

Muhammad 47:7

O You Who Believe!

- If you will aid (the cause of) Allah.
- He will aid you.
- And plant your feet firmly.

Commentary

Allamah Taba Tabai (AR)

" O you who believe! If you help (in the cause of) God, He will help and make your foothold firm."

God here urges men to go to Jihad and has promised to help them if they help Him. The help that the believer can give to God is that he fights in His way and reaffirm their faith in Him. They should not do it to spread their name on earth, or to gather wealth and to express their bravery and strength.

For the believer to help God is to arrange the reason and the inclination that will then result in their awe upon the enemy and they can overpower them. This is why a firm foothold has been promised. This is a special promise or reminder that has been made common. The firm foothold is the strength of the heart in its belief for it is one of the most prominent parts of the promised help.

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

Study this verse in the light of verses 11 and 12 of Anfal and verse 27 of Ibrahim.

The undertaking to firmly plant the feet of believers is conditional-if the believers serve the cause of Allah. Allah is able to do all things, but He wants to test the mettle of every believer and distinguish his calibre in the eyes of the people. When his qualities are manifested to the highest degrees, he is chosen to carry out and fulfil His will. Those who fail to serve the cause of Allah, their feet falter and run on the road leading to cowardice, desertion and confusion. See commentary of Bara-at: 25 to 27 and other references mentioned therein.

History is witness to the fact that the feet of the Imams of Ahl ul Bayt were firmly planted in the ground of submission to the will of Allah, so they never deviated or drifted from the right path in lure of worldly gains. Neither persecution nor death could sway them from the way of Allah.

The Holy Prophet said:

My Ahl ul Bayt are like the ark of Nuh. Whosoever sails on it is saved and whosoever holds back is drowned and lost for ever.

The greatest evidence of steadfastness in the cause of Allah was established by Imam Husayn and his relatives in Karbala and after Karbala.

Aqa Mahdi Puya says:

To preserve and keep alive goodness and righteousness in thought and action in the worst circumstances is the surest sign of firmness in faith. The weak in faith stumble at the slightest hint of inconvenience or by the faintest glimpse of advantage.

Qawliith thabit means the firm word or the word that stands firm (undeniable assertion or unshakeable belief or conviction). It refers to the strong and sincere belief in the true faith ingrained in the heart and mind of a believer.

Imam Ali ibn abi Talib has said that *in the agony of death every man remembers his wealth, children and deeds to seek help from them; but his wealth cannot do more than buying a shroud for him, his children will only take him to the graveyard and put him in the grave, but his deeds, good and bad, will accompany him to his ultimate destination- the day of reckoning.*

After death those who lived in this world like the goodly tree will live in peace and bliss while those who lived like the evil tree will suffer untold miseries till the day of resurrection and eternal punishment after the day of judgement.

The Muslim army, wearied with its long march needed a refreshing rest, therefore the Lord arranged it for them. It rained during the night, rendering the hard soil on which the pagans were moving heavy and fatiguing, and making the soft sand which the Muslims had to cross hard and more firm to walk upon. The "pollution of Shaytan" refers to his evil suggestions that had Allah willed to assist them they would not face such distress and hardship. The rain which fell in the night formed a little pool of water to be used for necessary purification.

To help the Muslims Allah instilled terror into the hearts of the infidels in order to destroy their morale and sent angels to fight the foe along side the believers, so that the power base of the polytheism could be destroyed, otherwise, as always, they would oppose the religion of Allah and His Prophet. Thereafter, whosoever opposes Allah and His Prophet shall be severely punished.

This rule also applies to those who opposed the declaration of the Holy Prophet at Ghadir Khum (see commentary of Al Maidah: 67), persecuted and deprived Ali and Fatimah of their rights, killed and tortured their children, the progeny of the Holy Prophet, particularly Imam Husayn, the grandson of the messenger of Allah, in Karbala, and held captive his family after Karbala. Refer to the commentary of al Baqarah: 84, 97 and 98. Please refer to the punishment that will be inflicted on those who harassed and persecuted Bibi Fatimah and his children on page 51 and 105. Also refer to an Nisa: 93 and 115; Ahzab: 57 and Shura: 23.