

# Who are Araaf and Where They Will Stay?

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**Abstract--**In this session is required to be discussed the word "Araaf".

In the Holy Quran there is penis "Araaf" in Surah Al-Araaf that Araaf is a wall between heaven (Paradise) and hell. Some peoples will on the same wall but no detail has been given who will this peoples? And what shall their act. Will these peoples angles or prophets? After termination of doomsdays, they will enter in paradise or their other choice.<sup>[1]</sup>

There is described in Surah Araaf that what is Araaf and what kinds of peoples will including in Araaf and they will be enter in (heaven) paradise or otherwise. Now, in this regard we will short research about Araaf.

**KEYWORDS:** paradise, Hope, Recognition, Araaf, Angles.

## 1 Introduction

Allah has described in Surah Araaf Ayah No. 46 that:

A رَبِّبَهُمَا جَبَابٌ وَعَلَى الْأَعْرَافِ رَجَالٌ يَعْرِفُونَ كَلِمًا بَيِّنَةً وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ<sup>[1]</sup>

In between heaven and Hell some peoples will stand on the wall namely Araaf and they will know the Paradisiac (heaven) people and will say to them Safeness on you but these peoples will not enter in Paradise so far, however, they will have hope for entrance in heaven.

Phallus of Paradisiac (Heaven) and Hell persons it explain that there is a wall between heaven and Hell to keep the Hell persons on distance from paradise. Description of this wall is in Surah Araaf that<sup>[2]</sup> "one wall will be obstruct in which a door. Under this door is blessing and outside is pain then name of this wall is Araaf. Araaf is plural of comp (Arafa) and every height earth in Arab is called comp (Arfa)<sup>[3]</sup>. Therefore, head of chicken is also called عرف because this a height place.

Said ibn Jarir R.: "كُلُّ كِتَابٍ كِتَابٌ نِيَابٍ ... كَالْعَلَمِ الْمُؤَيِّدِ عَلَى الْأَعْرَافِ"<sup>[4]</sup>

Every strong meat and height is just like a flag that is on wall.<sup>[5]</sup> "وَرَبَّتْ بِنَاءً أَبَاءَ كِرَامٍ عَلَوْا بِالْمَجْدِ أَعْرَافَ الْبِنَاءِ"

They have made inheritor of their respected elders and gone high in Sainthood.

Said Ibn-e- Abbas R.T "عن ابن عباس قال: "الأعراف"، سور كعرف<sup>[6]</sup> "الديك"

Araaf is a wall between paradise and hell which just like cockscomb.

Said ibn-e- Abbas R.T in 2<sup>nd</sup> Convention: بين الجنة والأعراف<sup>[7]</sup>

"والنار، حبس عليه أقوام بأعمالهم"

This is a high place where some peoples will stop.

Said Sodi R.M regarding Araaf: "إنما سمي الأعراف أعرافاً، لأن"

"أصحابه يعرفون الناس"<sup>[8]</sup>

Name of this wall is therefore is kept Araaf that these persons knew the other peoples.

Said Mujahid R.M

"الأعراف: جباب بين الجنة والنار، والسور له باب، وأصحاب الأعراف: يطمعون أي في دخول الجنة "يعرفون كلاً ببيماهم"<sup>[8]</sup> "فأصحاب النار سؤد الوجوه زرق الأعين"<sup>[9]</sup>

Araaf is septum (worn by women) between paradise and Hell and there is a door in which the persons will hope that they will be entered in heaven.

Said Zohaqa R.M "الأعراف"، السور الذي بين الجنة والنار<sup>[10]</sup>

That Araaf is a wall between paradise and hell.

Ibn-e-Abbas RT is said 2<sup>nd</sup> time:-

It is a respectable thing as said "الأعراف الشيء المشرف"<sup>[11]</sup>

Said Abu Majliz R.M It is the name of height building.

"أَنَّهُ قَالَ: مَكَانٌ مُرْتَفِعٌ"<sup>[12]</sup>

Said Kaab R.T "الأعراف في كتاب الله عمقاً سَطُفَانًا"<sup>[13]</sup>

Said Ibn Laheea R.M "وَادٍ عَمِيقٌ خَلْفَهُ جَبَلٌ مُرْتَفِعٌ"<sup>[14]</sup>

This is a Valley and their backside is highest mountain.

Said Saeed bin Jobair R.M "الأعراف جبال بين"

"الجنة والنار فهم على أعرافها على ذراها"<sup>[15]</sup>

Araaf is mountain between paradise and hell.

Said ibn Joraij R.M "وَرَزَعُوا أَنَّهُ الصِّرَاطُ"<sup>[16]</sup>

In the idea of Ibn Joraij, it's a way

**Who will this peoples, human being or Angles?**

There is disagreement by intelligentsia (scholar).<sup>[16]</sup> Populace people (Jamhoor) R.T said that they will belong to human being if they are human being so some cult is that this is followers of Muhammad (S.W.A) just like Maqaatel R.M cult but some intelligentsia cult that these are belong to other followers of prophets.

Said in Ibn-e-Kaseer by Emad-Ud-Din R.M that

"واختلفت عبارات المفسرين في أصحاب الأعراف من هم، وكلها قريبة ترجع إلى معنى واحد وهو أنهم قوم استوت حسناتهم وسيناتهم، نص عليه حذيفة وابن عباس، وابن مسعود وغير واحد من السلف والخلف رحمهم الله"<sup>[17]</sup>

**Who will these peoples?**

In this session there are many descriptions regarding this point. However, Most of cults are that these will people their goodness and evil will equal. Some (Self) is also said same descriptions, for example, Khuzaifa, Ibn-e-Abbas and Masud RT etc.

This same description is also of later intelligentsia (explainer)<sup>[18]</sup>

In one Hadith is mentioned that

"أنهم قوم قتلوا في سبيل الله بمعصية آبائهم، فمنعهم من دخول الجنة معصية آبائهم، ومنعهم من دخول النار قتلهم في سبيل الله، وهذا مروى عن النبي صلى الله عليه وسلم"<sup>[19]</sup>

When asked from Muhammad (S.W.A) regarding these peoples who said these willun-obedient peoples of their fathersbut died in the way of Allah without permission of their fathers.

In 2<sup>nd</sup> description is that these peopleswill be gotembarrassed martyrdomin the way of Allah but they were un-obedient of their parents, therefore, they stopped from heaven by un-obedience of their fathers and stopped from Hell due to embarrasses Martyrdom in the way of Allah<sup>[20]</sup>.

When asked from Khuzaiifa R.T who said:-

“هم قوم تجاوزت بهم حسناتهم النار، وقصرت بهم سيئاتهم عن الجنة، فإذا صُرِفَتْ أَبْصَارُهُمْ تَلْقَاءَ أَصْحَابِ النَّارِ قَالُوا: "رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ . فَبَيْنَا هُمْ كَذَلِكَ، أَطَّلَعَ إِلَيْهِمْ رَبُّكَ تَبَارَكَ وَتَعَالَى فَقَالَ: اذْهَبُوا وَادْخُلُوا [الظالمين]" الجنة، فإني قد غفرت لكم”

These are persons that their goodness and evils were equal. They could not enter in paradise due to their evils and savedfrom the hell in view their goodness. So they will stop in concealment whereas Allah shall decide regarding these peoples. In 2<sup>nd</sup> description from Khuzaiifa R.T that these peoples will see the Hell persons and will afraid, and will asked salvation (pardon) from great Allah.Suddenly, Allah shall see towards these peoples and will say go enter in paradise I givenyou forgiveness<sup>[22]</sup>.

Said Ibn-e -Masud R.T is drawn a very best pin picture in long Hadithabout doomsday and Al Araaf:-

“ ابن مسعود قال: يحاسب الناس يوم القيامة، فمن كانت حسناته أكثر من سيئاته بواحدة دخل الجنة، ومن كانت سيئاته أكثر من حسناته بواحدة دخل النار. ثم قرأ قول الله: (فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ [23] ) . ثم قال: إن الميزان يخفتقال حبة ويرجح. قال: فمن استوتت حسناته وسيئاته كان من أصحاب الأعراف، فوقفوا على الصراط، ثم عرفوا أهل الجنة وأهل النار، فإذا نظروا إلى أهل الجنة نادوا: "سلام عليكم"، وإذا صرفوا أبصارهم إلى يسارهم نظروا أصحاب النار قالوا: (رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ [24] ) ، فيتعذرون بالله من منازلهم، قال: فأما أصحاب الحسنات، فإنهم يعطون نوراً فيمشون به بين أيديهم وبأيامهم، ويعطى كل عبد يومئذ نوراً، وكل أمة نوراً. فإذا أتوا على الصراط سلب الله نور كل منافق ومنافقة. فلما رأى أهل الجنة ما لقي المنافقون، قالوا: ربنا أتمم لنا نورنا". وأما أصحاب الأعراف، فإن النور كان في أيديهم فلم ينزع من أيديهم، فهنالك يقول الله: (لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ) ، فكان الطمع دخولا. قال: فقال ابن مسعود: على أن العبد إذا عمل حسنة كتب له بها عشر، وإذا عمل سيئة لم تكتب إلا واحدة. ثم يقول: هلك من غلب وُحْدَانُهُ أَعْشَارُهُ [25]

Said ibn-e-MasudR.T thaton doomsday calculation of everybody will be carryout, one goodness if revised from evil so he will beentered in paradise if one evil decrees from goodness he will enter in hell, then he recitedthe Holy Quran

“ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (8) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ [26]الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْمَرُونَ (9) ”

TillAyah No. 9 and said that from meager increase and decrease side of scale go down.Evils and goodness of some peopleswill equal these are Al-Araaf. They will stop and will famous heaven/hell persons. When they see to Paradise peoples they will convey salaamto them and when see to the hell persons, they will asked sanctuary from Allah.Righteouspeople'sthat are male and female will give

a brightness which will go forward and right sight from them.In the way on bridge, brightness will be collected from hypocrite (two faced) and true Muslims will pray from Allah for remaining of the same. Brightness will not be collected from Al-Araaf peoples and the same will present with them and will go forward. They will hope for enter in heaven. Goodnessis writtenequal to 10 and oneevil is written in the same scale. It is very consciencefor those personstheir evils revised on goodness<sup>[27]</sup>.

Said Ibn-e- Abbas R.T

“ عن ابن عباس قال: "الأعراف"، سور بين الجنة والنار، وأصحاب الأعراف بذلك المكان، حتى إذا بدا لله أن يعافيه، أطلق بهم إلى نهر يقال له: "الحياة"، حافظه قصب الذهب، مكلل باللؤلؤ، ترابه المسك، فألقوا فيه حتى تصلح ألوانهم، ويبدو في نحورهم شامة بيضاء يعرفون بها، حتى إذا صلحت ألوانهم، أتى بهم الرحمن فقال: تمنوا ما شئتم! قال: فيتمنون، حتى إذا انقطعت أمنيتهم قال لهم: لكم الذي تمنيتم ومثله سبعين مرة! فيدخلون الجنة وفي نحورهم شامة بيضاء يعرفون بها، يسمون مساكين الجنة"<sup>[28]</sup>

Araaf is a wall which is between in Paradise and Hell. The peoples of Araaf will stay there. As and when Allah decided forgivenessfor those peoples, so that Allah shall order to take them towards life, there will golden tents in the both sides.

On plungeto these peoples in lake their color will become bright and will be existed one white bright oriflammeon their shoulders.They will know from this oriflamme. These peoples will bring in front of Allah and Allah willsay to them that askaccording to your choice. They will ask until their every wish will be fulfilled and Allah shall say ask more and more but no wish will remaining of these peoples so that Allah shall say, I (Allah)given you more than 70 percentagefromyour wish. These people will enter in paradise and Symbolwill present on their shoulders and they will know poor paradise peoples.

Said same description by Mujahid R.M and the same is best and correct.

“الأعراف: جباب بين الجنة والنار، والشور له باب، وأصحاب الأعراف: يطمعون أي في دخول الجنة " {يعرفون كلاً بسيماهم [29] } «فأصحاب النار سود الوجوه زرق الأعين»

Said AbuZargha R.T that anyone asked from Muhammad S.W.A regarding Araaf persons who said:-

“ قال: سئل النبي صلى الله عليه وسلم عن أصحاب الأعراف فقال: هم أجز من يقضى لهم من العباد، فإذا فرغ رب العالمين من القضاء بين العباد قال لهم: أنتم قوم أحرجتكم أعمالكم من النار وعجزت أن تدخلكم الجنة، فادهبوا فأنتم عتقاي، فأرعو من الجنة حيث شئتم"<sup>[30]</sup>

Muhammad S.W.A explained regarding the Araaf peoples that their decision will be carry out in last. When Allah free from all calculation of creature than Allah shall say to these peoples that your goodness saved you from Hell but it is not your right to enter in heaven (Paradise), now I gave you freedom and forgiveness, so enter paradise and enjoy your life on every fields as you wish.

**What will deeds of Araaf peoples:-**

Araaf peoples are consisting on those peoples that their parents are incensed from him but they will

embarrassment, martyrdom on the way of Allah. Due to their martyrdom they will save from Hell but on the other sight due to incensed of parents their entrance will forbid to heaven (Paradise) as Muhammad (W.S.A) said:-

“أنهم قوم قتلوا في سبيل الله بمعصية آبائهم، فمنعهم من دخول الجنة معصية آبائهم، ومنعهم من دخول النار قتلهم في سبيل الله، وهذا مروى عن النبي صلى الله عليه وسلم.”<sup>[31]</sup>

Ibn-e-Masud Said that their goodness and evils will equal. “أنهم قوم تساوت حسناتهم وسيناتهم، فلم تبلغ بهم حسناتهم دخول الجنة، ولا [33]” أنهم أولاد الزنا “the illegitimate offspring of unmarried parents” Said Hassan R.M and Mujahid R.M علماء “أنهم قوم صالحون فقهاء علماء [34]”

Said Ibrahim R.M that these peoples will belong to this group that their mothers will incensed from them and fathers will agreeable. “أنهم قوم رضي عنهم أبائهم دون أمهاتهم، أو [35]” أمهاتهم دون أبائهم

Said Abdul Aziz RM that they will be in disposition. “أنهم [36]” الذين ماتوا في الفترة ولم يبدلوا دينهم

Said Ibn-e-Ambaar R.M these are Prophets. “أنهم أنبياء.”<sup>[37]</sup>

Said Mangoofik R.M these are unbeliever persons (polytheist). “أنهم أولاد المشركين.”<sup>[38]</sup>

Some scholars said these are not fairness in hardship (hypocrisy). “أنهم قوم عملوا الله تعالى، لكنهم راعوا في عملهم.”<sup>[39]</sup>

Said Abu Majliz R.M, these are not signification of human being but they are Angles. “أنهم ملائكة.”<sup>[40]</sup>

### Recognition of these peoples:-

Said Ibn-e-Abbas R.T  
“أصحاب الأعراف رجال كانت لهم ذنوب عظام وكان حسن أمرهم بالله، فأقيموا ذلك المكان إذا نظروا إلى أهل النار عرفوهم بسواد الوجوه فقالوا: ربنا لا تجعلنا مع القوم الظالمين وإذا نظروا إلى أهل الجنة عرفوهم ببياض الوجوه.”<sup>[41]</sup>

Araaf persons will have great evils and will stop in this place. When they will see to hell persons they will say “ربنا” when see to the paradise peoples they will know him from their white faces.

Said Sodi R.M “يعرفون كلاً بسبب ما هم يعرفون أهل النار بسواد وجوههم وأهل الجنة ببياض وجوههم، فإذا مروا عليهم بزمرة يذهب بها إلى الجنة قالوا: سلاماً عليهم.”<sup>[42]</sup>

They will know him from Recognizance of Hell and paradise peoples. Faces of paradise persons will white and hell persons will have black faces, when paradise persons will pass from him they will say Assalam-o-Alaikum

Says Hassan Basri R.M “علامة أهل النار سواد الوجوه وزرقة العيون، أو علامة أهل الجنة بياض الوجوه وحسن العيون.”<sup>[43]</sup>

There will black faces and blue eyes of hell persons and will have white faces and beautiful eyes of paradise peoples.

Curate (Imam) Razi R.M written in explanation of Quran:-  
“أن أصحاب الأعراف كانوا يعرفون المؤمنين في الدنيا بظهور علامات الإيمان والطاعات عليهم ويعرفون الكافرين في الدنيا أيضاً بظهور علامات الكفر والفسق عليهم فإذا شاهدوا أولئك الأقوام في محفل القيامة ميزوا البغض عن البغض بتلك العلامات التي شاهدوها عليهم في الدنيا وهذا الوجه هو المختار.”<sup>[44]</sup>

### Hope of these peoples:-

Most of translators and explanatory expression that these peoples will hope for heaven but they will not enter in paradise this message is given him by Allah.

“أنه إخبار من الله تعالى لنا أن أصحاب الأعراف لم يدخلوا الجنة وهم يطمعون في دخولها.”<sup>[45]</sup>

Sodi R.M said that this message has been given by the Allah to Araaf persons that they will not enter in paradise. “أنه إخبار من الله تعالى لأهل الأعراف إذا رأوا زمرة يذهب بها إلى الجنة أن هؤلاء لم يدخلوها [46]” وهم يطمعون في دخولها

### Will these peoples enter in paradise?

Reproduction writes by curate (Imam) Razi R.M: “وتحقيق الكلام:- أن أصحاب الأعراف هم أشرف أهل القيامة فعند وفوف أهل القيامة في الموقف يجلس الله أهل الأعراف في المواضع العالية الشريفة فإذا أدخل أهل الجنة الجنة وأهل النار النار نزلوا إلى الدرجات العالية في الجنة فهم أبداً لا [47]” يجلسون

Araaf will belong to human beings because they will seat on height place. When hell persons go to hell and paradise persons enter to paradise, they will be also entered in paradise.

Said Wahib bin Mamba R.M repeating from Ibn-e-Abbas R.T<sup>[48]</sup>:

Hell persons will take (oath) that Araaf persons will be enter in hell with us and Allah shall not enter them in paradise. Allah shall say to Hell persons “أهل الأعراف” regarding Araaf, you takes (oath) that blessing of Allah shall not be included with them “أدخلوا الجنة” Oliving of Araaf enter in paradise.

Says Khuzaiifa R.T

The persons of Araaf will between us and suddenly Allah shall appear and shall say to them enter in paradise. I have forgiveness all your evils.<sup>[50]</sup>

Says Ibn-e-Saeb R.M

In paradise, Araaf will see poor people on which disbeliever peoples did cruelty on him as Suleiman R.T, Sohaib R.T and Khubab R.T. It will be said to disbelieved persons that in your idea that blessing of Allah will not be included with these persons “أهل الأعراف الذين أقسمتم لا ينالهم الله” so description of Araaf persons will be finished and remaining talking of Allah will be for paradise persons.<sup>[52]</sup>

### Conclusion

Between paradise and hell, there is a wall which will keep away the hell peoples from paradise. Name of this wall is Araaf and Araaf is plural of Araaf. In the language of Arab every height place is called comp (Arfa). Some peoples will stay in this place which will be on height place.

What is Araaf? Ibn-e-Laheya R.M Said, Araaf is mountain between paradise and hell. Saeed bin Jabeer R.M said, it is a valley and in his back side is a mountain. Ibn-e-Jreej RM said, this is a way. Abu Majliz R.M said that this is name of height building. Ibn-e-Abbas R.T said in 2<sup>nd</sup> conversion that it is a respectable thing. Said Zohak R.M, Araaf is a wall between paradise and hell.

Willreligious acts of these peoples? these peoples got embarrassed Martyrdom in the way of Allah but they their parents are incensed, therefore, they will have stop from paradise by un-obedience of their fathers and will stop from Hell due to embarrassed Martyrdom in the way of Allah. As repeated by Ibn-e -Masud R.T, Ibn-e-Abbas R.T, Abu Horara R.T from Prophet Muhammad (Peace Beupon Him) that goodness and evils of these peoples will equal SalehMoulaAlthyeta R.M Repeating from Ibn-e-Abbas R.T that these peoples will illegitimate Child.

Said Ibrahim R.M that these peoples will belong to group that their mothers will incensed from him and fathers will agreeable.

Abdul Aziz R.M Said that they will die ondisposition (natural).

Said Ibn-e-Ambaar R.M these are Prophets.

Said Abu Majliz R.M that's not Signification of human being but they will Angles. It meansthat these will unfair in their hardshippeoples.

Said Manjoofi R.M these are children ofpolytheist.

Curate (Imam) Razi R.M repeated and wrote thatwhen hell persons will enter in hell and paradise persons will enter in paradise, so that these peoples will also enter in paradise.

Said Wahib bin Mamba R.M repeated from Ibn-e-abbas R.T that:-

Oh living of Araaf, You enter in paradise;unbeliever persons said regarding these peoples that blessing of Allah will not be included with him but these peoples will be enter in paradise

Said Khuzaifa R.T that you (disbeliever) were saying regarding these peoples that blessing of

Allah will not be included with them

Says Ibn-e-Saib R.M that

In paradise, Araaf will see poor people on which unbeliever peoples done cruelty on him as Suleiman R.T, Sohaib R.T and Khubab R.T It will be said to unrelieved persons that in your idea that blessing of Allah will not be included with these persons Allah will suddenly appear and will say to these persons that enter in paradise I gaveforgiveness of your all evils.

[14]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1484

[15]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1484

[16]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1484

[16]Jarir tibri,jamiulbayan,vol:12,p460)

[17]Abn-e-kaseer,ismailbnallibn mahmood,759,tafseer Quran al azeem,vol:2,p274

[18]Abn-e-kaseer,ismailbnallibn mahmood,759,tafseer Quran al azeem,vol:3,p418

[19]Jarirtibri,jamiulbayan, hadith No:14713

[20]Salabi,Ahmadbn muhammad,427,alkashf -ul -bayan,vol:4,p226

[21]Araaf 7:47

[22]Ibn-e-kaseer,ismailbnallibn mahmood,759,tafseer Quran al azeem,vol:3,p418

[23]Araaf 7:8

[24]Araaf 7:47

[25]Jarir tibri,jamiulbayan,vol:12,p453

[26]Araaf 7:9

[27]Ibn-e-kaseer,ismailbnallibn mahmood,759,tafseer quran al azeem,vol:3,p418

[28]Jarir tibri,jamiulbayan,vol:12,p455

[29]Araaf 7:46

[30]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1485

[31]Jarirtibri,jamiulbayan hadith No:14713

[32]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1485

[33]Alkiwani,alibnifozal, alnokat fi al quran,vol:1,p225

[34]Jarir tibri,jamiulbayan,vol:12,p458

[35]Salabi,ahmadbn muhammad,427,alkashf ul bayan,vol:4,p236

[36]Zadul masir,vol:2,p123

[37]Zadul masir,vol:2,p124

[38]Baghwi,Tafseerul baghawi,vol:2,p195

[39]Zadul masir,vol:2,p124

[40]Alhidyailabaloghul nihaya,vol:4,p2382

[41]Abo hatim,Tafseeribn-e-abi hatim,vol:5,p1487

[42]Abo hatim,Tafseeribn-e-abi hatim,vol:5,p1487

[43]Almawardi,Tafseer mawardi,vol:2,p226

[44]Mafatihul ghaib,vol:14,p250

[45]Zadul masir,vol:2,p124

[46]Zadul masir,vol:2,p124

[47]Mafatihul ghaib,vol:14,p250

[48]Jarirtibri,jamiulbayan(310),vol:12,p469

[49]Araaf 7:49

[50]Jarir tibri,jamiulbayan,vol:12,p456

[51]Araaf 7:49

[52]Jarir tibri,jamiulbayan,vol:12,p469

[1]Araaf 7:46

[2]Alhadid57:13

[3]Jarir tibri,jamiulbayan,vol:12,p449

[4]Jarir tibri,jamiulbayan,vol:12,p450

[5]Ibid

[6]Al mavardi,aliibnMuhammad,alnokat walghiu,vol:2,p225

[7]Jarif tibri,jamiulbayan,vol:12,p456

[8]Jarif tibri,jamiulbayan,vol:12,p450

[8]Araaf 7:46

[9]Mojahid ,tafseer Mojahid,vol:1 ,p337

[10]Jarif tibri,jamiulbayan,vol:12,p449

[11]Abo hatim,Tafseerabn-e-abi hatim,vol:5,p1483

[12]Ibid

[13]Al dor,vol:3,p461