wear. After this Rasool Allah (s.a.w.a.w.) will be given a pink cloak to wear, the light of which will spread from east to west, and Ali Murtaza (a.s.) will be given the same cloak to wear. Then these two Honoured Ones will be made to sit on a high place, then we (Imams a.s.) will be called, and accountability of the people will be given to us. Thus, by Allah, we will enter the people of the Paradise to Paradise; and cast the people of Hell into Hell.

Imam Musa Kazim (a.s.) said: All the creations will return to us, and it will be our responsibility as well to take their account, which sins are between Allah and creations, about those Allah has told us that He will leave decision to us; and what is between them and other men, we will ask men to forgive them and they will accept it and Allah will give them reward (in exchange).

Imam Sadiq (a.s.) said: On the day of Qayamah, Allah will give the responsibility of reckoning of our Shias to us, thus what Allah's right is on them, we will request Allah about it, to bestow us, so it will happen, and they will be forgiven; and what our right is on them, we will forgive them ourselves.

On the day of Qayamah, greatness of Mohammad-o-Aal-e-Mohammad (a.s.) will be evident, in whose hands is Intercession. How high is their own greatness, whose cloak's light will be from east to west. Without having the Right Belief about Asool-e-Deen, Farooh-e-Deen is not beneficial. Whose belief will be right, Imams (a.s.) will request Allah to forgive their deficiency in the Rights of Allah, and will rectify the deficiency in the rights of men, by giving reward to the concerning people, and will forgive the deficiency in their own rights.

Al-Fajr

(The Daybreak)

Karbala

I swear by the daybreak, And by the ten nights, And by the even and the odd, And by the night as it departs, Is there not in this an oath for those who have intelligence. (1-5)

According to the narrations: *Shaf'ay* (Even) means Imam Hassan (a.s.) and Imam Hussain (a.s.), *Watr* (Odd) means Amir-ul-Mo'mineen (a.s.).

In these verses Allah continuously swears by things, which indicate the great sacrifice of Karbala, and people of intelligence (wise) are invited to ponder on them: Swear by the morning of tenth Moharram, when Ali Akbar (a.s.) recited the last Azaan, and *Batil* forces attacked at once on Haqq; Swear by the first ten nights of Moharram, in which unlimited injustice was started on Aal-e-Mohammad (a.s.); Swear by Imam Hussain (a.s.) when he was still not alone i.e. his powerful hand was still alive; and then Imam (a.s.) was left alone for Jihad surrounded by evil forces; Swear by that night

which was very hard on Aal-e-Mohammad (a.s.), whether it is night of Ashoor or night of Ghareeban.

According to the narrations: *Fajr* (Daybreak) means Hazrat Mahdi (a.s.) himself, and *Ashr* means the ten Imams (a.s.) before him who were martyred with injustice, and *Shaf'ay & Watr* means Imam Ali (a.s.) and Syyeda Fatima (s.a.).

Nafs e Mutma'in

O completely satisfied soul! Return to your Rabb, You are well- pleased with Him, (and) He is well-pleased with you, Thus enter among My servants, And enter into My Paradise. (27-30)

The initial and last verses of this Surah indicate towards Karbala, and in the middle ones the injustice of unjust ones and their end result is mentioned.

When Imam Hussain (a.s.) was left alone, he did such Jihad that the whole army of Yazid started requesting refuge and peace for the sake of Abbas (a.s.) & Akbar (a.s.). A voice came from the heavens, “*O completely satisfied soul! Return to you Rabb,.....*”, Allah called His Beloved Hussain (a.s.). Imam Hussain (a.s.) put his sword in the sheath, and those enemies of Allah, Rasool (s.a.w.a.w.) and Wali (a.s.), who were seeking refuge, returned and attacked Imam (a.s.) all together.

Imam Sadiq (a.s.) said: When time of taking Rooh of a believer comes, Malak-ul-Maot (a.s.) says dealing very kindly: open eyes and look Rasool Allah (s.a.w.a.w.), Amir-ul-Mo'mineen (a.s.), Syyeda Fatima (s.a.), Imam Hassan (a.s.), Imam Hussain (a.s.) and Imams (a.s.) came, when believer is looking them with happiness, then Allah calls his rooh: “*O completely satisfied soul.....*” That time believer likes very much the death and the visit he got.

Al-Balad

(The City)

Hazrat Abu Talib (a.s.)

Nay! I swear by this city (Makkah), And you are living in this city, And by the father and his sons (children). (1-3)

The people of Makkah were honouring their city but used to torture Rasool Allah (s.a.w.a.w.). That is why Allah says that I would not have sworn by this city if you were not living in it. Which land Rasool Allah (s.a.w.a.w.) touches with his shoes, that land becomes worthy to be sworn near Allah. In which building Ali (a.s.) appears that becomes the centre of prostrations. In which land the holy blood of Hussain (a.s.) mixes that

becomes *Mo'alla* like *Arsh*, and visitor of the holy shrine of Imam Hussain (a.s.) gets reward of hundred accepted Hajjs.

Then Allah swears by the father who is Hazrat Abu Talib (a.s.) without any doubt, and his sons are also such that they are worthy to be sworn by i.e. Allah swears by Abu Talib (a.s.), his son Ali (a.s.) and his eleven Infallible sons (a.s.).

Some people think foolish that Allah is swearing by the progeny of Adam (a.s.) in general! There are cursed people like Fir'own, Namrood, and Yazid as well among the progeny of Adam (a.s.), then how Allah can swear by the progeny of Adam (a.s.).

Aqabah

What does he think that no one has power over him, he said: I have wasted enormous wealth. Does he think no one sees him. Have We not given him two eyes, and a tongue and two lips, And showed him the both ways (right and wrong), But he does not attempt the Aqabah (uphill path), And what do you understand what is the uphill path. (5-12)

Umru bin Abdowad said: I have spent freely much wealth to hinder from the Way of Allah, so he was sent to Hell by Zulfiqar.

Imam Ali (a.s.) said: *Najdain* (both ways) means the right path and the evil path.

Imam Sadiq (a.s.) said: Whom Allah has honoured by bestowing our Walayat, he crossed the *Aqabah*, and the meaning of *Aqabah* in which whoever comes gets Salvation, is us the Ahlul-Bait (a.s.).

Allah and His Rasool (s.a.w.a.w.) have more authority on our Selves than us. Whatever Allah has given us we should spend in His Way. Allah, His Rasool (s.a.w.a.w.) & Imam (a.s.) are seeing the deeds of everyone. Allah has given us eyes to see His Signs in the Universe, which Universe is made in the love of Mohammad-o-Aal-e-Mohammad (a.s.). Allah has given us tongue and lips to glorify Him, to send Salawat on Infallibles (a.s.), to preach their Ma'rifat, and to testify Tauheed, Risalat, and Walayat. Allah has shown us clearly the Way of *Haqq* and the way of *Batil*. We have to enter the *Aqabah* of Ahlul-Bait (a.s.).

Ash-Shams

(The Sun)

The Sun & its follower Moon

I swear by the Sun and his brightness, By the Moon when he comes after it, By the Day when it brightens (the Sun), By the night when it enshrouds it, By the heaven and who made it, By the earth and who spread it, By the soul and who perfected it. (1-7)

Imam Sadiq (a.s.) said: *Ash-Shams* (The Sun) means Rasool Allah (s.a.w.a.w.), through whom the Rabb of the worlds made the Deen clear for the people, and *Al-Qamar* (The Moon) means Amir-ul-Mo'mineen (a.s.) who came after Rasool Allah (s.a.w.a.w.), and Rasool Allah (s.a.w.a.w.) filled his chest with the Knowledge. *Night* means unjust-imams, who snatched the matter of Khilafat from Aal-e-Rasool (a.s.) unjustly and unlawfully, and occupied that place, for which the most worthy are Aal-e-Rasool (a.s.); thus those people covered the Deen of Allah with injustice and cruelty like very dark night.

The moon of the earth revolves in the opposite direction of the sun. The Moon which follows the Sun of Risalat is Imam Ali (a.s.). Sun brings the day, day does not manifests the sun. So that Day which will manifest the Sun is Imam-e-Zamana (a.s.), when he will appear, he will manifest and illustrate clearly like bright day, the greatness of Risalat & Imamat.

Allah swears by who made the heavens and the earth, and by who made Adam (a.s.) in perfect manner. Therefore Allah said to the cursed Iblees: Why you do not prostrate to him, whom I have made with My both Hands. Who does not know that who are the two Hands of Allah?

Vicious-hearted: Ibne Muljam (I.u.)

When the most wicked unjust-man rose up among them (the tribe of Samood). (12)

Qaddar bin Salif was the most wretched and vicious-hearted person of the tribe of Samood. Rasool Allah (s.a.w.a.w.) asked Imam Ali (a.s.): Who was the vicious-hearted among the previous people? He replied: Ya Rasool Allah (s.a.w.a.w.), who cut the legs of the she-camel of Saleh (a.s.). Rasool Allah (s.a.w.a.w.) said: You said right, now tell, who is the most vicious-hearted among the later ones? He replied: Ya Rasool Allah (s.a.w.a.w.), you know better. Holy Prophet (s.a.w.a.w.) pointed to the holy head of Amir-ul-Mo'mineen (a.s.) and said: That person who will strike on it.

Al-Lail

(The Night)

Night & Day

I swear by the night when it covers, By the day when it shines, By Him who created Male and Female. (1-3)

Imam Baqir (a.s.) said: The period of injustice to Imams (a.s.) is like *the night (Al-Lail)*, and *the day (An-Nahaar)* means Qaim-e-Aal-e-Mohammad (a.s.), when he will appear then Deen of Allah will prevail over the whole world. *Zakar* (Male) means Amir-ul-Mo'mineen (a.s.), and *Unsa* (Female) means Syyeda Fatima Zahra (s.a.).

Az-Zuha

(The Brightness)

Allah never leaves His Beloved (s.a.w.a.w.) alone

I swear by the brightness, By the night when it darkens, Your Rabb has neither abandoned you, nor is He displeased. And certainly the end is better for you than the beginning. And soon your Rabb shall grant you something with which you will be well-pleased. Did He not find you unmatched (or an orphan) and sheltered, And did He not find you needing-introduction, so He guided (people to you). And found you in need, so made you self-sufficient. So, do not treat the orphan with harshness. And do not scold the beggar (who asks for something). And keep announcing the favour of your Rabb. (1-11)

Allah swears by the Noor (Light) of the holy face of Rasool Allah (s.a.w.a.w.), then swears by Syeeda Fatima (s.a.), that Allah never leaves Rasool (s.a.w.a.w.) alone even for a moment, and is never angry with him. These are self-made false interpretations of the Muslims that in that verse Allah spoke to Rasool (s.a.w.a.w.) in angry tone! If they would have asked Ahlul-Bait (a.s.) who are Ahluz-Zikr and Quran-e-Natiq, then they would not have ruined.

After first Surah, for few days there was no revelation, then people started to say that Allah has left Rasool (s.a.w.a.w.). That time Rasool Allah (s.a.w.a.w.) looked towards the heavens, holding Ka'ba, immediately these verses were revealed, that Allah never leaves you even for a moment. Rasool-e-Kareem (s.a.w.a.w.) is not in need of Jibrael (a.s.) to have contact with Allah.

As much as Batil (Evil) wishes, can oppose Mohammad-o-Aal-e-Mohammad (a.s.), but Haqq will win at the end, when the Last Mohammad (a.s.) will appear, he will finish Batil.

Everyone wishes that Allah should be pleased with him, and Allah wishes that His Habeeb (s.a.w.a.w.) should be pleased with Him, though Mohammad Mustafa (s.a.w.a.w.) is the Chief of all Designations made by Allah, Allah called His Habeeb (s.a.w.a.w.) on Mairaj and gave him the Gift of Syeeda Fatima Zahra (s.a.) to please him.

Yateem means matchless among the creations, i.e. Allah found Mohammad (s.a.w.a.w.) matchless, so gave shelter to the Universe under him. Some scholars say that it means that Allah found him orphan, so gave shelter i.e. Allah declares the shelter of Hazrat Abdul Muttalib (a.s.) and Hazrat Abu Talib (a.s.) as His shelter.

O My Habeeb (s.a.w.a.w.)! People did not have your Ma'rifat, so I guided them towards you. The helpers in the task of Risalat are Hazrat Abu Talib (a.s.), Hazrat Ali (a.s.), and Hazrat Khadija (s.a.).

O Nabi (s.a.w.a.w.)! when you needed wealth, We gave you wealth i.e. Allah declares the wealth of Hazrat Khadija (s.a.) as His wealth. Allah sent

Salaam through Rasool (s.a.w.a.w.) to Hazrat Khadija (s.a.) in the night of Mairaj. How high is the position of that holy Lady (s.a.) who gets direct Salaam from Allah through Rasool (s.a.w.a.w.) without any angel being medium.

Allah says after mentioning the favours that you was matchless orphan, so the orphans of this world will be blessed from your door; Allah made you wealthy, so any needy will not return empty-hand from your door, whatever is his right demand. These verses are valid until Qayamah, i.e. the door of blessing of Mohammad-o-Aal-e-Mohammad (a.s.) is always open until Qayamah. Allah made Ali (a.s.) your Helper in the task of Risalat, who is the Perfect Favour of Allah, so keep mentioning the virtues and merits of Ne'mat (Favour) of Allah.

Ansharah

(The Expansion)

Order to announce Walayat

Didn't We expanded for you your chest. And We took off from you your burden, Which pressed down heavily your back, And We exalted for you your fame. So verily with difficulty is ease, Surely with difficulty is ease. So when you have finished (the duties of apostleship), then appoint (successor), and turn your attention towards your Rabb. (1-8)

Allah expanded the chest of His Habeeb (s.a.w.a.w.) by helping him through Sultan-an-Naseer (a.s.), and made his great task of Risalat easy.

Allah expands the chest of believer as well, Rasool Allah (s.a.w.a.w.) told its signs: To separate from Darul-Gharoor (World), and to pay attention to Darul-Baqa (Hereafter), and to keep ready for the death before it comes. The story of Chest-expansion by Operation is absolutely wrong, it is not the power and authority of any angel to touch the holy chest of Rasool (s.a.w.a.w.).

Holy Prophet (s.a.w.a.w.) performed all tasks perfectly, Allah exalted the Zikr (Mentioning) of His Rasool (s.a.w.a.w.) so much that there are no further heights. Whenever the sound of *Allah-o-Akbar* is raised, we hear immediately *Mohammad-ur-Rasool-Allah* (s.a.w.a.w.) afterwards.

One night, Mugheera came home very sad after visiting the ruler of Syria, his son asked the reason of being sad, then he told: I said to the ruler of Syria that which status and designation you wished, you have achieved, now you should try to do justice and good, because you are getting old as well, so be good to Bani-Hashim, you have no danger from them, and this will be the cause of good-name for you. He answered: Alas! What good-name will be left for me? The first and second Caliph did so much, what name is left of them? But look at Mohammad (s.a.w.a.w.), people announce his name five times in Azaan as: *Ash'hado unna Mohammad-ur-Rasool-Allah* (s.a.w.a.w.). Oh poor, what thing is left to do, and which name of ours

will be left? Nay, by God, except this that this situation should be changed and the name of Rasool (s.a.w.a.w.) should be buried. {Here we can see that what are the intentions of the enemies of Infallibles (a.s.), and what is the Will of Allah}

Difficulty (Usar) means misguidance and torture giving of ummah, and *Ease (Yusar)* means guidance and obedience of ummah.

About the last verses Imam Sadiq (a.s.) said: When you have finished the task of Risalat, then appoint Ali Murtaza (a.s.) you Successor, and turn your attention towards your Rabb in this matter.

At-Teen

(The Fig)

Qasam of Infallibles (a.s.)

I swear by the fig and by the olive, By the mount Seeneen, By the secure city, Indeed We created man in the best stature, then We reverted him to the lowest of the low, Except those who believe and do good deeds, so for them is never-ending reward. Then who can belie you after this concerning the final Judgment? Is not Allah the Best Judge of all the judges? (1-8)

Swear by fig means by Hassan (a.s.), by olive means by Hussain (a.s.), by high bright Toor means by Ali (a.s.), and by Baladil Ameen (the secure city) means by Mohammad (s.a.w.a.w.). And Allah did a big favour to Man that He gave him face like His highest personalities of Noor, that is why features of Hazrat Adam (a.s.) were similar to Maola Ali (a.s.). And its right is that as good is face, same good should be our deeds i.e. man should obey Mohammad-o-Aal-e-Mohammad (a.s.); and who does not obey them, he fell into the deepest ruins. But who is believer and does good deeds i.e. the spirit of his deeds is Walayat-e-Ali (a.s.), for his is Paradise to live in for ever. This is the decision of the Greatest Authority, no one can belie it.

According to some narrations it means that Allah swears by Madinah, Baitul-Muqaddas, Kofah, and Makkah; or by four times i.e. by the time of Adam (a.s.), Nuh (a.s.), Musa (a.s.), and Mohammad (s.a.w.a.w.).

Al-Alaq

(The Clot)

The First Revelation

Recite with the Name of your Rabb Who created, He created man from a clot, Recite and your Rabb is the Most Honourable, Who taught with pen, Taught Al-Insaan (The Man) what he knew not. (1-5)

Imam Baqir (a.s.) said: This is the first Surah which Allah revealed, and when Jibrael Ameen (a.s.) came with it to Rasool Allah (s.a.w.a.w.), he said: Ya Rasool Allah (s.a.w.a.w.)! *Iqra* (Recite). Holy Prophet (s.a.w.a.w.) said: *Ma Iqra?* (What should I recite?), then Jibrael (a.s.) said: “*Recite with the Name of your Rabb Who created, He created man from a clot*”

When any child goes the very first day to school, teacher says: Read “A”, then child never says: I do not know how to read. Even a child is so wise that he knows that only he has to repeat the same word “A”. Hazrat Jibrael (a.s.) is not even the teacher of Rasool (s.a.w.a.w.), rather he is proud to work in his house as a servant, and he is messenger from Allah to Rasool (s.a.w.a.w.). The saying of Rasool (s.a.w.a.w.): What should I recite? means that Rasool (s.a.w.a.w.) having the knowledge of all heavenly Books and the Guarded Tablet is asking: Which thing I should read? Then Jibrael (a.s.) understood and recited the whole verse, then Holy Prophet (s.a.w.a.w.) also recited it.

Allah says: O My Rasool! Recite with the Name of your Rabb, Who created your Noor first of all; then created man from a clot (different stages of development in uterus); your Kareem Rabb gave you education with the Pen and taught everything. Is there any man who can claim that Allah has given him education directly with pen and taught everything? There is no one except Mohammad-o-Aal-e-Mohammad (a.s.) who were bestowed with all Knowledge before the creation of their *Anwaar*.

Because there is no limit of unknown things i.e. man can not make a list of those things which he does not know, because it is infinite. So the meaning of “taught Al-Insaan what he knew not” is Allah bestowed all the Knowledge to Infallibles (a.s.).

Everyone knows that Imam Ali (a.s.) was master in reading & writing (Grammer, Calligraphy, etc.) and all other branches of knowledge. Not any Infallible (a.s.) got education in this world, then to consider even Maola of Imam Ali (a.s.), Mohammad Mustafa (s.a.w.a.w.) as illiterate is misguidance.

Abu Jahl (l.u.) and Angels

Have you seen the man who forbids, the servant when he prays? (9-10)

Abu Jahal asked people: Mohammad (s.a.w.a.w.) puts his forehead on earth in Sajdah in front of you? People said: Yes. He said: I swear, if I see him doing this, then I will put my foot on his neck (Na’ooz-billah). People said: He is saying prayer here now. Abu Jahal stepped forward with his evil intention, as soon as he went near, stepped backwards, and was saving himself with his hands. People asked: Abul Hakam, what happened? He said: Between him and me there was a trench of fire, and a frightening thing, and some arms with wings. Rasool Allah (s.a.w.a.w.) said: I swear by Him

in Whose Hand is my life, if Abu Jahal would have reached me, the angels would have torn his body-parts apart.

Allah has condemned Abu Jahal from this verse to the end of this Surah.

Helper of Rasool (s.a.w.a.w.): Abu Talib (a.s.)

Then let him call his supporters, We too will call the angels of the Hell, Nay! Do not obey (listen) him, and prostrate and draw closer (to Allah). (17-19)

When Hazrat Abu Talib (a.s.) was martyred, Abu Jahal and Waleed bin Mugheera called people: Come and kill Mohammad (s.a.w.a.w.) now because who was his helper, is not there anymore. Then Allah revealed these verses. Ignorant evil-worshippers did not know that the Twelve Sons (a.s.) of Abu Talib (a.s.) will guard with their holy blood Tauheed & Risalat until the day of Qayamah.

Everyone knows that who dies in the love of Mohammad-o-Aal-e-Mohammad (a.s.) is martyr. And who spent his whole life to protect Mohammad (s.a.w.a.w.)! For three years there was not enough water and food in *Sho'be* Abi Talib (a.s.), whatever was bought with high price was served to Rasool Allah (s.a.w.a.w.). The death of such protector of Tauheed-o-Risalat can not be anything other than Martyrdom.

Al-Qadr

(The Grandeur)

On whom Angels descend

The angels and the Spirit descend in it by the permission of their Rabb with all the affairs (decrees), Peace is (the whole night) till the breaking of the dawn. (4-5)

The angels and Roohul Quds come down with the commands of Allah in this night, and whatever has to happen in this year, they present all those matters from Rasool Allah (s.a.w.a.w.) and step by step to Imam-e-Zamana (a.s.). Allah has given authority to Olil-Amr (a.s.), and the intention of Allah and Olil-Amr (a.s.) is same.

According to Imam Zain-ul-Abideen (a.s.), Allah said: O My Rasool (s.a.w.a.w.), all the angels and angel-Rooh from the time they descend to the dawn they send My Salaam on you and your progeny continuously.

Someone asked Imam Baqir (a.s.): Do you know which night is the night of Qadr? Imam (a.s.) said: How we will not know, when angels circumambulate around us whole night.

Al-Bayyinah

(The Clear Evidence)

Khairul Bariyah

Verily those who believe and do good deeds, it is they who are the best of creatures. (7)

Holy Prophet (s.a.w.a.w.) said: Ya Ali (a.s.), by Allah, in this verse you and your Shias are mentioned. Your and their promised place is the Pond of Kausar. You will come with such grace that crowns will be on heads, and with bright faces and foreheads.

When companions (r.a.) used to see that Ali (a.s.) is coming, they were saying: *Khairul Bariyah* (the best of creatures) is coming.

Rasool Allah (s.a.w.a.w.) said: You and your Shias are meant in this verse, who will be in such condition in Mah'shar on the day of Qayamah, that you will be pleased with Allah and Allah will be also pleased with you; and your enemy will be pushed forcefully in the Hell with iron chains and necklace, in anger.

Al-Zilzal

(The Quaking)

Earth will speak to Maola Ali (a.s.)

And Al-Insaan (The Man) shall say: What has happened to her (earth)? On that day she shall tell her news (about all that happened on her), Because your Rabb has commanded her. (3-5)

Syyeda Fatima Zahra (s.a.) said: There was earth-quake in the time of first ruler, in distress people went to the caliph, they saw he himself is going to Ali Murtaza (a.s.), people followed behind him. When they came to the door of Amir-ul-Mo'mineen (a.s.), Imam (a.s.) came out with such grace that he did not care about the quake even little bit. Imam (a.s.) started walking to a side, and after reaching a high place sat down and people sat down around him. Now they were looking the walls of Madinah that they are shaking, sometimes come forward, sometimes go backwards. Imam (a.s.) said: It looks that what you are seeing, it has frightened you much. They said: Why we should not be afraid? What we are seeing now, we never saw it before. Imam's (a.s.) lips moved and stroke his holy hand on the earth, and said to it: What has happened to you, stop! It stopped with the command of Allah immediately. People's astonishment increased more than the prior astonishment when Imam (a.s.) came out (of his house). Imam (a.s.) asked: You are astonished from my this work? People said: Certainly. Imam (a.s.) said: I am that Man about whom Allah said: *And Al-Insaan shall say: What has happened to her (earth)?* Thus I am that *Insaan* who will say

to the earth: *Malaha?* (What has happened to you); *On that day she shall tell her news*, I am that to whom earth will tell her news.

Al-Adiyat

(The Chargers)

Horse of Maola Ali (a.s.)

I swear by the running snorting horses, then dashing off sparks by the striking (of their hoofs), then making raid in the morning, then thereby raise dust, then penetrate in the (enemy) troops. (1-5)

According to the narrations this Surah was revealed in 8th Hijri during the time of the Battle of Zatus-Salasal. A news came that enemies of Islam have gathered in a place called Yalees with twelve thousand horse-men army, and they have promised together to kill Mohammad (s.a.w.a.w.) and Ali (a.s.) (Na'ooz-billah). Rasool Allah (s.a.w.a.w.) sent a big army of companions (r.a.) but they came back without success. Then he sent an army under the leadership of Imam Ali (a.s.). Imam Ali (a.s.) departed very fast towards the enemy according to the instructions of Rasool Allah (s.a.w.a.w.), and after finishing the whole distance in a night, surrounded them before the dawn. Imam (a.s.) presented Islam first, they did not accept. Still it was dark when Imam (a.s.) attacked and conquered. In Madinah, Rasool Allah (s.a.w.a.w.) was telling all the movements of Imam Ali (a.s.), and recited this Surah in Fajr prayer.

These are the verses of Quran which we recite in prayer as well, in which Allah is swearing by the horse of Imam Ali (a.s.), who snort while running in Jihad, and by the sparks coming out by its hoofs, and by the dust which raised while running in the morning during attack, and the horse of Ali (a.s.) is also steadfast who penetrates in the heart of enemy troops, and does not run away from the battle field.

Congratulations to the devotees of Walayat-e-Ali (a.s.), Allah swears by the horse of your Imam (a.s.), and makes them verses of the Holy Quran.

At-Takasur

(Exuberance)

Question about Naeem

Then certainly you shall be questioned on that day about the Naeem (Favour of Allah). (8)

Naeem means Amir-ul-Mo'mineen (a.s.).

Imam Sadiq (a.s.) said: We Ahlul-Bait (a.s.) are that Naeem, due to which Allah bestowed his favour on his servants, and due to us created unity among them when there was sever difference, and due to us created love in their hearts and made them each other's brother when they were enemies, and due to us Allah gave them Guidance of Islam, this is the favour of Allah which will never end, and about the rights of this Favour Allah will question them, because this Ne'mat (Favour) is such due to which Allah favoured them.

This *Naeem* is Nabi (s.a.w.a.w.) and his holy Progeny (a.s.).

Al-Asr

Swear by Asr

I swear by the Asr, Verily man is in loss, Except those who believe, and do good deeds, and advise (exhort) one another truth, and advise one another endurance. (1-3)

Allah swears by *Asr*. According to the narrations: *Asr* means Imam-e-Zamana (a.s.), and that *Asr* prayer during which Imam Ali (a.s.) gave Zakat, and Imam Hussain's (a.s.) *Asr* prayer in Karbala.

All mankind is in loss, except those who are believers, do good deeds with the spirit of Walayat, and advise to be steadfast about Haqq.

Whichever companion (a.s.) was martyred in Karbala, at his last time was advising others about the Haqq Imam (a.s.) that do not leave him alone i.e to keep firm on the help of Imam (a.s.) with patience and steadfastness, until you are martyred yourself.

Al-Feel

(The Elephant)

Hazrat Abdul Muttalib & Abraha

Have you not seen how your Rabb dealt with the possessors of the elephant? Did He not make their treacherous plan a flop? And He sent down upon them birds in flocks, Pelting them with the stones of backed clay, Thus rendered them like straw, eaten up (by cattle). (1-5)

Abraha, the king of Hubsha, built a church in Yemen, which he wanted to make a centre, so he came with his evil intention to demolish Ka'ba with his army and elephants, and stopped outside Makkah. His soldiers took away Hazrat Abdul Muttalib's (a.s.) camels. Hazrat Abdul Muttalib (a.s.) went to him, king stood up to receive and respect him due to the beauty and splendour of his face, and asked him the reason of coming. He demanded to return his camels. King was astonished because he understood that he will ask to stop the attack on Ka'ba. When he asked about it, Hazrat Abdul

Muttalib (a.s.) said: For which House you came with intention, which you want to demolish, I am not its owner; I am only owner of this herd, which your servants have caught, therefore I can only demand that thing whose owner I am myself. Concerning the Owner of that House, He has the Power to protect that from all creations, and He is the most worthy to support it as well.

Hazrat Abdul Muttalib (a.s.) returned with his herd of camels. King also marched towards Ka'ba with his army. Hazrat Abdul Muttalib (a.s.) told the elephants with which evil intention Abraha has brought them, so the elephants were not entering the Ka'ba, and were running backwards. Hazrat Abdul Muttalib (a.s.) called his son Hazrat Abdullah (a.s.) and asked him to go on Mount Abu Qubais and look towards the sea side that if he could see something coming. Hazrat Abdullah (a.s.) saw flocks of birds like black clouds coming, and came to tell his father. Those birds circumambulated Ka'ba and Safa-o-Merwa after coming. Every bird was having three pebbles. Then they came above the army of Abraha and pelted them. Stone was hitting on the head of every soldier and was passing through his body. Except one soldier all were like hay, that soldier was running and telling people this incident.

Rasool-e-Kareem (s.a.w.a.w.) has all the knowledge bestowed by Allah, their forefathers (a.s.) were also bestowed with knowledge, and Allah informed them with His plans, as it is evident in the above incident. Hazrat Abdul Muttalib (a.s.) told people the rituals of Hajj, which are in practice in Islam.

Al-Ma'oon

(Daily Necessaries)

Prayer of hypocrites

And woe to those praying ones, who are negligent of their prayers, who perform to show piety. (4-6)

Imam Ali (a.s.) said: I am Salaah (prayer) of the believer.

Believer performs his prayer on time. Imam (a.s.) said: *Yuraoon* (perform to show) means the prayer of hypocrite.

It means woe (destruction) to them who say their prayers neglecting the spirit of every deed i.e. Walayat-e-Ali (a.s.), his prayer is like the prayer of hypocrite, which has no benefit except punishment.

Al-Kausar

(Abundance)

Kausar (s.a.)

Verily We have given you the Kausar (Fatima s.a.). So pray to your Rabb and offer sacrifice. Verily your enemy is the one who shall be without progeny. (1-3)

When Qasim (a.s.) son of Rasool Allah (s.a.w.a.w.) died, the enemies (Asi bin Wa'il and others) taunted that Rasool (s.a.w.a.w.) is *Abtar* (without progeny) now (Na'ooz-billah). Then Allah called him on Mairaj to bestow directly the Noor of Fatima (s.a.). Neither Jibrael (a.s.) could go near this Noor, nor it was transferred through the prophets (a.s.) who were forefathers of Rasool Allah (s.a.w.a.w.). This is that Kausar (s.a.) about which Allah says that you will be pleased.

There is such a beautiful continuity in the subject matter of this Surah that even disbelievers understood that this is not the word of any human, and they took off their seven-hangings (Sub'a Mo'allakat).

The enemies of Rasool (s.a.w.a.w.) knew that the guard and protector of Islam is only the holy Progeny (a.s.) of Rasool (s.a.w.a.w.), so why not to finish his progeny, then Islam will perish itself. To finish someone's progeny it is not enough to kill his men until their children are also killed.

Allah says to His Habeeb (s.a.w.a.w.) that your progeny will remain until Qayamah through Syyeda Fatima (s.a.), you pray and sacrifice i.e. if your enemies martyr Hazrat Mohsin (a.s.) and Hazrat Ali Asghar (a.s.), even then your progeny will prevail. Ali Asghar (a.s.) is that martyr who was sacrificed (Nahar) with three-headed arrow, and was martyred three times: first with very heavy arrow, then with spear he was taken out from the holy small grave, then with sword decapitated and raised on a spear. In spite of all this injustice, Son (a.s.) of Hazrat Fatima (s.a.) Qaim-e-Aal-e-Mohammad (a.s.) is present, and is waiting the command of Allah to appear. And we do not find any sign & remains of the Cursed Tree (Shajar-e-Mal'oonah).

On the Day of Judgment all the relations and family trees will finish except Shajarah-e-Tayyiba, which will remain.

Al-Lahab

(The Flame)

Curse on enemy of Rasool (s.a.w.a.w.)

Perished both hands of Abu Lahab and he perished. Did not avail him his wealth nor what he earned. Soon he shall burn in the flaming Fire, And his wife, the carrier of fire-wood, Around her neck shall be a (twisted) rope of palm-leaf fiber. (1-5)

The by-name of Abdul Uzza (servant of Idol Uzza) was Abu-Lahab. He uttered insulting words to Rasool Allah (s.a.w.a.w.) in Zul-Asheera Invitation, so Allah condemned him and his helper wife Ume-Jameel in this Surah, so that Muslims will curse on the enemies of Mohammad (s.a.w.a.w.)

willingly or unwillingly until Qayamah. To curse on the enemies of Mohammad-o-Aal-e-Mohammad (a.s.) is Sunnah of Allah, His Angels, and the believers who curse.

Imam Musa Kazim (a.s.) said: When this Surah was revealed, Ume-Jameel, wife of Abu-Lahab & sister of Abu-Sufyan, came, one companion of Holy Prophet (s.a.w.a.w.) said: Ya Rasool Allah (s.a.w.a.w.), Ume-Jameel is very angry and she wants to hurt you because she has a stone in her hand to hit you. Rasool Allah (s.a.w.a.w.) said: She can not see me. Companion said: She came to me and asked where is your Sahib (Master)? I said: where Allah wishes, then she said: when he comes, I will torture him, because he said bad (poem) about me, I swear by Laat & Uzza, I am also poetess. Companion said: Ya Rasool Allah (s.a.w.a.w.) you said the truth. Holy Prophet (s.a.w.a.w.) said: Allah made a curtain between me and her, and she could not see.

If someone tortures Rasool Allah (s.a.w.a.w.), and if that person is related apparently, then that relationship finishes. As Allah told Hazrat Nuh (a.s.) that Kin'an is not your son. Therefore the enemies of Haqq have no relationship with Rasool Allah (s.a.w.a.w.).

Al-Ikhlās

(The Unity)

Tauheed

Say: He, Allah is One (Alone), Allah is the Needless (Self-Sufficient on whom all depend), He begets not, nor is He begotten, And there is none comparable to Him. (1-4)

Allah is only One and Alone, Who is beyond our wisdom, intelligence and five senses. He created the *Noor* of His Habeeb (s.a.w.a.w.), then split into *Two*, then made *Fourteen Anwaar*. Because these *Anwaar* are *Masalul-A'la*, if this *Noor* would have remained one, then it was difficult for humans to understand Unity.

Allah is Needless. He created this huge Universe in the love of Punj-Tan (a.s.) {it is notable that He made it in their love, but not for them}, and His Habeeb (s.a.w.a.w.) is representative of His Attributes. Allah said on Mairaj: Habeeb (s.a.w.a.w.) this every thing is made in your love, then Holy Prophet (s.a.w.a.w.) replied: I leave everything for Your Nearness.

An-Naas

(The People)

Beware: evil of Shaitan

From the evil of the sneaking whisperer, who whispers into the chests (hearts) of the people, (whether be) from among the jinn and the men. (4-6)

Shaitan Iblees made the foundation of denial of Khalifa (a.s.) of Allah. His followers are jinn and men, who are supporters of this basic misguiding theology and concept. Shaitan urges to commit every type of sin, and one of the biggest sins is denial of Walayat. So now all the Shaitans are gathering around Shias, that somehow they should be made to slip from Walayat, if not by tongue then practically they should leave Walayat. We should keep in contact with our Imam-e-Zamana (a.s.), that Allah should keep us on the Straight Right Path of Walayat-e-Ali (a.s.), and may Allah keep us safe from the evil of every that speaker, whom Infallible (a.s.) pointed out in his Hadees: those scholars (so called) will be apparently Shias, but they will be enemies of our Merits & Virtues, and will be worse than the army of Yazid, and will misguide our Shias.

Background of Karbala

After the *Faza'il* of Mohammad-o-Aal-e-Mohammad (a.s.), if *Masa'ib* are not mentioned, the matter remains incomplete. The Evil-worshippers tortured Mohammad-o-Aal-e-Mohammad (a.s.) in all manners, and tried to put off Noor of Allah with their ugly mouths, but were unsuccessful. Yazid (Curse of Allah upon him) and his supporters thought that if all the tortures are done at once then may be Noor of Allah will finish.

The deniers of Walayat-e-Ali (a.s.) denied the Walayat of Hussain (a.s.) as well, and as they demanded allegiance from Imam Ali (a.s.), they demanded allegiance from Imam Hussain (a.s.), and occupied unlawfully the Right of Aal-e-Mohammad (a.s.). They forced Imam Hussain (a.s.) to leave Madinah, as they forced his grandfather Mohammad (s.a.w.a.w.) to leave Makkah with their injustice. They made an evil-plan to martyr Imam Hussain (a.s.) while circumambulating around Ka'ba, as they made evil-plan to martyr Rasool Allah (s.a.w.a.w.) while returning from the Battle of Tabuk, so Imam Hussain (a.s.) opened his Eh'ram and took the way to Karbala. Imam Hussain (a.s.) with his Ahlul-Bait (a.s.) and companions (a.s.) were surrounded by enemies and water was closed for them, as Rasool Allah (s.a.w.a.w.) & Abu Talib (a.s.) with their family were isolated and surrounded in Shu'be Abi Talib for three years and were tortured. Those who martyred Imam Ali (a.s.) in Sajdah, they martyred Imam Hussain (a.s.) in Sajdah as well. The holy bodies of Imam Hussain (a.s.), Qasim (a.s.), and Ahlul-Bait (a.s.) were crushed under the hoofs of running horses of the army of Yazid, as they cut the body parts of Hazrat Hamza (a.s.) after his martyrdom. They burned the holy tents of the daughters (s.a.) of Fatima (s.a.) and robes of Syyeda Sakina caught fire, no one was there to help her, as they burned and pushed the holy door on Hazrat Fatima (s.a.) and martyred her and Hazrat Mohsin (a.s.). The evil forces tortured and injured severely the holy Ladies (s.a.) and children with whips, spears, and slaps

after the martyrdom of Imam Hussian (a.s.), as they tortured and injured Syyeda Fatima (a.s.) with burning door and hitting. Those who took away the Right of Fatima Zahra (s.a.), took away the holy cloaks of her Daughters (s.a.) with spears in Karbala. There was rain of arrows on the holy coffin of Imam Hassan (a.s.), and in Karbala we see the holy body of Imam Huassain (a.s.) suspended on arrows. They left the Janazah of Rasool Allah (s.a.w.a.w.), then did not allow Hassan (a.s.) to be buried next to Rasool (s.a.w.a.w.), similarly they left the holy bodies of Imam Hussain (a.s.), Ahlul-Bait (a.s.), and companions (a.s.) without burying in Karbala. After the martyrdom of Mohammad Mustafa (s.a.w.a.w.), Hazrat Fatima (s.a.) went from house to house to remind Walayat-e-Ali (a.s.), but no one listened; after the caravan left Karbala one person saw that Imam Hussain (a.s.) is raising the voice from his cut neck: *Ali-un-Wali-Ullah (a.s.)*. It means that the first martyr in the Jihad of Ali-un-Wali-Ullah (a.s.) was Mohsin (a.s.), then Syyeda Fatima (s.a.), then Ali (a.s.) himself, then Hassan (a.s.), then Hussain (a.s.), his Ahlul-Bait (a.s.) and companions (a.s.). Who gave allegations of being magician and mad to Syyed-ul-Anbiya (s.a.w.a.w.), they declared rebellion to Imam Hussain (a.s.), and prisoners to the daughters (s.a.) of Rasool (s.a.w.a.w.). Those who raised Quran on spears, in Karbala they raised Speaking-Qurans on spears. They crushed the sons (a.s.) of Rasool (s.a.w.a.w.) in Karbala, as they tore the writing of Rasool Allah (s.a.w.a.w.). Rasool Allah (s.a.w.a.w.) said: Hussain (a.s.) is from me, and I am from Hussain (a.s.). In the bazaars of Syria there was rain of stones, fire and hot water on the holy family of Rasool (s.a.w.a.w.), as they were torturing Rasool (s.a.w.a.w.) himself by hitting him with stones when he was preaching. No body was helping the son of Rasool (s.a.w.a.w.) Zain-ul-Abideen (a.s.) tied in iron chains and necklace when his head was injured and burning by thrown fire in the bazaar of Syria. Those who pulled prayer-mat from under the feet of Imam Hassan (a.s.), after Karbala they were dragging Imam Syyed-us-Sajideen (a.s.) on hot rocky land when he was praying on the way to Syria. Syyeda Fatima (s.a.) went to court of the ruler with Hassan (a.s.), Hussain (a.s.), and Ume-Aiman (r.a.), and returned empty hands, and weak like an old lady, and Imam Ali (a.s.) was dragged with rope around his neck. Syyeda Zainab (s.a.) and Syyeda Ume-Kulsoom (s.a.) were forced to enter the court of Yazid with Baqir (a.s.), Sakina (s.a.), and Fizzah (s.a.), tied in ropes, and Imam Sajjad (a.s.) in heavy iron chains and necklace. Syyeda Zainab (s.a.) delivered sermons in bazaar and court to reveal the Truth, like her mother Fatima (s.a.) to unveil Batil. In Madinah, the young daughter Fatima Sughra (s.a.) of Imam Hussain (a.s.) was regularly being threatened by the Yazidy government as her grand-mother Zahra (s.a.) was threatened by the rulers, Fatima Sughra (s.a.) mentioned in her letter the threatening by the officials, but this letter did not reach in time.

Who does injustice to Infallible (a.s.) or keeps quiet on hearing it, both are worthy of curse of Allah. Who martyrs Infallible (a.s.) with sword or tongue, both are cursed ones.

The denier of Walayat of Infallibles (a.s.) did not succeed, then he urged his supporters disbelievers and polytheists to torture Rasool Allah (s.a.w.a.w.). In this manner the disbelievers also did not succeed, then they

uttered Kalima and became hypocrites, like wolf in sheep's clothing to attack Islam from inside, and martyred Imam Ali (a.s.) and his sons (a.s.). When with hypocrisy they could not put off Allah's Noor of Walayat, then they became Apparently Shias, like a poisonous snake in the house as a pet; and cursed Iblees is urging them to attack the greatness and Walayat of Infallibles (a.s.). These so-called Shia scholars who are misguiding believers are worse than the army of Yazid. These evil-scholars, enemies of Tauheed, Risalat, and Walayat will not be able to escape Zulfiqar of Imam-e-Zamana (a.s.), and the time is very near.
