

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (ATFS)

GHADEER LECTURE SERIES

Lecture 12: QURANIC VERSES ON IMAMAT

Verses of Surah Ma'arij

Objections and Queries about the verses

سَأَلُ سَائِلُ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

In continuation with our discussion on the analysis of the initial verses of Surah Maarij, we now look at the objections concerning this verse

Ibn Taimiyyah Harrani – the founder and ideologue of the Salafi and Wahabi sect – has brought some queries and doubts concerning the verses of Surah Ma'arij in his book Minhajus Sunnah, Vol 4. We will study and reply to a few of them over here.

Objection 1

The verses of Surah Maarij cannot be related to Ghadeer since the event of Ghadeer occurred in the last days of the life of Holy Prophet (s.a.w.a). While according to most Shia and Sunni scholars, Surah Maarij was revealed in Mecca (I.e. In the initial years of Islam). So, we cannot accept it to be revealed in Madina in the last days of Holy Prophet (s.a.w.a).

Reply

- The present Quran has been compiled and arranged by Zaid bin Sabit. Instead of placing the small surahs revealed in Mecca (Makki), in the beginning, he has placed them in the end of Quran. In a few Makki surahs, their initial verses are of Madina. Surah Kahf, Surah Mutaaffeen, Surah Balad are some of the Makki Surahs but their initial verses are of Madina – a fact accepted by Sunni scholars and exegetists. At the time of compilation, these verses were placed together. Thus, it is not right to say that the entire Surah Maarij is Makki. It's initial verses, as endorsed by 30 exegesists of the Ahle Sunnah, are from the time of Madina.

- In the Quran there are occasions where the certain verses have been revealed in Mecca and some in Madina. A Surah that is tagged as Madani does not mean that all its verses are from Madina. The same is the case with verses under discussion (of Surah Ma'arij. They are a reply to the question asked by Haaris bin Noman Fehri.

Objection 2

The second objection raised by Ibn Taimiyyah about this verse is that when Holy Prophet (s.a.w.a) is present in a gathering, then divine chastisement can never descend at that place. They bring verse 33 of Surah Anfaal in support of their view.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness”.

Ibn Taimiyyah says that Haaris Ibn Noman Fehri was standing beside Holy Prophet (s.a.w.a). Then as per this verse, it was impossible for divine chastisement to descend upon him.

Reply

Allah says in Surah Fath, v 25

...لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“...had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment”

It means that till the time the polytheists are living among the Muslims and Holy Prophet (s.a.w.a) too is with them, the divine punishment will be withheld. In fact, if they are living with the believers, then too they will remain safe from the divine wrath and the punishment that they deserve will not befall them. But if the polytheists separate themselves from the Muslims, then divine punishment can descend.

Mr Ibn Taimiyyah... Have you not seen in the Tafseer of Abu Ishaq Sa'albi who has narrated from his chain of narrators that when Haaris bin Noman heard the announcement of the

Wilayat of H. Ali (a.s), he became upset and agitated? Also, he was on his camel and away from Holy Prophet (s.a.w.a) when the punishment descended upon him. Thus, since he had rejected the divine order of Wilayat of H. Ali (a.s), he was a polytheist. And he was away from the Holy Prophet (s.a.w.a) since he was on his camel. At that time the chastisement fell upon him. Thus, v 33 of Surah Anfaal is not applicable over here. Rather, v 25 of Surah Fath is more relevant in the above case.

Objection 3

If this incident is so authentic, then why has it not been widely reported by all the scholars? Like the incident of Ashaab-e-Feel?

Reply

In addition to Shia books, this incident has been narrated in 30 books of the Ahle Sunnah. This is contrary to the claim of Ibn Taimiyyah that this incident has been mentioned only in Shia books. It has been noted in Sunni books also. Of course, those Sunni scholars who wanted to hide the incident of Ghadeer and the Caliphate of H. Ali (a.s) and who have skipped the mentioning of Ghadeer, have also ignored the above incident and are to be criticised. However, neutral historians and scholars have noted this incident in their books.

O Allah! You hasten the Zuhoor of the one who will avenge those who denied the Wilayat of Ameerul Momineen (a.s)