fountain of paradise

Fatima Zahra in the Noble Qur'an

Exegesis of *Suratul Dahr*, *Suratul Qadr* & *Suratul Kawthar* from *Tafseer-e-Namuna*

Compiled by a group of scholars under the guidance of
Ayatullah al-Uzma Shaykh Nasir Makarim Shirazi

Translated by Saleem Bhimji
Edited by Arifa Hudda

Fāṭima Zahrā in the Noble Qurʾān

An Excerpt from Tafsīr Namūna – originally written in Farsi - on the Exegesis of Sūratul Insān, Sūratul Qadr and Sūratul Kawthar



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Transliteration Table

The method of transliteration of Islāmic terminology from the ʿArabic language has been carried out according to the standard transliteration table mentioned below.

ء	’	س	s	م	m
ا	a	ش	sh	ن	n
ب	b	ص	ṣ	و	w
ت	t	ض	ḍ	ه	h
ث	th	ط	ṭ	ي	y
ج	j	ظ	ḍ		
ح	ḥ	ع	ʿ		
خ	kh	غ	gh		
د	d	ف	f		
ذ	dh	ق	q		
ر	r	ك	k		
ز	z	ل	l		

Short Vowels	ـَ	a
	ـِ	i
	ـُ	u
Long Vowels	ا	ā
	ي	ī
	و	ū

Dedication

This work is dedicated to the lady who holds the distinction of being the Leader of the Women of All of the Worlds – from the first to the last - Lady Fāṭima Zahrā, peace be upon her.

Fāṭima Zahrā has the honour of being the only surviving child of the final Messenger of Allah, and as such her status is even further elevated as it is through her that the lineage of the Prophet continues until the end of time.

May Allah accept this humble effort from all of those involved in this project, and may He make this book the means through which Fāṭima Zahrā, peace be upon her, finds us worthy of her intercession on the Day of Judgement...

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In the Name of Allah, the All-Beneficent, the All-Merciful

Introduction by the Transltaor

What follows in this brief booklet is a commentary of three specific chapters from the Noble Qur'an which speak about the spiritual greatness and significance of the only daughter of Prophet Muhammad ﷺ, Fāṭima Zahrā ﷺ.

Translated from the original Farsi work which was compiled by a Group of Muslim Scholars under the guidance of Āyatullāh al-ʿUzmā Shaykh Nāṣir Makārim Shīrāzī and other sources to complete the discussion (in certain areas as have been indicated), this publication adds merely a drop into the endless ocean of the pre-eminence of the Ahlul Bayt ﷺ in the Noble Qur'an and specifically the direct and indirect mention of the Leader of the Women of all the Worlds, Fāṭima Zahrā ﷺ as spoken by Allah ﷻ the Almighty.

Every year, millions of Muslims cry for Fāṭima Zahrā ﷺ around the world. There are a multitude of gatherings – both commemorations and mourning ceremonies in her memory. There are observances of praise, joy, and honour for her in which her noble characteristics are remembered, and Muslims also hold rituals of lamentation where they recount - in vivid detail - the painful events of Islamic history which led to her intense grief and

eventual martyrdom. The faithful even go to the extent of invoking Almighty Allah ﷻ to deprive those who hurt her from His Mercy and Blessings!

Despite everything which is recalled on the pulpits throughout the world and the articles and booklets which have been published so far about this great woman, the true history of her short life and the salient features of her personality are still unknown; however with the little that the Muslims know about her, we still accept Fāṭima Zahrā ﷺ - her lofty spiritual status.

The sphere of influence of Fāṭima Zahrā ﷺ is extensive and she not only appeals and is a person of reverence for the Muslim community and whom only Muslim authors write about - rather her character, personality and visage actually transcend religion and the Muslim sphere.

In her recent work, *Chosen among Women: Mary and Fatima in Medieval Christianity and Shi'ite Islam*, Mary Thurkilll writes the following about the beloved daughter of Prophet Muhammad ﷺ:

> According to early medieval Christian and Shi'ite tradition, God chose Mary and Fatima as vessels for his sublime progeny. Mary, an obedient maiden gave birth to the God-Man Jesus; Fatima, sharing in the divine *nur*, held the Imamate within her womb ... Theologians clearly relied on Mary and Fatima to articulate and expand their respective orthodoxies and notions of rightness. By defining first their pure and immaculate nature, authors transformed Mary's and Fatima's bodies into sacred containers ... Fatima also served as a sacred vessel, holding the Imam's *nur* within her while simultaneously sharing it. Fatima al-Zahra existed as the only female member of the holy family and, like her

father, husband and sons, remained immaculate and infallible. Both Shi'ite and Christian authors also likened their holy women to an ancient container, Noah's ark; the women's wombs carried humanity's true salvation. Mary and Fatima served equally important functions in political and sectarian discourse. With such a rhetorical agenda in mind, hagiographers accented Mary's and Fatima's maternal roles. These holy women, as mothers, effectively defined the limits of community and sectarian division. By symbolically adopting believers to their maternal care, Mary and Fatima damned unbelievers to hell. Hagiographers advertised their holy mothers by describing their homey miracles and domestic skill. Both women experienced superhuman parturitions, multiplied food, and interceded for their spiritual offspring ... Fatima, the mystical nexus of the holy family, rewards her adoptive kin who weep for her slain son, Husayn, and escorts women into paradise on judgement day. Because these women (Mary and Fatima) are both powerful in their own right yet intimately connected to domestic (private) space, they can be employed by authors for a variety of purposes. Mary and Fatima can signify both female independence and agency and submission and chastity ... Whether in the seventh century or the twenty-first, Mary's and Fatima's charisma affords scholars and religious alike an important symbol of community and religiosity that may be manipulated in various ways. The holy women's attendance within the home subtly stresses the male households' presence and dominance. In the end, however, Mary and Fatima – chosen by God as holy vessels and chosen by men as didactic models – manage to provide moral exemplars for women, promote standards of sanctity

> and faith, and chastise religious and political heresy. Within such legacies the domestic indeed complements public (masculine) authority and gains a place for feminine sanctity not easily ignored.[1]

The Prophet of Islam ﷺ who speaks nothing but what has been revealed to him or is ordered to say by the Most High, mentioned the following glowing tributes in regards to his beloved daughter, Fāṭima Zahrā ﷺ:

- On the Day of Judgement, a caller will call out, 'lower your gaze until Fāṭima has passed.'[2]
- I am not pleased unless Fāṭima is pleased.[3]
- The most beloved of my family to me is Fāṭima.[4]
- The head of the women of Paradise is Fāṭima.[5]
- Many men have reached completion, but no women have reached completion except for four: Maryam, Āsiyah, Khadījah, and Fāṭima.[6]

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[1] *Chosen Among Women: Mary and Fatima in Medieval Christianity and Shi'ite Islam*; written by Mary F. Thurkilll; Printed by University of Notre Dame Press 2007; pp. 119-123

[2] *Kanzul ʿUmmāl*, v. 13, p. 91 & 93, *Muntakhab Kanzul ʿUmmāl* quoted in the margin of *al-Musnad*, v. 5, p. 96; *al-Sawāʾiq al-Muhariqa*, p. 190; *ʿUsdul Ghāba*, v. 5, p. 523; *Tadhkirat al-Khawwās*, p. 279; *Dhakāʾir al-ʿUqbā*, p. 48; *Manāqib al-Imām ʿAlī* of Ibn al-Maghāzalī, p. 356; *Nūrul Absār*, p. 51-52, *Yanābīʿ al-Mawadda*, v. 2, ch. 56, p. 136

[3] *Manāqib al-Imām ʿAlī* of Ibn al-Maghāzalī, p. 342

[4] *Al-Jāmīʿ al-Ṣaghīr*, v. 1, #203, p. 37; *al-Sawāʾiq al-Muhariqa*, p. 191; *Yanābīʿ al-Mawadda*, v. 2, ch. 59, p. 479; *Kanzul ʿUmmāl*, v. 13, p. 93

[5] *Kanzul ʿUmmāl*, v. 13, p. 94; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Fadhāʾīl, Chapter on the Virtues of Fāṭima; *al-Bidāya wa al-Nihāya*, v. 2, p. 61

[6] *Nūrul Absār*, p. 51

- The verse of purification (Qurʾān 33:33) was revealed concerning five people: myself, ʿAlī, Ḥasan, Ḥusayn, and Fāṭima.[7]
- Fāṭima is part of me. Whatever upsets her upsets me, and whatever harms her harms me.[8]
- Fāṭima is part of me, and whoever pleases her, pleases me.[9]
- Oh Fāṭima, verily God is angry when you are angry.[10]

These and hundreds of other Prophetic statements and numerous verses of the Noble Qurʾān give us a glimpse into this great woman and oblige us to study her life and the legacy she has left behind.

It is indeed very difficult to speak about the personality of Fāṭima Zahrā؈; she is the role model that Islam wants all women to follow. She is a symbol of the various dimensions of womanhood. She is the perfect model of a daughter when dealing with her father; the perfect model of a wife when dealing with her husband; the perfect model of a mother when raising her children; and the perfect model of a passionate, strong, fighting woman when confronting her time and the oppressions in her society. Fāṭima Zahrā ؈ herself is a guide - an outstanding example of someone

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[7] *Isʿaf al-Rāghibīn*, p. 116; *Ṣaḥīḥ al-Muslim*, Kitāb Fadhāʾil al-Ṣaḥāba

[8] *Ṣaḥīḥ al-Muslim*, v. 5, p. 54; *Khaṣāʾis al-Imām ʿAlī* of al-Nisāʾī, p. 121-122; *Maṣābīḥ al-Sunnah*, v. 4, p. 185; *al-Isābah*, v. 4, p. 378; *Seir ʿAlam Al-Nubalāʾ*, v. 2, p. 119; *Kanzul ʿUmmāl*, v. 13, p. 97; similar wording is related in *al-Tirmiḍī*, v. 3, Chapter on the Virtues of Fāṭima, p. 241; *Ḥaliyatul Awliyāʾ*, v.2, p. 40; *Muntakhab Kanzul ʿUmmāl*, in the margins of *al-Musnad*, v. 5, p. 96; *Maʿrifat mā yajib li ʿala Āl-Bayt al-Nabawī min al-ḥaqq ʿalā man aʿdāhum*, p. 58; *Dhakhāʾirul ʿUqbā*, p. 38; *Tadhkirat al-Khawāṣ*, p. 279; *Yanābīʿ al-Mawadda*, v.2, ch. 59, p. 478

[9] *Al-Sawāʾiq al-Muhariqa*, p. 180 & 132; *Mustadrak al-Ḥakim*; *Maʿrifat mā yajib li ʿala Āl Bayt al-Nabawi min al-ḥaqq ʿalā man aʿdāhum*, p. 73; *Yanābīʿ al-Mawadda*, v. 2, ch. 59, p. 468

[10] *Al-Sawāiq al-Muhariqa*, p. 175; *Mustadrak al-Ḥākim*, Chapter on the Virtues of Fāṭima; *Manāqib al-Imām ʿAlī* of Ibn al-Maghāzalī, p. 351

to follow, an ideal type of woman - one whose life bore witness for any woman who wishes to 'become herself' and to regain her own identity.

Her life was wrought with many difficulties: losing her mother when she was only five years old; being brought up by her father (the Messenger of Allah ﷺ) who had the added responsibility of being the final Messenger of God; the physical aggression and mental torture which the polytheists wreaked on her family, friends and the believers; and ultimately, having to leave her birth-city of Mecca and migrate to a new home and community hundreds of kilometers to the north in the city of Medina.

Pan ultimately, she had to witness the death (or according to most reports, the poisoning and murder) of her father and the masses vying for political authority - leaving his lifeless body to take part in elections; followed by the rejection of her husband and his Prophetically and Divinely granted authority over the community by the majority of the Muslims; and tragically in the end, the physical attacks against her which resulted in her miscarrying the child in her womb, broken ribs and the untimely murder at the tender age of only eighteen.

Fāṭima Zahrā ﷺ lived like this and died like this - however even after her death, she began a new life in history.

The memory of Fāṭima Zahrā grows through the love of the men and women who throughout the history of Islam, have fought for freedom and justice. Throughout the centuries, innocent people have been punished under the merciless and bloody lash of various governments. Their cries and anger grew and overflowed from their wounded hearts and that is why in the history of all spiritually awakened and knowledgeable Islamic communities,

Fāṭima Zahrā ﷺ has been the source of inspiration for those who want to reclaim their rights, for those who seek justice, and for those who resist oppression, cruelty and discrimination.

She was not just a wife to Imam ʿAlī ﷺ rather Imam ʿAlī ﷺ looked upon her as a friend - a friend who was familiar with his pains and his aspirations. She was his endless refuge, the one who listened to his secrets and the one who was the only companion in his loneliness. This is why Imam ʿAlī ﷺ behaved towards her and her children slightly differently than the other wives that he took after his beloved's death and the other children that he fathered. After Fāṭima ﷺ died, Imam ʿAlī ﷺ married other women and had children from them; but from the very beginning, he separated the children who were from Fāṭima ﷺ, from his other children - the latter were called 'Banū ʿAlī', (lit. the children of ʿAlī) while the former were referred to as 'Banū Fāṭima' (lit. the children of Fāṭima).

In closing, we would first like to thank the Creator, Allah ﷻ for bestowing upon us the Divine providence *(tawfīq)* to be able to complete the publication of this work, as without His constant guidance and blessings, we would not be where we are today; and His support would not be there were it not for the intercession of Prophet Muḥammad ﷺ and his noble family members ﷺ - whom we pray that the Most High continues to bless and raise their ranks in Paradise, and that they accept this noble publication as our humble attempt to keep alive their memory and teachings.

We would also like to acknowledge the support, encouragement and assistance of Sr. Arifa Hudda, specifically her review and careful editing of this entire book.

Last but not least, we would like to appreciate and sincerely thank the donor who generously worked to publish this book.

May Allah bless everyone and accept the intercession of Fāṭima Zahrā ﷺ for all of us for whatever little services we do in her memory.

Saleem Bhimji

March 21st, 2012

Fāṭima Zahrā in the Noble Qur'ān



Sūratul Insān (al-Dahr)

[*Mankind* or *The Time*]

This chapter was revealed in Medina and contains 31 verses



In the Name of Allah, the All-Beneficent, the All-Merciful

Contents of Sūratul Insān

Although this chapter is short, its contents are deep, multi-faceted and comprehensive, and can be divided into five sections:

1. The creation of the human being and his origin as a drop of sperm (with the egg), followed by the guidance which one has been given and the freedom of choice to do as one pleases.
2. The reward given to the righteous doers - the history of revelation of this section is directly related to the Ahlul Bayt عليهم السلام - which we will discuss in depth.
3. The reasons why these righteous doers (the Ahlul Bayt عليهم السلام) deserve the reward which they were given, which is explained through the use of very short, yet powerful verses.
4. The importance of the Qur'ān and how to implement its legislations, along with the various difficulties on the path of self-reformation.
5. The overall rule of the will of Allah ﷻ (while at the same time attesting to the freedom of choice that mankind has).

Various names have been mentioned for this chapter, the most famous being: *'al-Insān'* - 'Humanity'; *'ad-Dahr'* - 'The Time'; and *'Hal Atā'* - 'Has there come' and each of these have been extracted from the words contained in the first few verses of this chapter. However as we will soon see in regards to the merits of recitation of this chapter, in the traditions, it has only been referred to as *'Hal Atā'*.

Was this chapter revealed in Medina?

The place of revelation for this chapter – whether it was in Medina or Mecca - is a discussion among the exegetes of the Qurʾān.

The consensus of the scholars and exegetes from the Shīʿa tradition is that the entire chapter, or at least the beginning section in which the status of these righteous individuals (the Ahlul Bayt عليهم السلام) and the actions of these noble personalities has been mentioned was revealed in Medina. These verses form the basis of a historical event in regards to an oath made by Imam ʿAlī عليه السلام, his wife Fāṭima Zahrā عليها السلام, their children - Imam Ḥasan عليه السلام and Imam Ḥusayn عليه السلام, and [their house-keeper] Fiḍḍah, which we will mention.

In addition, it well-known among the scholars of the Ahlus Sunnah that the revelation of these verses was in Medina, just as al-Qurṭubī has mentioned:

وَ قَالَ الْجُمْهُورُ مَدِينَةَ.

> *The well-known opinion of the scholars (is that it was revealed in) Medina.*[11]

The following scholars consider some or even a part of this chapter as being revealed in Medina:

1. Ḥākim Abūl Qāsim al-Ḥaskānī has narrated from Ibne ʿAbbās in regards to the number of verses which were revealed in Mecca and Medina and has stated that this chapter was revealed in Medina after Sūratul Raḥmān (55) and before Sūratul Ṭalāq (65).[12]

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[11] *Tafsīr al-Qurṭubī*, vol. 10, pg. 6909

[12] *Majmaʿ al-Bayān*, vol. 10, pg. 405

The author of *al-Ayḍhāḥ*, Aḥmad al-Zāhid, also narrates this opinion from Ibne ʿAbbās.[13]

2. In *History of the Qurʾān,* written by Abū ʿAbdillāh al-Zanjānī, who has taken his information from *Nazmul Durr wa Tanāsurul Ayāt was Suwar*, it is mentioned that a group of prominent scholars of the Ahlus Sunnah have narrated that Sūratul Insān is among those chapters which were revealed in Medina.[14]

3. In *al-Fihrist* of Ibne Nadīm, it has been narrated from Ibne ʿAbbās that chapter *Hal Atā* is the eleventh chapter revealed in Medina.[15]

4. In *al-Itqān* of al-Suyūṭī, it has been mentioned from al-Bayhaqī as seen in *Dalāʾilul Nubuwwat* from ʿAkramah that the chapter *Hal Atā* was revealed in Medina.[16]

5. In *Durrul Manthūr* the same tradition (as mentioned above) has been narrated from Ibne ʿAbbās from a different chain of narrators.[17]

6. al-Zamaksharī, in his work, *Tafsīrul Kashshāf,* has narrated the well-known historical event for which the initial verses of this chapter were revealed as being in regards to the vow taken by (Imam) ʿAlī عليه السلام, his wife and their children.[18]

7. In addition to the references stated above, many other prominent scholars of the Ahlus Sunnah have also stated that the initial verses of this chapter were revealed in regards to (Imam)

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[13] Ibid.

[14] *Tārikhul Qur'ān*, pg. 55

[15] Ibid.

[16] *al-Mizān fī Tafsīr al-Qur'ān*, vol. 20, pg. 221

[17] Ibid.

[18] *Tafsīr al-Kashshāf*, vol. 4, pg. 670

ʿAlī ﷺ, Fāṭima Zahrā ﷺ, Ḥasan ﷺ and Ḥusayn ﷺ and this proves that this chapter was revealed in Medina, because both Imams Ḥasan ﷺ and Ḥusayn ﷺ were born in Medina!

Other scholars who have stated this belief include: al-Wāḥidī in his work *Asbābul Nuzūl*; al-Baghwī in *Maʿālimul Tanzīl;* Sibṭ b. al-Jawzī in his work *al-Tadhkirah*; Ganjī al-Shāfiʿī in his work *Kifāyatul Ṭālib*, and others.[19]

This opinion is so well known and acknowledged by the scholars that Muḥammad b. Idrīs al-Shāfiʿī, one of the four Imams of the Ahlus Sunnah, composed the following (well-known) poem:

الی م الی م و حتی متی ؟ أعاتب فی حب هذا الفتی!

و هل زوجت فاطم غیره ؟ و فی غیره هل اتی هل اتی ؟!

Till when, till when, and until what time?

Shall you rebuke me for loving this chivalrous man?

Did Fāṭima marry any other than him?

And was 'Hal Atā' revealed for other than him (ʿAlī)?[20]

There are numerous other references in these regards which we will mention under the discussion of the verses in this chapter.

However, with all of these proofs, there are still individuals who insist that this chapter was revealed in Mecca and deny all of the traditions which speak about this chapter being revealed in Medina and that this chapter was sent down in regards to ʿAlī ﷺ, Fāṭima ﷺ and their two children, Ḥasan ﷺ and Ḥusayn ﷺ!

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[19] *Aḥqāqul Ḥaqq*, vol. 3, pg. 157 to 170 (which has narrated the names of the scholars and the works in which they have written this information).

[20] Ibid., pg. 158

It is astounding to see that anytime a verse and Prophetic tradition ends up proclaiming the virtues of Imam ʿAlī ﷺ and the Ahlul Bayt ﷺ, a group of people stand up and raise a clamor and become very sensitive – as if Islām has fallen into danger if they were to accept these traditions! Seeing as how they claim that Imam ʿAlī ﷺ is among the 'Rightly Guided Caliphs' and is one of the great leaders of Islām and that they have love for the Ahlul Bayt ﷺ, then in our opinion, the animosity which they have stems from the days of ruler-ship of the *Umayyad* empire and the negative propaganda of that era which has taken them over.

May Allah ﷻ protect us all from such errors in our life!

۞۞۞

Merits of Recitation of Sūratul Insān

It has been narrated from the Noble Prophet ﷺ that:

مَنْ قَرَأَ سُوْرَةُ ﴿ هَلْ أَتَى ﴾كَانَ جَزَاؤُهُ عَلى اللهِ جَنَّةً وَ حَرِيراً.

A person who recites chapter "Hal Atā", his reward with Allah will be paradise and garments of silk.[21]

In a tradition from Imam Muḥammad al-Bāqir ﷺ it has been stated that: *"One of the rewards which will be granted to a person who recites the chapter 'Hal Atā' every Thursday morning is that on the Day of Resurrection, they will be alongside the Noble Prophet."*[22]

[21] *Majmaʿ al-Bayān*, vol. 10, pg. 402

[22] Ibid.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the All-Beneficent, the All-Merciful

Section One – Verses 1 to 4

﴿ هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً ۞ إِنَّا خَلَقْنَا الإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعاً بَصِيراً ۞ إِنَّـا هَدَيْـنَاهُ السَّبِيلَ إِمَّا شَاكِراً وَإِمَّا كَفُوراً ۞ إِنَّا أَعْـتَدْنَا لِلْكَافِرِينَ سَلاَسِلاً وَأَغْلاَلاً وَسَعِيـراً ﴾

"Has there not come over the human being a period of time when he was a thing not worth mentioning? ۞ Surely We have created the human being from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing. ۞ Surely We have shown him the way: he may be thankful or unthankful. ۞ Surely We have prepared for the unbelievers chains and shackles and a burning fire."

We transformed a worthless drop of sperm into a human being and then gave them the tools of guidance!

Although most of the discussions in this chapter of the Qurʾān revolve around the Day of Resurrection and the blessings contained in paradise, the beginning of the chapter focuses on the creation of a human being because if we pay close attention to the creation (of the human being), then we will be able to focus closely on the Resurrection (just as discussed in the exegesis of Sūratul Qiyāmat).

In the first verse we read: ﴿Has there not come over man a period of time when he was a thing not worth mentioning?﴾[23]

The atoms which make up a person's physical body were spread over various parts of the earth – within the drops of water in the rivers and the air that blew over the earth. The primary matters used in the creation (of the first human being) were spread over these vast regions and in reality, mankind was lost among them and was not even worth mentioning.

Is the meaning of 'human being' in this verse, a specific person, or is it reference to humanity in general? Is it a specific reference to Adam ﷺ? The verse which follows tells us that the 'human being' has been created from a drop of sperm and thus this is a clear indication that the correct answer is that the 'human being' in this verse refers to humanity in general. However, some scholars believe that the reference to the 'human being' in the first verse is that of Adam ﷺ while in the second verse, it refers to the offspring of Adam ﷺ, however it is highly improbable for this meaning to exist given that these two verses come one after another.

In regards to the exegesis of the sentence 'لَمْ يَكُنْ شَيْئاً مَذْكُوراً' - 'he was not even a thing worth mentioning', numerous opinions are cited. One belief states that when a person was just a mere drop of sperm and after that, a fetus, he was a thing not spoken about. However

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[23] Is the word 'هل' which has been mentioned in this verse in the meaning of 'قد' or is in it the meaning of a rhetorical question, a negating question? In this regards, there are many different opinions given, however the apparent reading of this verse gives us the understanding that it is indeed a rhetorical question and thus the meaning of this verse would be:

أَلَيْسَ قَدْ أَتـى عَلَـى الإِنْسَانِ حِينَ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً؟

Has there not come a time upon the human being when he was a thing not worth mentioning!?

after traversing through various stages in the womb resulting in his physical completion, he then became something which was spoken about and mentioned.

Imam Muḥammad al-Bāqir ﷺ has said: *"A person is, in the knowledge of Allah, something aforementioned, however in the world of the creation, he was not spoken about."*[24]

In some commentaries of the Qurʾān it is mentioned that the meaning of the 'human being' in this verse is the scholars who, before gaining their knowledge, are not worthy of being mentioned, however after attaining knowledge, they are remembered – either during their lifetime or after their death.

Other scholars have stated that when ʿUmar b. al-Khaṭṭāb heard this verse being recited by someone, he said: *"O' how I wish Adam had remained aforementioned and had never been brought into creation and his sons would never have been tested!"*[25]

It is astonishing to hear such a comment as in reality, such a complaint is actually an attack on the creation of humanity (and an attack on the Creator)!

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After the stage of creation of mankind and him becoming something worthy of mentioning, we read: ﴿Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.﴾

[24] *Majmaʿ al-Bayān*, vol. 10, pg. 406

[25] Ibid.

The word 'أَمْشَاجٍ' - 'small life-germ' is the plural of 'مشـج' or it may be the plural of 'مشيج' and it means 'something mixed'.[26]

The creation of the human being is from a mixed sperm (this may refer to the uniting of the man's sperm with the woman's egg) - just as has been mentioned in the traditions of the Ahlul Bayt عليهم السلام in which this process has been discussed in general terms. This verse may also refer to the various traits and characteristics which are present in the sperm such as its genetic inheritance from the genes which it carries and other such things. It may also relate to the mixture of various things which makes up the sperm as there are numerous substances in each drop of sperm. It may also refer to a combination of all of these things - and this last meaning is more comprehensive and appropriate to accept as the interpretation of this word. A final possibility exists which states that the word 'أمشاج' refers to the course of movement of the sperm inside of the womb.

The phrase, 'نَبْتَلِيهِ' - 'We wish to test him' refers to this new creation reaching the stage of a human being with a responsibility upon himself, many duties to fulfill, and a test to undergo (from Allah ﷻ). This is one of the greatest bounties of Allah ﷻ in that a person has been given this great status and has been found worthy of having a responsibility and duty to perform (towards Him). Since it is not possible to fulfill a responsibility and be thoroughly tested without having an awareness (about what the test is in regards to), in the last verse of the section under review, some of the ways

[26] Please note that whereas the word 'نطفـة' - 'sperm' has been mentioned in the singular, however its characteristic of 'أمشـاج' - 'mixed' has been mentioned in the plural and this is due to the fact that the sperm itself is made up of various things and actually falls under the ruling of the plural. Scholars, such as al-Zamkhsharī in his work, *al-Kashshāf* have stated that the word 'أمشـاج' is the singular form of the word, even though it is based on the pattern of the plural.

which can be used to recognize this test, such as the power of sight and hearing which the human being has at his disposal, have been mentioned.

Exegetes of the Qurʾān have stated that the meaning of 'testing', as seen in this verse, are the changes which a fetus goes through from its beginning as a drop of sperm until it becomes a fully developed human being. However by keeping in mind the use of the phrase 'نَبْتَلِيهِ' - 'We wish to test him' and also the term 'إنسان' - 'human being' which has been used, the first exegesis given is the most appropriate one.

Thus, from the wordings of this verse we come to understand that the source of all realizations which a person benefits from are his senses. In other words, the awareness which comes about through the (five) senses is the root through which everything is understood, and this is the opinion of a majority of the Muslim philosophers and also the opinion of the Greek philosophers, one being Aristotle.

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Seeing as how the responsibility which a person has on his shoulders and the test which one is put through requires one to possess knowledge and awareness (to be able to take the examination) and that one also requires the tools to develop this knowledge, a person requires two other things – guidance and the freedom of choice. Therefore, in the next verse under review it has been mentioned that: ﴿Surely We have guided him to the way: he may be thankful or unthankful.﴾[27]

[27] According to a majority of exegetists of the Qur'ān, the words 'شاكراً' - 'thankful' and 'كفوراً' - 'ungrateful', are expressional words for the objective pronoun contained in 'هَدَيْنَاهُ' - 'We have guided him'. Another possibility exists which

The phrase 'هَـدَيْنَاهُ' or 'We have guided him' which is used in this verse has a very broad meaning and includes the ontological guidance, the primordial guidance, and also the legislational guidance, even though in the context of this verse, it may only refer to the legislational form of guidance.

An explanation of this form of guidance (noted above) is: Seeing as how Allah ﷻ has created mankind to test him and for him to reach perfection, the introductory steps to reach this ultimate goal have also been created within him and the necessary power (to complete this test) have also been granted to him - this is referred to as ontological guidance.

Following this stage, we see that deep within a person's primordial nature, Allah ﷻ has placed the love for traversing the path (towards Him) and through the natural inspirations given to him, this path has also been shown. It is through this primordial guidance given to each and every human being that one makes his way to yet another path which is the Divinely sent leaders and great prophets – those who have been granted the Divine teachings and clear rules and regulations to show everyone the path towards the legislational guidance. Indeed, these three forms of guidance are universal and are for the benefit of all of humanity.

In summary, this verse points to three very important and determining issues in every person's life:

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states that the predicate 'يَكُـونُ' may be assumed to be contained in the verse, however is not expressly mentioned. This would render the verse to be interpreted as stating:

إِمَّا يَكُونُ شَاكِراً وَ إِمَّا يَكُونُ كَفُوراً

He is either thankful or he is unthankful.

1. Responsibility;
2. Guidance;
3. Freedom of choice.

In addition, each of these has a correlative and also complement one another. In addition, the verse which reads: ﴿Surely We have shown him the way: he may be thankful or unthankful﴾ invalidates the beliefs of compulsion or coercion in one's actions.

The use of the words 'شَاكِراً' - 'thankful' and 'كَفُوراً' - 'unthankful' are the most appropriate words which can be used in this instance because in the face of the Divine blessing which is guidance (to the path), a person who has been receptive and submissive and has chosen the path of guidance will naturally be thankful for this great blessing. However those who go against guidance are truly unthankful for what they have been granted!

Since not a single person's hands or tongue can truly thank Allah ﷻ as He deserves (to be thanked), the thanking (شَاكِراً) Allah ﷻ has been mentioned as the active participle; whereas for the ungratefulness the word meaning extremely ungrateful (كَافُوراً) has been used in the exaggerative form. This is because those who ignore this great bounty of Allah ﷻ (guidance) have committed the highest degree of ungratefulness since Allah ﷻ has provided them with all of the various tools of guidance, and thus it would be very ungrateful to ignore the bounty of guidance and take the wrong path (in life).

In addition, it must be noted that 'كَفُورٌ' - 'unthankful' is a word used both in the meaning of the 'denial of bounties', and also in relation to 'disbelief' in regards to the theological issues, just as Rāghib has mentioned in his work, *al-Mufradāt*.

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In the last verse under review in this section, there is a brief, yet meaningful allusion to the eventual outcome of those who choose to take the path of disbelief and ingratitude: ﴿Surely We have prepared for the unbelievers chains and shackles and a burning fire.﴾

The use of the word 'أَعْتَدْنَا' - 'We have prepared' is yet another emphasis on the fact that the punishment is something which will definitely overcome a specific group of people (the disbelievers and unthankful people).

It is true that one reason a person may prepare something beforehand (which he may not use for some time) is that he fears that later on, he may be faced with a situation of limited ability (to perform that task) and that when he is in need of that thing, he will not be able to do it. However this definition has no meaning in regards to Allah ﷻ since whatever He wishes to do, He merely needs to give the order of 'كُنْ' - 'be' and it is immediately enacted! At the same time, in order to categorically state that this punishment will engulf the disbelievers, it is stated that the tools needed to punish them are already in existence!

The word 'سَلَاسِلَ' - 'chains' is the plural of 'سلسلة', while the word 'أَغْلَالًا' - 'shackles' is the plural of 'غلّ' and means a loop or something spiral in shape which is placed around the neck or hands of a person (like handcuffs) and then this thing is tied with chains.[28] The purpose of mentioning the words 'shackles' and 'chains' and the burning flames of fire is to explain the great punishment which will be given to these people. This has also been mentioned

[28] For a deeper explanation in regards to the meaning of 'أغلال', please refer to verse 8 of *Sūrat Yāsīn* (vol. 18, pg. 321 of *Tafsīr Namūna*).

in other verses of the Qurʾān in which the words ‘عَـذَابٌ’ - ‘punishment’ and ‘أسارت’ - ‘captivity’ are mentioned in the plural.

These people’s freedom in regards to their desires of the transient world will lead to their captivity in the next world. It is the fire of this world which they paid no attention to which will manifest itself in the next world and engulf them.

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Point: The tumultuous world of the fetus

We know that a human fetus comes into existence by the union of the man’s sperm with the woman’s egg. The creation of the fetus, its composition and then the various stages which the embryo goes through is one of the most amazing realities and wonders of the great world of creation which we are in. With all of the advancements in the science of embryology, many curtains of the mysteries of this world have been lifted, however many mysteries still remain hidden. Some of the amazing facts which we allude to make up only a small part of this entire process of life.

1. The sperm which a man ejaculates is a living, moving, microscopic organism which has a head, neck and moving tail. It is interesting to note that with every ejaculation, anywhere from 200 to 500,000,000 sperms are released – a number which equals the population of many countries combined! However from this uncountable number, only one or a few actually enter the woman and are able to fertilize an egg. The reason why such a sheer number of sperm come out is due to the fact that as the sperms travel to reach towards the egg and seek to join it, many of them end up dying, and if this large number of sperm did not come out at the time of ejaculation, then it would have been difficult for an egg to ever be fertilized.

2. The womb, before the period of pregnancy, is the size of a walnut, however after the egg is fertilized and the fetus begins to grow, it becomes so large that it ends up taking up a large portion inside of the women. It is amazing to see that the walls of the womb are so flexible that even with such a heavy weight inside of it, it still is able to have such resilience!

3. The blood which lines the woman's womb is not in her blood veins! Rather, it is moving in-between the various organs, as if this blood was in the veins, then undoubtedly, with the strong force (of the growing fetus) pushing up against the walls of the women, it could easily break!

4. Some scholars believe that the egg of the woman contains positive electricity while the sperm has negative electricity within it and it is for this reason they are attracted to one another. When the sperm reaches the egg, it releases an electrical charge and thus the countless sperms which are around the one (which entered into the egg) are expelled from that area! Other scholars have stated that when the sperm enters the egg, a chemical substance is excreted which forces the other sperms to flee!

5. The fetus lies within a large sack submerged in a thick, dark liquid called the amniotic fluid. This sack is insulating the fetus against the rapid movements of the mother or any hits on the abdomen of the mother. Moreover, it keeps the fetus consistently warm such that the change of the outside temperature does not impact the temperature of the fetus. Most interestingly is that this large sack and the amniotic fluid puts the fetus into a weight-less environment and prevents the different parts of the fetus from exerting pressure on itself which may cause damage to the fetus.

6. The food of the fetus comes from the placenta through the umbilical cord – meaning that the blood which flows through the mother contains the food and oxygen (needed by the fetus) and this enters into the placenta and then after going through another purification, enter into the heart of the fetus through the umbilical cord and from there, that which the fetus needs is distributed throughout its entire body.

It is interesting to note that the left and right side of the heart of the fetus are connected to one another since the filtration which is normally carried out by the lungs is not an issue (for the fetus) because the fetus does not breathe. However upon birth, the chest cavity of the child separates and the lungs begin to work and help the child to breathe![29]

[29] Information for the data mentioned in this section has been taken from volume 1 of the work, *The First University and the Last Prophet*, and other books.

Section Two – Verses 5 to 11

﴿ إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُوراً ۞ عَيْناً يَشْرَبُ بِهَا عِبَادُ اللهِ يُفَـجِّرُونَهَا تَفْجِيراً ۞ يُوفُـونَ بِالنَّذْرِ وَيَخَافُونَ يَوْماً كَانَ شَرُّهُ مُسْـتَطِيـراً ۞ وَيُطْعِمُونَ الطَّعَامَ عَلىٰ حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً ۞ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُوراً ۞ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْماً عَبُوساً قَمْطَرِيراً ۞ فَوَقَاهُمُ اللهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُوراً ﴾

"Surely the righteous shall drink from a cup the admixture of which is camphor. ۞ A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. ۞ They fulfill vows and fear a day the evil of which shall be spreading far and wide. ۞ And they give food out of love for Him to the poor and the orphan and the captive. ۞ We only feed you for Allah's sake; we desire from you neither reward nor thanks. ۞ Surely we fear from our Lord a stern, distressful day. ۞ Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness."

A testament to the status of the Family of the Prophet

Ibne ʿAbbās has narrated:

> "Both Ḥasan and Ḥusayn were sick when the Prophet, along with a group of his companions came to see how they were doing.

The Prophet said to Imam ʿAlī: 'O' Abūl Ḥasan! It would be good if you took an oath (to Allah) for your children to be cured from their sickness.'

Thus, Imam ʿAlī and Fāṭima, and their female-servant, Fiḍḍah, made an oath to Allah that if the children recovered, then they would fast for three days (according to some traditions, Ḥasan and Ḥusayn also took part in the oath that they too would fast for three days).

A short time elapsed and both of them were cured from their sickness.

Even though they had very little food in the house, Imam ʿAlī still divided the barely he had at home into three portions and his wife, Fāṭima, took one-third of this and ground it into flour and baked bread with it.

At the time of breaking the fast, a beggar came to the door of their house and said: 'Peace be upon you, O' family of Muḥammad! I am a poor person from among the poor Muslims. Please give me some food - may Allah bless you with food from paradise!'

All of the members of the house placed this poor person's needs ahead of their own and each of them gave their portion of bread to the poor man and that evening, they all broke their fast with only water.

On the second day, they also kept a fast and at the time of breaking the fast with the food which had been prepared (barley bread), an orphan came to the door and just like the previous day, they gave the orphan whatever they had. Again, they broke their fast with only water and prepared to begin the third day of fasting.

> On the third day, a war-captive came to their house at sunset, asking for food and once again, this family gave away all of the food which they had!
>
> When the morning of the fourth day rose, Imam ʿAlī took Ḥasan and Ḥusayn by the hand and went to see the Prophet. When the Prophet set eyes upon them, he saw them trembling due to their intense hunger! He immediately said to them: 'It is very troubling for me to see you in such a state!' The Prophet got up and accompanied them to the house of Fāṭima and saw her standing in the prayer niche. She too was suffering the pangs of hunger which were evident from her frail body and the heavy inset of her eyes. Witnessing this heart-breaking sight, the Prophet became extremely grieved.
>
> Immediately at this point, the Angel Gabriel came down and said: 'O Muḥammad! Take this chapter (of the Qurʾān)! Allah sends his salutations upon such a family.'
>
> The Prophet then recited the chapter which was revealed to him, "chapter Hal Atā" (according to some scholars the Prophet recited from "...surely the righteous..." until "...surely your endeavours shall be thanked..." which makes up eighteen verses which were revealed to him.'"

The incident narrated above is a summarized version of the tradition as mentioned in *al-Ghadīr*.

This narration is very similar to numerous other traditions found in other books which have been stated in regards to this event. In *al-Ghadīr*, there are traditions from 34 well-known scholars of the Ahlus Sunnah who have narrated this tradition in their books (the author of *al-Ghadīr* has also mentioned the names of these books

and the pages on which this information can be found). Thus, the tradition quoted above is very well known among the scholars of the Ahlus Sunnah. Rather, it is a considered as a consecutively narrated tradition (*mutawātir*).[30]

The Shīʿa scholars are unanimous that these eighteen verses, or rather the entire chapter, was revealed in regards to the noted event and all of them, without exception have stated in the books of exegesis and traditions that the narrations in regards to this event constitute one of the important distinctions and virtues of Imam ʿAlī ﷺ, Fāṭima Zahrā ﷺ and their two sons.

In addition, just as we mentioned in the beginning of this chapter, this event is so well known and acknowledged that even in the poems which have been written (by both the Shīʿa and the Ahlus Sunnah), such as the well-known poem of Imam al-Shāfiʿī, this event has been mentioned!

At this point, let us review some of the excuses which are brought up every time the merits and greatness of Imam ʿAlī ﷺ are brought forth by those who show an extreme sense of resentment to him.

Argument 1: They say that this chapter was revealed in Mecca, whereas the particular historical event clearly shows us that this chapter was revealed in regards to something which took place after the birth of Imam Ḥasan ﷺ and Imam Ḥusayn ﷺ which no doubt took place in Medina.

Reply: As we touched on in brief at the beginning of this chapter, we have clear proofs in hand which show that the entire content

[30] Refer to *al-Ghadīr*, vol. 3, pg. 107 to 111; *Aḥqāqul Ḥaqq*, vol. 3, pg. 157 to 171 in which the above quoted tradition has been narrated from 36 scholars and leaders of the Ahlus Sunnah including their sources of reference.

of chapter Hal Atā or at least the eighteen verses mentioned previously, were revealed in Medina.

Argument 2: The wordings of the verses are of a general nature, thus, how can we apply them to specific individuals?

Reply: It goes without saying that simply having verses which are of a general nature does not go against the principle that they may be revealed for specific individuals. There are many verses of the Qurʾān which have a very general and comprehensive meaning; however the history of revelation shows us that they have a specific interpretation. It is amazing to see that some people can take a general understanding of a verse to negate the history of revelation of that specific verse!

Argument 3: Some individuals have stated that there are other reasons for revelation of this chapter and its verses and these reasons are not in line with what has been stated. Some of these people include the likes of al-Suyūṭī in his work, *Durr al-Manthūr,* who has narrated that an African man came to the Prophet and asked him about the glorification and praise of Allah ﷻ. ʿUmar stood up and told the man: "You have asked the Messenger of Allah enough questions!" To this, the Prophet replied: "Be quiet ʿUmar!" It was at this time that the chapter of Hal Atā was sent down to the Prophet![31]

In another tradition mentioned in *Durr al-Manthūr,* it has been stated that a man from Ethiopia came to the Messenger of Allah and wanted to ask him a question.

The Prophet told him to go ahead and ask him and to wait for his reply.

[31] *Durr al-Manthūr*, vol. 6, pg. 297

The man asked: "O' Messenger of Allah! A group of you (Muslims), from the point of view of your skin colour, facial characteristics and status, have a greater rank than we do. If I too bring about true faith in what you all believe and I too act in the same that you act (in regards to my righteous deeds), will I be in paradise with you?" The Prophet replied: "Yes. I swear by that One who holds my life in His hands that the trail of (spiritual) light of the black skinned people will be seen in paradise for the span of 1,000 years."

At this point, the Prophet went on to explain the great reward given to a person who says: "There is no entity worthy of worship except for Allah and Glory and Praise be to Allah" and it was at this time that chapter Hal Atā was revealed.[32]

Reply: Keeping in mind that these traditions have close to no relationship to the contents of chapter Hal Atā, in our opinion it seems that such traditions were fabricated by the Umayyad Dynasty or others in order to crush the true history of revelation of this chapter!

Argument 4: Another excuse may be given in regards to the history of revelation of this chapter and one may ask how is it possible for a person to go three days without food and to break his fast with merely a glass of water!?

Reply: This is one of the most ridiculous criticisms that can be brought up in regards to this chapter as we ourselves have seen many people in our lifetime who, in order to be cured of a specific sickness, have been instructed by their doctor to fast for not only three days which is very easy, rather, they have fasted for a period

[32] Ibid.

of forty days in which they only drink water and completely abstain from food! It is through such a medically sanctioned program that they have been able to ward off many illnesses!

In addition, a well-known non-Muslim doctor named Alexi Soforin has written a book in regards to the medicinal benefits of such a fast and has even mentioned a very precise program to follow in this regard.[33]

As a point of interest, some of the scholars who have worked on *Tafsīr Namūna* (the exegesis you are currently reading) have tried this form of fasting and have survived with drinking only water for 22 days straight!

Argument 5: There are others who, in order to pass off the greatness (of the family of the Prophet) that is seen in this chapter, have taken another route and have stated other things such as the following:

One example is what a scholar of the Ahlus Sunnah, al-Ālusī, has written: "If we say that this chapter was not revealed in regards to Imam ʿAlī and Fāṭima, then this does not remove anything from their worth and status since them being referred to as "أبـرار" or 'righteous individuals' (in other narrations) is well-known to everyone."

He then goes on to list some of their virtues and states: "What can anyone say in regards to these two individuals except that Imam ʿAlī is the master of all the true believers and the waṣī (executor) of the will of the Prophet; and Fāṭima is a part of the body of the Messenger of Allah and is considered as a share-holder of the

[33] Some of the information from this Russian author can be found at http://tasbeha.org/content/hh_books/fasting/index.html (Tr.)

essence in Muḥammadī; Ḥasanayn are the spirit and essence and the leaders of the youths of paradise!? However what we have just stated does not mean that we renounce others (around the Prophet), rather, we state that anyone who does not follow their path is indeed misguided."[34]

However we state that if such a great worth and honour which is so well-known (throughout the Islāmic texts) is neglected and passed over, then slowly other virtues would also meet the same fate and a day will come when some of the main virtues of Imam ʿAlī ﷺ, the leader of the women of the world - Fāṭima Zahrā ﷺ, and Ḥasanayn ﷺ will also be denied!

It must be noted that in some traditions which have been narrated from Imam ʿAlī ﷺ himself, he used these verses in various debates with his opponents to show the status of his two sons and himself.[35]

It is important to mention that an 'أسير' or 'war captive' was a term normally used in Medina since in Mecca, due to the fact that no Islāmically permitted wars had taken place, this term was not used much (if even at all) and this is another proof of this chapter being revealed in Medina.

The final point which we must mention is that according to the opinion of a group of scholars, such as al-Ālusī, the well-known commentator of the Ahlus Sunnah, a majority of the pleasures and bounties of paradise have been mentioned in this chapter, with the exception of the *Ḥurul ʿAyn* which in the Noble Qurʾān are most often considered as one of the pleasures of paradise – however in

[34] *Rūḥul Maʿānī*, vol. 29, pg. 158

[35] Refer to *al-Iḥtijāj* of al-Ṭabrisī and *al-Khiṣāl* of as-Ṣadūq (as has been quoted in *al-Mizān fī Tafsīr al-Qur'ān*, vol. 20, pg. 224)

this chapter, there is absolutely no mention of them! It is possible that this may be due to the fact that this chapter was revealed in regards to Fāṭima Zahrā ﷺ, her husband and their two sons and due to the respect being shown to this great lady of Islām, there is no mention about them (meaning the *Ḥurūl ʿAyn*)![36]

Our discussion in regards to the history of revelation of this section was long, however we had no choice but to explain this issue in detail given the unfair accusations which have been leveled in regards to its revelation.

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The great reward for the righteous

In the previous verses, after mankind was divided into two categories - 'the thankful' - 'شَـكُورٌ' and 'the ungrateful' - 'كَفُـورٌ'; also known as 'those who express gratitude for what they are given' and 'those who are not in the least appreciative of the bounties they have been given', we were given a short glimpse of the painful punishment which has been prepared for the ungrateful. However the verses under review also explain the rewards of the thankful and righteous (good doers and spiritually purified) and indeed, some very interesting points are mentioned.

We first read: ﴿Surely the righteous shall drink from a cup the admixture of which is camphor.﴾

The word 'أَبْـرَارَ' - 'righteous' is the plural of 'بَـرٌّ' and its original meaning is 'something very wide,' and it is for this reason that a wide and open expanse of desert is known as 'بَـر' (with a '*fatha*' on the first letter). Due to the fact that a person's righteous actions

[36] *Rūḥul Maʿānī*, vol. 29, pg. 158

have a wide reaching outcome within society, it is for this reason that this word has come to be used for such an individual. However the word 'بِـرٌ' (with a '*kasrah*' on the first letter) refers to a person who does good. Some scholars have stated that the difference between 'بر' - 'righteous' and 'خير' - 'goodness' is that 'بـر' refers to an act of goodness which is done with complete understanding, while 'خير' is a general word of any act of goodness (done without any understanding of its merits).

The word 'كَفُـورٌ' or 'ungrateful' has many meanings from the lexical point of view and the most well-known one is a 'good smelling thing' such as sweet smelling plants. Another meaning of this word is camphor which has a very strong and powerful smell and is used by medical professionals as a disinfectant.

The above mentioned verse shows us that this pure drink of paradise will be something which has a strong aroma and is not something that only the taste-buds will experience, but even the smell will reach the (smelling) glands!

Some exegetes of the Qurʾān have stated that 'كَفُـورٌ' ' or 'camphor' in this verse is the name of a spring of paradise, however this interpretation does not fit with the reading of the verse: ﴿...the admixture of which is camphor.﴾

Since the word 'كَفُـورٌ' ' comes from the root 'كَفَـرَ' which means 'to cover something', some scholars of the ʿArabic language, such as al-Rāghib in *al-Mufradāt*, believe that this word was chosen for 'camphor' because the part of the tree from which this substance is extracted is hidden from one's sight –under the bark of the tree. Other scholars have stated that the word 'كَافُورٌ' or 'camphor' refers to an extremely white and cool substance because usually

camphor brings coolness to the one who uses it and its extreme whiteness is something which is often times used in similitudes.

Keeping in mind what we have stated, the first exegesis given is the correct one, especially since sometimes in the Islāmic texts, the word camphor has been used alongside musk and anbar which are some of the best forms of perfume.

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The source of this glass of pure drink is then mentioned: ﴿A fountain from which the servants of Allah will drink; they make it to flow a (goodly) flowing forth (from wherever they wish.﴾[37 & 38]

Yes indeed, the source of the pure drink which will be placed at the disposal of the righteous individuals and servants of Allah ﷻ will be done in such a way that wherever they are and (whenever they) wish to drink from it, it will be ready for them! In regards to the starting place and spring of this drink, Imam Muḥammad al-Bāqir ؑ has stated:

هِيَ عَيْنٌ فِي دَارِ النَّبِـــيِّ تُفَجِّرُ إِلـٰى دَوْرِ الأَنْبِيَاءِ وَ الْمُؤْمِنِينَ.

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[37] One may wonder why the word ‘عَيْناً’ in this verse is the accusative form? There some very strong possibilities mentioned by the scholars. Perhaps the most appropriate of these is to state that the word “عَيْنـاً” is in a state of being the accusative due to the rule in ʿArabic grammar of removal and it can be presumed that the phrase “مِنْ عَـينٍ” is the actual meaning. Some other scholars have stated that the rule of something which stands in the place of something else is at play here, which in this case is the word ‘كَافُورٌ’ or camphor; or that it is in the accusative state due to it being regarded as a word denoting specification or extending praise. It is also possible that it refers to the passive participle which is not expressly mentioned, however is taken as being understood and thus, can be understood as being ‘يَشْرَبُـونَ عَيْنـاً’, however just as we previously stated, the first opinion given is more appropriate.

[38] The word ‘يَشْـــرَبُ’ or ‘he will drink’ can become transitive through the ‘بَـاء’ or even without it and it is possible that as it has been mentioned in the word (بِـــهَا), it would be in the meaning of ‘مِنْ’ or ‘from’.

> *This is a spring which runs from the house of the Prophet and goes through the houses of all of the other prophets and the true believers.*[39]

Just like in the life of this world in which the sources of knowledge and mercy flow from the house of the Noble Prophet towards the servants of Allah ﷻ and the righteous doers, in the next life, which will be a greater manifestation of this similitude, the well of this pure drink of the Divine will also flow from the house of revelation, and the streams from this well will flow into the houses of the true believers!

The word 'يُفَجِّرُونَ' - 'flowing forth' comes from 'تفجير' and the original root letters of this word are 'فَجَرَ' which means to 'split something large' – whether this be the splitting of the ground or something else. Since the morning light breaks open the curtains of the night, the morning time is referred to as 'فجر' - '*fajr*'. In addition, a person who is an open sinner and transgressor is referred to as a 'فَاجِرٌ' – '*fājir*' since he rips open the veils of modesty and spiritual purity and has chosen to leave the path of the truth. However, in the verse under review, the meaning of this word is the 'splitting of the ground'.

It should be noted that among all of the bounties of paradise which have been mentioned in this chapter, the first one is that of a pure and aromatic drink. This may be due to the fact that after completing the accounting for one's deeds on the Plain of *Maḥshar* (the area in which all of humanity will gather for their deeds to be accounted for), the person will step into paradise and drink from this elixir which will remove all grief and sorrow! From here, with a presence that is completely (spiritually) intoxicated with the

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[39] *Nūr al-Thaqalayn*, vol. 5, pg. 477; *Rūḥul Maʿānī*, vol. 29, pg. 155

love of Allah ﷻ, one will then be able to partake in the other Divine gifts that are waiting for one in paradise.

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After discussing the actions and characteristics of the righteous people and the servants of Allah ﷻ, we are then given five reasons why these people deserve all of these incomparable bounties.

We first read: ﴿They fulfill the vows and fear a day the evil of which will be spreading far and wide.﴾

The words, 'يُوفُونَ' - 'they fulfill' and 'يَخَافُونَ' - 'they fear' and all of the sentences which come after this are all in the present/future verbal form tense and this shows that this is a life-time program which is perpetual. However, like it was stated in the history of revelation of these verses, the true and perfect manifestation of these events is Imam ʿAlī عليه السلام, Fāṭima Zahrā عليها السلام and their two sons, Ḥasan عليه السلام and Ḥusayn عليه السلام who fulfilled the oath that they had made and fasted for three consecutive days, breaking their fast with a mere glass of water! It was through this act that their hearts more so became filled with the awe of Allah ﷻ and the anxiety over the Day of Judgement.

The word 'مُسْتَطِيرً' means 'expansive' and 'far-flung' and points to the various forms of punishment that will take place on that grand day.

When these individuals fulfill the vows which they have made obligatory upon themselves, they have lived up to and given the rights to the obligatory acts of the Divine in the most perfect way, as they struggle to ensure the performance of such vows. The fear of these people for the evil of that great day is a reference to their faith in the Day of Resurrection and their feelings of an intense

responsibility which lies on their shoulders in regards to the fulfillment of the commandments of Allah ﷻ.

These individuals have a strong belief in the Resurrection and have complete faith in all forms of punishment for the evil doers and this is reflected in their actions.

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At this point, the third righteous deed is mentioned: ﴿And they give food out of love for Him to the poor and the orphan and the captive.﴾

It is not an easy task to feed these sorts of people - rather it takes self-sacrifice to perform this act when one himself is in a state of desperate need! From another point of view, the food is being fed to people of various backgrounds (thus, one needs to be able to tolerate such people) - the poor, an orphan and a war captive. Thus, the mercy which they (the members of the Ahlul Bayt عليهم السلام) have for others is universal and their assistance and support includes everyone.

The pronoun in the phrase 'عَلـٰى حُبِّـهِ' returns back to 'food' - meaning that even though they had a love and longing for the food (due to their fasting), they still gave it up for the love of Allah ﷻ.

This is the same thing which can be seen in verse 92 of Chapter Āle ʿImrān (3) that states:

﴿ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ﴾

> *You shall never attain righteousness until you spend out of that which you love.*

Other scholars have stated that the pronoun in the phrase 'عَلى حُبِّهِ' returns back to Allah which was mentioned in the previous verse, and so in this scenario, the verse would mean: "They give their food to the poor, orphan and war captive only for the love and sake of Allah." However keeping in mind that this comes up in the next verse, the first opinion given is the correct one in our estimation.

The meaning of 'مِسْكِينَ' - 'poor person', 'يَتِيمَ' - 'orphan' and 'أَسِيرَ' - 'war captive' are clear terms, however what is the detailed meaning of the term 'war captive' - who does this allude to and what sort of a war captive was this? This is a point of discussion among the exegetes of the Qurʾān.

Many exegetes have stated that the 'war captive' could have been from the polytheists or disbelievers who came to seek assistance under the protection of the Islāmic government in Medina. Other scholars have stated that the meaning of 'war captive' in this verse is a slave who was owned by a person and was in need of help. Yet other scholars have stated that the meaning of 'war captive' was a prisoner. However the first interpretation is the most appropriate and accepted one.

At this point, another question arises: According to the history of revelation of this verse, a war captive came to the house of Imam ʿAlī ﷺ at the time of breaking the fast; but shouldn't war captives have been held in a prison cell?

The answer to this question will become clear by keeping in mind the following point:

According to the historical narrations, during the time of the Prophet, there were absolutely no prisoners of war. It was the Prophet himself who would distribute the prisoners to other

Muslims for them to maintain and look after. The Prophet told the Muslims that they must watch over these people and treat them with kindness. Sometimes it so happened that the Muslims did not have the ability to feed themselves, let alone their prisoners, and thus they would seek assistance from other Muslims to help feed them. Often times, these prisoners would go along with the Muslims who were guarding them and at other times, they would be instructed to go out on their own to other Muslims to seek food and assistance. As we know, at that time in history, the Muslims were under numerous pressures and difficulties and thus, food and other necessities were very scarce.

Of course, after some time when the Islāmic government spread and established itself, the number of prisoners also increased and the number of criminals was also on the increase throughout the Islāmic lands. It was at this time that 'formal prisons' took shape and the feeding and taking care of these prisoners was then carried out through the public treasury of the government.[40]

Therefore, from the above mentioned verse we clearly deduce that one of the best actions is to feed the needy and destitute – not only the needy Muslims who are held captive in jails in non-Islāmic countries; but in addition, even the non-Muslims fall under this Islāmic ruling. We see that feeding one such individual is considered as one of the greatest acts of the righteous individuals!

In a tradition from the Messenger of Allah ﷺ we read that:

إِسْتَوْصُوا بِالأَسْرىٰ خَيْراً وَ كَانَ أَحَدُهُمْ يُؤْثِرُ أَسِيرَهُ بِطَعَامِهِ.

[40] For a detailed explanation on this issue, please refer to the book, *Rulings for Prisons in Islam.*

Deal with the prisoners in the best of ways and prefer them (the prisoners) over your own selves by even giving them your food.[41]

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The fourth noble action of these righteous individuals was their true sincerity; because they said: ﴿We feed you only for Allah's sake; we desire from you neither reward nor thanks.﴾

This program of life is not limited to merely feeding others, rather, it is one in which all of the deeds of a person are done with purity of heart and solely for the sake of Allah, in which there is not even the slightest hope of receiving a reward from the people – rather, they do not even ask for praise or thanks!

Principally, we see that in Islām, the worth of an act is based on the sincerity of the intention (behind the act), and if any action is performed with an intention of being for other than Allah ﷻ, whether it is for showing off, for one's own lower self or ego, for the praise and thanks from people, or for a material reward (in this life), then such an action will have absolutely no spiritual or Divine reward.

In a famous tradition from the Noble Prophet of Islām ﷺ we read:

لاَ عَمَلٌ إِلاَّ بِالنِّيَّةِ وَ إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ.

There is no action (accepted) except with an intention (attached to it) and surely all actions are based on their intentions.

The meaning of the phrase 'وجه الله' or the 'face of Allah' is the sacred essence of Allah ﷻ, since Allah ﷻ does not have a physical face - and this has also been emphasized in other verses of the Qurʾān, such as Sūratul Baqarah (2), verse 272:

[41] *al-Kāmil* of Ibne Athīr, vol. 2, pg. 131

﴿ وَ مَا تُنْفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهُ اللهِ ﴾

...and you do not spend but to seek Allah's pleasure...

In addition, in Sūratul Kahf (18), verse 28, when describing the righteous companions of the Prophet we read that:

﴿ وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴾

And withhold yourself with those who call on their Lord morning and evening desiring His goodwill...

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In the final verse which describes the actions of these righteous individuals we read: ﴿Surely we fear from our Lord a stern, distressful day.﴾

It is possible that these words were not verbally spoken but rather, through their demeanor and actions, were understood, and it is also possible that it may be that these individuals actually verbally uttered such statements.

It should be noted that the word 'عَبُوسَ' - 'stern and distressful' has been used for the Day of Resurrection, however this word is usually used only as a characteristic for a human being and refers to a person who is rude and crass. However in this verse, we see it used for a non-living being and this is because it is an emphasis on the fearful state of that Day. By this we mean that the Day of Resurrection will be so difficult and frightful that not only will mankind be in a state of distress, but rather, even that day itself will be one of distress! Furthermore, it can be stated that the day itself will feel distress, just like a human is scared!

What is the meaning of the word ‘قَمْطَرِيـرَ’ and from what root word does this originate? The exegetes of the Qurʾān and the scholars of the ʿArabic language have discussed this issue at length. Some scholars state that this word comes from ‘قمطر’, while others have stated that it is derived from ‘قطر’ and the ‘م’ has been added to it. However the most prominent opinion is the first one given, and thus this word means ‘a great sense of distress and fright’.[42]

At this point, a question may come up that: If the righteous people are working solely for the sake of Allah ﷻ, then why should they say that they are fearful of the punishment of that Day? Is the motivation of working for Allah ﷻ conducive to working due to the fear of the punishment of the Resurrection!?

If we keep in mind the following point, then the answer to this question will become clear to us:

Even though these people are working solely for Allah ﷻ, but if they fear the punishment of the next life then this is due to the fact that this is a punishment from Allah ﷻ; if they have an affinity to the pleasures of paradise then they do so because these blessings and pleasures stem from Him as well. This is the same thing which is mentioned in the books of jurisprudence in the section on intention of the acts of worship where we read: “Having the intention of closeness to Allah ﷻ in our actions of worship does not go against the motivation of the attraction for the reward, or the fear for the punishment, or even the granting of Divine material gifts while in this transient world from Allah ﷻ (such as a person performing the special *ṣalāt* for rain – *ṣalātul istisqā*) since all of these things return back to Allah. In addition,

[42] *al-Mufradāt* of al-Rāghib; *Lisān al-ʿArab*; *al-Munjid*; *Tafsīr al-Qurṭubī* and *Majmaʿ al-Bayān*.

this is something which is referred to as a "motivation for a motivation" even though the highest stage of worship is one in which there is no motivation of an action due to desire for the pleasures of paradise or the fear of the punishment of the hell-fire – rather, everything is done under the guise of love of Allah."

In addition, the phrase: ﴿We fear from our Lord a stern, distressful day﴾ also alludes to the fact that this fear is also a fear of Allah.

A point which is interesting to note is that the second and fifth characteristics are both in regards to fear with the difference that in the first scenario, there is only talk about the fear of the Day of Resurrection, while in the second instance, there is mention about the fear of Allah ﷻ on the Day of Resurrection.

In one verse, the Day of Resurrection has been presented such that the fear of that day will be widespread, while in another instance (in the fifth characteristic), there is talk about the fright and extreme terror, which in reality, shows the vastness of that day and the vastness of the punishments and fears as well.

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In the last verse under review, we reach the general conclusion of the righteous actions and pure intentions which these noble individuals had and are told: ﴿Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness.﴾

The word 'نَظْرَةً' - 'ease' actually means vivacity, opulence and a particular form of succulence which will come about due to the superabundance of blessings and pleasures given to a person. The look of tranquility and inner peace and happiness on the faces of these individuals will be apparent for everyone to see! Thus, if while in the transient world, these individuals felt a sense of

responsibility in regards to that fearful day, then in exchange, Allah will drown them in delight and pleasures on that day.

The use of the word 'لَقَّاهُمْ' – 'shall cause them to meet' is one of the most interesting terms used which shows that Allah ﷻ will welcome His guests with a special form of kindness and will drown them in pleasures and happiness in the shadow of His mercy.

Feeding a hungry person is the best deed

Not only in the verses under discussion is the topic of feeding people considered as one of the noble deeds for the righteous and true servants of Allah ﷻ, rather this has also been emphasized in many other verses of the Qurʾān and it shows that Allah ﷻ has a special affinity with this action.

When we look at the world today and examine the published news reports, we read that every year millions of people die from hunger - whereas in other parts of the world, there is such an excess of food, that they end up throwing away so much that one cannot even begin to calculate how much is wasted! When we weigh the importance of this Islāmic commandment and look at the state of the world in which we are living, we see the worth of the noble ethical teachings of Islām.

There is also great emphasis in the Islāmic narrations on this act which we can better understand in the light of the following traditions:

1. The Noble Prophet ﷺ has stated that:

مَنْ أَطْعَمَ ثَلاَثَةَ نَفَرً مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللهُ مِنْ ثَلاَثِ جَنَانِ فِي مَلَكُوتِ السَّمٰوَاتِ.

A person who feeds three Muslims will be fed by Allah from the food of three gardens of paradise in the celestial heavens.[43]

2. Imam Jaʿfar as-Ṣādiq ﷺ has said:

مَنْ أَطْعَمَ مُؤْمِناً حَتَّى يَشْبَعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللهِ مَا لَهُ مِنَ الأَجْرِ فِي الآخِرَةِ، لاَ مَلَكٌ مُقَرَّبٌ، وَ لاَ نَبِيٌّ مُرْسَلٌ إِلاَّ اللهَ رَبَّ الْعَالَمِينَ.

Not a single person from the creations of Allah can comprehend the reward given in the next life to a person who feeds a believer until he is satiated – not the close angels to Allah and not even the deputed prophets – only Allah, the Lord of the Universe.[44]

3. In another tradition also from Imam Jaʿfar as-Ṣādiq ﷺ we read:

لَإِنْ أَطْعَمَ مُؤْمِناً مُحْتَاجاً أَحَبَّ إِلَـيَّ مِنْ أَنْ أَزُورَهُ، وَ لَإِنْ أَزُورَهُ أَحَبُّ إِلَـيَّ مِنْ أَنْ أَعْتَقَ عَشْرَ رِقَابٍ.

If I was to feed a needy believer, then this would be more beloved to me than going to visit him (which also has a great reward), and if I was to go and visit him, this is even more loved to me than freeing ten slaves![45]

Note that in the traditions, we are not only encouraged to feed the poor and hungry, rather, in some narrations, it is clearly stated that feeding the believers – even if they are not needy is equivalent to freeing a slave! This shows us that the act of feeding others is not only in place to alleviate the needs of the people, but

[43] *al-Kāfi*, vol. 2, Section on Feeding a Believer, no. 3

[44] Ibid., no. 6

[45] Ibid., no. 18

it is also there to foster love, unity, friendship and closeness with one another! The opposite can be seen in the materialistic world of today in which sometimes two close friends or relatives will go to a restaurant and each of them will pay their own portion of the bill. It is as if the act of being kind to one another is something strange to them!

In other traditions it has been stated that feeding hungry people in general (even if they are not believers and Muslims) has been considered as one of the best actions, as can be seen in a tradition from the Noble Prophet of Islām ﷺ:

مِنْ أَفْضَلِ الأَعْمَالِ عِنْدَ اللهِ إِبْرَادُ الْكِبَادِ الْحَارَّةُ وَ إِشْبَاعُ الْكِبَادِ الْجَائِعَةُ وَ الَّذِي نَفْسِ مُحَمَّدٍ بِيَدِهِ لاَ يُؤْمِنُ بِي عَبْدٌ يُبِيتُ شَبْعَانِ وَ أَخُوهُ – أَوْ قَالَ جَارُهُ – الْمُسْلِمُ جَائِعٌ.

One of the best actions in the sight of Allah is to cool the burning livers [help alleviate a person's difficulties] and feed the hungry stomachs. I swear by the one who holds the soul of Muḥammad in His hand that a servant who goes to sleep while his brother in faith - or his neighbour - goes to bed hungry has not truly believed in me![46]

Although the above mentioned tradition is in regards to feeding a Muslim, however we see in the beginning that it speaks about feeding any hungry person and thus, it is not improbable to assume that it has a wide interpretation and it may even include

[46] *Biḥārul Anwār*, vol. 74, pg. 369. It is important to note that the late ʿAllāmah Majlisī has actually presented an entire section which comprises 113 traditions in regards to feeding and clothing a true believer. In addition, he has compiled traditions which speak about paying another person's debts and some of the traditions mentioned in the chapter of his magnum opus are very general (not specifically related to feeding or clothing a believer – rather any human being).

the animals and in this regards too, there are numerous traditions.[47]

[47] Ibid.

Section Three – Verses 12 to 22

﴿ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيراً ۞ مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ لاَ يَرَوْنَ فِيهَا شَمْساً وَلاَ زَمْهَرِيراً ۞ وَدَانِيَةً عَلَيْهِمْ ظِلاَلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً ۞ وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ ۞ قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيراً ۞ وَيُسْقَوْنَ فِيهَا كَأْساً كَانَ مِزَاجُهَا زَنْجَبِيلاً ۞ عَيْناً فِيهَا تُسَمَّى سَلْسَبِيلاً ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤاً مَنْثُوراً ۞ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيماً وَمُلْكاً كَبِيراً ۞ عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً ۞ إِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُمْ مَشْكُوراً ﴾

“And reward them, because they were patient, with garden and silk, ۞ Reclining therein on raised couches, they shall find therein neither (the light of) the sun nor intense cold. ۞ And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach. ۞ And there shall be made to go around them, vessels of silver and goblets which are of glass, ۞ (Transparent as) glass, made of silver; they have measured them according to a measure. ۞ And they shall be made to drink therein a cup the admixture of which will be ginger, ۞ (Of) a fountain therein which is named Salsabīl. ۞ And around them will go youths never altering in age; when you see them you will think them to be scattered pearls. ۞ And when you see them, you will see blessings and a great kingdom. ۞ Upon them will be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord will make

them drink a pure drink. ۞ Surely this is a reward for you, and your striving will be recompensed."

The great rewards of paradise!

After a general overview in the previous verses about the salvation granted to the righteous doers from a painful punishment on the Day of Resurrection, their reaching to the station of meeting their Beloved and being drowned in pleasure and happiness, the verses currently under review offer an exegesis of the blessings of paradise. In these verses, a minimum of fifteen bounties have been mentioned.

The first thing spoken about is a place of residence and clothing for the people of paradise: ﴿And reward them, because they were patient, with garden and silk.﴾

Therefore, in return for the fortitude and self-sacrifice shown in this world, which in one way was displayed by being truthful to their promise made (to Allah ﷻ), by keeping their fast and donating their food to the poor, orphan and war captive when the time for breaking the fast came, Allah ﷻ will grant them a special place in the gardens of paradise and dress them with the best clothing.

It is not only in this verse, but rather other verses of the Qurʾān also clearly show this truth that the rewards on the Day of Resurrection will be given to that person who showed patience and fortitude (patience in the way of obedience; refraining from committing sins and forbearance in bearing trials and tribulations). In verse 24 of Sūratul Raʿd (13) we read that the angels will say the following words to the people of paradise:

﴿ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ﴾

Peace be upon all of you due to the patience which you showed.

In verse 111 of Sūratul Muʾminūn (23), it is mentioned that:

﴿ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴾

Surely I will reward those people on that Day (the Day of Judgement) due to the patience which they had and indeed those people will be the victorious ones.

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We then read: ﴿Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun, nor intense cold.﴾

By mentioning their physical state (of reclining on raised couches), this points to the comfort and ease which they will experience – for this is how people can usually be seen (in this world) when they are relaxing. This verse also points to the perfect weather conditions in paradise. This verse does not tell us that there will be no sun or moon in paradise, rather, it tells us that if there is a sun, then its rays will not be such so as to trouble people, however at the same time, the trees will still cast a shadow which will be used as a shade!

The word 'زَمْهَرِيرَ' comes from the word 'زمهر' which means 'intense heat', 'intense anger' or 'eyes turning red due to the anger a person is feeling', however in this verse, the first meaning is the correct one and it is interesting to note that it has been mentioned in the traditions that there is a spot in the hell-fire that is so cold that the body parts will shatter due to it![48]

The original meaning of the word 'أَرَائِكَ' whose plural is 'أريكة' are 'tables' or 'platforms' which are found in a bridal room and in this

[48] *Durr al-Manthūr*, vol. 6, pg. 300

verse, its meaning is the beautifully decorated, raised platforms which the inhabitants of paradise will rest upon. The famous commentator of the Ahlus Sunnah, al-Ālusī, in his tafsīr, *Rūḥul Maʿānī* has narrated a tradition from Ibne ʿAbbās that:

بَيْنَا أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ إِذَا رَأَوْا ضَوْءًا كَضَوْءِ الشَّمْسِ، وَ قَدْ أَشْرَقَتِ الْجِنَانُ بِهِ فَيَقُولُ أَهْلُ الْجَنَّةِ يَا رِضْوَانَ مَا هٰذَا؟ وَ قَدْ قَالَ رَبَّنَا لاَ يَرَوْنَ فِيهَا شَمْساً وَ لاَ زَمْهَرِيراً، فَيَقُولُ لَهُمْ رِضْوَانُ لَيْسَ هٰذَا بِشَمْسٍ، وَ لاَ قَمَرٍ، وَ لٰكِنْ عَلِيٌّ وَ فَاطِمَةَ ضَحِكاً، وَ أَشْرَقَتِ الْجِنَانِ مِنْ نُورِ ثَغْرَيهِمَا.

When the people of paradise will be in paradise, suddenly they will see a light which will resemble the light of the sun through which paradise will be illuminated. The people of paradise will say: 'O' Riḍwān (the guardian angel of paradise), what is this illumination that we are seeing? Our Lord had clearly stated (in the Qurʾān) that: ﴿...they shall find therein neither the light of the sun nor intense cold﴾?" Riḍwān will reply to them, "This is not the illumination of the sun nor the moon, rather, it is ʿAlī and Fāṭima laughing and thus, all of paradise is being illuminated through the light of their teeth![49]

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The next verse continues with the blessings: ﴿And close down upon them (shall be) its shadows and its fruits shall be made near (to them), being easy to reach.﴾[50]

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[49] *Rūḥ al-Maʿānī*, vol. 29, pg. 159

[50] The word 'قطوف' is the plural of 'قِطف' with a '*fatha*' on the first letter or a '*kasrah*' on the first letter. The meaning of the first form is the actual trait, while

There will be no difficulties in reaching the food, nor will their hands become dirty; they will not even need to expend any energy or move from their seats to get the fruits that they want!

Once again, it is important that we remind ourselves that the rules which govern human life in this world are drastically different from the next world and that which we read about the bounties of paradise in these and other verses of the Qurʾān is only a cursory glance at the expressive bounties which will be present there. According to some clear traditions which have been mentioned in these regards, there are bounties stored in paradise that not even a single eye has yet seen; not a single ear has heard about; and there are things which no one has ever even thought about!

Ibne ʿAbbās has stated the following in regards to some of the verses of this chapter: "That which Allah has mentioned in the Qurʾān in regards to the pleasures of paradise have no comparison or example in this material world. However Allah has referred to these bounties by using names of things which we know and recognize in this world. For example in regards to the pure drink, he has called it '*zanjabīl*' or a drink of ginger since this is an aromatic substance which the ʿArabs had a strong affinity towards."[51]

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We are then given a glimpse of how the guests of Allah ﷻ will be welcomed into paradise, what will be at their disposal and who will serve them: ﴿And there shall be made to go around them vessels of silver and goblets which are made of glass.﴾

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the second word has the infinitive meaning of the word – thus either a fruit which has been picked from a tree or to pick a fruit from a tree.

[51] *Majmaʿ al-Bayān*, vol. 10, pg. 411

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The chapter continues: ﴿(Transparent as) glass, made of silver; they have measured them according to a measure.﴾

The containers will hold various types of foods of paradise and there will also be a variety of refreshing and revitalizing drinks in the silver goblets. The people will have as much as they want to eat and drink and the servants of paradise will constantly be nearby, ready to serve them.

The word 'آنِيَةٌ' whose plural is 'إناء' refers to any type of dish [which food is put into], while the word 'أَكْوَابٌ', whose plural is 'كوب' refers to a glass which does not have a handle - sometimes referred to as a tumbler or goblet.

The word 'قَوَارِيرَ' whose plural is 'قارورة' refers to a crystalline glass - however the mind-boggling point in this verse is that we are told that the glasses are "crystalline glasses (see-thru) however they are made of silver"! In the world which we live in, no such tumbler exists, since crystalline glass cups are made from a special substance which is smelted. However Allah ﷻ, the One who has created the particles (such as sand and other types of rocks) which can then be transformed into transparent, see-thru glass (by His creations) is definitely able to create see-thru tumblers made of silver!

From these words, we can deduce that the dishes and tumblers of paradise are clear and lucid like glass, however they have the brightness, luminance, and beauty of silver and the drinks which will fill these vessels are something completely different than what is present in this world!

In a narration from Imam Jaʿfar as-Ṣādiq ﷺ it is mentioned:

يَنْفُذُ الْبَصَرُ فِي فِضَّةِ الْجَنَّةِ كَمَا يَنْفُذُ فِي الزُّجَاجِ.

In paradise, a person's eyes will penetrate through silver just like a person's eyes can see through tumblers made of crystal in this transient world.[52]

Also, in our day and age, scientists have been able to discover various types of rays (such as x-rays) which can penetrate through a body and see through it just like a person sees through glass.

Ibne ʿAbbās has stated that: "All of the blessings of paradise have a comparison and similitude in this world except for the see-thru glasses which are made of silver, as there is no comparison to that in this world!"[53]

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After this we read: ﴿And they will be made to drink therein a cup, the fusion of which will be of ginger.﴾

Many exegetes have stated that the pre-Islāmic ʿArabs had a passion for a specific type of drink made with ginger and it had a very strong taste to it and it is for this reason that such a drink has been mentioned in the Qurʾān and will be given to the people of paradise. However it is clear that the difference between these two drinks (the one in this world and that given to the people in paradise) is as the difference of the earth to the sky! Rather, we can state that the dissimilarity is like the difference between this world and the next world!

From what we understand of the history, it seems that the ʿArabs used to enjoy two types of drinks – one brought about joy and

[52] *Majmaʿ al-Bayān*, vol. 10, pg. 410

[53] *Rūḥ al-Maʿānī*, vol. 29, pg. 159

happiness, while the other calmed them down and put them into a mellow mood. The first drink was mixed with ginger, while the second one was mixed with camphor. Seeing as how the realities of the other world cannot be described and contained in the words we use in this world, we have no choice but to present these concepts with a broad description and to state that they are greater than the understanding of that which we have in this world. Various commentaries have been given in regards to the ginger spoken about in this section, however most of the interpretations of this word revolve around an aromatic item used in food and drink.

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We then read: ﴿(Of) a fountain therein which is named Salsabīl.﴾[54]

Salsabīl is the word used for this very tasty drink which is easy to consume and is nourishing. A majority of exegetes of the Qur'an believe that this word comes from the root 'سلاسة' which means 'something that flows' - just as a person's smooth and flowing words are referred to as being 'سليس'. Other scholars believe that it comes from the root 'تسلسل' which means a 'continuous movement'. Thus, in this verse, the meaning could be something (like a spring) which is always flowing. Both of the meanings are similar to one another and in both cases, the letter 'باء' has been appended to the word.

Other scholars believe that this word has been constructed from two separate words – 'سأل' and 'سبيل'; others consider it as coming from the words 'سال' and 'سبيل'. If we accept this first opinion, then

[54] In regards to the state of the word 'عيناً', it follows the same pattern and the same word a few verses previous in which 'عيناً' was also mentioned. It is accepted that it is in the accusative state with a type of removal present.

the meaning is ‘a path to request something’; while if we take the second opinion, then the meaning is ‘he chose a path’; - however the meaning of both of these is again something which is nourishing.

Other scholars have clearly stated that in the ᶜArabic language, the word ‘سَلْسَبِيلٌ’ did not exist and that the first time it was used in ᶜArabic was in the Noble Qur’an.[55] However, the first opinion stated is the most accepted and appropriate understanding.

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We are then given a description of those who have been invited to this joyous gathering in the presence of the Merciful in paradise: ﴿And youths, ever altering in age, shall go around them; when you see them you will think them to be scattered pearls.﴾

Not only will the people be in the everlasting paradise, but even their age, beauty and youthful state of enjoyment will also remain with them for eternity! In addition, those who will lead them into paradise will have these same traits, and this can be seen from the words ‘مُخَلَّدُونَ’ or ‘for eternity’, and also the phrase ‘يَطُوفُ عَلَيْهِمْ’ or ‘they will encircle them’.

The use of the phrase ‘لُؤْلُؤاً مَنْثُوراً’ or ‘as scattered pearls’ is a reference to the beauty, clarity, illumination and attraction of these individuals (the servants of those in paradise) and also their broad presence in this divine and spiritual banquet.

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[55] Some exegetists of the Qur’an have stated that the word ‘سلسبيل’ is indeclinable according to the rules of ᶜArabic language since there is both a specific noun and also it is a non-ᶜArabic word and thus, it has taken its own double-diacritics for it to fit in the same pattern as the end of the other verses of this Sūrah.

Seeing as how the blessings of the next life cannot be described - even by using the most expressive and meaningful words in the English language, in the next verse we read: ﴿And when you see them, you shall see blessings and a great kingdom!﴾[56]

Various commentaries have been offered for the words ‘نَعِيمٌ’ - ‘blessings’ and ‘مُلْكٌ كَبِيرٌ’ - ‘a great kingdom’.

There is a tradition from Imam Jaʿfar as-Ṣādiq عليه السلام in which he said that the meaning of this verse is the kingdom which will never go away or be destroyed.[57] It may also refer to the blessings of paradise being so numerous that it is not possible to enumerate them.

The phrase ‘a great kingdom’ may refer to the angels who will ask the people of paradise for permission when they want to enter the sacred grounds and upon entering, they will greet them with the words of peace; it may also refer to the belief that the people in paradise will have any wish or desire granted to them; another meaning of this phrase is that the people in the lowest spiritual rank of paradise whose jurisdiction of governance will be equivalent to the time it takes to travel 1,000 years in any direction (in paradise); the final meaning of this phrase is the perpetual and ever-lasting kingdom which contains all of a person’s needs and desires.

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[56] Some exegetes of the Qur’an have clearly stated that the particle ‘ثـم’ found in this verse is the adverb of the place, while the word ‘رأيـت’ is in the meaning of the intransitive verb and thus the meaning of this verse would be, ‘إذا رميـت ببصرك ثـم رأيـت نعـيما و ملكاً كبـيراً’ or that ‘When you see with your eyes, you will see the blessings and a great kingdom.’ Another possibility has also been mentioned which states that the ‘ثـم’ in this verse is the demonstrative pronoun for something far away and is the object for the transitive verb ‘رأيت’.

[57] *Majmaʿ al-Bayān*, vol. 10, pg. 411

According to the books of ʿArabic lexicography, the word ‘نَعِيمٌ’ refers to the ‘countless blessings’ while ‘مُلْكٌ كَبِيرٌ’ refers to the ‘greatness and vastness of the gardens in paradise’ and this word covers a broad definition and can include everything mentioned above.

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Up to now, some of the blessings of paradise that have been mentioned include: houses; couches; shadow of coolness; fruits; drinks; vessels and groups of servants. At this point, we turn our attention to the objects of beautification which the people of paradise will be granted: ﴿Upon them will be garments of fine green silk and thick silk interwoven with gold...﴾[58]

The meaning of ‘سُنْدُسٌ’ is a ‘very thin silk cloth’ while ‘إِسْتَبْرَقٌ’ refers to a ‘thick silk cloth’. Some scholars have stated that the second word has come from the Fārsi word ‘استبر’ or ‘ستبر’, while others state that perhaps it comes from the ʿArabic word ‘بـرق’ which means ‘light’ or ‘lightning’.

The verse continues and we read: ﴿...and they shall be adorned with bracelets of silver...﴾

These bracelets of silver are transparent – just like glass - however they will be more beautiful than rubies and pearls!

The word ‘أَسَاوِرَ’ whose plural is ‘أسـورة’ and can also be ‘سَـوَارٌ’ or ‘سِـوَارٌ’ was originally a Fārsi word - ‘دسـتوار’ – and means a bracelet,

[58] In regards to the grammatical states of the word ‘عَـالِيَهُمْ’, there are two possibilities: the first is that it is the pronoun denoting spatial situations in the meaning of ‘above’. If we take this meaning then the verse would be understood as saying, ‘فَـوْقَهُمْ ثِيَـابُ سُـنْدُسٍ’ or ‘above them are clothes of silk’. The second possibility is that it is the accusative for the pronoun ‘هُـمْ’ which came in the previous verse and refers back to ‘أبرار’ and if we accept this possibility, then the meaning of this verse would be ‘حالكونهم يعلوهم ثياب سندس خضر’.

however when it was imported into the ʿArabic language, its spelling went through a minor change and became 'سوار'.

The choice of the colour green for the clothing of paradise is because this colour brings delight and pleasure, just like we see the beautiful leaves on trees. Of course green also has various tints and hues to it and each of them carries its own special sophistication. In some verses of the Qur'an, such as verse 30 of Sūratul Kahf (18), we are told that the people of paradise will be beautified with bracelets of gold:

﴿...يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ... ﴾

...They will be adorned therein with bracelets of gold...

However this does not conflict with what has been mentioned in the verse under review since it is possible that sometimes, one will be beautified with bracelets of gold, while at other times another type of bracelet will be worn (as mentioned in the verse under review).

At this point a question may arise: Are gold and silver bracelets not only ornaments of beautification for women alone? How is it possible that the men in paradise will use these forms of adornment?

The answer to this question is clear: In many parts of the world, gold and silver are used as items of beautification for men and women (even though Islām prohibits men from wearing gold). Of course, there is a difference in the style of the bracelets which men and women wear, however from verse 53 of Sūratul Zukhruf (43) quoting the words of the Pharaoh:

﴿ فَلَوْ لاَ أُلْقِى عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ ﴾

Why has he (Moses) not been given bracelets of gold?

we see that the wearing of gold bracelets was something that indicated a person's greatness in Egypt at that time. In addition, as we have alluded to many times that when describing the gifts of paradise, the words used in this world are never sufficient, however there is no other option except to refer to the great pleasures and indescribable blessings of that world with these limited words.

At the end of this verse, in describing the final and most important of blessings in this chain of bounties, we read: ﴿...and their Lord will make them drink a pure drink.﴾

In the beginning of this discussion, there was mention about the refreshing drinks which will flow into the peoples' cups from the spring of Salsabīl that will quench the thirst of the inhabitants of paradise. However there is a vast difference between what was previously mentioned and what is stated in this verse!

From one angle, the ones who will quench the thirst are the 'وِلْدَانٌ مُخَلَّدُونَ' – the 'ever-young servants'; however in this verse, the one who will quench the thirst of those in paradise is Allah ﷻ - and what amazing wording has been used here! Keep in mind that the word used in this verse is 'رَبّ' – a word which tells us that He is the same Creator which has continuously nurtured humanity and is our Ruler and Teacher and that He has been with us during our entire course of struggling to reach perfection, when we finally reach the ultimate stage, then we will see His Lordship as it manifests to the highest pinnacles and with the hand of His Power, He will satiate the thirst of His righteous and well-acting servants with a pure drink!

In addition, the word 'طَهُورٌ' which is used in this verse refers to something which is 'pure' and also has the 'ability to purify' other things. Therefore, this drink cleans the body and spirit of a person from all forms of filth which may be remaining, and also brings about such a sense of spirituality, light and pleasure with it that it cannot be described with words!

Imam Jaʿfar as-Ṣādiq عليه السلام has stated:

يُطَهِّرُ هُمْ عَنْ كُلِّ شَيْءٍ سِوىٰ اللّٰهَ.

> *(This drink) will purify the heart of a person from everything (within him) except for Allah.*[59]

The curtains of negligence will be removed; the spiritual veils will all be shattered and the believer will be made worthy of remaining eternally in the proximity of Allah ﷻ - an exhilaration which this pure drink gives and which is greater than any other blessing, and loftier than any other possible gift!

The impure, forbidden drinks of this world corrupt the intellect and spiritually distance a person from Allah ﷻ; however the pure drink which is given by the hand of the Lord (in paradise) will make a person negligent of everything other than Allah ﷻ - such a person will become drowned in His beauty and majesty! In summary, the subtle points in this verse and all that which is contained in this blessing is greater than any other gifts!

In a tradition from the Messenger of Allah ﷺ we can deduce that the source of this pure drink is located in paradise:

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[59] *Majmaʿ al-Bayān*, vol. 10, pg. 411

فَـيُـسْقَونَ مِنْهَا شَرْبَةً فَيُطَهِّرُ اللهُ بِهَا قُلُوبُهُمْ مِنَ الْحَسَدِ!... وَ ذٰلِكَ قَوْلِ اللهِ عَزَّوَجَلَّ ﴿وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً﴾

So then Allah will give them a drink through which their hearts will be purified from jealousy! ... And this is the meaning of the words of Allah, the Noble and Grand, [And their Lord will give them a pure drink.﴾[60]

It is interesting to note that the word 'طَهُورٌ' - 'pure' has been mentioned in the Noble Qur'an on only two occasions – once in chapter al-Furqān (25), verse 48 in regards to rain which purifies all things and also brings the dead back to life, and then again in this verse referring to the pure drink of paradise which will purify and give a new life!

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In the final verse under review in this section, we read: ﴿Surely this is a reward for you, and your striving will be recompensed.﴾

This has been stated in case some people think that these gifts and grand rewards are given for no reason! Rather, these are the rewards for a person's struggles and (righteous) actions, self-building and keeping away from sins.[61] The mere act of mentioning (this final statement) brings forth unusual spiritual pleasures and a special sense of beauty to it that Allah the Great, or His angels are speaking directly to the righteous and good doers and are acknowledging and appreciating them by saying that: "Everything

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[60] *Nūr al-Thaqalayn*, vol. 5, pg. 485, no. 60

[61] In reality, there is a sentence which should be taken as being intended but not expressly mentioned which reads, 'يقال لهم' or 'It was said to them' or 'يقول الله لهم' or 'Allah will say to them.'

which you are being given is due to your actions, and the struggles which you went through in life are definitely appreciated."

According to some exegetes of the Qurʾān, in regards to all of these blessings and gifts, the greatest one is when Allah ﷻ thanks a person for his righteous deeds!

The use of the past-tense verb 'كَانَ' tells us about an action which occurred in the past, and it is possible that this verb has been used as an allusion to the fact that the blessings (in paradise) are already prepared for the believers (before they arrive there). As an example, when a person wants to invite some important guests to his house, he will make all of the necessary arrangements before they come to his house.

Section Four – Verses 23 to 26

﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْـزِيلاً ۞ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تُطِعْ مِنْهُمْ آثِـماً أَوْ كَـفُوراً ۞ وَاذْكُـرِ اسْمَ رَبِّكَ بُـكْـرَةً وَأَصِيلاً ۞ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً ﴾

"Surely We Ourselves have revealed the Qurʾān to you revealing (it) in portions. ۞ Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one. ۞ And glorify the name of your Lord in the morning and evening. ۞ And during a part of the night prostrate to Him, and give glory to Him (a) long (part of the) night."

Five points for success in adhering to Allah's ﷻ laws

From the beginning of this chapter until this point, the verses focused on the creation of humanity followed by one's resurrection and then the rising up on the Day of Judgement.

The verses in this section present us with words spoken directly to the Prophet and contain definite commandments in regards to the guidance of humanity and the patience and fortitude which they must display while on the path of life. In reality, these verses direct the course which guide us to the astounding bounties and blessings - holding firm to the Qurʾān, following the leadership of the Prophet of Islām and taking inspiration from the commandments which he (the Prophet ﷺ) has been given.

We first read: ﴿Surely We Ourselves have revealed the Qurʾān to you revealing (it) in portions.﴾

Some exegetes of the Qurʾān have stated that the word 'تَنْـزِيلٌ' – 'in portions' used in this verse has been mentioned as an unconditional object and refers to the gradual revelation of the Qurʾān and its effect on the spiritual training of a person. Others have stated that it refers to the greatness and status of the heavenly Book and highlights the fact that the Qurʾān has been revealed by Allah ﷻ – keeping in mind that other forms of emphasis also exist in this verse such as 'إِنَّ' - 'surely'; and 'نحَـنُ' - 'We' and the 'verbal sentence' which also acts as a form of emphasis.

Indeed, this verse actually provides an answer to those who claimed that the Prophet ﷺ was a sooth-sayer, magician or was fabricating lies against Allah ﷻ!

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Five important commandments are then given to the Prophet of Islām ﷻ, the first one being an invitation to patience and fortitude: ﴿Therefore wait patiently for the command of your Lord...﴾

The Prophet ﷻ is commanded to disregard any difficulties, obstacles and the many enemies and opponents on the path (of conveying the faith of Islām) and to continue to press forward just as he did in the past. It is interesting to note that the commandment to have fortitude has been mentioned with a 'فاء' which means 'the result' as seen in the word 'فَاصْبِرْ'. This means that the revelation of the Qurʾān is from Allah ﷻ - and since Allah ﷻ is the Prophet's assistant and support, then without doubt he must have fortitude, and the use of the word 'رَبّ' or 'Lord' is also a subtle allusion to this issue.

The second commandment given to the Prophet ﷺ is that he must not compromise with the misguided people: ﴿...and obey not from among them a sinner or an ungrateful one.﴾

In reality, this second order actually highlights the first commandment of being patient which was given to the Prophet ﷺ.

As we know, some of the Prophet's ﷺ enemies tried to divert him to the wrong path through the use of various tactics. It has been mentioned in the narrations that ʿUtbah b. Rabiʿah and Walīd b. Mughayrah asked the Prophet ﷺ to give up his mission of inviting people (towards Islām) and if he complied, they would give him such a large amount of wealth that he would be taken care of (forever). They also promised him the most beautiful ʿArab women as his wives and many other material bounties!

In the verse under review, Allah ﷻ ordered the Prophet ﷺ, who was a great and truthful leader, to exhibit patience in the face of such satanic whisperings from the people, which they will put forth later on and that he must have fortitude in the face of their temptations which would make him a great leader within the society! In summary, he was not to submit to them, and not even pay any attention to their threats!

It is true that the Prophet of Islām ﷺ never submitted to such demands, however this verse simply emphasizes the importance of this subject and is also an everlasting lesson for all leaders who are treading the path of Allah ﷻ.

Although some exegetes of the Qur'an have stated that the word 'آثـم' - 'sinner' refers to ʿUtbah b. Rabiʿah, and that 'كَفُـورٌ' - 'ingrate disbeliever' refers to Walīd b. Mughayrah or Abū Jahl – all three were from the polytheistic ʿArabs, however it is clear that both 'آثِم'

- 'sinner' and 'كَفُورٌ' - 'ungrateful disbeliever' and 'one who makes others disbelieve' are words with broad applications and refer to all sinners and polytheists - even if the three individuals noted were the most obvious examples of these traits.

It should also be noted that the word 'آثِـم' - 'sinner' has a general understanding to it which also includes those who are referred to as a 'كَفُورٌ' - 'an ingrate disbeliever'. Therefore, mentioning the word 'كَفُورٌ' - 'ingrate disbeliever' is referred to (in the ʿArabic language) as 'mentioning a specific term after a general term' and is done to accentuate the discussion.

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However, seeing as how patience and perseverance in the face of the tirade of enormous challenges is not something easy and traversing this path requires two particular abilities, we then read: ﴿And glorify the name of your Lord in the morning and evening.﴾

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We are then told: ﴿And during a part of the night, prostrate to Him, and give glory to Him (a) long (part of the) night.﴾

This act of (the night) prayer should be done so that under the shade of the remembrance (*dhikr*), prostration (*sajdah*) and glorification (*tasbīḥ*), the required power and spiritual strength and assistance needed to struggle against the difficulties of this path can be harnessed.

In this verse, the word 'بُكْـرَةٌ' refers to the beginning of the day, while the word 'أَصِـيلٌ' refers to the end of the day or the evening time. Some scholars have stated that the word 'أَصِـيلٌ' which refers to the end of the day comes from the root word 'أصـل' and this is because the end of the day makes up the initial or earliest part of

the night. From other phrases used, we can deduce that the word 'أَصِيلٌ' is sometimes used in reference to the time gap between mid-day and sunset, as can be seen in *al-Mufradāt* of Rāghib. From the opinions of other scholars, we understand that the word 'أَصِيلٌ' refers to the beginning of the night and they have explained this word as meaning the same as 'عشـى' because this word refers to the commencement of the night - just as the ṣalāt of *maghrib* and *ʿishā* can be referred to as *ʿishā'ayn* (lit. the two *ʿishā* prayers). In addition, we deduce from the opinion of other scholars that 'عشى' includes the time from the decline of the sun at noon until the morning of the next day.

However, keeping in mind that 'أَصِيلٌ' which has been mentioned in this verse is the opposite of 'بُكْرَةً' - 'morning', and we then read a discussion in regards to worship in the night, it is clear that the meaning of the word in this verse is the last part of the day just before the night period.

In any case, these two verses illustrate the necessity of paying constant attention to the Pure Essence of Allah ﷻ both night and day.

Some scholars have stated that this verse is a specific reference to the five daily prayers (*ṣalawāt*), or in relation to *ṣalātul layl*, or specifically in regards to the *ṣalāt* of *fajr*, *ḍhuhr, ʿaṣr*, *maghrib*, and *ʿisha*. However the apparent reading is that these prayers (*ṣalawāt*) are the clearest proofs of this continuous remembrance of Allah ﷻ and the glorification and prostration to Him.

The usage of the phrase 'لَيْلاً طَوِيلاً' - 'a long portion of the night' is in reference to a significant portion of the night which must be kept aside for the glorification of Allah; and when Imam ʿAlī al-Riḍā ؑ was asked in regards to this verse and what the meaning of the

glorification (*tasbīḥ*) was, he replied: "This refers to *ṣalātul layl* (the night prayer)."[62]

However it is not unlikely to assume that the exegesis he offered is only the clearest understanding of this verse (however there may be other commentaries possible) since *ṣalātul layl* plays a very important role in strengthening the spirit of true faith, purification of the soul and keeping alive a person's intention of obeying the commandments of Allah ﷻ.

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At this point, we must take notice that although the commandments given in the above verses made up a part of the regiment of the Prophet of Islām ﷺ, however in reality, these verses contain lessons for all people who are traversing the path of spiritual and societal leadership and are working for the guidance of humanity.

Therefore, we must know that after gaining complete certainty and perfect faith and receiving the message which one must convey, it is necessary to observe patience and perseverance and not have any fear while facing difficulties on the path, since guiding people – especially when a person is put face to face with those who are unaware of the truth and in which the strong-headed enemies are present - is something which is always fret with great difficulties. Thus, if a person is not led by patience and fortitude, then no message will ever be triumphant!

At the next stage, a person must struggle and forge ahead with full energy and fortitude in the face of the whisperings of the Satanic forces – the open sinners and disbelievers, and whatever evil plans

[62] *Majmaʿ al-Bayān*, vol. 10, pg. 413

and plots that they may use to misguide the leaders of the society and try to erase the life-giving message from humanity. Such leaders must not be fooled by the wicked plans or whisperings, nor can they permit the warnings that such people give to the spiritual leaders to find a way into their psyche.

Thus, in order to achieve spiritual power in all stages, gain a firm determination, acquire deeply rooted resolve and an iron-clad decision making process, a leader must be in the remembrance of Allah ﷻ at every moment - morning and evening! He must prostrate and humble himself in His presence – especially in the night prayers and vigils, and through his prayers and supplications, ask Him for help. If this is carried out, then success is guaranteed. If a person is faced with tribulation or defeat in any of these stages, then through the benefit of the principles mentioned in the verses quoted (and the five acts mentioned), a person will be able to make up his (spiritual) losses. Thus, those who are travelling this path should take the course of spiritual building from the Prophet of Islām ﷺ, and his invitation and message, and follow these things in one's own life to attain success!

Section Five – Verses 27 to 31

﴿ إِنَّ هٰؤُلاَءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْماً ثَقِيلاً ۞ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِـئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلاً ۞ إِنَّ هٰذِهِ تَذْكِرَةٌ فَمَنْ شَآءَ اتَّخَذَ إِلـىٰ رَبِّهِ سَبِيلاً ۞ وَمَا تَشَآءُونَ إِلاَّ أَنْ يَشَآءَ اللهُ إِنَّ اللهَ كَانَ عَـلِيمًا حَكِيماً ۞ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴾

"Surely these people love the transitory world and neglect a grievous day before them. ۞ We created them and made firm their make, and when We please, We will bring in their place the likes of them by a change. ۞ Surely this is a reminder, so whoever wishes takes to his Lord a way. ۞ And you do not will except that Allah wills, surely Allah is Knowing, Wise. ۞ He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement."

This is simply a warning – it is up to you to choose the path!

In the previous verses, the Prophet ﷺ was warned that he must never fall under the influence of two groups of people - the 'آثِـمٌ' - 'sinners' and the 'كَفُـورٌ' - 'disbelievers'. According to history, these two designations were manifest by people who thought they could influence the determination and objective of the Prophet ﷺ and that they could bribe him with wealth, status and beautiful women, and the verses under review offer us a greater description of these people.

We first read: ﴿Surely these people love the transitory world and neglect a grievous day which is before them.﴾

The views of such people do not go past spiritual negligence and the fulfillment of the lower desires and their only sphere of reason is in regards to attaining uninhibited, material pleasures. It is astonishing to see that such people wanted the Noble Prophet ﷺ to be just like they were! However these naive, spiritually blinded individuals decided to ignore the momentous days which await them – tragic days from the point of view of the punishment therein; the accountability for the deeds which they had performed, and because of the length of time these days will last and the disgrace and dishonor that these people will face.

The use of the phrase '﴿وَرَائِهِمْ﴾' - 'behind them' should technically speaking, be another word which conveys the meaning of 'the day which is in front of them (to come)', however the phrase 'behind them' has been used because this is a day which they have entirely forgotten about and it can be said that they threw this day behind their backs! However, according to some exegetes of the Qur'an, the word 'وراء' is sometimes used in the meaning of behind and sometimes for something which is in front of a person.[63]

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These people are warned that they should not feel proud about their power because this is something which Allah ﷻ has granted to them, and anytime He wants, He can instantly take these things away from them.

[63] In the commentary, *Rūḥ al-Bayān*, vol. 8, pg. 439, it has been mentioned that if 'وراء' is annexed to a verb then it carries the meaning of 'behind', however if it is annexed with an object, then it is in the meaning of 'in front'.

In this verse we read: ﴿We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.﴾[64]

The primary meaning of the word 'أَسَرٌ' was 'to tie something up with a chain' and it is for this reason that captives are referred to as 'أسـير' since they were normally tied with chains. However in this verse, the word 'أسر' refers to the strong relationships within a person's essence (which bind things together within him) which give him the ability to carry out important tasks. In this verse, the Qurʾān has pointed to an extremely focused aspect of the physical life which is the various relationships that exist in the numerous body parts of a human being, such as the nerves of various sizes that connect all of the body parts with one another, just like iron joins various parts of a large machine. This connection between body parts includes things such as the ligaments and tendons which join with the bones of various sizes and also the flesh of the body. All of this is put together and forms one complete unit which is ready and able to carry out any activity. This verse also points to the power and strength of a person. In addition to this verse elucidating upon the self-sufficiency and needlessness of anything which are traits of Allah ﷻ alone, it also refers to the fact that He does not even need the obedience and faith of His creations! Through this verse, people are made aware that if there is even a whisper of true faith within them, then in reality, this is a grace and mercy from their Lord! This can be seen in verse 133 of Sūratul Anʿām (6) where we read:

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[64] This verse has a sentence which must be taken as being intended (by Allah ﷻ) but not expressly mentioned and can be presumed as being: 'بَـدَّلْنَاهُمْ أَمْثَـالَهُمْ'. It must be noted that the verb 'to change' (تَبْـدِيلٌ) usually takes two objects and thus in this case, the pronoun in 'هُـمْ' is the first object, while 'أَمْثَـالَهُمْ' is the second object.

﴿ وَ رَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَ يَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَآءُ ﴾

And your Lord is the Self-Sufficient, Possessor of Mercy. If He wishes, He would remove all of you and bring others in your place.

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The next verse combines all of the discussions which have taken place in this chapter up until this point which make up a complete program for happiness in life: ﴿Surely this is a reminder, so whoever pleases may take a way to his Lord.﴾

This verse tells us that: "It is Allah's responsibility to show the true path - however, there is no compulsion to choose this path. It is us ourselves who, with our intellect and reasoning, must distinguish between truth and falsehood and through our own decision making process, make the choice." In reality, this point merely emphasizes what was mentioned in the beginning of this chapter in the third verse:

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ أَمَّا شَاكِراً وَ أَمَّا كَفُوراً ﴾

Surely We have shown him the way: he may be thankful or unthankful.

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At this point, it is possible that simple-minded people may take the previous verse as implying that human beings have been given complete free-will (to do as they please), however in the verse which follows, this incorrect notion is rejected: ﴿And you do not will except that Allah wills, surely Allah is Knowing, Wise.﴾[65]

[65] As for what is the inflection of 'إن يشاء الله'? A group of exegetes of the Qur'an

This is definitely the case since: ﴿Surely Allah is Knowing, Wise.﴾

In reality, this proves the well-known belief of 'أَلْأَمْـرُ بَـيْنَ الأَمْـرَيْنِ' or 'a command between the two commands'. From one aspect we are told that: "Now that Allah has shown you the path, the choice is up to you." At the same time we are told: "Your choice is dependent upon the will of Allah." This means that we do not have complete free-will. Rather, the power, ability and freedom to choose is granted to us through the permission of Allah ﷻ and anytime He wishes, He can take away our power of free choice! Thus, there is no 'complete freedom' nor is there 'complete compulsion' – rather there is a fine and subtle truth between these two states. In other words, there is a form of freedom which is related directly to the will of Allah ﷻ which can, at any time, be taken away so that the servants can fulfill the responsibility and accountability on their shoulders, and in which lies the secret of how they can reach perfection, and through which they realize that they are not completely needless of Allah ﷻ.

In brief, this verse shows us that the servants must realize that they are not completely free of need of guidance, help, success and His assistance; while at the same time, when they decide to do something, they submit themselves to Him and work with His assistance.

From this discussion, it is clear that when some exegetes of the Qurʾān, such as Fakhr ad-Dīn al-Rāzī subscribe to the belief of

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have stated that it is in a state of the 'accusative or 'subjunctive case' due to it being the pronoun denoting time and thus, this phrase would mean, 'مَـا تَشَـاوُنَ إِلاَّ وَقْـتُ مَشِـيَّةِ اللهِ' - 'You will not desire except when the time comes for when Allah decides' - however another supposition also exists which states that 'شـيئا' is in an elliptical and thus, this phrase would mean, 'وَ مَا تَشَاؤُنَ إِلاَّ شَـيْئاً يَشَـآءَ اللهُ' - 'You will not desire anything except that Allah (first) decides that thing (before-hand)."

compulsion in all affairs, they do so by holding onto this verse due to some pre-conceived notions they have in regards to this issue. Actually, he himself (Fakhr ad-Dīn al-Rāzī) has been quoted as saying:

وَ اعْلَمْ أَنَّ هٰذِهِ الأَيَةِ مِنْ جُمْلَةِ الأَيَاتِ الَّتِي تَلاَطَمَتْ فِيهَا أَمْوَاجُ الْجَبْرِ وَ الْقَدْرِ.

Know that this verse is one of those verses in which the rough waves of compulsion and predestination ride![66]

Indeed, if this verse is separated from that which came before it, then this baseless belief could be accepted, however by keeping in mind that there is a discussion of free-will, while in another verse there is a discussion of the will of Allah ﷻ, thus this issue of ' ألأمر بين الأمـرين' or – 'A command between the two affairs' becomes understandable.

It is remarkable to see the supporters of the belief of free-will also hold on to this verse of the Qur'an and speak about complete free-will, while those who believe in compulsion in all actions are only able to perceive this belief of theirs - each party wanting to justify their pre-conceived notions and beliefs through the use of these verses! In reality, we see that the correct understanding of the Word of Allah ﷻ (and any other speech) always necessitates passing of judgement by looking at whatever is spoken as one unit without any prejudice or pre-judgements.

The end of this verse tells us that: ﴿Surely Allah is Knowing, Wise.﴾

This may refer to the same thing stated above because the knowledge and wisdom of Allah ﷻ demand that the servants freely

[66] Tafsīr of Fakhr ad-Dīn Rāzī, vol. 30, pg. 262

travel the path towards perfection. If this was not the case, then perfection which comes through compulsion and force is in actuality, not really perfection!

In addition, the knowledge and wisdom of Allah ﷻ does not permit a person to be forced to do good or bad deeds and then reward the good doers (who were forced to do good deeds) and punish the bad doers (who were forced to perform bad deeds).

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Finally, in the last verse of this chapter, we see the outcome of the good and bad doers as has been mentioned in one short, yet meaningful sentence: ﴿He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.﴾

The beginning of the verse tells us that He makes those He wishes to enter into His mercy, however at the end we read that the punishment will surround the oppressors and this clearly shows us that His prerogative to punish follows mankind's desire to commit oppression and sins! By taking the opposite of this analogy, it becomes clear that His intention to shower mercy on humanity follows the intention of humanity to bring about true faith, perform righteous actions and enact justice (in their daily life) – and this cannot be expected from anyone except one who performs his actions with wisdom! It is interesting to note that even with this clear analogy that has been given, people still exist, such as Fakhr ad-Dīn al-Rāzī, who have stated that the beginning of this verse was proof for the existence of compulsion, without

realizing that the end of this verse proves the freedom of intention and action of the oppressors![67]



O' Allah! Enter us into Your Mercy and distance us from the painful punishment which awaits the oppressors!

O' Allah! You have shown us the path and we too have made the intention to follow this path, therefore, please help us in this!

O' Allah! If we are not among the righteous people, then at least we are of among those who love these individuals, thus join us with them in the eventual abode!

...So be it, O Lord of all the Worlds

End of Sūratul Insān (al-Dahr)

[67] A detailed discussion on the issue of this verse which deals with the intention can be seen in vol. 19 of *Tafsīr Namūna*, pp. 461-468 (under the commentary of verse 37 of Sūratul Zumur) of *Tafsīr Namūna*.

Fāṭima Zahrā in the Noble Qurʾān



Sūratul Qadr

[*(The Night of) Ordainment or Power*]

This chapter was revealed in Mecca and contains 5 verses



In the Name of Allah, the All-Beneficent, the All-Merciful

Contents of Sūratul Qadr

As it is understood from the name, this chapter refers to the revelation of the Noble Qurʾān on the Night of Ordainment (*al-Qadr*) and then it describes the importance of the night and the blessings within it.

Was this chapter revealed in Mecca or Medina? Amongst the commentators it is widely known as a Meccan chapter, although some hold that it was revealed in Medina as a narration states that the Noble Prophet ﷺ dreamt that the *Ummayads* were climbing his pulpit *(mimbar)*. It disturbed the Prophet to have such a dream and thus Sūratul Qadr was revealed to comfort him. (Therefore, some believe that the verse: "The Night of Ordainment is better than a thousand months" refers to the length of time that the *Ummayads* governed, which was about one thousand months). In addition, we know that the *masjid* and *mimbar* (pulpit) were established in Medina and not in Mecca.[68]

However as it has been stated above, the chapter is known as Meccan and the opinion may be a kind of application and not related directly to the occasion of revelation.

The virtue of studying this chapter

In regards to the virtue of studying this chapter, there is a narration from the Noble Prophet ﷺ which states:

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[68] *Rūḥ al-Maʿānī*, vol. 30, p. 188; and *Durr al-Manthūr*, vol. 6, p. 391

مَنْ قَرَأَهَا أُعْطِيَ مِنَ الأَجْرِ كَمَنْ صَامَ رَمَضَانَ وَ أَحْيَا لَيْلَةَ الْقَدْرِ

He who recites it (Sūratul Qadr) will be rewarded like the one who has fasted the whole month of Ramaḍān and has kept vigil the entire night of al-Qadr.[69]

A narration from Imām Muḥammad al-Bāqir ﷺ says:

مَنْ قَرَأَ ﴿إِنَّا أَنْزَلْنَاهُ﴾ بِجَهْرٍ كَانَ كَشَاهِرِ سَيْفِهِ فِي سَبِيلِ اللهِ وَ مَنْ قَرَأَهَا سِرّاً كَانَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللهِ

He who recites ﴿Indeed We have revealed it (Sūratul Qadr)﴾ in an audible voice is like a person who fights in the way of Allah with his sword drawn, and he who recites it in an audible whisper is like a person who drowns in his own blood for the sake of Allah (due to being killed in the battle field).[70]

It is obvious that these rewards are not for that person who merely recites the chapter and does not comprehend its real meaning; rather, such rewards are reserved for that person who recites this chapter, understands its contents, and then embellishes all of his daily actions with its comprehensive teachings and considers the Qurʾān as something important and implements its verses in one's daily life.

[69] *Majmaʿ al-Bayān*, vol. 10, p. 516

[70] *Majmaʿ al-Bayān*, vol. 30, p. 516

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the All-Beneficent, the All-Merciful

Section One – Verses 1 to 5

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۞ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۞ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۞ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۞ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ﴾

In The Name of Allah, The Beneficent, The Merciful

"Surely, We sent it (the Qurʾān) down on the Night of Ordainment ۞ And what will make you know what the Night of Ordainment is? ۞ The Night of Ordainment is better than a thousand months. ۞ The Angels and the Spirit descend therein by their Lord's leave for every affair. ۞ Peace! It is until the rising of the dawn."

Commentary: The night when the Qurʾān was revealed

From a review of the verses of the Noble Qurʾān, it is clearly evident that this book was revealed in the blessed month of Ramaḍān:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ...﴾

Ramaḍān is the (month) in which the Qurʾān was sent down...[71]

From the apparent reading of this verse (just mentioned), the entire Qurʾān was revealed in this month and in the first verse of Sūratul Qadr we are additionally told:

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[71] *Sūratul Baqarah* (2), verse 185

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Surely We sent it (the Qurʾān) down on the Night of al-Qadr.

Even though in the above mentioned verse, the word 'Qurʾān' is not explicitly mentioned, however it is certain that the objective pronoun existing in the phrase "إِنَّا أَنزَلْنَاهُ" refers to the Qurʾān and its being mentioned in this format is to show its greatness and importance.

The phrase "إِنَّا أَنزَلْنَاهُ" – "Surely We sent **it**" is another indicator which shows the importance of this great Heavenly-Sent book for which Allah ﷻ has attributed its descent to Himself – and that too by using the plural pronoun, 'We', which further shows the Qurʾān's greatness.

The descent of the Qurʾān on the Night of Ordainment, the very night on which the fate of each and every human being is decided, is another reason to show the importance of this Divine Book in its role in forging the destiny of people in this world.

With the combination of the meaning of this verse, as just stated, and the above verse from Sūratul Baqarah, we can conclude that the Night of Ordainment is in the month of Ramaḍān – however which of the nights is it? It is not clearly understood from the Qurʾān which of the nights of the month of Ramaḍān is the Night of Ordainment, and indeed this has been left as a mystery for us, however there are many indicators about it in the narrations which will be dealt with later in the exegesis of this chapter.

Here, a question arises regarding the history and the content of the Noble Qurʾān in connection with the events in the life of the Noble Prophet ﷺ.

Most clearly, this Heavenly Book was gradually revealed over the period of 23 years, so then how does this fit with the above verse which says: ﴿Surely We sent it (the Qurʾān) down on the night of *al-Qadr*﴾ during the month of Ramaḍān?

The reply to this question, as many scholars have said, is to say that the Qurʾān has two kinds of revelation:

1. The first is the revelation of the entire Qurʾān at one time, in one night to the blessed heart of the Noble Prophet ﷺ or to *Bayt al-Maʿmūr*, or from the *Lawḥ al-Maḥfūẓ* (the Preserved Tablet) to the lowest sky of this world.
2. The second kind of revelation is that the Noble Qurʾān came down in portions, gradually, during the entire period of the call which lasted 23 years.[72]

Some have also said that the initiation of the revelation of the Qurʾān began on the Night of Ordainment and that it was not the entire book which was revealed on this night, however this idea does not fit with the apparent meaning of the verse which says: ﴿Surely We sent it (the Qurʾān) down on the Night of Ordainment.﴾

It should be noted that in regards to the descent of the Qurʾān, some of the verses have made use of the notion of "إِنْـزَالٌ", while other verses have spoken about "تَنْزِيـلٌ" and from a review of some Arabic dictionaries, we understand that the difference between these two Arabic terms is that "إِنْزَالٌ" has a broad meaning, and here it implies 'bringing down all at once' while "تَنْزِيلٌ" implies 'bringing down gradually'.[73]

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[72] A deeper explanation of this division of the method of revelation has been covered under the exegesis of verse 3 of Sūratul Dukhān contained in volume 21 of Tafsīr Namūna on page 148 and beyond.

[73] *Al-Mufradāt* of Rāghib, under the letters "نزل"

This difference, which is seen in various verses of the Qurʾān, can be taken as an indication to the above mentioned two types of descent.



In the next verses, referring to the greatness of the Night of Ordainment it says: ﴿And what will make you know what the Night of Ordainment is?﴾



Right after this we are told, ﴿The Night of Ordainment is better than a thousand months.﴾

This phrase shows that the importance of this night is so great that even the Noble Prophet ﷺ, with his vast knowledge, did not know the status of this night prior to it being revealed to him!

We know that one thousand months is equal to more than eighty years and truly, what a great night it is whose worth and value is as much as the length of a fairly long blessed life (which a person could have).

It is cited in some commentaries that the Noble Prophet ﷺ has said: *"One of the members of the Children of Israel (the Israelites) had spent one thousand months with his fighting armour on and was always prepared for war in the path of Allah. The companions of the Prophet ﷺ became surprised and wished that there might have been that sort of virtue and honour for them too and it was at this time that the above verse came down and said, ﴿The Night of Ordainment is better than a thousand months﴾."*[74]

[74] *Durr al-Manthūr*, vol. 6, p. 371

In another tradition, the Noble Prophet ﷺ has been quoted as speaking about four individuals from amongst the Children of Israel who had worshipped God for a consecutive span of 80 years each, and during this time committed no acts of transgression (against His orders). The companions of the Prophet ﷺ, upon hearing this all wished that they too could have been so fortunate and it is at this time that the above quoted verse was revealed.'[75]

A question comes up that: Is the amount of 'one thousand' which is mentioned in this verse in the meaning of the actual number of 1,000 or does it refer to a "multitude"? Some have said that the figure given of 'one thousand' mentioned in this verse is for augmentation denoting that the value of the Night of Ordainment is more than thousands of months, but the above said narrations indicate that the figure is used in order to show the amount, and generally figures are used to show numbers, except for the time when clear evidence for augmentation is available.

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Then, describing the Night of Ordainment in greater detail, it says: ﴿The Angels and the Spirit descend therein by their Lord's leave for every affair.﴾

Regarding the term "تَنَزَّلَ" which is a future tense verb with the sense of continuity and comes from the root "تَتَنَزَّلَ", this word makes it clear that the Night of Ordainment is not only for the period of the time of the Noble Prophet ﷺ and the era in which the descent of the Qurʾān was taking place, rather, it is a permanent fixture in this religion and it is a night that will repeat every year.

[75] Ibid.

As for the meaning of "اَلرُّوحُ" or "The Spirit" some have said that it refers to Gabriel, the trustworthy, who is also called "رُوحُ الأَمِينُ" – "*Rūḥ al-Amīn*". Other scholars have rendered the meaning of "اَلرُّوحُ" to mean "وَحِيٌ" or 'Divine revelation' and have used verse 52 of Sūratul Shūra to prove this:

﴿وَكَذٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا...﴾

Thus have We revealed to you the spirit of Our dispensation... [76]

Therefore, the meaning of the verse becomes: "The Angels along with the Divine revelation descend therein for every affair."

There is also a third commentary which seems the most appropriate of all which states that "اَلرُّوحُ" – 'The Spirit' is an important creation (of Allah ﷻ) which is greater than the angels; just as it has been mentioned in a tradition from Imam Jaʿfar as-Ṣādiq عليه السلام in which a person asked him whether 'al-Rūḥ' was the same as (angel) Gabriel and he replied:

جِبْرَائِيلُ مِنَ الْمَلآئِكَةِ وَ الرُّوحُ أَعْظَمُ مِنَ الْمَلآئِكَةِ. أَلَيْسَ أَنَّ اللهَ عَزَّوَجَلَّ يَقُولُ: ﴿تَنَزَّلَ الْمَلاَئِكَةُ وَ الرُّوحُ؟﴾

Gabriel is one of the angels and al-Rūḥ (Spirit) is even greater than the angels. Has Allah, the Exalted, not said: 'The Angels and the Spirit descend'? [77]

This means that in the sequence of comparison, those two are different entities.

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[76] *Sūratul Shūra* (42), verse 52

[77] *Tafsīr al-Burhān*, vol. 4, p. 481

There are also other commentaries cited on the word 'al-Rūḥ', but as they do not have any supporting evidences, we will not mention them here.

The meaning of "مِـنْ كُـلِّ أَمْـرٍ" - 'for every affair' is that the angels descend to proportionate and assign the fates and to bring the blessing and goodness on that night and it is the fulfillment of these actions which is the purpose of their descent; in addition, it may be stated that they also bring any good affair and any fate (for humanity).[78] Other scholars have opined that the meaning is that they descend by the command of Allah ﷻ, however the very first meaning is more fitting.

The meaning of "رَبِّـهِـمْ" or 'their Lord' of which the emphasis is on the subject of Lordship and management of the world, has a close relationship with the action of these angels, saying that they descend to proportionate and assign the affairs, and their accomplishment is a part of the Lordship of Allah ﷻ.

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In the last verse of the chapter, it says: ﴿Peace! It is, until the rising of the dawn.﴾

It is a night on which both the Qurʾān descended, and worship and spiritual vigilance therein is equal to a thousand months; in addition, it is a night in which Divine Blessings come down and one in which His special mercy covers all of the creatures; lastly, it is also a night in which the angels and the Spirit descend. Thus, it is a night full of peace - from the beginning to the end - in which,

[78] According to the first explanation, the meaning of the first "مِـنْ" is that conveyed in the particle "لام" and thus, the interpretation of "من كل أمر" is "لأجل كـل أمـر" – and according to the second explanation, the meaning of the first "مِـنْ" is that conveyed in the particle "باء مصاحبة".

according to some narrations, even Satan is fastened in chains, and from this point of view, this night is also a night of (spiritual) security.

Therefore, the use of 'سَلاَمٌ' - 'peace' which means peace and safety (instead of the word سَالِمٌ – 'safe') has been employed, because a kind of emphasis is also contained in this - just as it is sometimes said that, 'Such and such a person is the epitome of justice." (Thus, Allah is saying that this night is the complete manifestation of "peace and safety")

Some have also said that using the word 'سَلاَمٌ' - 'peace' in regards to that night is because on this night, the angels greet one another; or that they greet the believers, or that they are present with the Prophet and his sinless successors عليهم السلام and greet them – and to combine these commentaries together is also possible.

In any case, it is a night filled with Divine light, grace, mercy, blessings, goodness, spiritual safety and felicity which is unique in all aspects!

It is cited in a tradition, that Imam Muḥammad al-Bāqir عليه السلام was asked if he knew which night the Night of Ordainment was and he replied:

كَيْفَ لاَ نَعْرِفُ وَ الْمَلاَئِكَةُ تَطُوفُ بِنَا فِيهَا

How can we not know it whereas the angels go round us therein?[79]

In the story of (prophet) Abraham عليه السلام we find that a few of the angels of the Divine came to him and greeted him, and gave him the glad tidings of a son:

[79] Tafsīr al-Burhān, vol. 4, p. 488, tradition 29

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلاَمًا قَالَ سَلاَمٌ فَمَا لَبِثَ أَنْ جَآءَ بِعِجْلٍ حَنِيذٍ ۞ فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ۞ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۞ قَالَتْ يَا وَيْلَتَا أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۞ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللهِ رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾

Certainly Our messengers came to Abraham with the good news, and said, 'Peace!' 'Peace!' He replied. Presently he brought [for them] a roasted calf. But when he saw their hands not reaching for it, he took them amiss and felt a fear of them. They said, 'Do not be afraid. We have been sent to the people of Lot.' His wife, standing by, laughed as We gave her the good news of [the birth of] Isaac, and of Jacob, after Isaac. She said, 'Oh, my! Shall I, an old woman, bear [children], and [while] this husband of mine is an old man?! That is indeed an odd thing!' They said, 'Are you amazed at God's dispensation? [That is] God's mercy and His blessings upon you, members of the household. Indeed He is All-Laudable, All-Glorious."[80]

It is said that all that is contained in this world was worthless in comparison with the delight that Abraham ﷺ took in that greeting (of the angels). Now if we consider that the Night of Ordainment is one in which angels come to the believers in groups and greet them - how delightful it would be (for the believer)!

[80] *Sūratul Hūd* (11), verse 69-73

When Abraham ﷺ was thrown into the fire which Nimrod ordered to be fuelled to persecute him, the angels came and greeted him and he remained safe. Can the fire of hell, under the grace of the angel's greeting to the believers on the Night of Ordainment, not become cool and a means of safety for the believers?

Yes, this is the sign of the greatness of the nation of Prophet Muhammad ﷺ that in that first example, the angels descended to Prophet Abraham ﷺ but here, the angels descend upon the believers in Islam![81]

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1. Which affairs are predetermined on the Night of Ordainment?

To answer this question on why this night is called the Night of Ordainment, various opinions have been expressed, including the following:

1. It is called the Night of Ordainment because all of the affairs and the destinies of humanity for the following year are determined; and the third and fourth verses of Sūratul Dukhān (chapter 44) serve as witness to this idea, saying:

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ. أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ﴾

We sent it down during a night: For We (ever) wish to warn (against evil). On that (night) is made distinct every affair of wisdom...

[81] *Tafsīr Fakhr ad-Dīn al-Rāzī*, vol. 32, p. 36

This meaning is in harmony with numerous narrations which state: On that night the affairs and destinies of humanity are determined - sustenance, the end of lives, and other affairs are made distinct and clear.

This matter of course does not contradict the free-will which humanity has been given because Divine Wisdom is carried out by the angels based on humanities' efficiencies and abilities on the level of their faith and virtue and purity of their intentions and actions - meaning that everyone is sustained with what he deserves, or in other words, the path is paved by the person himself; and not only does this belief not contradict his 'free-will', but rather it emphasizes it.

2. Some have also mentioned that the night is called the Night of Ordainment because it is of great importance and honour (beyond comprehension), like the case that is stated in Sūratul Ḥajj (22) verse 74:

﴿وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ﴾

They do not regard Allah with the regard that is due to Him.

3. Some others have said that it is called the Night of Ordainment because the Noble Qurʾān, with all its of grandness, descended to the grand Apostle of Allah ﷺ by the means of His grand angel.
4. Another meaning is that it is a night in which the descent of the Qurʾān was appointed.
5. Yet another meaning is that the person who keeps vigil on that night obtains a grand rank.
6. The final meaning is that therein descend so many angels on that night that the expanse of the Earth is restricted and does

not have enough room for all of them – as one of the meanings of "التقدير" is 'restricting' – just as we see in Sūratul Ṭalāq (65), verse 7:

﴿...وَمَنْ **قُدِرَ** عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللهُ...﴾

*...and let he whose provision has been **tightened** spend out of what Allah has given him...*

The combination of all of these commentaries on the vast meaning of the Night of Ordainment is quite possible, however the first commentary is the most appropriate and commonly known and accepted one.

2. Which night is the Night of Ordainment?

No doubt the Night of Ordainment is taken to be a night in the month of Ramaḍān since the combination of the verses of the Qurʾān attests to this very fact. From one angle, we see in Sūratul Baqarah (2), verse 185 that it says:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ...﴾

Ramaḍān is the (month) in which the Qurʾān was sent down ...

and in the chapter under discussion we read:

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Surely We sent it (the Qurʾān) down on the Night of Ordainment.

But which night of the nights of the Month of Ramaḍān does this refer to? In this regards, many commentators and opinions have been stated which include the following nights of the Month of Ramaḍān: 1st, 17th, 19th, 21st, 23rd, 27th, or 29th. However the most popular in the narrations is that it is in the last ten nights of the

month, emphasizing on the 21st or 23rd night, as we read in a narration which says that the Noble Prophet ﷺ kept vigil and was busy praying all of the nights of the last ten nights of the Month of Ramaḍān.

A narration from Imam Jaʿfar as-Ṣādiq ؑ denotes that the Night of Ordainment is the 21st or 23rd night of the Month of Ramaḍān, and when a person insisted and asked that if one cannot worship on both of them, then which one should he choose and the Imam replied:

مَا أَيْسَرَ لَيْلَتَينِ فِيمَا تَطْلُبُ

How easy is it (to spend) two nights for what you seek![82]

However, in numerous narrations from the Ahlul Bayt ؑ, the 23rd night is emphasized, while the narrations of Sunni scholars tend toward the 27th night.

Further, a narration from Imam Jaʿfar as-Ṣādiq ؑ also says:

أَلتَّقْدِيرُ فِي لَيْلَةِ الْقَدْرِ تِسْعَةُ عَشَرَ وَ الإِبْرَامُ فِي لَيْلَةِ إِحَدى وَ عِشْرِينَ وَ الْإِمْضَاءُ فِي لَيْلَةِ ثَلاَثُ وَ عِشْرِينَ

Determining the proportions (taqdīr) is in the Night of Ordainment - the 19th night; its confirmation (ibrām) is on the 21st night, and its signing (imḍā) is on the 23rd night.[83]

Thus through this tradition we see that all of the explanations have been combined - however, a kind of mystic ambiguity covers the Night of Ordainment and the reason for this will be discussed later.

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[82] *Tafsīr Nūr ath-Thaqalayn*, vol. 5, p. 625, Tradition 58

[83] *Tafsīr Nūr ath-Thaqalayn*, vol. 5, p. 626, Tradition 62

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3. Why is the Night of Ordainment kept hidden from us?

Many commentators believe that the Night of Ordainment, being hidden among the nights of the year or in the nights of the Month of Ramaḍān is for the reason that people should consider all of the nights as important, because Allah ﷻ has:

1. Hidden His pleasure in various kinds of obedience and worship such that people practice all of them;
2. Hidden His wrath in sinning in general, so that people avoid all kinds of sin;
3. Hidden His special friendship among all of humanity so that everyone will be honoured;
4. Concealed the supplication to which He listens (and will directly accept and fulfill), among all supplications, so that one will refer to all of the supplications when they call upon Him;
5. Hidden the "إسم الأعظم" or His Greatest Name, among His universal names so that people will remember and consider all of the Divine names of the Lord;
6. Kept hidden the time of death so that mankind will always be prepared.

and indeed this is a fitting philosophy!

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4. Was there a Night of Ordainment for former nations?

The verses of this chapter apparently show that the Night of Ordainment was not specifically restricted to the time of the descent of the Qurʾān and the period of the call of the Messenger of Islam ﷺ, but rather that it repeats annually until the end of

this world. The application of the verb "تَنَزَّلَ" in the chapter, which is in the future tense and indicates an act of continuity and also by using the phrase: "سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ" – ﴿Peace! It is until the rising of the dawn﴾ which is a nounal phrase, shows perpetuity - and both of these conform to this idea.

In addition, there are also many narrations which reach to a level of *'tawātur'* – a frequency of successive transmission – which also attests to this belief.

Now, a question arises whether the previous communities also had such a night?

Many narrations clearly indicate that this is a Divine blessing endowed only to the Muslims and in a tradition, the Noble Prophet ﷺ is narrated to have said:

إِنَّ اللهَ وَهَبَ لِأُمَّتِي لَيْلَةَ الْقَدْرِ لَمْ يُعْطِهَا مَنْ كَانَ قَبْلَهُمْ

> *Surely Allah has bestowed on my community the Night of Ordainment which He did not give to any of those (peoples) who were before them.*[84]

In commenting on the above verses there are some other narrations that indicate the same opinion.

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5. How is the Night of Ordainment better than a thousand months?

Apparently, this night being better than a thousand months is for the value of worshipping and keeping vigil on that night. The narrations on the virtue of the Night of Ordainment and the virtue

[84] *Tafsīr Durr al-Manthūr*, vol. 6, p. 371

of worship in it are abundantly mentioned in the books of both the Shīʿa and Sunni that confirm this meaning. Furthermore, the descent of the Qurʾān on that night and the descent of the Divine blessings and grace in it causes the night to be better than a thousand months!

A tradition says that Imam Jaʿfar as-Ṣādiq ﷺ told ʿAlī b. Abū Hamzah Thūmālī: *"Seek the virtue of the Night of Ordainment on the 21st and 23rd night and say one hundred rakʿat ṣalāt on either of them and if you can, do keep vigil on both of the nights until the break of dawn, and perform ritual bathing therein."*

Abu Hamzah says that he asked Imam Jaʿfar as-Ṣādiq ﷺ that if he cannot pray that many prayers in the standing position, what should he do and the Imam replied: *"Pray in the sitting position."*

Again, he asked that if he can not do that, then what should he do and the Imam answered: *"Pray in bed, and it does not matter if you sleep a little at the beginning of the night and then begin praying, because in the Month of Ramaḍān, the gates of Heaven are open, Satans are bound in chains and the deeds of the believers are accepted. What a good month Ramaḍān is!"*[85]

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6. Why was the Qurʾān revealed on the Night of Ordainment?

This book was revealed on the Night of Ordainment because the destiny of humanity for the next year is determined based on our worthiness, and thus, we should keep vigil the entire night and repent for our sins, practice self-perfection, and turn to Allah ﷻ to

[85] *Tafsīr Nūr ath-Thaqalayn*, vol. 5, pg. 625, tradition 58 (summarized).

gain a great share of an even higher amount of worthiness for His mercy.

We need to be aware of the moments that our fate forms and not spend the time in spiritual negligence, otherwise our destiny will be nothing but regret.

Since the Qurʾān is a book of forging one's destiny and leads to the path of happiness and guidance for humanity, it should be sent down on the Night of Ordainment - the night of determining the fates of mankind. What a nice connection there is between the Qurʾān and the Night of Ordainment and how meaningful their relationship is to one another!



7. Is the Night of Ordainment the same night in different regions?

We know that the beginning of the lunar month is not the same in all parts of the world; for example, in one region today it may be the first day of a month, but in another region that same day may be the second day of the month. Therefore, the Night of Ordainment cannot be a definite night in the year for everyone because the 23rd of a month in Mecca may be the 22nd of that month in Iran or Iraq; but each of them must as a rule have a Night of Ordainment for themselves according to the region they live in.

Does this fact fit with the meaning understood from the verses and narrations that state that the Night of Ordainment is a definite night?

The answer to this question will be clear when we consider the following point:

The words ‘rotation’ and ‘revolution’ mean nearly the same thing. But in describing the Earth’s movements, each word is used for a different kind of motion.

Revolution refers to the motion of the Earth in its yearly orbit around the Sun. Rotation refers to the spinning around of the Earth on its own axis every 24 hours in relation to the Sun. It is 24 hours from high noon on one day to high noon on the next. In its permanent rotation on its axis, half of the surface of the Earth is towards the sun, whereupon it is day, and on the opposite part at the same time, it is night.

The night, which is the shade of the Earth, itself turns around in a complete circle for 24 hours all over the Earth. Therefore, the Night of Ordainment may be a night of a complete circle around the Earth; that is during 24 hours, where darkness covers all of the points of the Earth, itself is the Night of Ordainment whose beginning starts from a point and it ends at another one.

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Addendum: Fāṭima Zahrā is the Night of Ordainment (Laylatul Qadr)[86]

Muḥammad b. Qāsim said that Imam Jaʿfar as-Ṣādiq ﷺ said:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ أَللَّيْلَةُ فَاطِمَةُ وَ الْقَدْرُ اللهُ. فَمَنْ عَرَفَ فَاطِمَةَ حَقَّ مَعْرِفَتِهَا فَقَدْ أَدْرَكَ لَيْلَةَ الْقَدْرِ. وَ إِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّ الْخَلْقَ فُطِمُوا عَنْ مَعْرِفَتِهَا.

[86] This section is not from *Tafsīr Namūna*; rather, it has been translated from the book, “*Manifestation of the Divine Light*” written by Shaykh Ali Sa’adat Parvar and translated specifically for this booklet. (Tr.)

﴿Indeed We revealed it (the Qurʾān) on the Night of Ordainment﴾. 'The in-depth (taʾwīl) interpretation of 'The Night (al-Layl)' is Fāṭima and the in-depth (taʾwīl) interpretation of 'Ordainment (al-Qadr)' is Allah. Therefore, a person who has truly grasped a deep understanding of Fāṭima (and who she is) has actually witnessed and experienced the Night of Ordainment. Indeed Fāṭima was called by this name as the creations have been prevented from truly knowing and having a deep understanding of Fāṭima (we are not able to know her true stature with Allah).[87]

Explanation

If we have accepted the fact that the Noble Qurʾān descended onto the (heart of the) Messenger of Allah ﷺ on the Night of Ordainment *(Laylatul Qadr)* in one instance and not in portions just as the researchers from amongst the exegetes of the have Noble Qurʾān have stated, then the challenges which this tradition and other such traditions pose in regards to the Blessed Night *(Laylatul Mubāraka)* and the ambiguities on how both of these are related and refer directly about Fāṭima Zahrā ﷺ are resolved:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ﴾

Indeed We have revealed it on the blessed night.[88]

This is the case as the Noble Qurʾān which descended upon the heart of the Messenger of Allah ﷺ is not the written, apparent (physical) Qurʾān which we have [today]; rather, it is the reality *(ḥaqīqat)* of the Qurʾān for which the Prophet ﷺ enjoys the station of *Divine Celestial Light (maqām-e-nūrāniyat)* and *Complete*

[87] *Tafsīr Durr al-Manthūr*, vol. 6, p. 371

[88] *Sūratul Dukhān* (44), verse 3

Authority (wilāyat-e-muṭlaqah), and which is a station of absolute authority and is not autonomous with that of the Divine Authority (of Allah ﷻ), which he (the Prophet ﷺ), in the form of a human being and possessing his humanistic element has been referred to in these verses with the word "لَيْلَةٌ" – 'night'.

Thus, by keeping in mind this point that the Prophet of Islam ﷺ, with his status of being the station of the *Divine Celestial Light* and also his possessing the *Complete Authority* and that he is indeed the manifestation of the reality *(ḥaqīqat)* of the Qurʾān, and in addition keeping in mind that with the blessings of the infallible leaders (of which Fāṭima Zahrā ﷺ is also considered as being a part of) and that they too are all blessed with being the station of the *Divine Celestial Light* and also possess *Complete Authority* which is not separate from that of the Messenger of Allah ﷺ, what problem is there in stating that this meaning can be applied to each and every one of the [fourteen] infallible leaders ﷺ and that either of these two verses can be interpreted as referring to them!?

Therefore, there is no problem in stating that Fāṭima Zahrā ﷺ is the spiritual interpretation of "لَيْلَةٌ" – 'the night' which has been mentioned in both Sūratul Qadr and also Sūratul Dukhān and that this woman, with her *Divine Celestial Light*, is the true reality *(ḥaqīqat)* of the Qurʾān as:

1. She is one of the [fourteen] infallibles;
2. She is at the station of the *Divine Celestial Light*;[89]

[89] The meaning here is that of the *Spiritual Divine Celestial Light* and not her creation from Divine Light; the explanation between the difference which exists between these two has been mentioned in the first chapter of this book *[The Manifestation of the Divine Light]*. For a further explanation, please refer to section 2 of the book, '*The Branches of Martyrdom*'.

3. She is at the same ranking as the Messenger of Allah ﷺ and the [twelve] Pure Imams عليهم السلام;

From the point of view of her physical creation she can be referred to as "لَيْلَةٌ" – 'the night'[90]. Thus, it is no problem for us to state that "The spiritual interpretation of 'لَيْلَةٌ' – 'the night' is Fāṭima عليها السلام and that the Qurʾān was revealed within her (in regards to her *Spiritual Divine Celestial Light*).

However as to why the word "أَلْقَدْرُ" has been related to Allah ﷻ in this tradition, it may be due to the overall universality of this grand woman (Fāṭima Zahrā عليها السلام) being the manifestation of the Divine (His titles, traits and essence). The proof of this point and the previous points are contained in a part of the tradition which reads:

فَمَنْ عَرَفَ فَاطِمَةَ حَقَّ مَعْرِفَتِهَا...

> *Therefore, a person who has truly grasped the deep understanding of her (Fāṭima)...*

Even though it is possible to state that the augmentation of the word "لَيْلَةٌ" to the word "أَلْقَدْرُ" in its apparent reading from the actual words and its reference to Allah ﷻ in its meaning and interpretation is done in the genitive ceremonial case, for example just as we see in the Qurʾān where the word 'hand' (يَدٌ) and 'house' (بَيْتٌ) are attributed to Allah ﷻ, and as such we see passages in the Qurʾān which speak about "Allah's hand" (يَدُ اللهِ) or "The House of Allah" (بَيْتُ اللهِ).

[90] It goes without saying: Why the use of the word "night" and its darkness? The response to this is that attribute of manifestation (of Fāṭima Zahrā عليها السلام) in the face of the Pure Light (of Allah ﷻ) and Divine Authority (of Allah ﷻ) is nothing other than a shadow and obscurity.

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Fāṭima ﷺ is the very Night of Divine Decrees. Anyone who really knows Fāṭima ﷺ as she is has understood the Night of Divine Decrees. Very few people know this great Lady ﷺ in this way. Imam Ja'far as-Sadiq (peace be upon him) once said in a tradition recorded in the commentary of Furat ibn Ibrahim, speaking about the meaning of the Qur'anic verse: "The Night of Divine Decrees (*Laylatul Qadr*) is Fāṭima, therefore whoever knows Fāṭima well has understood the Night of Divine Decrees, and the reason for Fāṭima being named Fāṭima ﷺ[91] is that mankind has been 'prevented from obtaining' her acquaintance! (or knowing her real status)" (*Bihar al-Anwar*)

We know that Qurʾānic verses have a literal meaning and a figurative meaning, and many interpretations within them. Without a doubt, the literal interpretation of the chapter of Qadr tells us about the night in which the Holy Qurʾān descended upon the pure heart of the Prophet ﷺ, and in which the Divine Decrees (destinies) of human beings are ascertained for a year, according to Divine Wisdom. As such, what was said in the tradition above is a figurative interpretation of this chapter's meaning, or the second meaning of Sūratul Qadr.

What a close relationship there is between the existence of the Lady of Islam and the Night of Divine Decrees! Some of the points we can derive from this connection are as follows:

1. The Night of Divine Decrees – the disguised, unknown night of Qadr – is undoubtedly this great Lady, whom the Prophet would refer to as a part of his flesh and reckoned

[91] Fāṭima is from the root fa-ta-ma, originally meaning "weaning from milk". Among the reasons that have been mentioned for the appropriate choice of this name for this Lady of Islam, the above meaning has also been included.

her pleasure to God's pleasure, and her anger God's anger. She is also the disguised and unknown meaning of Qadr.

2. The Night of Qadr is hidden among the nights of the year. The grave of the Lady of Islam is unknown among the graves of the great Personages of Islam عليها السلام. Those who wish to pay pilgrimage to her and enter Medina, visit the shrines of all of the other great ones, and seek her grave but only to be unable to find it, will well understand the heavy load of this sorrow.

3. The Night of Qadr is better than 1,000 months of worship – and the virtue of its worship is greater than that of a long life of 80 years. The virtue of this great Lady is also greater than thousands upon thousands of virtuous persons and her rank is more superior than them.

4. The Night of Qadr was the time in which the Qurʾān descended upon the pure heart of the Prophet of Islam, and it was a sudden, all-together revelation even though its gradual descent took over 23 years. The "Night of Qadr" may also therefore be named as the Night of the Descent of Virtue, Perfection, Knowledge and Wisdom. The being of Fāṭima عليها السلام is also the source of luminosity of the guardianship and Imamat; divine knowledge and wisdom. The written Qurʾān descended on the Night of Qadr, but Fāṭima عليها السلام is the one from whom 11 speaking Qurʾāns (*Qurʾān-e-Nāṭiq*) have descended!

5. The Night of Qadr is the night in which, by the command of Allah, the Angels ascertain the destinies of all human beings and present them to the *Wali al-Amr*, the Guardian of His Command. It is a night of peace and good in its

entirety: "Peace! It is until the rising of the dawn." (97:5). The brief life of this Lady of Islam was also goodness, soundness and blessed from the beginning to the end, and was given the attention and interest of the Angels.

The close relationship between the Night of Qadr and the being of Fāṭima ﷺ deems it necessary for all of us to strive harder to know her and obtain greater benefit from the blessings of her radiance.

O Lord! Bestow on us such a spiritual awakening that we take sufficient benefit from the virtue of the Night of Ordainment.

O Lord! We hope only that our predestined fates are determined based on Your Grace.

O Lord! Do not put us among those who are deprived from this month, because it is the worst deprivation.

...So be it, O Lord of all the Worlds

End of Sūratul Qadr

Fāṭima Zahrā in the Noble Qurʾān



Sūratul Kawthar

[Abundant Good]

This chapter was revealed in Mecca and contains 3 verses



In the Name of Allah, the All-Beneficent, the All-Merciful

Contents of Sūratul Kawthar

It is commonly held that this chapter was revealed in Mecca, however there are some scholars who believe that it may have been revealed in Medina. Another opinion states that this chapter was revealed twice – once in Mecca and once in Medina. However the narrations cited on the occasion of its revelation attest to the first idea which says that it is a Meccan chapter.

In regards to the occasion of revelation, the following story has been narrated:

ʿĀṣ b. Wā'īl, who was one of the chiefs of the pagans, met the Noble Prophet ﷺ as he was coming out of the Sacred Masjid *(Masjid al-Ḥarām)*. ʿĀṣ b. Wā'īl proceeded to speak with the Prophet ﷺ during that short time, a group of leaders of the Quraysh were sitting in the masjid watching him from a distance.

When ʿĀṣ b. Wā'īl entered the masjid they asked him: "Who were you speaking to?" He answered: "With the *'abtar'* one."

ʿĀṣ b. Wā'īl used this (derogatory) word *(abtar)* for the Noble Prophet ﷺ to taunt him, because he knew that the Noble Prophet ﷺ had a son named ʿAbdullāh who had died in his infancy, and in the language of the Arabs, a person who had no male offspring was referred to as *"abtar"* – meaning one who has no posterity to follow after him. Thus, the Quraysh gave the Noble Prophet ﷺ this nickname after the death of his son.

To condole the Noble Prophet ﷺ, this chapter was revealed with the glad tidings of the greatest amount of grace (*al-Kawthar* – an abundance of goodness) from Allah ﷻ and that the Prophet's ﷺ opponents would be *'abtar'* or have no posterity.[92]

In summary: The Noble Prophet ﷺ had two male children from his first wife Khadījah ؓ - one named Qāsim and the other one named Ṭāhir (who was also known as ʿAbdullāh) and both of them passed away in Mecca, and thus the Prophet ﷺ did not have any son who lived. This tragic event gave the Quraysh the opportunity to hurl insults at the Prophet ﷺ and refer to him as *'abtar'* or one who has no (surviving) male children.[93]

According to their traditional ways, the Arabs gave a great deal of importance to male children and considered the son as being an extension of their father. Thus, after the death of his two sons, they thought that with the eventual death of the Noble Prophet ﷺ, his mission (of spreading Islam) would also cease to exist as he had no male children (to carry on his message) and this greatly pleased the polytheistic Arabs greatly!

The Noble Qurʾān was revealed and through a miraculous message in this chapter, replied to these individuals and let them know that: It is the enemies of the Prophet who will actually be *'abtar'* or cut off in progeny, and that the program of Islam and the Qurʾān will never come to a halt!

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[92] *Majmaʿ al-Bayān*, vol. 10, pg. 549

[93] The Noble Prophet ﷺ had other male children as well – namely Ibrāhīm, from his wife Māriyah al-Qubtiyyah, and who was born in Medina. Coincidentally, he too passed away before reaching the age of two and his death also weighed heavily on the heart of the Prophet ﷺ.

The revelation of this chapter was in fact, an answer to the enemies of the Apostle of Allah ﷺ to inform them that Islam and the Qurʾān would remain and continue forever. From another point of view, it was also a consolation to the Messenger of Allah ﷺ that after he had heard this despicable nickname which they gave him, and knew of their plots against him, that his heart was brought to tranquility through this news.

The virtue of studying this chapter

In regards to the virtue of the recitation of this chapter, a tradition from the Noble Prophet ﷺ says:

مَنْ قَرَأَهَا سَقَاهُ اللهُ مِنْ أَنْهَارِ الْـجَنَّةِ وَ أَعْطي مِنَ الأَجْرِ بِعَدَدِ كُلِّ قُرْبَانٍ قَرَّبَهُ الْعِبَادِ فِي يَوْمِ عِيدٍ وَ يَقْرَبُونَ مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ

> *One who recites it (Sūratul Kawthar), Allah will quench their thirst from the streams of heaven and will recompense them good rewards as many as the number of every sacrifice which the servants of Allah make on the day of the Feast of Sacrifice, together with those sacrifices which are of the People of the Book and the pagans.*[94]

The name of this chapter, *al-Kawthar*, is taken from the first verse of the chapter.

[94] *Majmaʿ al-Bayān*, vol. 10, pg. 548

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the All-Beneficent, the All-Merciful

Section One – Verses 1 to 3

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

"Surely We have given you (Muḥammad) abundance of good *(al-Kawthar)*. ۞ Therefore turn to your Lord in prayer and sacrifice. ۞ Indeed your enemy is the one who will be without offspring."

Commentary: We have given you (Muḥammad ﷺ) much goodness!

In this chapter, similar to what is seen in Sūratul Ḍuḥā and Sūratul Inshirāḥ, the Noble Prophet ﷺ is the focal point of the address, and one of the prime objectives in all three of these chapters is to grant consolation to the Prophet ﷺ in relation to the continuous painful incidents and numerous taunts of his enemies and their harsh language (towards him).

We first read: ﴿Surely We have given you (Muḥammad) an abundance of good *(al-Kawthar)*.﴾

The term "اَلْكَوْثَرْ" is the descriptive case derived from the (Arabic word) "كَثْرَتٌ" which means "ample goodness or blessings" and those individuals who are extremely generous are also referred to as "*al-Kawthar*".

What is the purpose of using the term "*al-Kawthar*"?

It is mentioned in the narrations that: When this chapter was revealed, the Noble Prophet ﷺ ascended the pulpit *(mimbar)* and recited it. His companions asked him what it was that Allah ﷻ had given him and he answered: *"It is a stream in paradise, whiter than milk, more clear than a goblet (made of crystal), and on either side are domes decorated with pearls and rubies."*[95]

In a tradition from Imam Jaʿfar as-Ṣādiq عليه السلام he says: *"Al-Kawthar is a stream in paradise which Allah has granted to His Prophet in exchange for his infant son (ʿAbdullāh) who passed away during the life of the Prophet."*

Some scholars have stated that "*al-Kawthar*" is a 'Pool of Abundance' which belongs to the Prophet ﷺ from where the believers will quench their thirst when they arrive in paradise.[96]

Other opinions of '*al-Kawthar*' include the following:

- Some have commented on it as being 'prophecy';
- Others mention that it is the Qurʾān;
- Another opinion is that it refers to an abundance of companions and followers of the Prophet ﷺ;
- Yet another interpretation is that it refers to the abundance of descendants all of who will come from his daughter, Fāṭima Zahrā عليها السلام, and will increase to such an extent that it will be impossible to count them. They do not only exist today, but in fact will continue to remain until the hereafter as reminders of the Noble Prophet ﷺ;

[95] *Majmaʿ al-Bayān*, vol. 10, p. 549

[96] Ibid.

- Some have also commented on this term referring to 'intercession' and have narrated a tradition from Imām Jaʿfar as-Ṣādiq ﷺ in this regards.[97]

Even the Sunni scholar, Fakhr ad-Dīn al-Rāzī has narrated fifteen different narrations on the meaning of '*al-Kawthar*', however most of them are merely statements of the clear examples of this broad concept, because as was mentioned before, '*al-Kawthar*' means 'goodness and blessings in abundance', and we know that Allah the Grand, granted the Noble Prophet ﷺ so many blessings such that each of the ones mentioned above is but one clear example of them.

There are many other examples that may be cited as commentaries for the verse, however we will mention them here.

All of the Divine gifts granted to the Noble Prophet ﷺ in every aspect – such as the victories in his expeditions against his enemies; the scholars of his community who in every era and age, guard the illuminated torch of Islam and the Qurʾān and carry it throughout the world - all in all are contained in this 'abundance of goodness'.

It should not be forgotten that Allah ﷻ revealed these verses to His Prophet's blessed heart at a time when the manifestations of this 'abundance of good' had not yet appeared. It was a miraculous piece of news which he was informed about and was to transpire in the near and remote future to confirm the legitimacy of the Noble Prophet ﷺ.



[97] Ibid.

This great blessing and the 'abundance of good' should have a lofty level of thanks (to be given to Allah ﷻ), although creatures can never entirely thank the Creator for His blessings because even the ability to be thankful is another blessing from Him which needs thanks. Therefore, Allah ﷻ says, ﴿Thus, turn towards your Lord in prayer and (offer the) sacrifice.﴾

He is the One who grants these blessings, therefore prayer, worship and sacrifice - which is also a kind of worship in itself - has no meaning unless it is done solely for the sake of Allah ﷻ, particularly in regard to the meaning of the term Lord (رَبٌّ) which indicates the constancy of grace and providence.

Briefly it can be stated that: 'worship' – whether it be in the form of the *ṣalāt* (prayer) or making a sacrifice of an animal, is only the Lord's and Benefactor's privilege, and it is exclusively for the Pure Supreme Being – Allah ﷻ - to be directed towards.

This portion of the verse refers to the behaviour of the pagans who used to prostrate and sacrifice animals to the idols, while they knew their thanks for all of the blessings that they had been given truly belonged only to Allah ﷻ, and the phrase 'your Lord' (لِرَبِّكَ) used in this verse, is a clear evidence for the necessity of pure intentions in all acts of worship.

Many commentators believe that the meaning of *ṣalāt* in this verse is the *ṣalāt* on the Day of the Feast of Sacrifice (*ʿEid al-Qurbān*), and making the sacrifice of an animal on that day. However, the meaning of the verse is apparently general in its scope and inclusive of many other types of prayers, even though *ṣalāt* and the sacrifice of the Day of the Feast of Sacrifice are clear examples of this term.

Perhaps the use of the term "وَانْحَرْ" or 'offer sacrifice' which comes from the root 'نَحَرَ' and is specific to the process of slaughtering a camel has been employed because among all of the animals which can be slaughtered (on the Day of the Feast of the Sacrifice and also in general), the camel is the best of them, and among the early community of Muslims, we know that they had a great fondness of slaughtering (and eating) the camel and that slaughtering a camel was not possible without a show of generosity (due to its great worth and value).

Here are two more commentaries which have been offered on the above verse:

1. The implied meaning of the phrase "وَانْحَرْ" is to face the *qiblah* (the *Kaʿbah*) when performing the *ṣalāt*. This interpretation is given because the word "نَحَرٌ" originally meant the 'throat', and then later on it was used by the Arabs to mean the act of 'standing in front of anything'. It is for this reason that the Arabs say, "مَنَازِلُنَا تَتَنَاحَرُ" meaning that "Our stations are opposite of one another."

2. Another meaning is the raising of the hands up to the face and neck when pronouncing the *'takbīr'* (to begin the *ṣalāt*). In a tradition we read that when this chapter was revealed, the Noble Prophet ﷺ asked Gabriel عليه السلام: "What is this "نُحَيرَة" that my Lord has commissioned me to do? Gabriel عليه السلام said: "This is not "نُحَيرَة"; rather Allah has commanded you to raise your hands at the beginning of prayer when you say "أَللهُ أَكْبَرُ" and also every time when you are going to perform the *rukūʿ* or *sajdah* and after that (particular act), because our prayer *(ṣalāt)* and that of the angels in the seven heavens is exactly like this. Everything has an

adornment and the adornment of prayer is raising the hands at the time of saying "اَللهُ أَكْبَرُ".[98]

In another tradition, this one from Imam Jaʿfar as-Ṣādiq عليه السلام who on the commentary of this verse, indicated with his hands and said: *"The meaning of this verse is that you raise your hands in such a way that your palms face towards the qiblah (the direction of the Kaʿbah)."*[99]

However the first commentary given is the most appropriate in regards to what this verse means, since its meaning was to negate the actions of the idolaters who used to perform acts of worship such as the sacrifice of animals for other than Allah ﷻ.

However with this said, there is also no problem in combining all of these meanings together and in particular, there are many narrations about raising the hands at the time of saying "اَللهُ أَكْبَرُ" and there are traditions in the books of the Shīʿa and the Ahlus Sunnah in this regards, and therefore this verse can have such a vast meaning that it covers all of them.

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In the last verse of this short chapter, keeping in mind the taunts made by the chiefs of the pagans towards the Noble Prophet ﷺ, we read, ﴿Surely your enemy is the one who will be without offspring.﴾

The term "شَانِي" or 'enemy' is derived from the word "شَنَآنٌ" which means 'enmity, spitefulness, and bad manners'; thus, the word "شَانِي" is the one who possesses these characteristics.

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[98] *Majmaʿ al-Bayān*, vol. 10, p. 550

[99] *Majmaʿ al-Bayān*, vol. 10, p. 548

It is worthy to note that the word "أَبْتَرُ" originally meant 'an animal whose tail is cut off' and the enemies of Islam taunted the Noble Prophet ﷺ by using this word.

In reality, the usage of the term "شَانِئَكَ" clearly shows that in their desire to express their enmity towards the Prophet ﷺ, these people did not even display the smallest amount of respect or dignity – meaning that their enmity was interwoven with hard-heartedness and the use of shameful words! In reality, the Qurʾān retorted to such individuals and told them, "It is actually you who have this characteristic (of being cut off of your posterity) and not the Noble Prophet!"

In addition, just as has been mentioned in regards to the history of revelation of this chapter, the Quraysh were waiting for the death of the Prophet ﷺ to transpire as they felt that with his departure from this world and since he had no son to inherit his position, the dissolution of the rule of Islam would happen. But the Qurʾān, consoling the Noble Prophet ﷺ told him that it is not him who will be without offspring, but surely his enemy is the one who will not continue on!

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Points of Interest

1. Lady Fāṭima عليها السلام and *al-Kawthar*

It was said earlier that *'al-Kawthar'* has a vast, inclusive meaning which is 'goodness in abundance' and the examples are many.

A large number of scholars of the Shīʿa school believe that one of the most clear examples of this word is the auspicious existence of Fāṭima Zahrā عليها السلام, because the occasion of the revelation of the

verse indicates that the enemies accused the Noble Prophet ﷺ of being without offspring to which the Qurʾān replied: ﴿Surely (Muḥammad) We have given you abundance of good *(al-Kawthar).*﴾

From this verse we understand that this 'abundance of good' is that very Lady Fāṭima Zahrā ﷺ.

In addition, not only is it the physical and biological offspring of the Prophet ﷺ which will increase, rather it is these abundant number of offspring scattered which continue his religion and are responsible for the preservation of all of the values of Islam and continue to convey it to the future generations!

This is not only limited to the infallible Imams of the Ahlul Bayt ﷺ who have a literal number that we can enumerate (12), rather it is the thousands and thousands of children of Fāṭima ﷺ which have spread around the entire world from whom so many great scholars, scientists, writers, exegetists, jurists, narrators of the Prophet's sayings and leaders have come from – individuals who have left outstanding works and unmatched fame in this world, and have protected Islam with their selfless giving (of themselves and their efforts) and their hard work and devotions.

Here, we encounter a very interesting discussion from Fakhr ad-Dīn al-Rāzī who along with other commentators on *'al-Kawthar'*, says:

> The third statement of the meaning of this chapter is that it was revealed to reject those who criticized the Noble Prophet ﷺ for his lack of progeny.
>
> Therefore the meaning of this chapter is that Allah will give him a generation which will remain throughout all of the ages. Considering the fact that how many members of the Ahlul Bayt have been martyred, we still see that the world is

replete with them, whereas the Umayyads (who were the enemies of Islam) there remains no mentionable figure in the world.

Then, behold and see how many of the great men of leadership such as al-Bāqir, as-Ṣādiq, al-Riḍā, and Nafs al-Zakiyyah[100], etc... are found among them (the household)!"[101]

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2. The miracle of this chapter

In reality, this chapter contains three important miraculous predictions:

1. On one hand, it informs the Prophet ﷺ of the glad tidings of the 'abundance of good', (although the verb "أَعْطَيْنَا" is in the past tense form), it may definitely be considered as meaning the present and future which has been stated in the form of the past tense and this 'abundance of good' encompasses all victories and successes that were obtained later by the Noble Prophet ﷺ however which were not predictable in Mecca at the time of the revelation of this chapter.
2. On the other hand, the chapter foretells that the Noble Prophet ﷺ will not be without posterity, and his generations and descendants will exist abundantly all over the world.

[100] Nafs al-Zakiyyah is another name for Muḥammad b. ʿAbdullāh, the grand-son of Imām Ḥasan al-Mujtabā ﷺ who was martyred by Manṣūr al-Dawāniqī in 145 AH.

[101] *Tafsīr* of Fakhr ad-Dīn al-Rāzī, vol. 32, p. 124

3. The third thing which this chapter foretells is that the enemies of the Prophet ﷺ will be *'abtar'* - without posterity. This too actually happened and those enemies were so rooted out that no trace of their generations can be seen today. We see that today, tribes such as the Umayyads and Abbasids, who opposed the Prophet ﷺ and his prophecy and who enjoyed such a population in the past, today their family and children cannot even be counted and they not even present anywhere!

3. Allah ﷻ and the plural pronoun

It is noteworthy that here and in many other verses of the Noble Qurʾān, Allah ﷻ introduces Himself by the first person plural pronoun and says: ﴿'We' have given you an abundance of good *(al-Kawthar).*﴾

This wording and others like it are for the expression of Glory and Power, as when the noble talk about themselves, they announce not only themselves, but also their commissionaires, and this refers to their power and nobility, as well as to the presence of those in obedience, along with the commands.

In the verse under discussion the term "إِنَّ" is also another emphasis on this meaning, and the phrase "أَعْطَيْنَاكَ" - 'We have given you', rather than "آتَيْنَاكَ" is evidence to the fact that Allah ﷻ has awarded the Noble Prophet ﷺ "*al-Kawthar*" which itself is a great glad tiding to the Prophet ﷺ in order to keep his heart aloof from annoyance resulting from the nonsensical remarks of the enemies; and consequently, languor does not affect his firm determination, and for him to know that Allah ﷻ is his support and that He is the source of all welfare and grace in abundance.

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O Lord! Do not deprive us from the blessings of that 'abundance of good' that You granted to Your Prophet ﷺ.

O Lord! You know that we truly love Your Prophet and his pure progeny عليهم السلام; therefore include us among their ranks.

O Lord! The glory of Your Prophet's essence and the religion which he taught us is much notable; add to this grandeur, majesty and honour.

...So be it, O Lord of all of the Worlds

End of Sūratul Kawthar

زِيَارَةُ سَيِّدَةِ النِّسَآءِ الْعَالَمِينَ فَاطِمَةَ الزَّهْرَآءِ (سَلاَمُ ٱللهِ عَلَيْهَا)

Ziyārah

Ziyārah for the Mistress of the Women of the Worlds, Lady Fāṭima Zahrā, may Allah's peace and blessings be upon her

Translated by Badr Shahin
Edited by Arifa Hudda

While standing in the area between the Noble Prophet's tomb and mimbar (a place described as a Garden of Paradise – *al-Rawdah*), you may pay your respects to Lady Fāṭima Zahrā, although there is a disagreement about the place of her tomb. Some say that she was buried in *al-Rawdah*; others say that she was buried in her own house; while others say that she was buried in the cemetery known as *Jannatul Baqīʿ*. However, the majority of our scholars agree that she should be visited within the area of *al-Rawdah*, although to visit her at all three of these places is more preferable.

When you stand for the ziyārah of Lady Fāṭima Zahrā, recite the following:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

يَا مُـمْتَحَنَةُ

O the carefully examined one:

اِمْتَحَنَكِ اللهُ الَّذِي خَلَقَكِ قَبْلَ أَنْ يَـخْلُقَكِ

Allah had tried you before He created you (for this worldly life),

فَوَجَدَكِ لِـمَا امْتَحَنَكِ صَابِرَةً،

And thus He found you successfully enduring in that trial.[102]

وَزَعَمْنَا أَنَّا لَكِ أَوْلِيَآءُ وَمُصَدِّقُونَ

We declare that we are your followers and believers,

وَصَابِرُونَ لِكُلِّ مَا أَتَانَا بِهِ أَبُوكِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

and patient with all that has been conveyed to us by your father - peace of Allah be upon him and his household,

وَأَتَـىٰ بِهِ وَصِيُّهُ،

And all that which his successor (Imam ʿAlī b. Abī Ṭālib) brought.

فَإِنَّا نَسْأَلُكِ إِنْ كُنَّا صَدَّقْنَاكِ

Thus we ask you that if we have truly believed in you,

إِلاَّ أَلْـحَقْتِنَا بِتَصْدِيقِنَا لَـهُمْ

That you may include us with those who believe in them all (all of the Prophet's successors),

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[102] For a detailed understanding of this passage of the visitation, please refer to the following booklet:

http://al-mubin.org/attachments/558_TheDivineTestofFatimaZahra.pdf

لِنُبَشِّرَ أَنْفُسَنَا بِأَنَّا قَدْ طَهُرْنَا بِوِلاَيَتِكِ.

So that we may grant ourselves the glad tidings that we have been purified on account of our loyalty towards you.

It is recommended to also recite the following:

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللهِ،

Peace be upon you O daughter of the Messenger of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ نَبِيِّ اللهِ،

Peace be upon you O daughter of the Prophet of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ حَبِيبِ اللهِ،

Peace be upon you O daughter of the most beloved of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللهِ،

Peace be upon you O daughter of the close friend of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ صَفِيِّ اللهِ،

Peace be upon you O daughter of the chosen one of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ أَمِينِ اللهِ،

Peace be upon you O daughter of the trustee of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَيْرِ خَلْقِ اللهِ،

Peace be upon you O daughter of the best of Allah's creations.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَآءِ اللهِ وَرُسُلِهِ وَمَلآئِكَتِهِ،

Peace be upon you O daughter of the best amongst Allah's prophets, messengers and angels.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ،

Peace be upon you O daughter of the best of created beings.

أَلسَّلاَمُ عَلَيْكِ يَا سَيِّدَةَ نِسَآءِ الْعَالَـمِينَ مِنَ الأَوَّلِينَ وَالآخِرِينَ،

Peace be upon you O the Leader of all women of the world, from the first to the last generations.

أَلسَّلاَمُ عَلَيْكِ يَا زَوْجَةَ وَلِـيِّ اللهِ وَخَيْرِ الْـخَلْقِ بَعْدَ رَسُولِ اللهِ،

Peace be upon you O the wife of the guardian of (the message of) Allah and the best of all created beings after the Messenger of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا أُمَّ الْـحَسَنِ وَالْـحُسَيْنِ

Peace be upon you O the mother of Ḥasan and Ḥusayn,

سَيِّدَيْ شَبَابِ أَهْلِ الْـجَنَّةِ،

the two masters of the youth of paradise.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الصِّدِّيقَةُ الشَّهِيدَةُ،

Peace be upon you O the veracious, the martyred one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الرَّضِيَّةُ الْـمَرْضِيَّةُ،

Peace be upon you O the content, the pleased one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْفَاضِلَةُ الزَّكِيَّةُ،

Peace be upon you O the virtuous, the pure one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـحَوْرَآءُ الإِنْسِيَّةُ،

Peace be upon you O the paradisiacal human being.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا التَّقِيَّةُ النَّقِيَّةُ،

Peace be upon you O the pious, the immaculate one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمُحَدَّثَةُ الْعَلِيمَةُ،

Peace be upon you O the one whom the angels spoke to, the knowledgeable one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمَظْلُومَةُ الْـمَغْصُوبَةُ،

Peace be upon you O the oppressed lady whose right was usurped.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمُضْطَهَدَةُ الْـمَقْهُورَةُ،

Peace be upon you O the persecuted, the maltreated one.

أَلسَّلاَمُ عَلَيْكِ يَا فَاطِمَةُ بِنْتَ رَسُولِ اللهِ

Peace be upon you O Fāṭima, daughter of the Messenger of Allah.

وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ،

And may the mercy and blessings of Allah be upon you.

صَلَّى اللهُ عَلَيْكِ

May Allah bless you,

وَعَلٰى رُوحِكِ وَبَدَنِكِ،

And your soul and your body.

أَشْهَدُ أَنَّكِ مَضَيْتِ عَلٰى بَيِّنَةٍ مِنْ رَبِّكِ،

I bear witness that you spent your life with full awareness of your duty towards your Lord;

وَأَنَّ مَنْ سَرَّكِ فَقَدْ سَرَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And (I bear witness) that one who pleases you, has pleased the Messenger of Allah - peace be upon him and his Household.

وَمَنْ جَفَاكِ فَقَدْ جَفَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And one who has been betrayed you has indeed betrayed the Messenger of Allah - peace be upon him and his Household.

وَمَنْ آذَاكِ فَقَدْ آذَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And one who hurts you, has hurt the Messenger of Allah - peace be upon him and his Household.

وَمَنْ وَصَلَكِ فَقَدْ وَصَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

And one who associates with you, has associated with the Messenger of Allah - peace be upon him and his Household.

وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

And one who breaks off ties with you, has broken off ties with the Messenger of Allah - peace be upon him and his Household.

لِأَنَّكِ بِضْعَةٌ مِنْهُ

This is because you are an inseparable part of him (the Prophet),

وَرُوحُهُ الَّذِي بَيْنَ جَنْبَيْهِ،

and you are his soul with which he lives.

أُشْهِدُ اللهَ وَرُسُلَهُ وَمَلآئِكَتَهُ

I ask Allah, His Messengers, and His angels to be the witnesses,

أَنِّي رَاضٍ عَمَّنْ رَضِيتِ عَنْهُ،

that indeed I am pleased with the one you are pleased with,

سَاخِطٌ عَلَىٰ مَنْ سَخِطْتِ عَلَيْهِ،

and I am displeased with the one you are displeased with,

مُتَبَرِّئٌ مِـمَّنْ تَبَرَّأْتِ مِنْهُ،

and I disavow the one whomsoever you disavow,

مُوَالٍ لِـمَنْ وَالَيْتِ،

and I am loyal to the one whom you support,

مُعَادٍ لِـمَنْ عَادَيْتِ،

and I am an enemy of the one who you betake as an enemy,

مُبْغِضٌ لِـمَنْ أَبْغَضْتِ،

and I am hateful to the one whom you hate,

مُحِبٌّ لِـمَنْ أَحْبَبْتِ،

and I like the one whom you like.

وَكَفىٰ بِاللهِ شَهِيداً وَحَسِيباً

Verily, Allah is Sufficient as a Witness, and a Reckoner,

وَجَازِياً وَمُثِيباً

and a Punisher, and a Rewarder.

You may then pray to Almighty Allah to send blessings upon the Noble Prophet and the Imams.

Among the recommended acts on the third of *Jumādī al-Ākhir* (the martyrdom day of Lady Fāṭima Zahrā ﷺ), another form of *ziyārah* for her has also been cited by some scholars whose statements are similar to the statements of the aforementioned *ziyārah* that was quoted from Shaykh al-Ṭūsī. However, the complete form of this *ziyārah* is as follows:

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللهِ،

Peace be upon you O daughter of the Messenger of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ نَبِيِّ اللهِ،

Peace be upon you O daughter of the Prophet of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ حَبِيبِ اللهِ،

Peace be upon you O daughter of the most beloved one of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللهِ،

Peace be upon you O daughter of the close friend of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ صَفِيِّ اللهِ،

Peace be upon you O daughter of the chosen one of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ أَمِينِ اللهِ،

Peace be upon you O daughter of the trustee of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَيْرِ خَلْقِ اللهِ،

Peace be upon you O daughter of the best of Allah's creations.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَآءِ اللهِ وَرُسُلِهِ وَمَلآئِكَتِهِ،

Peace be upon you O daughter of the best of Allah's prophets, messengers and angels.

أَلسَّلاَمُ عَلَيْكِ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ،

Peace be upon you O daughter of the best of created beings.

أَلسَّلاَمُ عَلَيْكِ يَا سَيِّدَةَ نِسَآءِ الْعَالَـمِينَ مِنَ الأَوَّلِينَ وَالآخِرِينَ،

Peace be upon you O the Leader of all women of the world, including the past and the future generations.

أَلسَّلاَمُ عَلَيْكِ يَا زَوْجَةَ وَلِيِّ اللهِ وَخَيْرِ الْـخَلْقِ بَعْدَ رَسُولِ اللهِ،

Peace be upon you O the lady of the intimate servant of Allah and the best of all created beings after the Messenger of Allah.

أَلسَّلاَمُ عَلَيْكِ يَا أُمَّ الْـحَسَنِ وَالْـحُسَيْنِ

Peace be upon you O the mother of Ḥasan and Ḥusayn,

سَيِّدَيْ شَبَابِ أَهْلِ الْـجَنَّةِ،

the two masters of the youth of paradise.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الصِّدِّيقَةُ الشَّهِيدَةُ،

Peace be upon you O the veracious, the martyred one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الرَّضِيَّةُ الْـمَرْضِيَّةُ،

Peace be upon you O the content, the pleased one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْفَاضِلَةُ الزَّكِيَّةُ،

Peace be upon you O the virtuous, the pure one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـحَوْرَآءُ الإِنْسِيَّةُ،

Peace be upon you O the paradisiacal human being.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا التَّقِيَّةُ النَّقِيَّةُ،

Peace be upon you O the pious, the immaculate one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمُحَدَّثَةُ الْعَلِيمَةُ،

Peace be upon you O the one whom the angels spoke to, the knowledgeable one.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمَظْلُومَةُ الْـمَغْصُوبَةُ،

Peace be upon you O the oppressed lady whose right was usurped.

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمُضْطَهَدَةُ الْـمَقْهُورَةُ،

Peace be upon you O the persecuted, the maltreated one.

أَلسَّلاَمُ عَلَيْكِ يَا فَاطِمَةُ بِنْتَ رَسُولِ اللهِ

Peace be upon you O Fāṭima, daughter of the Messenger of Allah.

وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ،

So upon you be the mercy and blessings of Allah.

صَلَّى اللهُ عَلَيْكِ

May Allah send His prayers upon you,

وَعَلىٰ رُوحِكِ وَبَدَنِكِ،

And your soul, and your body.

أَشْهَدُ أَنَّكِ مَضَيْتِ عَلىٰ بَيِّنَةٍ مِنْ رَبِّكِ،

I bear witness that you have spent your life with full awareness of your duty towards your Lord;

وَأَنَّ مَنْ سَرَّكِ فَقَدْ سَرَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And (I bear witness) that one who pleases you, will have pleased the Messenger of Allah, peace be upon him and his Household,

وَمَنْ جَفَاكِ فَقَدْ جَفَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And the one who displeases you will have displeased the Messenger of Allah, peace be upon him and his Household.

وَمَنْ آذَاكِ فَقَدْ آذَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

And the one who harms you will have harmed the Messenger of Allah, peace be upon him and his Household.

وَمَنْ وَصَلَكِ فَقَدْ وَصَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

And the one who respects you, will have respected the Messenger of Allah, peace be upon him and his Household.

وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

And the one who disrespects you will have disrespected the Messenger of Allah, peace be upon him and his Household.

لِأَنَّكِ بِضْعَةٌ مِنْهُ

This is because you are an inseparable part of him (the Prophet),

وَرُوحُهُ الَّذِي بَيْنَ جَنْبَيْهِ.

and you are his soul with which he lives.

أُشْهِدُ اللهَ وَمَلآئِكَتَهُ أَنِّي وَلِـيٌّ لِـمَنْ وَالاَكِ،

I ask Allah and His angels to be the witnesses that I am the friend of one who adheres to you,

وَعَدُوٌّ لِـمَنْ عَادَاكِ،

and I am the enemy to one who is an enemy of you,

وَحَرْبٌ لِـمَنْ حَارَبَكِ،

and I am at war against one who wages war against you.

أَنَا يَا مَوْلاَتِي بِكِ وَبِأَبِيكِ وَبَعْلِكِ وَالأَئِمَّةِ مِنْ وُلْدِكِ مُوقِنٌ،

O my master! I have full faith in you, your father, your husband, and your sons - the Imams;

وَبِوِلاَيَتِهِمْ مُؤْمِنٌ،

and I believe in their (Divinely commissioned) leadership;

وَلِطَاعَتِهِمْ مُلْتَزِمٌ،

and I commit myself to their obedience.

أَشْهَدُ أَنَّ الدِّينَ دِينُهُمْ،

I bear witness that their religion is the true religion;

وَالْـحُـكْـمَ حُكْمُهُمْ،

and their command is the true command;

وَهُمْ قَدْ بَلَّغُوا عَنِ اللهِ عَزَّ وَجَلَّ،

and they have conveyed (the message) on behalf of Almighty Allah (flawlessly);

وَدَعَوْا إِلىٰ سَبِيلِ اللهِ بِالْحِكْمَةِ وَالْـمَوْعِظَةِ الْـحَسَنَةِ،

and they have called to the Way of Allah with wisdom and fair exhortation.

لاَ تَأْخُذُهُمْ فِي اللهِ لَوْمَةُ لاَئِمٍ،

They have never feared the blame of anyone concerning carrying out their duty towards Almighty Allah.

وَصَلَوَاتُ اللهِ عَلَيْكِ وَعَلىٰ أَبِيكِ وَبَعْلِكِ

Blessings of Allah be upon you, and upon your father, and your husband,

وَذُرِّيَّتِكِ الأَئِمَّةِ الطَّاهِرِينَ.

And your descendants - the Immaculate Imāms.

أَللّٰهُمّ صَلِّ عَلىٰ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ

O Allah send blessings upon Muḥammad and his Household,

وَصَلِّ عَلىٰ الْبَتُولِ الطَّاهِرَةِ

And upon the immaculate, the pure lady,

أَلصِّدِّيقَةِ الْـمَعْصُومَةِ

The veracious, the sinless one,

أَلتَّقِيَّةِ النَّقِيَّةِ

The pious, the immaculate one,

أَلرَّضِيَّةِ الْـمَرْضِيَّةِ

The content, the well-pleased one,

الزّكِيَّةِ الرّشِيدَةِ

The chaste, the rightly guided one,

الْـمَظْلُومَةِ الْـمَقْهُورَةِ،

The oppressed, the wronged one,

الْـمَغْصُوبَةِ حَقُّهَا،

The one whose right was usurped,

الْـمَمْنُوعَةِ إِرْثُهَا،

(The one) whose right of inheritance was violated,

الْـمَكْسُورَةِ ضِلْعُهَا،

(The one) whose rib was broken,

الْـمَظْلُومِ بَعْلُهَا،

(The one) whose husband was persecuted,

الْـمَقْتُولِ وَلَدُهَا،

(The one) whose son was slain;

فَاطِمَةَ بِنْتِ رَسُولِكَ،

(she is) Fāṭima: the daughter of Your Messenger,

وَبَضْعَةِ لَـحْمِهِ،

and part of his flesh,

وَصَمِيمِ قَلْبِهِ،

and essence of his heart,

وَفِلْذَةِ كَبِدِهِ،

and piece of his innermost,

وَالنَّخْبَةِ مِنْكَ لَهُ،

and choice of You for him,

وَالتُّحْفَةِ خَصَصْتَ بِهَا وَصِيُّهُ،

and gift that You gave exclusively to his (the Prophet's) successor,

وَحَبِيبَةِ الْـمُصْطَفىٰ،

and most beloved of the chosen Prophet

وَقَرِينَةِ الْـمُرْتَضىٰ،

and wife of the pleased successor,

وَسَيِّدَةِ النِّسَآءِ،

and Leader of all women,

وَمُبَشِّرَةِ الأَوْلِيَآءِ،

and conveyor of good tidings to the intimate servants (of Almighty Allah),

حَلِيفَةِ الْوَرَعِ وَالزُّهْدِ،

the inseparable one from piety and asceticism,

وَتُفَّاحَةِ الْفِرْدَوْسِ وَالْـخُلْدِ

and apple of the heaven and eternity (in paradise);

أَلَّتِي شَرَّفْتَ مَوْلِدَهَا بِنِسَآءِ الْـجَنَّةِ،

the lady through whose birth You have honoured the women of paradise,

وَسَلَلْتَ مِنْهَا أَنْوَارَ الأَئِمَّةِ،

from whom You pulled the Lights of the Imāms,

وَأَرْخَيْتَ دُونَـهَا حِجَابَ النُّبُوَّةِ.

and fixed the veil of prophethood

أَللّٰهُمّ صَلِّ عَلَيْهَا صَلاَةً تَزِيدُ فِي مَـحَلِّهَا عِنْدَكَ،

O Allah confer upon her the blessings that raise her standing,

وَشَرَفِهَا لَدَيْكَ،

and her honour with You;

وَمَنْزِلَتِهَا مِنْ رِضَاكَ،

and raise her position in Your Pleasure,

وَبَلِّغْهَا مِنَّا تَـحِيَّةً وَسَلاَماً،

and convey to her our greetings and salutations;

وَآتِنَا مِنْ لَدُنْكَ فِي حُبِّهَا فَضْلاً وَإِحْسَاناً وَرَحْـمَةً وَغُفْرَاناً

and grant us favour, kindness, mercy, and forgiveness from You on account of our love for her.

إِنَّكَ ذُو الْعَفْوِ الْكَرِيمِ.

Verily You are the All-Generous Lord of forgiveness.

Ziyārah of Fāṭima for the third of Jumādī al-Ākhir

أَلسَّلاَمُ عَلَيْكِ يَا سَيِّدَةَ نِسَآءِ الْعَالَـمِينَ،

Peace be upon you O the leader of the women of the world!

أَلسَّلاَمُ عَلَيْكِ يَا وَالِدَةَ الْـحُجَجِ عَلىٰ النَّاسِ أَجْـمَعِينَ،

Peace be upon you O the mother of the proof over all people!

أَلسَّلاَمُ عَلَيْكِ أَيَّتُهَا الْـمَظْلُومَةُ الْـمَمْنُوعَةُ حَقُّهَا.

Peace be upon you O the wronged one whose right was usurped.

أَللّٰهُمّ صَلِّ عَلىٰ أَمَتِكَ وَابْنَةِ نَبِيِّكَ وَزَوجَةِ وَصِيِّ نَبِيِّكَ

O Allah send blessings upon Your servant, the daughter of Your Prophet, the wife of the Successor of Your Prophet –

صَلاَةً تُزْلِفُهَا فَوْقَ زُلْفىٰ عِبَادِكَ الْـمُكَرَّمِينَ

Such remarkable blessings that approach her nearer to You than the steps (of proximity taken by) Your honoured servants

مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الأَرْضِينَ

From among the inhabitants of the heavens and the earth.

Ziyārah of Fāṭima Zahrā ﷺ on Sunday

أَلسَّلاَمُ عَلَيْكِ يَا مُـمْتَحَنَةُ

Peace be on you, O the carefully examined one,

إِمْتَحَنَكِ الَّذِي خَلَقَكِ فَوَجَدَكِ لِـمَا امْتَحَنَكِ صَابِرَةً

Allah had tried you before He created you (for this worldly life),
And thus He found you successfully enduring in that trial.

أَنَا لَكِ مُصَدَّقٌ صَابِرٌ عَلىٰ مَا أَتَى بِهِ أَبُوكِ وَوَصِيُّهُ

I believe in you; and I bear patiently all that which has been conveyed by your father and his successor

صَلَوَاتُ اللهِ عَلَيْهِمْ

Blessings of Allah be upon all of them.

وَأَنَا أَسْأَلُكِ إِنْ كُنْتُ صَدَّقْتُكِ إِلاَّ أَلْـحَقْتِنِي بِتَصْدِيقِي لَـهُمْ

I beseech you, if I have stated the truth, to bind me together with the testimony, concerning both of them;

لِتُسَرِّ نَفْسِي

In order to give joy and satisfaction to my soul.

فَاشْهَدِي أَنِّي طَاهِرٌ بِوَلاَيَتِكِ وَوِلاَيَةِ آلِ بَيْتِكِ

So bear witness that truly I, by heart, made evident your, and your familys' leadership

صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْـمَعِينَ.

Blessings of Allah be upon them all.

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[103] Note:
1 = Published by Islamic Humanitarian Service (Canada) – www.al-haqq.com
2 = Published by Al-Fath Al-Mubin Publications (Canada) – www.al-mubin.org
3 = Published by World Federation of KSIMC (UK) – www.world-federation.org
4 = Published by Islamic Publishing House (Canada) – www.al-mubin.org
5 = Published by various publishers

15. *Tafsir of Sūratul Jinn* by Ayatullah al-ʿUzma Shaykh Nasir Makarim Shirazi[1]

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The only living and perpetual miracle of Prophet Muhammad, peace be upon him and his family - the Qur'an - not only speaks about previous nations, their prophets and messengers, and other important personalities such as *Luqman the Wise* and *Mary the mother of Prophet Jesus*, but hidden deep within its vast ocean of verses are numerous direct and indirect references to the noble family of Prophet Muhammad - the *Ahlul Bayt*.

His beloved daughter, Fatima Zahra, peace be upon her, has been directly referred to in numerous verses and chapters of the Qur'an, and when these verses are examined in the light of the authentic Prophetic narrations (*ahadith*) to better gleam their interpretation, we see how the Book of Allah confirms her pre-eminence and ever-lasting spiritual luminance.

This book, *Fountain of Paradise*, contains the exegesis of three chapters of the Qur'an: *Suratul Insan* (also known as *Suratul Dahr*), *Suratul Qadr*, and *Suratul Kawthar,* which refer to Fatima Zahra, peace be upon her.

Through reviewing these powerful passages, the reader will realize the importance of the Ahlul Bayt in general in our daily lives, and more specifically, the greatness of the *Leader of the Women of all Times* - Fatima the daughter of Muhammad, peace be upon both of them.

Distributed Free of Charge for the love of the Prophet and the Ahlul Bayt