

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُفْلِحُونَ ﴿٢٠٠﴾

Al-Imran (The Family of Imran) 3:200

O You Who Believe!

- Persevere in patience and constancy.
- Vie in such perseverance.
- Strengthen each other.
- And fear Allah.
- That you may prosper.

Commentary

Allamah Taba Tabai (AR)

This final verse is like the sum total, giving a gist of all that has been said in this chapter. It ends the chapter with a summary of its main theme.

The order is unrestricted. The clause, "be patient", covers every type of patience: Patience in hardships, patience in the obedience of Allah, and patience against the disobedience of Allah. However, it refers to individual's patience, as the next clause shows.

"al-Musabarah" translated here as helping each other in patience, literally means vying with one another in being patient. It implies collective patience - when individuals bear a common hardship together and each one's patience is augmented by others' steadfastness. In this way, their strength is enhanced, their patience redoubled and its effect multiplied. This phenomenon may easily be experienced, if we first look at an individual as a single person, and then look at his behavior in a group when he becomes a part of a collective whole, each one acting on and reacting towards the others. We shall describe this topic in detail, God willing, in its place.

"al-muraba'tah" is more comprehensive than *al-Musabarah* (vying with one another in patience; helping each other to be patient), because *al-muraba'tah* implies people's linking up with one another in their powers, faculties, and activities in all affairs of their religious life - in time of ease as well as in difficulties. As the main aim of these orders is to let the believers attain the reality of happiness of this world and the next - otherwise only partial worldly happiness can be achieved which obviously is not the real happiness - these orders have been followed by the words, "and fear (the wrath of) Allah, that you may be successful", i.e., you may achieve total and real happiness and success.

as-Sadiq (AS) said about the words of Allah, *O you who believe! be patient and help each other in patience and remain lined up:*

Have patience in misfortunes, and help each other to be patient in trial (and temptation) and be lined up with him whom you follow.
(Ma'anil-akhbaar)

The same Imam said:

Be patient about your religion, and have patience against your enemy and be linked up to your Imam.
(at-Tafsir, al-Ayyashi)

The same Imam said:

Be patient about the obligatory commandments, and help each other to be patient in misfortunes, and be linked up to the Imams.
(al-Kafi)

Ali (AS) said: "Be lined up for the prayers." He said:

That is, remain waiting for them, because (the system of) garrisoning did not exist at that time.
(Majmaul-bayan).

Ibn Jarir and Ibn Hayyan have narrated from Jabir ibn Abdullah al-Ansari that he said: "The Messenger of Allah (S) said: 'Should not I guide you to that by which Allah erases the mistakes and covers the sins?' We said: 'Yes, indeed, O Messenger of Allah!' He said:

To perform al-wudhu properly in spite of inconveniences, and to walk many times to the mosques, and to wait for the (next) prayer after the prayer; so that is the lining up.
(ad-Durru'l-manthur)

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Rabita means to participate in the garrisoning of the frontiers. This was a duty imposed by the Holy Prophet. It could be performed by turns-the minimum period is 3 days, and the maximum is 40 days.

To persevere (have endurance in suffering) and excel in perseverance, be ever ready to defend, and safeguard oneself with full awareness of Allah's laws are the ruling principles for the human soul to journey through this world to salvation and eternal bliss.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

This verse recommends kinds of perseverance and patience when confronting misfortunes, as follows: In the first stage be patient in personal adversities and desires.

"O' you who have Faith! do persevere...."

In the second stage: persevere more against the pressure of the enemy.

"... and out do (all others) in endurance..."

In the third stage: try to protect the geographical bounds against the invasions of the foreign enemies; try to protect the ideological and theological bounds by means of scientific argumentations; and try to protect the bounds of the heart (mind) from the attack of temptations.

"...and be ready (to guard the bounds),.."