



Describing the Life of the Fourteen Infallibles (AS) According to the Oaths of Surah AL-Fajr and a Critical View Towards the Opinions of the Commentators

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Abstract

Surah Al-Fajr was revealed in Mecca and like many other Meccan Surahs, its verses are short, surprising and full of content. One of its richest verses is the initial oaths which Shiite and Sunni commentators are in disagreement about its interpretation. Thus, it is necessary to investigate them from different perspectives. The present article examines the views of Shiite and Sunni commentators on the initial oaths of Surah Al-Fajr through a descriptive-analytical-critical method. Accordingly, Shiite and Sunni commentators disagree about the first ten days of Dhu al-Hijjah and do not see any alignment with the oath; (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ) and also (هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ). Therefore, with a new insight towards the oaths, we will describe the life of the infallibles. According to a hadith from Imam Sadegh (as), (وَ الْفَجْرِ) means Imam Zaman (as); (لَيَالٍ عَشْرٍ) is Imam Hassan Askari (as) and his children up to Imam Hassan Mojtaba (as); and (وَ الشَّفْعِ) is Imam Ali (as) and Fatima (as); and (وَ الْوَتْرِ) refers to Prophet Mohammad (pbuh). The results of this study show that the oaths of Surah Al-Fajr point to the life of the infallibles. If Quranic commentators pay attention to interpretive narrations, they will also discover this fact.

Keywords: Surah Al-Fajr; Quran; Commentators; Oaths; Ahl Al-Bayt (As); Comparative Interpretation

Introduction

God Almighty sent the holy prophets to guide and lead human beings out of darkness and into the light. To do so, God also descended the heavenly books as a guide for eternal happiness. According to Islamic views, the Holy Quran is a divine book which has never been and will never be distorted and will remain the same through time;

(وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ)

(S 41: vv 41 and 42).

This book consists of instructions and guidelines that lead to happiness in this world and the hereafter.

One of the commands of the Holy Quran is to follow the Prophet (pbuh):

(مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا)

(S 59: v7)

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from”.

The Holy Prophet also orders to respect towards the Holy Quran. In fact, the Quran commands to follow the Prophet, and the Prophet orders to follow the Quran. According to Shiites, after the Prophet (pbuh), his family will be responsible for guiding people from the darkness of oppression to the light of justice. The Holy Quran points to the greatness and importance of Ahl al-Bayt in various verses, such as the verse of *Tathir*, *Vilayat*, *Ekmal*, etc.

The beginning verses of Surah Al-Fajr, known as Surah Imam Hussein (as), has pulled on arguments among Shiite and Sunni commentators. Some believe that the ten nights are the first ten days of *Dhu al-Hijjah*, some say they are the first ten days of *Muharram*, and others believe they are the final ten days of Ramadan. Using a library method and a descriptive-analytical-critical approach, we examine the views of experts regarding this issue.

Regarding the background of the article, it should be noted that this subject has been mentioned in a dissertation entitled “*Comparative Interpretation of Surahs of Fajr and Balad, from the interpretations of the two sects*” written by Hossein Foroughi. This article contradicts this dissertation from two aspects. First, the dissertation examines the entire surah, while the current study only examines the oaths of Surah Al-Fajr. Second, the sources used in the dissertation are taken from interpretations of “*Tebyan*”, “*Al-Mizan*”, “*Kashaf*”, “*Noor al-Thaqalin*”, and “*Al-Dar Al-Manthur*”, while this study examines a large number of interpretations of the two sects (Shiite and Sunni).

In this article, we will first present general issues regarding Surah Al-Fajr, and deal with the concept of oath. Then we will describe the divinity of the oaths, and after analyzing the commentators’ opinions, we will present a new insight towards the oaths of Surah Al-Fajr and its accordance with the life of the fourteen infallibles.

1. Surah Al-Fajr

1.1. General Concept

Surah Fajr is the eighty-ninth surah of the Quran and was one of the first surahs to be revealed. It contains 30 verses, 139 words and 509 letters, and like many other surahs, it is short, surprising, and full of content and warnings. According to the *Mushaf Hejaz*, it has 32 verses, the *Mushaf Kufa* and *Sham* 30 verses, and the *Mushaf Basra* 29 verses. The difference is only in four verses:

«وَنَعَّمَهُ»، «فَقَدَرَ عَلَيْهِ رِزْقَهُ»، «بِجَهَنَّمَ» و «فِي عِبَادِي»

(Tabarsi, 1993, p. 363).

1.2. The Virtue of Surah AL-Fajr

The virtue of this Surah can be seen in a hadith from the Prophet (pbuh):

(مَنْ قَرَأَهَا فِي لَيَالٍ عَشْرٍ غَفَرَ اللَّهُ لَهُ وَ مَنْ قَرَأَهَا سَائِرَ الْأَيَّامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ)

God forgives the sins of whoever reads this surah in the ten nights (first night of *Dhu al-Hijjah*) and will enlighten anyone who reads it any other day on the Day of Judgment (Makarem Shirazi, 2006, p. 455).

In a hadith from Imam Sadeq (as) it is mentioned:

(اقْرَأُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةٌ لِلْحُسَيْنِ بْنِ عَلِيٍّ (ع) مَنْ قَرَأَهَا كَانَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) يَوْمَ الْقِيَامَةِ فِي دَرَجَتِهِ مِنْ الْجَنَّةِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

“Recite this sura in your prayers as it is the surah of Hussein ibn Ali (as). Whoever recites this surah will reside in heaven with Hussein ibn Ali (as) on the Day of Resurrection” (Havizi, 1415 AH, 5, p. 571). In another hadith he says: “Whoever persists in reciting Surah Al-Fajr, will reside in heaven along with Imam Hussein, for God is omnipotent and omniscient” (Bahrani, 1416 AH: 4, p. 461).

1.3. The Content of the Surah

Surah Al-Fajr consists of four sections. The first section covers verses 1 to 5, which are a collection of oaths. This part is an introduction to the threat of despots. The second section are verses 6 to 14, which deal with the fate of three groups “Aad, Thamud and Pharaoh” which are characterized with features of oppression, power-seeking and superiority. According to these verses, rebellion led to their corruption and as a result, they were subjected to God’s punishments. In the third section, verses 15 to 26, the attitude and action of human beings towards divine blessings are discussed. On this basis, humans consider the use and enjoyment of blessings as a sign of honor and dignity, and deprivation of blessings as a sign of insult and humiliation by God. The fourth section, verses 27 to 30, is about annunciation with “*Raziah*” and “*Marziah*”.

2. The Concept of Oath

Qasam means oath and its plural form is *aqsam* (Farahini, 1410 AH, 5, p. 86). Its origin is from *qassaame* which refers to a group that takes oath or testifies to something (Qureshi, 1992, pp. 6, 7; Ibn Manzoor, 1414 AH, 12, p. 481). According to Ragheb Esfahani, *Qasaameh* is an oath for the parents of a victim; That is, when one claims that someone has killed another, each must take an oath on their own claim in the absence of a witness. During time, oath and swearing has been used in other contexts (Ragheb Esfahani, 1412 AH, 1, p. 670).

The word “*qasam*” in Arabic and all its derivatives are synonymous with the word oath. The oath divides discourse into two sections; Because it takes the right out of the wrong and is used in a sentence with which another sentence is emphasized (Ansari, 1404 AH, p. 56). An oath is a confession expressed with honor while calling God (the Prophet, Imams and other great people) as a witness (Moin, 1971, 2, p. 1956). It is said that *Yamin* means oath; Because Arabs squeeze each other's right hand when under oath (Qureshi, 1992, 7, p. 273).

An oath is a special connection between a piece of writing and something with honor and dignity. Oath is common in all languages and cultures and is not an invention of a single generation, rather social

life has led humans towards it; Because sometimes people have no choice but to take an oath, and sometimes they resort to it in order to repel slander and accusations or to confirm a subject in question.

3. Theology of Oaths in the Qur'an

God certainly had intentions when he mentioned the oaths in the Quran because he used them out of wisdom. Although God is not in need of any oaths, the oaths mentioned in the Quran have many benefits. We will point to a few in the next section.

3.1. Emphasis and Expression of Important Affairs

God has taken an oath in some parts of the Quran so people would think and pay special attention to them (Sibouyeh, 1997, p. 104; Tabarsi, 1993, 27, 67). It is the Arab custom to resort to oaths in confirming stories, and God calls his prophet in the same way (Fakhr al-Razi, 1420 AH, 17, p. 111; Zarkashi, 1408, AH, p. 40). Zarkashi believes that: "An oath is a sentence which confirms a subject (Zarkashi, 1408 AH, 3, p. 40).

3.2. Attention to the Benefits of Human Affairs

Including the theology of oaths in the Quran is that man pay attention to the benefits of the oath. Such as the sun, moon, stars, night and day and even fruits and foods such as figs and olives which are the means of mercy and blessings and the manifestation of the oneness of God and His infinite power (Kashani, 1967: 10, p. 258; Tabatabai, 1417AH, 20, p. 319).

3.3. Expressing the Truth

Sometimes. Taking an oath is used to express the truth people deny or doubt; such as swearing by the resurrection, angels, human conscience etc. When we look carefully at all the oaths mentioned in the Quran, we find that some people deny some divine signs out of ignorance, or unawareness of the reasons behind their creation. These examples solve doubt, delusion and negligence, and correctly show the position of each creature and reveal the truth of everything (Shazli, 1412 AH: 5, p. 2985).

3-4. Praising and Honoring Good Deeds

Sometimes the Holy Quran uses oaths to praise and honor good deeds to encourage people to take the righteous path by hearing or reading those oaths. Such as swearing to the Mujahideen, Hajj and the like (Shazli, 1412 AH: 6, 1373; Tabarsi, 1993: 6, p. 533).

3-5. Threats, Reprimands and Confessions

A theology of the oaths mentioned in the Holy Quran, is threat, reprimand and confession of polytheists who worship inanimate idols unworthy of worship (Tabarsi, 1998: 2, p. 293). The Holy Quran guides the polytheists from darkness to light. In addition, one of the ways to catch one's attention is to take an oath or swear.

4. An Analysis of Commentators' Perceptions towards the Oaths of Surah AL-Fajr

For a better understanding of Shiite and Sunni commentators, we will discuss each verse separately and express the commentators' views. Then we will discuss the critique towards the views.

4-1. First verse; وَالْفَجْرِ (I swear by Fajr)

Basically, Fajr means to split (Qureshi, 1992. 5, p. 152). Fajr refers to morning because it splits and separates the night (Ragheb Isfahani, 1412 AH, p. 626). It also means morning and light (Farahini, 1410 AH, 6, p. 111). In the first verse, “Fajr” means splitting morning which God has sworn by. The same is observed in the verse “وَالصُّبْحِ إِذَا تَنَفَّسَ” (Tabarsi, 1998, 4, p. 486); However, Fajr has also been interpreted as dawn or morning (Shazli, 1412 AH, 6, p. 3904).

According to the two sects, the literal meaning of Fajr is dawn or morning, which is a sign of God's greatness, a turning point in human life and all earthly beings, the beginning of day and the end of darkness. It shows the beginning of movement and the cycle of life and the end of sleep and silence. This is why God has sworn by it. But some have interpreted Fajr as “the beginning of Muharram” which is the beginning of the new lunar year. Some define it as spring and boiling water from rocks, and others have interpreted it as “the beginning of Eid Al-Adha” which is an important sign of Hajj and the ten nights (Makarem Shirazi, 2006, p 441-442). Based on narrations, some commentators define Fajr as the beginning of Ramadan and Muharram or the dawn of Friday (Shariati, vol. 2, bita: 5).

4-2. Second verse; “لَيَالٍ عَشْرٍ” (I Swear by the Ten Nights)

Even though the word “لَيَالٍ” is indefinite in this verse, it is not indefinite in meaning, rather it refers to greatness; Because an indefinite word adds to its greatness. Perhaps the indefiniteness of night is that it is greater than other nights, as some commentators have pointed out (Tabarsi, 1998, 4, p. 485).

According to the commentators of the two sects, one of the interpretations of the ten nights is the first ten days of Muharram, which has a significant relationship with Imam Hussein (as) and Ashura (Makarem Shirazi, 2996, p. 458). Some also consider “لَيَالٍ عَشْرٍ” the ten nights of Dhu al-Hijjah that witness the greatest political worship among Muslims communities around the world. (Tabatabai, 1417 AH, 20, p. 279; Shazli, 1412 Ah, 6, p. 3903).

4.3. Third verse; وَالشَّفْعِ وَالْوَتْرِ (I Swear by the Even and Odd)

Shaf'e and *Vatr* refer to even and odd numbers. Some commentators believe that *Shaf'a* refers to the two units (rak'ats) of prayer and *Vatr* refers to one rak'at, which is said at the end of the night (Qomi, 1988, 2, p. 419). Some say that *Shaf'a* refers to Eid Al-Adha and *Vatr* is the ninth day of Dhu al-Hijjah when the pilgrims are in Arafat (Tabarsi, 1993, 10, p. 485), or that *Shaf'a* is the day of Nahr and *Vatr* is the day of Arafat. Some believe that *Shaf'a* is the human soul attached to the body and *Vatr* is the soul that is separated from the body (Havizi, 1415 AH, 5, p. 571). Others consider *Shaf'a* all of humanity (Fakhr Razi, 1420 AH, 31, p. 163).

Allameh Tabatabai says this verse corresponds to the day of *Tarwiyyah*, the eighth day of Dhu al-Hijjah on the day of 'Arafat. This interpretation is more acceptable if by Fajr and the ten days, it is meant Dhu Al-Hijjah and the ten first nights (Tabatabai, 1417 AH, 20, p. 167).

4.4. Fourth verse; وَاللَّيْلِ إِذَا يَسِرُّ (I Swear by the Night When it Disappears)

I swear by darkness in the night and the constant shift from night to light. This shift also refers to a fading phenomenon and an emerging phenomenon. We take this interpretation as a tangible concept since it is governed by rational signification; That is, the natural world appears and disappears, or has corruption and revolution, or a phenomenon arises and vanishes, or a group of objects change from one thing to another, which are all clear examples of rational and abstract concepts.

According to the commentators of the two sects, if ل and ل in اللَّيْلِ have a general meaning, it includes all nights, which is itself one of the verses of God, and one of the most important creations. If not, they refer to a certain night, which according to previous oaths, points to the night of Eid-Al-Adha when pilgrims go to Muzdalifah from Arafat (*Mashar al-Haram*) and after spending the night, they will go to the lands of *Mena* at dawn (Havizi, 1415 AH, 5, p. 571; Tabatabai, 1417 AH, 20, p. 167; Makarem Shirazi, 1996, p. 455).

5. Critique to the Commentators

Most Shiite and Sunni commentators interpret the first verses of Surah Al-Fajr as dawn, or the dawn in the month of Dhu al-Hijjah, or the ten nights in the first ten days of Dhu al-Hijjah. *Shaf'a* refers to Eid Al-Adha because it is the tenth day of Dhu al-Hijjah and the number 10 is even, and *Vatr* refers to the day of *Arafa* because it is the ninth day of Dhu al-Hijjah and the number 9 is odd (Shazli, 1412 AH, 6, p. 1375; Tabarsi, 1993: 6, p. 533; Tabatabai, 1417 AH, 20, p. 279; Makarem Shirazi, 2005, pp. 442-441).

A criticism to this view is that according to some commentaries, the phrase (إِنَّ رَبَّكَ لَبَالْمِرْصَادِ) is the answer to the initial oaths of Surah Al-Fajr (Shokani, 1414 AH, 5, p. 526). The question is what does Surah Al-Fajr have to do with the response to an oath? The answer is clear. The phrase (أَتُنَبِّئُكَ لَبَالْمِرْصَادِ), means “your Lord is in observation” which is interpreted as a threat and is not compatible with the day of *Arafa* or Eid Al-Adha. Secondly, what is the connection between the first ten days of the month of Dhu al-Hijjah and the verses after the oaths; (هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ), meaning; “Is there any allegiance to these oaths?” In other words, what is the message of Dhu al-Hijjah for the allegiant, and what do they make of these oaths?

Therefore, most interpretations so far by Shiite and Sunni commentators is not correct, because their interpretation is not compatible with the phrase (هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ), and the responses to the oaths; (إِنَّ رَبَّكَ لَبَالْمِرْصَادِ).

6. A New Insight Towards Oaths; Explaining the life of Ahl al-Bayt (as)

In a hadith from Imam Sadegh (as) it is said:

«أَقْرَأُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةٌ لِلْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام) مَنْ قَرَأَهَا كَانَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام) يَوْمَ الْقِيَامَةِ فِي دَرَجَتِهِ مِنَ الْجَنَّةِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.»

“Recite Surah Al-Fajr in every obligatory and recommended prayer, because it is the Surah of Hussein Ibn Ali (as). Whoever does, will reside in heaven with Hussein ibn Ali (as) on the Day of Resurrection” (Havizi, 1415 AH, 5, p. 571).

It can be concluded from the above hadith that Surah Al-Fajr is inextricably related to Hussein ibn Ali (as) or the subject of Imamate in general. Most commentators have not pointed to a connection between the initial oaths of Surah Al-Fajr and Imam Hussein (as) or Imamate, and have only dealt with the connection between Imam Hussein (as) and the final verses (verses 30-27). (Tabarsi, 1993, 6, p. 533; Tabatabai, 1417 Ah, 20, p. 279; Makarem Shirazi, 2005, pp. 442-441; Taleghani, Bita, p. 82). In these verses we read:

«يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (28) فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي جَنَّتِي (30)»

The author believes that not only the end of the surah but also the beginning is related to Imam Hussein (as) or Imamate in general. In order to better understand the mechanism of this relationship, we refer to and analyze a narration by Imam Sadeqh (as).

Imam Sadeqh (as) states:

«عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)، قَالَ: «قَوْلُهُ عَزَّ وَجَلَّ: وَالْفَجْرُ الْفَجْرُ هُوَ الْقَائِمُ (عَلَيْهِ السَّلَامُ): وَ لَيَالٍ عَشْرٍ الْأَيَّامَةُ (عَلَيْهِمُ السَّلَامُ) مِنَ الْحَسَنِ إِلَى الْحَسَنِ وَالشَّفْعُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ)، وَ الْوَتْرُ هُوَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اللَّيْلُ إِذَا يَسَّرَ هِيَ دَوْلَةُ حَبْنَرٍ، فَهِيَ تَسْرِي إِلَى دَوْلَةِ الْقَائِمِ (عَلَيْهِ السَّلَامُ)»

Jabir ibn Yazid Ja'fi narrates from Imam Sadiq (as) that: “what God means by “وَالْفَجْرُ” is swearing by dawn, morning and Imam Zaman (as), and by “لَيَالٍ عَشْرٍ” He means the ten nights; from Imam Hassan Askari (as) to Imam Hassan (as), and by “وَالشَّفْعُ” He means even numbers or couples such as Imam Ali (as) and Fatimah (as), and by “وَالْوَتْرُ” He means odd numbers, or who is one and has no partner (God). In addition, by “وَاللَّيْلُ إِذَا يَسَّرَ” He means night when it disappears, or the end of time that ends with the advent of Imam Zaman (as) (Bahrani, 1416 AH, 4, p. 462; Esterabadi, 1409 AH, p. 766; Qomi Mashhadi, 1989, 14, p. 265).

“Fajr” means the beginning, dawn and morning (Azarnoosh, 2000, p. 154) and since morning light breaks the darkness of the night, it has been considered the interpretation of “Fajr”. Fajr is of two types; False and true. False fajr is the long dawn that appears in the sky, but true Fajr spreads on the horizon with purity, light and clarity. False Fajr always precedes true Fajr.

According to Islamic jurisprudence, Muslims should not pay attention to false Fajr and should put true Fajr as their criterion. For example, Muslims should not pay attention to the first Fajr but wait for the true one that comes along after. According to Islamic jurisprudence, the morning prayer is not accepted if read after the false Fajr and Muslims must perform their prayer after the true Fajr.

The same rule applies to fasting. One can eat breakfast until the true Fajr, but when false Fajr comes, and the morning call to prayer is announced, they should not eat or drink until the *Maghrib* call of prayer (at sunset). Therefore, false Fajr precedes true Fajr, also, the caller to prayer, the performer of prayer, and ones who fast should not pay attention to false Fajr and await true Fajr.

In this hadith, Fajr points to Imam Zaman (pbuh): ((الفجرُ هو القائمُ (ع)), meaning that the darkness of oppression and blasphemy will disappear into the light of his advent (Bahrani, 1416 AH, 4, p. 461). According to this narration, true Fajr is in fact Imam Zaman (pbuh), and false Fajr precedes true Fajr; they (the insincere) claim Imamate before the advent of Imam Zaman (pbuh). In addition, the caller and performer of prayer and fasting should not pay attention to false Fajr; In other words, they should not embrace ones who claim Imamate before Imam Zaman’s advent, and should await his presence after the false Fajr.

In addition, in this hadith, the meaning of (ليالٍ عشر) (ten nights) refers to the ten Imams, from Imam Hassan Askari to Imam Hassan Mojtaba:

(وَ لَيَالٍ عَشْرٍ الْأَيَّامَةُ (عَلَيْهِمُ السَّلَامُ) مِنَ الْحَسَنِ إِلَى الْحَسَنِ)

(Bohrani, 1416 AH, 4, p. 461).

The second verse consists of two parts: 1. Nights 2. Ten. The use of the word *night*, which symbolizes darkness and suffocation, is consistent with the life of the second Shiite Imam to the eleventh Shiite Imam who suffered in prison or house arrest and lived in political suffocation. The phrase *ten* is also consistent to the number of Imams.

In this hadith, *Shaf'a* means Imam Ali (as) and Fatima (as) and *Vatr* means God.

«وَالشَّفَعُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ (عَلَيْهَا السَّلَامُ)، وَ الْوَتْرُ هُوَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ»

Some commentators consider *Shaf'a* as Imam Ali (AS) and Fatima (AS) and consider *Vatr* as Prophet Muhammad (pbuh) (Tabarsi, 1993, p. 363). Based on this narration, we can conclude that *Shaf'a* (even) is Imam Ali (as) and Fatima (as) because they are at the same level of divinity, and *Vatr* is the Holy Prophet (pbuh) because he is the apple of God's eye. Also, on these verses, 13 prominent human beings are introduced, hence, *Vatr* can also refer to other prominent human beings, not God Almighty. Based on this narration, we conclude that all 14 infallibles have been reversely mentioned in the verses, the first verse being the last infallible, Imam Zaman (as).

		False Fajr	True Fajr
Apparent Fajr	Calling for Prayer	Ignoring Fajr	Attention to Fajr: Calling for Prayer
	Performing Prayer	Ignoring Fajr	Attention to Fajr: Performing Prayer
	Fasting	Ignoring Fajr	Attention to Fajr: Fasting
Ultimate Fajr	Imam Zaman's Advent	Ignoring Fajr	Attention to Fajr: Following Imam Zaman (as)

In this hadith, “وَاللَّيْلُ إِذَا يَسُرُّ” means when night disappears; It is the end of time which ends with the advent of Imam Zaman (as).

(وَاللَّيْلُ إِذَا يَسُرُّ هِيَ دَوْلَةُ حَبْتَرٍ، فَهِيَ تَسْرِي إِلَى دَوْلَةِ الْقَائِمِ (عَلَيْهِ السَّلَامُ))

(Bahrani, 1416 AH, 4, p. 462). This is consistent with the verse because, as mentioned earlier, darkness will end with Fajr, or the advent of Imam Zaman (as). The period before his advent is considered the end of time.

وَالْفَجْرِ	وَاللَّيْلِ إِذَا يَسُرُّ	وَالشَّفَعِ وَ الْوَتْرِ
Imam Zaman (as)	From Imam Hasan Askari (as) to Imam Hasan Mojtaba (as)	Imam Ali (as) and Fatima (as) and Prophet Mohammad (pbuh)
1 Infallible	10 Infallibles	3 Infallibles
14 Infallibles in general; reflecting the lives of the infallibles in reverse		

Previously we mentioned that the commentators' views are not consistent with the verses after the oaths, but our view corresponds to these verses. The fifth verse of Surah Al-Fajr,

«هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرِ»

addresses the allegiant. Here, (حجر) or stone means intellect and basically refers to prevention, because the mind and intellect prevents and forbids humans from doing wrong deeds (Makarem Shirazi, 2006, pp. 465-462). This phrase has been mentioned only once in the Quran, in Surah Al-Fajr, which reveals the life of the fourteen infallibles (as) for the wise.

In this surah, God refers to several powerful nations who led the path of pride, rebellion and disbelief. He says: “Have you not considered how your Lord dealt with ‘Aad?”

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ). Here, *seeing* refers to knowledge and wisdom. It is addressed to the Prophet, but it is also a warning for all people. He then refers to the second rebellious group, the “Thamud”. The people who carved huge rocks in the valley and built safe houses and palaces and led the path of rebellion: “Also Pharaoh, the owner of the stakes”: (وَ فِرْعَوْنَ ذِي الْأَوْتَادِ)”. Have you not seen what God did to the powerful, oppressive and tyrannical?” Why is Pharaoh called “Dhi Al-Awtad”? Because Pharaoh possessed a large army, many of whom lived in tents. The military tents were fastened tightly to the ground with nails. Also, Pharaoh tortured those who betrayed him by nailing their hands and feet to the ground. “Dhi Al-Awtad” refers to his power and government (Tabatabai, 1984, p. 659). Then, He points to the deeds of these three groups and says:

(الَّذِينَ طَغَوْا فِي الْبِلَادِ)

(فَأَكْتَرُوا فِيهَا الْفِسَادَ)

Fisad or immorality includes all forms of oppression, invasion, lust, and revelry. He then refers to the painful punishment of all these rebellious groups in a short and meaningful sentence: “So your lord poured upon them the scourge of punishment.” The consistency in punishment is pointed out here, which might refer to cleansing the world from all corruption and immorality.

In the final verse, He warns people: (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ) “Indeed your lord is in observation”. Do not hesitate that one can escape God’s punishment. All are in His mercy and He can punish whomever whenever He desires. Obviously, God does not sit in ambush, rather, it refers to His great power above all tyrants and criminals. The phrase (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ) is a very serious threat to all sinners, but what is the relation between this threat and our perception of the lives of the 14 infallibles? These verses are stated after mentioning the stories of rebellion and oppression. In other words, if people oppress the 14 infallibles, God will destroy the enemies of the Ahl al-Bayt just as He did with the Aad, Thamud and Pharaoh; because God is in observance.

Conclusion

In this article, we attempted to explain the life of the fourteen infallibles (as) in the beginning verses of Surah Al-Fajr. We first provided a general understanding and information about Surah Al-Fajr and its virtue, as well as its general content. We then described the concept of oath, the wisdom of Quranic oaths and emphasized on the importance of affairs, while paying attention to its many benefits, expressing the truth, praising and honoring good deeds, and pointed to threats, reprimands and confessions as examples. We also discussed the theology of oaths in the Quran. Then, with a critical approach, we criticized the opinions of Shiite and Sunni commentators and concluded that their interpretations are incompatible with the verse «إِنَّ رَبَّكَ لَبِالْمِرْصَادِ» and the verse «هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرِ». With a new insight and perspective towards the oaths, we explained the life of the fourteen infallibles. In addition, according to a hadith by Imam Sadeq (as), the meaning of «وَالْفَجْرِ» is the same as Imam Zaman (as), and «لَيَالٍ عَشْرٍ» refer to the Imams from Imam Hasan Askari (as) to Imam Hasan Mojtaba (as), and «وَالشَّفْعِ» refers to Imam Ali (as) and Fatima (as), and «وَالْوَتْرِ» refers to the Holy Prophet (pbuh). The results of this study showed that the oaths in Surah Al-Fajr refer to a fact; that is, the life of the fourteen infallibles, which can be clearly seen if commentators pay attention to the interpretive narrations.

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