

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah

We stand witness to Allah that there is no God but Him

That Muhammad (saww) is his slave and messenger

Introduction

Al Wilayah

- In Surah Al Ma'idah 5:55, Allah swt has said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

"Your Waliy is only Allah, His Messenger, and those who establish prayers and pay the poor due zakat in the state of ruku'."

- *Innama* according to Allamah Tabarsi in *Majma'ul Bayan*, means *mukhassasah* or *specifically* or *itemised*. Here Allah swt has specifically mentioned who our Waliy is. Waliy in Arabic lexicon could mean *guardian*, *custodian* or *caretaker*. Example:
 - *waliyul mar'ah* means "*guardian of woman who has the right over the daughter pertaining to marriage*".
 - *waliyun dam* means "*the one who has the right over blood money or diyat*"
 - *waliyul amrin muslimin* means "*the one who has the right over muslim affairs*"

- Following is the *asbabun nuzul* of that verse. During the time of the Prophet (saww) there were group of Jews who embraced Islam. Among them Abdullah bin Salam, Asad, Tha'labah and others came to the Prophet (saww) and said to the Prophet (saww), "O Nabiyallah, verily Musa kalimullah had appointed Yusa' bin Nun as his wasiy. O Rasulallah, who is your Wasiy (representative) and who is our Waliy after you?" The Prophet (saww) asked them to proceed with him to the mosque. As they neared the mosque, they saw and approached a beggar. The Prophet (saww) then asked the beggar, "Did anyone give you something in the mosque?" The beggar nodded pointing towards a ring that someone had donated him. The Prophet (saww) then asked the beggar, "Who gave you this ring?" To this, the beggar replied, "The man who was establishing a prayer gave me this ring".

The Prophet (saww) then asked, "In what state did he give you the ring?"

The beggar replied, "He was in the state of ruku'."

And the one who gave the ring in the state of *ruku'* was none other than Ali ibn Abi Thalib (as). Then the Prophet (saww) said,

"Magnify Allah and those in masjid, *Ali is your Waliy after me*".

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The Jews after listening to this said, "O Rasulallah, we are pleased that Allah is our Lord, Islam is our Religion, Muhammad is our Nabi, and Ali ibn Abi Thalib is our Waliy."
It was at this point, that **Surah Al Ma'idah 5:56** was revealed.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

"He who takes Allah and His messenger (Muhammad saww) and those who believe as his Waliy, verily (has joined) Allah's party. (They are those) who shall be victorious."
[Shaykh Abdul Ali, *Tafseer Nur Tsaqalain*]

Further Comments on Verse 5th and 6th of Surah Al Faathihah

Iyyaka Na'budu

- *Iyyaka Na'budu* translates into 'Thee alone we worship'. Allah, Mighty and Great is He, says: "My servant is telling the truth, He worships Me only. Be My witness that I will most surely give him for his worship a reward that will be the (object of) envy to all who opposed him when he worshipped Me". [Allamah Thabathabai in *Tafseer Al Mizan*]

Wa Iyyaaka Nasta'in

- *Wa Iyyaaka Nasta'in* translates into 'And Thee alone we ask for help'. Allah, the High, says: "From Me has My servant sought help, and in Me has he taken refuge. Be My witness that I will most certainly help him in his affairs, and will aid him in his difficulties, and will take his hand in his calamities". [Allamah Thabathabai in *Tafseer Al Mizan*]
- Therefore, the recitation of this holy surah may provide the solution to all problems in our lives. It has plenty of properties which can bring us to safety. An example is from a narration cited by one of the companion when the fight became difficult, he (saww) lifted his head and said:

مَالِكِ يَوْمَ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

at that moment the army of enemies was defeated and (many of them) were killed while the Prophet (saww) and muslims won. [*Kanz-ul 'Ummal*, vol. 4, p. 36 (taken from *Tafseer-i-Baqawi*, Amal al Yaum wal Laylah).

Sirat al Mustaqeem

- According to Ibn Abbas, *Sirat al Mustaqeem* means, 'Guide us to the wilayah (guardianship) of Muhammad and his Ahlul Bayt'. [*Syawahidul Tanziil*]

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- In *Tafseer Nur Tsaqalain*, he says that *Sirat al Mustaqeem* refers to the path of truth which is the path of Ali Ibn Abi Thalib (as). Recall that in the last class we discussed that from *Huruf al-Muqatta-at*, we can form this sentence:

صِرَاطٌ عَلَىٰ حَقٍّ نُمْسِكُهُ

that translates into: "*The path of Ali is truth. We hold fast to it* "

- In **Surah Yaseen 36:60-61**, Allah swt further elaborates on *Sirat al Mustaqeem*. In these verses, Allah swt says:

الْمُ أَعْهَدَ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

*"Made I not covenant with you, Children of Adam. That you should not serve satan;
Surely he is a manifest foe to you. And that you should serve Me. This is a straight path."*

- Hence Allah swt in this verse makes it clear that worshipping satan is wrong for he is an open enemy for us and that we should worship Him, the Lord of the worlds, for that is the right path (*Sirat al Mustaqeem*).
- There is a *riwayah* which states that whoever listens, obeys and pays attention to a speaker, he in a sense has worshipped the speaker. If the speaker is talking about Allah swt, then the listener is worshipping Allah swt. But if the speaker is talking evil, then the listener has disobeyed Allah swt.
- In **Surah Al A'raf 7:16-17**, the following is recorded:

قَالَ فِيمَا أُغْوَيْتَنِي لأَفْعَدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ
شَاكِرِينَ

"Said Iblis: "Now for Thy perverting me, I shall surely sit in ambush for them on Thy straight path. Then I shall call come on them from before them and from behind them, from their right hands and left hands. Thou wilt not find most of them thankful."

- These two verses make it clear that satan will try his best to mislead the servants of Allah swt. Thus by reciting *Sirat al Mustaqeem*, we pray to Allah swt to guide us and keep us on the straight path.
- Note that the shortest distance between two points is a straight line. Thus there can only be one straight path.

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- The Holy Prophet (saww) further clarified *Sirat al Mustaqeem* in his last speech where he said,
"I leave behind you two great things: The Book of God (Quran) and My Progeny (Ahlul Bayt). If you hold on to these Two, you will never go astray." [*Hadith Thaqaalain*]

This hadith implies that the straight path is the path of Ahlul Bayt, given that you cannot go astray if you hold on to the Quran and Ahlul Bayt.
- There is a *riwayah* which says that indeed Ahlul Bayt is the straight path. Another tradition confirms that the straight path is that of Ali ibn Abi Thalib (as).
[Shaykh Abdul Ali, *Tafseer Nur Tsaqaalain*]

Interpretation of the 7th Verse of Surah Al Faathihah

- Verse 7 is a further clarification of verse 6 and elaborates on what refers to the straight path.
- The translation of this verse is as follows:
*"The path of those whom you have bestowed your bounties;
Not of those whom you have inflicted your wrath;
Nor of those who have gone astray."*

Sirat al Ladheena An`Amta `Alayhim

- The verse makes it clear that the straight path is the path of those whom Allah swt has blessed with bounties.
- **Surah an Nisa 4:69** further elaborates on this. Here Allah swt says:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

*"Whosoever obeys God, and the Messenger – they are with those whom God has blessed.
Prophets, just men, martyrs, the righteous; good companions are they !"*

- It should be noted that verse 4:69 clarifies the group on whom Allah swt has bestowed his bounties. The verse further describes this group as 'a beautiful fellowship'.
- According to *Tafseer Nur Thaqaalain* :
the word *Nabiyyin* in the above verse refers to Prophet Muhammad (saww),
the word *Siddiiqiin* refers to Ali Ibn Abi Thalib (as),
the word *Syuhadaa'* refers to Imam Hassan (as) and Hussain (as),
finally the word *Shaalihiiin* refers to the Immaculate Imams (as).

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- Thus Allah swt has blessed Ahlul Bayt and it is imperative that we make them our role models, for theirs is the straight path and they are the ones blessed with bounties.
- According to Imam Ali [in *Tafseer Nur Thaqaalain*], the path of those whom Allah swt has bestowed His bounties is the path of those whom Allah swt has bestowed His *tawfeeq* and *hidayah*. Thus the word 'bounties' in verse 7 of Surah Al Faathihah refers to 'tawfeeq' and 'hidayah', rather than 'health' and 'wealth'. This is because some people with health and wealth indulge in sinful activities. Thus the greatest bounty is *hidayah* or *guidance* rather than health or wealth!

Ghayril Maghdubi `Alayhim wa ladh Dhalliin

- This part of verse 7 implies that the straight path is not of those on whom Allah swt has inflicted his wrath or of those who have gone astray or are misguided.
- Some of the commentators believe that *dhalliin* or 'those gone astray' refers to the misguided of the Christians; and *maghdubi `alayhim* or 'those inflicted with his wrath' refers to the misguided of the Jews.
- This idea was formed because of the particular responses that these two groups showed in reply to the invitation to Islam. For, as the Qur'an has clearly pointed out in different verses, the misguided jews used to show a special grudge and enmity against the invitation of Islam, though, at the beginning, their scholars and learned men were the bearers of the glad tidings of Islam. Very soon, though, under the effect of deviation of thought, belief and notion, and, also, because their financial gains were being endangered, they became the most obstinate enemies of Islam and they did whatever evil they could against the progression of Islam and muslims. (Even today, zionism and zionists hold the same position regarding the manner in which they treat Islam and muslims.)
- There is a well known hadith that the Prophet (saww) said:
"Fatima is a part of me; whoever makes her angry makes me angry."

This hadith is also quoted in the Sunni books. See for instance, *Sahih al-Bukhari*, Arabic-English, v5, Traditions #61 and #111 or *Sahih Muslim*, section of virtues of Fatimah, v4, pp 1904-5.

- It is also interesting to note that Sahih al-Bukhari (Chapter of "The battle of Khaibar", Arabic-English, v5, tradition #546, pp 381-383, also v4, Tradition #325) also quotes the following hadith, narrated by Aisha:
"Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khums of the Khaibar booty. ...but Abu Bakr refused to give anything of that to Fatimah. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she

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died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself."

- Any rational person after reading the above two hadith would come to the conclusion that Hazrat Fatima (sa) was angry with Abu Bakr and consequently Abu Bakr had also displeased the Prophet. It is needless to say that anyone who displeases the Prophet has displeased Allah swt, and thus the path of anyone who displeases Allah swt is the path of those who have gone astray. Alhumdullilah we follow the path of the Prophet and his Ahlul Bayt whom Allah swt has purified. [**Surah al Ahzab 33:33**]
- It is narrated from the Prophet (saww.) who said: "*Shi`ah (the followers) of Ali (as) are those on whom Allah has bestowed the bounty of `wilayat', love of Ali ibn Abi Thalib (as); his wrath is not on them, and they are not on the wrong path*" [**Maani al Akhbar**, p. 32, tradition 8; and, **Tafseer Furat al Kufi**, vol. 1, p.52]
- The bounties of Allah swt are only completed with the wilayat of Ali (as). Thus it is not surprising that when the Prophet (saww) announced that for "*Whomever I am the Mawla, Ali is the Mawla*", the verse **Al Ma'idah 5:3** was revealed and Allah swt said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

"Today I have perfected your religion for you, and I have completed My blessing upon you, And I have approved Islam for your religion."

Salt and Pepper Side Story

Sayyeda Zainab Miracles

Zainab (sa) is represented by responding to invocations, in a miraculous way, such as healing the sick and the crippled. Sources have detailed many such miracles. Here are some examples.

A recent miracle that took place in the late sixties and that was reported in the Lebanese newspapers. An old Lady called Haja Fawzia was so sick that she could not stand, walk or even see.

At the beginning of Muharram people were organizing themselves in-groups to visit the Holy Shrine. Haja Fawziah wanted to go with them. She told her brother, Subhi, that she could hire two women to carry her and help her. But he refused the idea saying that the blessed Lady could hear her and help her wherever she was. Haja Fawzia spent the night crying and listening to the story of the martyrdom of Imam Hussein (as). Then she prayed to Allah the almighty invoking the prestigious position of Zainab (sa) to heal her.

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At dawn, she was getting ready to pray when she felt a women taking her hand and telling her: *"Stand up on your feet. I am Zainab bint Ali bin Abi Talib. Your brother has told you that Zainab can heal you if she so wishes while you are in your house. I do not heal anybody unless Allah, the Most Exalted, wants him to be cured ... Allah's hand is above mine"*.

Haja Fawzia replied in astonishment: *"But I can't stand"*.

But Zainab (sa) insisted saying: *"Get Up"*.

The Haja stood up crying: *"Allah is great"*.

She was completely healed ... and the story is well known in Lebanon.

Mind Blowing Story

Bahlool and a Slave Who was Scared of the Sea

A Baghdadi merchant was sitting in a ship with his slave, and they were going to Basra. Bahlool and some others were also in this ship.

The slave started crying because he was afraid of the ship's turbulent movements. All the travelers became annoyed at this. Bahlool asked the slave's master permission to quiet him by some advice. The merchant agreed. Bahlool immediately gave the order to throw the slave into the sea. His command was carried out. When the slave was near death, he was rescued. After that experience, the slave quietly sat in a corner of the ship.

The travelers asked Bahlool the reason why this act quieted the slave. Bahlool replied, *"This slave didn't know how comfortable this ship was or what greatness and value it held. When he was thrown into the sea, he understood that this ship is a comfortable and relieving place."*

Disclaimer:

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Allah knows best.