

IN HIS NAME & BY THE REMEMBRANCE OF HIS LAST HUJJAT (A.T.F.S)

GHADEER LECTURE SERIES

Lecture 18: QURANIC VERSES ON IMAMAT

VERSE OF PURIFICATION (Part 2)

Doubts and Objections

Fakhruddin Razi, the famous Sunni Exegetist, in his Tafseer Kabir, says that the 'Verse of Purification' was revealed concerning the wives of the Holy Prophet (s.a.w.a) and the word "Ahle Bait (a.s)" in the verse refers to them. In other words, it includes Ayesha, Hafsa, Maimona, H. Khadija and other wives of Holy Prophet (s.a.w.a) since this verse 33 is placed amongst the verses that speak about the wives of Holy Prophet (s.a.w.a).

Verses 28 – 32 are related to the wives of Holy Prophet (s.a.w.a) and are also known as the "Verses of the wives of Holy Prophet (s.a.w.a)" (Ayat-e-Nisa-e-Nabi)

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْن أُمَتِّعْكُنَّ وَأُسْرٍ حُكْنٌ سَرَاحًا جَبِيلًا
(28)

وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (29)
يَا نِسَاءَ النَّبِيِّ مَنِ يَا تُ مِنْكُنَّ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (30)
وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (31)
يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (32)

28. O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

29. And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

30. O wives of the Prophet! Whoever of you commits an open indecency, the punishment shall be increased to her doubly, and this is easy to Allah.

31. *And whoever of you is obedient to Allah and His Messenger and does good, We will give to her reward doubly, and We have prepared for her an honourable sustenance.*

32. *O wives of the Prophet! You are not like any other women; If you will be on your guard, then be not soft in [your] speech, lest he in whose heart is a disease yearn; and speak a good word.*

1st Objection

Fakhre Razi says that these verses are addressed to the wives of Holy Prophet (s.a.w.a) and are reminders concerning their duties and an advisory so that they should not commit any blunders and mistakes, keeping in mind their special status. They should not inadvertently commit any sin, and they should conduct themselves with righteousness.

He says that since this verse is placed among the '*verses of the wives*', hence the term 'Ahle Bait' can have no other meaning except 'wives' of Holy Prophet (s.a.w.a).

Replies

1. This verse is not part of the group of verses 28 – 34 as claimed by Fakhre Raazi. The pronouns used in this *Verse of Purification* are masculine while the pronouns used in the verses before and after this verse are feminine. Hence, this Verse of Purification is not connected to the verses before and after it.

2. **يَأْتِ مِنْكُمْ بِفَحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ**

"O wives of the Prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly, and this is easy to Allah"

This verse reminds the wives to behave with righteousness, dignity and obedience. And warns them of sinning. While the *Verse of Tatheer* (Purification) speaks of infallibility. Thus, from this context too, the *Verse of Tatheer* is unrelated to the '*Verses of Wives of Prophet*'

2nd Objection

Another discussion among the Sunnis scholars is whether Allah's "Wish/Desire/Intention" (Iradah) is Takweeni or Tashreei? There is a difference of opinion amongst them. If the 'Iradah' is assumed to be 'Tashreei', the verse would mean like this,

"Allah orders to you to keep away from all uncleanness, and give you a thorough purifying."

Replies

1. If the meaning of 'Iradah' is to be taken in the Tashreei sense, then the word 'أَنَّمَا' (*Surely only*) at the beginning of the verse is out of place and unnecessary. Because keeping away from sins and disobedience is not restricted only to the Ahle Bait (a.s). Every individual of the Muslim nation is expected to avoid sin etc. Thus, the use of the word أَنَّمَا points to a special grade and status for the Ahle Bait (a.s).
2. None of the wives has used this '*Verse of Tatheer*' to prove their excellence and superiority. No historical book written by Sunni scholars records that the wives of Holy Prophet (s.a.w.a) said, 'This verse is revealed in our excellence.'
3. About the verse 132 of Surah Taha was revealed,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

"And enjoin prayer on your family, and you too steadily adhere to it..."

Most of the books of Tafseer and history narrate that this verse was revealed in the last years of the life of Holy Prophet (s.a.w.a). Then for almost seventeen months or nine months or ten months (as per different narrations), Holy Prophet (s.a.w.a) used to go to the house of Ameerul Momineen (a.s) and Hazrat Fatema (s.a) at the time of the morning prayers and call out loudly,

الصلوة! الصلاة! يا اهل بيت النبي. انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم
تطهيرا

'Namaz, namaz! O people of the house! Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a [thorough] purifying.'

Such a thing was not done by Holy Prophet (s.a.w.a) for his wives. Hence, the stopping of Holy Prophet (s.a.w.a) at the door of the house of Ameerul Momineen (a.s) and reciting the *Verse of Tatheer*, clearly indicates that the meaning of 'Ahle Bait (a.s)' is applicable in the verse is only to the progeny of Holy Prophet (s.a.w.a) and not his wives.

4. During his life, many times Ameerul Momineen (a.s), has claimed this verse as a merit for himself vis-à-vis other companions. He used to say, "Who amongst you, other than me can claim to be the 'Ahle Bait' of Holy Prophet (s.a.w.a) about whom the Verse of Tatheer has been revealed?"

It means that this virtue (of Infallibility) describes the Ahle Bait (a.s) and is specific to them. And it does not mean that they should forsake sinning and disobeying Allah. It means that the 'Iradah' of Allah about their purification is not Tashreei. He has given this privilege of Ismat & Purification solely to the Ahle Bait (a.s).

3rd Objection

How is this verse related to our discussion on Imamah?

Reply

This verse clearly shows that the Ahle Bait (a.s) are infallible and proves that they are free from all kinds of uncleanness and impurity. In our earlier discussions on Imamah, we have said that the post or position of Imamah and leadership cannot be given to an oppressor and tyrant. Thus, the leader must be infallible and pure. This verse proves that the 'Panjetan' are infallible and hence suitable for Imamah.

Hence, through the verses of Imamah **and** the Verse of Tatheer, we can say that the status of Imamah is confined only to the Ahle Bait (a.s).

O Allah! For the sake of Ameerul Momineen (a.s), Hazrat Fatema, Imam Hasan (a.s) and Imam Husain (a.s), hasten the reappearance of Imam Zamana (a.s) and make his heart contented by his advent.