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CHAPTER 47

MUHAMMAD^{SAWW}

(38 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الَّذِينَ كَفَرُوا لم يرتب أبدا، و لم يدخله شك في دينه أبدا، و لم يبتله الله بفقر أبدا، و لا خوف من سلطان أبدا، و لم يزل محفوظا من الشك و الكفر أبدا حتى يموت، فإذا مات وكل الله به في قبره ألف ملك يصلون في قبره، يكون ثواب صلاتهم له، و يشيعونه حتى يوقفوه موقف الأمن عند الله عز و جل، و يكون في أمان الله و أمان محمد (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain, from Abu Al-Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}: 'The one who recites Surah [47] (**As for**) those who disbelieve (Chapter 47 known as Surah Muhammad^{saww}) would not be suspicious ever, and doubt will not enter in his Religion ever, and Allah^{azwj} will never Involve him in poverty ever, and will not fear the authorities ever, and will not cease being Protected from the doubt and the infidelity ever until he dies. So when he dies, Allah^{azwj} Allocates a thousand Angels to be in his grave to be Praying in his grave, their Rewards of their Prayers would be transferred onto him, these would be spread for him until he pauses at a secure place in the Presence of Allah^{azwj} Mighty and Majestic, and would become to be in the Protection of Allah^{azwj} and the protection of Muhammad^{saww}'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يول وجهه جهة إلا رأى فيه وجه رسول الله (صلى الله عليه و آله) إذا خرج من قبره، و كان حقا على الله تعالى أن يسقيه من أنهار الجنة، و من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور ببركتها».

And from Khawas Al-Quran – It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (47), his face would not be given authorisation until he sees in it the face of Rasool-Allah^{saww} when he comes out form his grave. And he would have a right upon Allah^{azwj} the High that he should be quenched from the River of the Paradise. And the one who recites it and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard due to its Blessings'.²

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور، و كان محروسا من كل بلاء و داء».

¹ ثواب الأعمال: 114.

² (خواص القرآن)

And Rasool-Allah^{saww} said: 'The one who writes it (47) and attaches it (Amulet), would be safe in his sleep, and be vigilant from every hazard, and would be given strength against every affliction and disease'.³

و قال الصادق (عليه السلام): «من كتبها و علقها عليه دفع عنه الجان، و أمن في نومه و يقظته و إذا جعلها إنسان على رأسه كفي شر كل طارق بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it (Amulet), the Jinn would be repulsed from him, and he would be safe in his sleep, and be vigilant when a human makes an evil to come upon his head on every road, by the Permission of Allah^{azwj}'.⁴

في مجمع البيان بعد ان نقل حديث ثواب الاعمال وقال عليه السلام: من اراد ان يعرف حالنا و حال اعدائنا فليقرأ سورة محمد صلى الله عليه واله فانه يراها آية فينا وآية فيهم.

In Majma Al-Bayaan after having copied a Hadeeth from Sawaab Al-Amaal,

And he^{asws} said: 'The one who intends to recognise our^{asws} situation and the situation of our^{asws} enemies, so he should recite Surah Muhammad^{saww}, for he would see a Verse regarding us^{asws} and a Verse regarding them'.⁵

VERSE 1

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ {1}

[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain

علي بن إبراهيم: نزلت في أصحاب رسول الله (صلى الله عليه و آله) الذين ارتدوا بعد رسول الله (صلى الله عليه و آله)، و غضبوا أهل بيته حقهم، و صدوا عن أمير المؤمنين (عليه السلام)، و عن ولايته، أَضَلَّ أَعْمَالَهُمْ أي أبطل ما كان تقدم منهم مع رسول الله (صلى الله عليه و آله) من الجهاد و النصر.

Ali Bin Ibrahim –

It was Revealed regarding the companions of Rasool-Allah^{saww} who became apostates after Rasool-Allah^{saww}, and usurped the rights of the People^{asws} of the Household, and prevented (people) from Amir-ul-Momineen^{asws}, and from his^{asws} Wilayah [47:1] He shall Render their works to be in vain i.e., invalidate what had preceded from them with Rasool-Allah^{saww}, from the Jihaad and the support'.⁶

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه و آله) في المسجد و الناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئاً من القرآن.

³ Tafseer Al Burhan – H 9807

⁴ Tafseer Al Burhan – H 9808

⁵ Tafseer Noor Al Saqalayn – CH 47 H 2

⁶ تفسير القمي 2: 330.

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareysi,

Abu Ja'far^{asws} has said: 'Amir-ul-Momineen^{asws} said in a loud voice after the passing away of Rasool-Allah^{saww}, in the Masjid, and the people had gathered, **[47:1] (As for) those who disbelieve and from Allah's way, He shall Render their works to be in vain.** So Ibn Abbas said to him^{asws}, 'O Abu Al-Hassan^{asws}! Why did you^{asws} say what you^{asws} said?' He^{asws} said: 'I^{asws} recited something from the Quran'.

قال: لقد قلت لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما أتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا، أفتشهد على رسول الله (صلى الله عليه و آله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه و آله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You^{asws} have said a command'. He^{asws} said: 'Yes. Allah^{azwj} the High is Saying in His^{azwj} Book **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** Did you testify to Rasool-Allah^{saww} having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah^{saww} bequeathing it to you^{asws}'. He^{asws} said: 'So had you not pledged your allegiance to me^{asws}?' He said, 'The people gathered around Abu Bakr, so I was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كمثل الذي استوقد ناراً فلما أضاءت ما حوله ذهب الله بنورهم و تركهم في ظلمات لا يبصرون صم بكم عمي فهم لا يرجعون».

So Amir-ul-Momineen^{asws} said: 'Just as the people of the calf had gathered around the calf. This here is your trial, and your example [2:17] Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see [2:18] Deaf, dumb (and) blind, so they will not turn back'⁷.

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين ابن مخارق، عن سعد بن طريف و أبي حمزة، عن الأصمغ، عن علي (عليه السلام)، أنه قال: «سورة محمد (صلى الله عليه و آله) آية فينا، و آية في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Hassan, from his father, from Haseyn Ibn Makharraq, from Sa'd Bin Tareyf and Abu Hamza, from Al-Asbagh,

(It has been narrated that) Ali^{asws} said: 'Surah Muhammad^{saww} has a Verse regarding us^{asws}, and a Verse regarding the Clan of Umayya'.⁸

و عنه، قال: حدثنا أحمد بن محمد الكاتب، عن حميد بن الربيع، عن عبيد بن موسى، قال: أخبرنا فطر بن إبراهيم، عن أبي الحسن موسى (عليه السلام)، أنه قال: «من أراد أن يعلم فضلنا على عدونا، فليقرأ هذه السورة التي يذكر فيها الذين كفروا و صدوا عن سبيل الله فينا آية، و فيهم آية، إلى آخرها».

And from him, from Ahmad Bin Muhammad Al-Katib, from Hameed Bin Al-Rabi'e, from Ubeyd Bin Musa, from Fatar Bin Ibrahim,

Abu Al-Hassan^{asws} Musa^{asws} has said: 'The one who intends to know our^{asws} merits upon our^{asws} enemies, so he should recite this Chapter in which is Mentioned **[47:1]**

⁷ تفسير القمي 2: 301

⁸ تأويل الآيات 2: 582 / 1.

(As for) those who disbelieve and prevent from Allah's way. Regarding us^{asws} is a verse, and regarding them is a Verse, up to its end'.⁹

ابن شهر آشوب: عن جعفر، و أبي جعفر (عليهما السلام)، في قوله تعالى: الَّذِينَ كَفَرُوا: يعني بني أمية وَ صَدُوا عَنْ سَبِيلِ اللَّهِ عَنْ وَايَةِ عَلِي بْنِ أَبِي طَالِبٍ (عليه السلام)». .

Ibn Shehr Ashub,

Ja'far^{asws} and Abu Ja'far^{asws} regarding the Words of the High [47:1] **(As for) those who disbelieve** Meaning the Clan of Umayya **and prevent from Allah's way from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}**.¹⁰

VERSES 2 & 3

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٌ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ {2}
ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ {3}

[47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will Remove their evil from them and Improve their condition. [47:3] That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord; thus does Allah Set forth to men their examples.

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد بإسناده، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ فِي عَلِيٍّ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ، هكذا نزلت».

Ali Bin Ibrahim said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, by his chain, from Is'haq Bin Amaar who said,

'Abu Abdullah^{asws} said: '**[47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, regarding Ali, and it is the very truth from their Lord, He will Remove their evil from them and Improve their condition. This is how it was Revealed**'.¹¹

ثم قال علي بن إبراهيم أيضا، في قوله تعالى: وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ: نزلت في أبي ذر و سلمان و عمار و المقداد، و لم ينقضوا العهد وَ آمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ، أَي تَبَتُّوا عَلَى الْوَلَايَةِ الَّتِي أَنْزَلَهَا اللَّهُ: وَ هُوَ الْحَقُّ، يعني أمير المؤمنين (عليه السلام): مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ أَي حَالَهُمْ.

Then Ali Bin Ibrahim said as well,

'Regarding the Words of the High [47:2] **And (as for) those who believe and do good**, was Revealed regarding Abu Dharr^{af}, and Salman^{af}, and Ammar, and Al-Miqdad^{af}, and they did not breach the pledge **and believe in what has been revealed to Muhammad**, i.e., they were steadfast upon the Wilayah which Allah^{azwj} Revealed **and it is the very truth** Meaning Amir-ul-Momineen^{asws} **from their Lord**,

⁹ تأويل الآيات 2: 584 / 3.

¹⁰ المناقب 3: 72.

¹¹ تفسير القمي 2: 301.

He will Remove their evil from them and Improve their condition i.e., their state of affairs.

ثم ذكر أعمالهم فقال: ذَلِكَ بَأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَ هُم الَّذِينَ اتَّبَعُوا أَعْدَاءَ رَسُولِ اللَّهِ (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام): وَ أَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ.

Then He^{azwj} Mentioned their deeds, so He^{azwj} Said **[47:3] That is because those who disbelieve follow falsehood**, and these are the ones who followed the enemies of Rasool-Allah^{saww} and Amir-ul-Momineen^{asws} **and those who believe follow the Truth from their Lord**.¹²

VERSE 4

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوُثَاقَ فَمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ {4}

[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had Pleased He would certainly have Exacted what is due from them, but that He may Try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means Allow their deeds to be in vain.

علي بن إبراهيم، قال: حدثني أبي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «في سورة محمد (صلى الله عليه و آله) آية فينا و آية في عدونا، و الدليل على ذلك قوله تعالى: كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ إِلَى قَوْلِهِ تَعَالَى: لَأَنْتَصِرَ مِنْهُمْ، فهذا السيف على مشركي العجم من الزنادقة، و من ليس معه كتاب من عبدة النيران و الكواكب».

Ali Bin Ibrahim said, 'My father narrated to me, from one of our companions,

'Abu Abdullah^{asws} said: 'In Surah Muhammad^{saww} is a Verse regarding us^{asws}, and a Verse regarding our^{asws} enemies, and the evidence upon that are the Words of the High **[47:3] That thus does Allah Set forth to men their examples [47:4] So when you meet in battle those who disbelieve, then smite the necks** up to His^{azwj} Words **He would certainly have Exacted what is due from them**. So this is the sword against the non-Arab Polytheists from the Atheists, and the one who does not have a Book, and worships the fires and the planets'.¹³

و قال أيضا: قوله تعالى: فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ فالمخاطبة للجماعة، و المعنى لرسول الله (صلى الله عليه و آله) و الامام من بعده.

And he (Ali Bin Ibrahim) said as well –

¹² تفسير القمّي 2: 301

¹³ تفسير القمّي 2: 301.

'Regarding the Words of the High **[47:4] So when you meet in battle those who disbelieve, then smite the necks**, Even though it Addresses the group, the Meaning is for Rasool-Allah^{saww} and the Imams^{asws} from after him^{saww, 14}.

يَحْيَى الْحَلْبِيُّ عَنْ أَبِي الْمُسْتَهَلِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ مَا دَعَاكُمْ إِلَى الْمَوْضِعِ الَّذِي وَضَعْتُمْ فِيهِ زَيْدًا قَالَ قُلْتُ خِصَالٌ ثَلَاثٌ أَمَّا إِحْدَاهُنَّ فَقَوْلُهُ مَنْ تَخَلَّفَ مَعَنَا إِنَّمَا كُنَّا تَمَانِيَةَ نَفَرٍ وَ أَمَّا الْأُخْرَى فَالَّذِي تَخَوَّفْنَا مِنَ الصُّبْحِ أَنْ يَفْضَحَنَا وَ أَمَّا الثَّالِثَةُ فَإِنَّهُ كَانَ مَضْجَعَهُ الَّذِي كَانَ سَبَقَ إِلَيْهِ فَقَالَ كَمْ إِلَى الْفَرَاتِ مِنَ الْمَوْضِعِ الَّذِي وَضَعْتُمُوهُ فِيهِ قُلْتُ قَدْفَهُ حَجْرٍ

Yahya Al-Halby, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullah^{asws} questioned me: 'What was the place in which you placed (the body of) Zayd?' I said, 'There were three issues. As for one of them, so there were very few of us who were left behind with us, but rather, we were eight persons. As for the other one, so we were afraid from the morning, which would have exposed us. And as for the third, so it was his bed (resting place) which he proceeded to'. So he^{asws} said: 'How far was the Euphrates from the place in which you placed (buried) him?' I said, 'A stone's throw away'.

فَقَالَ سُبْحَانَ اللَّهِ أَ فَلَا كُنْتُمْ أَوْفَرْتُمُوهُ حَبِيدًا وَ قَدَفْتُمُوهُ فِي الْفَرَاتِ وَ كَانَ أَفْضَلَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهُ مَا طُقْنَا لِهَذَا فَقَالَ أَيُّ شَيْءٍ كُنْتُمْ يَوْمَ خَرَجْتُمْ مَعَ زَيْدٍ قُلْتُ مُؤْمِنِينَ قَالَ فَمَا كَانَ عَدُوَّكُمْ قُلْتُ كُفَّارًا قَالَ فَإِنِّي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّى إِذَا أَنْخَنْتُمُوهُمْ فَسُدُّوا أَلْوَتَاقَ فَإِمَّا مَنَا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا فَإِنبَدَأْتُمْ أَنْتُمْ بِتَخْلِيَةٍ مِنْ أَسْرَتُمْ سُبْحَانَ اللَّهِ مَا اسْتَطَعْتُمْ أَنْ تَسِيرُوا بِالْعَدْلِ سَاعَةً.

So he^{asws} said: 'Glory be to Allah^{azwj}! So why did you all not tie a (piece of) iron to him, and throw him in the Euphrates, and that would have been preferable?' I said, 'May I be sacrificed for you^{asws}, no, by Allah^{azwj}, we had no way for this'. So he^{asws} said: 'Which thing (were you on) on the day you all came out with Zayd?' I said, 'We were Believers'. He^{asws} said: 'Who were your enemies?' I said, 'Infidels'. He^{asws} said: 'I^{asws} found in the Book of Allah^{azwj} Mighty and Majestic: **"[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates"**. You all began by evacuating yourselves from captivity. Glory be to Allah^{azwj}! You did not have the ability to travel with the justice even for a while'.¹⁵

VERSES 5 & 6

سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْسِنَتِهِم {5} وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ {6}

[47:5] He will Guide them and Improve their condition. [47:6] And Cause them to enter the Garden which He has made known to them.

علي بن إبراهيم: قوله تعالى: وَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ سَيَهْدِيهِمْ وَ يُصَلِّحُ بِأَلْسِنَتِهِمْ وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ أَي وَعَدَهَا إِيَّاهُمْ، وَ ادخرها لهم.

Ali Bin Ibrahim –

¹⁴ تفسير القمي 2: 302.

¹⁵ Al Kafi – H 14799

The Words of the High [47:4] and (as for) those who are slain in the way of Allah, He will by no means Allow their deeds to be in vain [47:5] He will Guide them and Improve their condition. [47:6] And Cause them to enter the Garden which He has made known to them, i.e., Promised it for them, and Saved it for them'.¹⁶

VERSE 7

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

[47:7] O you who believe! If you help (the cause of) Allah, He will Help you and make firm your feet.

علي بن إبراهيم: خاطب الله أمير المؤمنين (عليه السلام)، فقال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ يُثَبِّتْ أَقْدَامَكُمْ.

Ali Bin Ibrahim –

'Allah^{azwj} is Addressing Amir-ul-Momineen^{asws}, so the High Said **[47:7] O you who believe! If you help (the cause of) Allah, He will Help you and make firm your feet.**¹⁷

VERSES 8 & 9

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلَ أَعْمَالُهُمْ {8} ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ {9}

[47:8] And (as for) those who disbelieve, for them is destruction and He has made their deeds to be in vain [47:9] That is because they hated what Allah Revealed, so He Nullified their deeds

في تفسير علي بن إبراهيم حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة عن أبي جعفر عليه السلام قال: نزل جبرئيل على محمد صلى الله عليه واله بهذه الآية هكذا: " ذلك بانهم كرهوا ما انزل الله في علي " الا أنه كشط الاسم " فاحبط اعمالهم " .

In Tafseer Qummi – Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeylm from Abu Hamza,

'Abu Ja'far^{asws} has said: 'Jibraeel^{as} descended upon Muhammad^{saww} by this Verse like this **[47:9] That is because they hated what Allah Revealed, regarding Ali, so He Nullified their deeds. Indeed, they have rubbed off the name, so He Nullified their deeds**'.¹⁸

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد، عن أحمد بن خالد عن محمد بن علي، عن ابن الفضيل، عن أبي حمزة، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «قوله تعالى: ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ فَأَحْبَطَ أَعْمَالَهُمْ».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Ahmad Bin Khalid, from Muhammad Bin Ali, from Ibn Al-Fazeyl, from Abu Hamza, from Jabir,

¹⁶ تفسير القمي 2: 302.

¹⁷ تفسير القمي 2: 302

¹⁸ Tafseer Noor Al Saqalayn –CH 47 H 21

'Abu Ja'far^{asws} has said: 'The Words of the High [47:9] **That is because they disliked what Allah Revealed, regarding Ali, so He Nullified their deeds**'.¹⁹

VERSES 10 - 14

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا {10} ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ {11} إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَسْتَمْتَعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ {12} وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَنَاهُمْ فَلَا نَاصِرَ لَهُمْ {13} أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ {14}

[47:10] Have they not then journeyed in the land and seen how was the end of those before them: Allah Brought Devastation upon them, and for the unbelievers is what is similar to it. [47:11] That is because Allah is the Mawla of those who believe, and because the unbelievers shall have no Mawla for them. [47:12] Surely Allah will make those who believe and do good enter Gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the Fire is their abode. [47:13] And how many a town which was far more powerful than the town of yours which has driven you out: We Destroyed them so there was no helper for them. [47:14] What! Is he who has a clear argument from his Lord like him to whom the evil of his work is made to be fair-seeming: and they follow their own desires.

ابن بابويه، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: أَلَمْ يَسِيرُوا فِي الْأَرْضِ، قال: «معناه أ و لم ينظروا في القرآن».

Ibn Babuwayh said,

'Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic [47:10] **Have they not then journeyed in the land**, he^{asws} said: 'Its Meaning is – 'Have they not looked in the Quran?'²⁰

و قال جابر: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: أَلَمْ يَسِيرُوا فِي الْأَرْضِ، فقرأ أبو جعفر (عليه السلام): الَّذِينَ كَفَرُوا، حتى بلغ أَلَمْ يَسِيرُوا فِي الْأَرْضِ، ثم قال: «هل لك في رجل يسير بك [فيبلغ بك] من المطلع إلى المغرب [في] يوم واحد؟». قال: فقلت: يا بن رسول الله- جعلني الله فداك- و من لي بهذا؟ فقال: «ذاك أمير المؤمنين (عليه السلام)، أ لم تسمع قول رسول الله (صلى الله عليه و آله): لتبلغن الأسباب، و الله لتركن السحاب، و الله لتوتن عصا موسى، و الله لتعطن خاتم سليمان». ثم قال: «هذا قول رسول الله (صلى الله عليه و آله)».

And Jabir said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [47:10] **Have they not then journeyed in the land**, so Abu Ja'far^{asws} recited [47:8] **And (as for) those who disbelieve until he^{asws} reached [47:10] Have they not then journeyed in the land**, then said: 'Is there a man among you with whom you can journey from the East to the West in one day?' I said, 'O son^{asws} of Rasool-Allah^{saww} – May Allah^{azwj} Makes us to be sacrificed for you^{saww} – and who is this for me?' So he^{asws}

¹⁹ تأويل الآيات 2: 583 / 6.

²⁰ الخصال: 102 / 396.

said: 'That is Amir-ul-Momineen^{asws}. Have you not heard the Words of Rasool-Allah^{saww}: 'He^{asws} will be preaching the reasons. By Allah^{azwj}, he^{asws} will be riding the clouds. By Allah^{azwj}, he^{asws} will come with the Staff of Musa^{as}. By Allah^{azwj}, he^{asws} will be wearing the ring of Suleyman^{as}'. Then he^{asws} said: 'These are the Words of Rasool-Allah^{saww}'.²¹

علي بن إبراهيم، في قوله تعالى: دَمَرَ اللَّهُ عَلَيْهِمْ: أي أهلكهم و عذبهم، قوله تعالى: وَ لِلْكَافِرِينَ يعني الذين كفروا و كرهوا ما أنزل الله في علي أمثالها أي لهم مثل ما كان للأمم الماضية من العذاب و الهلاك.

Ali Bin Ibrahim,

Regarding the Words of the High **[47:10] Allah Brought Devastation upon them** i.e., Destroyed them and Punished them. The Words of the High **and for the unbelievers** Meaning the ones who denied and disliked what Allah^{azwj} Revealed with regards to Ali^{asws} is what is similar to it, i.e., for them is the like of what was for the past communities, from the Punishment and the Destruction.

ثم ذكر المؤمنين الذين ثبتوا على إمامة أمير المؤمنين (عليه السلام)، فقال تعالى: ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَ أَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ.

Then He^{azwj} Mentions the Believers who were steadfast upon the Imamate of Amir-ul-Momineen^{asws}. So the High Said **[47:11] That is because Allah is the Mawla of those who believe, and because the unbelievers shall have no Mawla for them.**

ثم ذكر المؤمنين، فقال تعالى: إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يعني بولاية علي (عليه السلام): جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ الَّذِينَ كَفَرُوا أَعْدَاؤُهُ يَنْتَعِمُونَ وَ يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ يعني أكلا كثيرا وَ النَّارُ مَثْوًى لَهُمْ وَ كَأَيُّنَ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلُكِنَاهُمْ فَلَا نَاصِرَ لَهُمْ قَالَ: الذين أهلكناهم من الأمم السالفة كانوا أشد قوة من قريتك، يعني أهل مكة الذين أخرجوك منها، فلم يكن لهم ناصر

Then He^{azwj} Mentions the Believer, so the High Said **[47:12] Surely Allah will make those who believe and do good** Meaning with the Wilayah of Ali^{asws} enter Gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, Meaning eat a lot **and the Fire is their abode [47:13] And how many a town which was far more powerful than the town of yours which has driven you out: We Destroyed them so there was no helper for them.** The ones whom We^{azwj} Destroyed, from the past communities, were much stronger than your^{saww} town, Meaning the people of Makkah who threw you^{saww} out from it, so they will be no helper for them.

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ يعني أمير المؤمنين (عليه السلام): كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ يعني الذين غصبوه وَ اتَّبَعُوا أَهْوَاءَهُمْ.

[47:14] What! Is he who has a clear argument from his Lord Meaning Amir-ul-Momineen^{asws} like him to whom the evil of his work is made to be fair-seeming: Meaning the ones who usurped (his^{asws} rights) and they follow their own desires.²²

²¹ تأويل الآيات 2: 584 / 9

²² تفسير القمي 2: 302.

VERSE 15

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ {15}

[47:15] A parable of the Paradise which the pious are promised with: Therein are rivers of water which does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and Forgiveness from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water so it rends their bowels asunder.

علي بن إبراهيم: ثم ضرب لأوليائه و أعدائه مثلاً، فقال لأوليائه: مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ إِلَى قَوْلِهِ تَعَالَى: لَذَّةٌ لِلشَّارِبِينَ أَي خَمْرَةٌ إِذَا تَنَاوَلَهَا وَلِي اللَّهِ وَجَدَ رَائِحَةَ الْمَسْكِ فِيهَا وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَ لَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ.

Ali Bin Ibrahim –

Then He^{azwj} Struck an example of His^{azwj} friends and His^{azwj} enemies, so He^{azwj} Said for His^{azwj} Friends **[47:15] A parable of the garden which the pious are promised with: Therein are rivers of water which does not alter** up to the Words of the High, **and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink**, i.e., when the friend of Allah^{azwj} partakes from it, he would find the aroma of musk in it **and rivers of honey clarified and for them therein are all fruits and Forgiveness from their Lord**.

ثم ضرب لأعدائه مثلاً، فقال: كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَ سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ فقال: ليس من هو في هذه الجنة الموصوفة كمن هو في هذه النار، كما أنه ليس عدو الله كوليّه.

Then He^{azwj} Struck an example for His^{azwj} enemies, so He^{azwj} Said **(Are these) like those who abide in the Fire and who are made to drink boiling water so it rends their bowels asunder**. There is none in this Paradise with these qualities, like the one who is in this Fire, just as the enemy of Allah^{azwj} is not like His^{azwj} friend'.²³

ثم قال شرف الدين: ومنها ما رواه مرفوعاً، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: ثم قال (عليه السلام): «مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ، وَ هُم آلُ مُحَمَّدٍ وَ أَشْيَاعُهُمْ»، ثم قال: « [قال] أبو جعفر (عليه السلام): أما قوله تعالى: فِيهَا أَنْهَارٌ، فالأنهار رجال، و قوله تعالى: مِنْ مَاءٍ غَيْرِ آسِنٍ فَهُوَ عَلِيٌّ (عليه السلام) فِي الْبَاطِنِ، وَ قَوْلُهُ تَعَالَى: وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ فَإِنَّهُ الْإِمَامُ (عليه السلام)، وَ أَمَّا قَوْلُهُ تَعَالَى: وَ أَنْهَارٌ مِنْ خَمْرٍ لَذَّةٌ لِلشَّارِبِينَ، فَإِنَّهُ عِلْمُهُمْ يَتَلَذَّذُ مِنْهُ شَيْعَتُهُمْ، وَ إِنَّمَا كُنِيَ عَنِ الرِّجَالِ بِالْأَنْهَارِ عَلَى سَبِيلِ الْمَجَازِ، أَي أَصْحَابُ الْأَنْهَارِ وَ مِثْلُهُ وَ سُنُلُ الْقَرْيَةِ، فَالْأُمَّةُ (عليهم السلام) هُم أَصْحَابُ الْجَنَّةِ وَ مَلَائِكُهَا.»

Then he^{asws} said: **[47:15] A parable of the Paradise which the pious are promised with** and they^{asws} are the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias'. Then Abu Ja'far^{asws} said: 'As for the Words of the High **Therein are rivers** so the rivers are men^{asws}, and the Words of the High **of water which does not alter**, so it is Ali^{asws} in the esoteric (Meaning), and the Words of the High **and rivers of milk the taste whereof does not change**, so this is the Imam^{asws}, and as for the Words

²³ تفسير القمي 2: 303

of the High **and rivers of wine delicious to those who drink, so this is their**^{asws} Knowledge, delicious for their^{asws} Shias. But rather, the teknonyms from the men with the rivers is upon the way of the metaphors, i.e. 'Companions of the Rivers' (أصحاب الأنهار) and its example **[12:82] And inquire in the town**. So the Imams^{asws}, they^{asws} are the Companions of the Paradise (أصحاب الجنة) and their owners'.

ثم قال (عليه السلام): «و أما قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ، ولاية أمير المؤمنين (عليه السلام)، أي من وإلى أمير المؤمنين (عليه السلام) له مغفرة من ربه، فذلك قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ».

Then he^{asws} said: 'And as for the Words of the High **[47:15] and Forgiveness from their Lord** – Wilayah of Amir-ul-Momineen^{asws}, i.e., the one who befriends Amir-ul-Momineen^{asws} would have Forgiveness for him from his Lord^{azwj}, so these are His^{azwj} Words **[47:15] and Forgiveness from their Lord**.'

ثم قال (عليه السلام): «كَمَنْ هُوَ خَالِدٌ فِي النَّارِ، أي إن المتقين كمن هو خالد داخل في ولاية عدو آل محمد، و ولاية عدو آل محمد هي النار، من دخلها فقد دخل النار، ثم أخبر سبحانه عنهم: وَ سَفُوا مَاءً حَمِيمًا فَفَطَعَ أَمْعَاءَهُمْ».

Then he^{asws} said: '**[47:15] (Are these) like those who abide in the Fire**, i.e., the pious are the ones who are abiding in the Wilayah of the Progeny^{asws} of Muhammad^{saww}, (are they like) the ones who abide in the Wilayah of the enemies of the Progeny^{asws} of Muhammad^{saww}, and this is the Fire. The one who enters it has entered the Fire. Then the Glorious Informs about them **and who are made to drink boiling water so it rends their bowels asunder**'.²⁴

أبو القاسم بن قولويه: عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن عيسى ابن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن علي (عليه السلام)، قال: «الماء سيد شراب الدنيا والآخرة، و أربعة أنهار في الدنيا من الجنة: الفرات، و النيل، و سيحان، و جيحان، الفرات: الماء، و النيل: العسل، و سيحان: الخمر، و جيحان: اللبن».

Abu Al-Qasim Bin Qulawayh, from his father, from Sa'd Bin Abdullah, from Ahmad bin Muhammad Bin Isa, from Isa Ibn Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib^{asws}, from his father, from his grandfather,

Ali^{asws} Bin Abu Talib^{asws} has said: 'The water is the chief of the drinks of the world and the Hereafter. And four rivers in the world are from the Paradise – The Euphrates, the Nile, the Sayhan, and the Jayhan. The Euphrates is the water, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk'.²⁵

ابن بابويه: بإسناده، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن علي (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله): «أربعة أنهار من الجنة: الفرات، و النيل، و سيحان، و جيحان، فالفرات: الماء في الدنيا والآخرة، و النيل: العسل، و سيحان: الخمر، و جيحان: اللبن».

Ibn Babuwayh, by his chain, from Isa Bin Abdullah Al-Hashimy, from his father, from his grandfather,

(Amir-ul-Momineen^{asws}) Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Four rivers are from the Paradise – The Euphrates, and the Nile, and Sayhan, and Jayhan. So the

²⁴ (Extract) تأويل الآيات 2: 13 / 585.

²⁵ كامل الزيارات: 1 / 47.

Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk'.²⁶

VERSES 16 & 17

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَادَا قَالَ أَنْفًا ۗ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ {16} وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ {17}

[47:16] And among them are ones who listen to you intently, until when they go out from you, they say to the one who has been given the Knowledge: What was it that he said just now? These are they upon whose hearts Allah has Set a seal and they follow their own desires. [47:17] And (as for) those who follow the right direction, He Increases them in Guidance and Gives them their piety.

محمد بن العباس، قال: حدثنا أحمد بن محمد بن النوفلي، عن محمد بن عيسى العبيدي، عن أبي محمد الأنصاري- و كان خيرا- عن صباح المزني، عن الحارث بن حصيرة، عن الأصبع بن نباتة، عن علي (عليه السلام)، أنه قال: «كنا [نكون] عند رسول الله (صلى الله عليه وآله) فيخبرنا بالوحي، فأعياه أنا دونهم و الله و ما يعونه، و إذا خرجوا قالوا لي: ماذا قال أنفا».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa Al-Ubeydi, from Abu Muhammad Al-Ansary, from Sabah Al-Mazany, from Al-Haris Bin Haseyra, from Al-Asbagh Bin Nabata, who has narrated:

Ali^{asws} has said: 'We were in the presence of Rasool-Allah^{saww}, so he^{saww} was informing us of the Revelation. I^{asws} retained it, apart from them, and by Allah^{azwj}, they did not retain it. And when they went out, they said to me^{asws}, '**[47:16] What was it that he said just now?**'²⁷

حدثنا محمد بن عيسى عن ابى محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبع بن نباتة قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرأ بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقرأ ابن ابى طالب القرآن ولو احسن ان يقرأ لقرأ بنا غير هذه السوره قال فبلغه ذلك فقال ويلهم انى لا عرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali^{asws} came to Al-Kufa, he^{asws} led them for forty mornings reciting **[87] Glorify the Name of your Lord, the Most High**'. The hypocrites said, 'By Allah^{azwj}, it is not best for the son^{asws} of Abu Talib^{as} to recite the Quran that he^{asws} recites, it would have been better if he^{asws} had recited for us a Chapter other than this Chapter'. That reached him^{asws}. He^{asws} said: 'Woe be unto them! I^{asws} am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفي أي يوم نزل وفي أي موضع نزل ويلهم اما يقرأون ان هذا لفي الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فاننا كنا عند رسول الله فخببرنا بالوحي فاعياه ويفوتهم فاذا خرجنا قالوا ما ذا قال انفا.

²⁶ الخصال: 116 /250

²⁷ تأويل الآيات: 2 /584 .10

By Allah^{azwj}, there is no word which Came down upon Muhammad^{saww} except that I^{asws} am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, **[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa.** By Allah^{azwj}, with me^{asws} is the inheritance of Rasool-Allah^{saww}, and the Rasool-Allah^{saww} inherited from Ibrahim^{as} and Musa^{as}. Woe be unto them, by Allah^{azwj}, I^{asws} am the one regarding whom^{asws} Allah^{azwj} Sent down **[69:12] and that the retaining ear might retain it**, for I^{asws} was with Rasool-Allah^{saww}. He^{saww} informed us of the Revelation. I^{asws} retained it whilst they missed out on it, when they went out from us^{asws} they said **[47:16] What was it that he said just now?**²⁸

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه وآله) كان يدعو أصحابه، فمن أراد الله به خيراً سمع و عرف ما يدعو إليه، و من أراد الله به شراً طبع على قلبه و لا يسمع و لا يعقل، و هو قول الله تعالى: حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ إِلَىٰ قَوْلِهِ تَعَالَىٰ: مَاذَا قَالَ آتِئًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمُ الْآيَةَ».

Then Ali Bin Ibrahim said, 'Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama'at, from Wahab Bin Hafsa, from Abu Baseer,

'I heard Abu Ja'far^{asws} him^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions, so the one for whom Allah^{azwj} Intended goodness, heard and understood what he was being called to, and the one for whom Allah^{azwj} Intended evil, his heart was sealed, and neither heard nor understood, and these are the Words of Allah^{azwj} the High **[47:16] And among them are ones who listen to you intently, until when they go out from you, they say to the one who has been given the Knowledge: What was it that he said just now? These are they upon whose hearts Allah has Set a seal-and they follow their own desires**'.²⁹

ثم قال شرف الدين: و منها ما رواه مرفوعاً، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): «وَرِ الَّذِينَ اهْتَدَوْا، بولاية علي (عليه السلام)، زادهم هُدًى حيث عرفهم الأئمة (عليهم السلام) من بعده و القائم (عليه السلام)، و آتاهم تقواهم [أي ثواب تقواهم] أماناً من النار».

Then he^{asws} recited **[47:17] And (as for) those who follow the right direction, by the Wilayah of Ali^{asws} He Increases them in Guidance where they achieve recognition of the Imams^{asws} from after him^{saww} and Al-Qaim^{asws} and Gives them their piety** i.e., the Reward for their piety – security from the Fire'.³⁰

VERSE 18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ۗ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ {18}

[47:18] Do they then wait for anything but the hour that it should come to them all of a sudden? Now indeed the Signs of it have (already) come, but how shall they have their reminder when it comes on them?

²⁸ Basaair Al Darajaat – P3 CH 10 H 3

²⁹ تفسير القمّي 2: 303

³⁰ (Extract) تأويل الآيات 2: 585 / 13.

علي بن إبراهيم، قال: حدثنا أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رباح، عن عبد الله بن عباس، قال: حججنا مع رسول الله (صلى الله عليه وآله) حجة الوداع، فأخذ بحلقة باب الكعبة، ثم أقبل علينا بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟» - و كان أدنى الناس [منه] يومئذ سلمان (رحمة الله عليه) - فقالوا: بلى يا رسول الله،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Bin Muslim Al-Khashaab, from Abdullah Bin Jareeh Al-Makky, from Ata'a Bin Abu Riyah,

Abdullah Bin Abbas who said, 'We were on a Pilgrimage with Rasool-Allah^{saww} during the Farewell Pilgrimage, when he^{saww} grabbed hold of the Door of the Kaaba, then turned towards us by his^{saww} face and said: 'Shall I^{saww} inform you all with the Signs of the Hour?' And the nearest to him^{saww} on that day was Salman^{ar}, so he^{ar} said, 'Yes, O Rasool-Allah^{saww}!'

فقال (صلى الله عليه وآله): «من أشراط الساعة إضاعة الصلاة، و اتباع الشهوات، و الميل إلى الأهواء و تعظيم أصحاب المال، و بيع الدين بالدنيا، فعندها يذاب قلب المؤمن في جوفه كما يذاب الملح بالماء، مما يرى من المنكر فلا يستطيع أن يغيره». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

So he^{saww} said: 'From the Signs of the Hour is wasting of the Prayer, and following of the lusts, and the tendency towards the (personal) desires, and reverence for the owners of the wealth, and selling of the Religion for the world. Therefore, during it, the heart of the Believer would melt from his inside, just like salt melts in the water, from what he would be seeing from the evil, so he would not have the ability to change it'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سليمان، إن عندها أمراء جور و وزراء فسقة، و عرفاء ظلمة، و أمناء خونة». فقال سلمان: و إن هذا لكائن، يا رسول الله؟ فقال (صلى الله عليه وآله): «إي و الذي نفسي بيده.

O Salman^{ar}! During it the rich would be inequitable, and the ministers immoral, and the officers unjust, and the trustees embezzlers'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان إن عندها يكون المنكر معروفًا، و المعروف منكرا، و يؤتمن الخائن، و يخون الأمين، و يصدق الكاذب، و يكذب الصادق». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه وآله): «إي و الذي نفسي بيده.

O Salman^{ar}! During it the evil would be considered good, and good as evil, and the trustworthy as embezzlers and the embezzlers as trustworthy, and the truthful as a liar, and a liar as a truthful'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإماء، و قعود الصبيان على المنابر، و يكون الكذب ظرفًا، و الزكاة مغرمًا، و الفيء مغنمًا، و يجفو الرجل والديه، و يبر صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! So during it, the women would be in high positions, and the slave girls would be consulted, and the young would ascend the Pulpits, and lying would become common, and Zakat regarded as a tax, and Al-Fey as a gain, and the man would abandon his parents and respect his friend (instead), and the sinful planet

would emerge'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تشارك المرأة زوجها في التجارة، و يكون المطر قيظا، و يغاز الكرام غيظا، و يحتقر الرجل المعسر، فعندها تقارب الأسواق، إذا قال هذا: لم أبع شيئا، و قال هذا: لم أربح [شيئا]، فلا ترى إلا ذاما لله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, the person would associate his wife in the business, and rains would be pre-destined, and the nobles would be enraged with a rage, and the man would despise the insolvent (man), so during it the markets would be approached. This one would say, 'I did not sell anything', and this one would say, 'I did not gain anything', so you will not see anything except them blaming Allah^{azwj}'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلوهم و إن سكتوا استباحوهم، ليستأثروا بفينهم، و ليطؤون حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلا و رعبا، فلا تراهم إلا و جلين خائفين مرعوبين مرهوبين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! So, during it, if the people speak out, they would be killed, and if they remain silent, they would be considered neutral, their privacies would be invaded and their blood would be shed, and their hearts would be filled with corruption and terror. So you will not see them except as frightened, and terrified and scared'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، إن عندها يؤتى بشيء من المشرق و شيء من المغرب يلون أمتي، فالويل لضغفاء أمتي منهم، و الويل لهم من الله، لا يرحمون صغيرا، و لا يوقرون كبيرا، و لا يتجاوزون عن مسيء، جثتهم جثة الأدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! During it, a thing would be brought from the East, and a thing from the West to colour my^{saww} community, so woe be unto the weak ones of my^{saww} community among them, and the woe be unto them from Allah^{azwj}. They will not be merciful to the young ones, nor would they respect the elders, nor would they forgive the harm. Their bodies would be the bodies of the human beings and their hearts would be of the devils'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يكتفي الرجال بالرجال، و النساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، و تشبه الرجال بالنساء و النساء بالرجال، و يركبن ذوات الفروج السروج، فعليه من أمتي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, the man would be satisfied by the man, and the woman by the woman, and would be covetous of the male servant just like he was covetous of the female servant in his family home, and the man would resemble the woman, and the woman would resemble the man, and they with the openings (women) would ride the saddles, so upon these women from my^{saww} community is the Curse of Allah^{azwj}! Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع و الكنائس، و تحلى المصاحف، و تطول المنارات، و تكثر الصفوف بقلوب متباغضة و ألسن مختلفة». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! During it, the Masjids would be decorated, as if for sale and like the Churches, and the Qurans would be sweetened, and the Minarets would be tall, and the rows (for Prayers) would increase with the hostile hearts and differing tongues'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تحلى ذكور أمتي بالذهب و يلبسون الحرير و الديباج، و يتخذون جلود النمر صفاقا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, my^{saww} community would be mentioned by the gold and their wearing of the silk and brocade, and they would be taking to the tiger skins for (صفاقا). Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يظهر الربا. و يتعاملون بالعينة و الرشأ، و يوضع الدين، و ترفع الدنيا» قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, usury would be apparent, and they would be working on forward selling and the bribery, and they would put down the Religion and raise the world'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يكثر الطلاق، فلا يقام لله حد، و لن يضر الله شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

O Salman^{ar}! And during it there would be numerous divorces, so the Limits (of the Law) would not be established for the sake of Allah^{azwj}, and they will not be able to do any harm to Allah^{azwj}. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تظهر القينات و المعازف، و يليهم شرار أمتي». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, there will appear singing and musical instruments, and it would be followed by the evil ones of my^{saww} community'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تحج أغنياء أمتي للنزهة، و تحج أوساطها للتجارة، و تحج فقراؤها للرياء و السمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، فيتخذونه مزامير، و يكون أقوام يتفقهون لغير الله، و تكثر أولاد الزنا و يتغنون بالقرآن، و يتهافتون بالدنيا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ar}! And during it, the rich ones would go on Pilgrimage for pleasure, and the middle class for the business, and the poor ones for the showing off and to be named (as Haajis). So during it, the people would be learning the Quran for other than Allah^{azwj}. So they would be taking to wind instruments, and the people would be pondering for other than Allah^{azwj}, and the sons of adultery would be numerous, and

they would be singing with the Quran, and they would be scrambling for the world'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{awww}?' He^{sawww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{sawww} soul'.

يا سلمان، ذاك إذا انتهكت المحارم، و اكتسبت المآثم، و تسلط الأشرار على الأخيار، و يفشو الكذب، و تظهر اللجاجة، و تقشو الفاقة، و يتباهون في اللباس، و يمطرون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف و النهي عن المنكر، حتى يكون المؤمن في ذلك الزمان أذل من الأمة، و يظهر قراؤهم و عبادهم فيما بينهم التلاوم، فأولئك يدعون في ملكوت السماوات الأرجاس و الأنجاس». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ar}! That is when incest would be violated, and the sins would be acquired, and the evil ones would overcome the good ones, and the lying would be widespread, and obstinacy would be apparent, and hunger would be widespread, and there would be boasting regarding the dress, and it would be raining in other than the time for the rains, and the string instruments would be favoured, and the musical instruments, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that the believer of that era would be the most humiliated one of the community, and their reciters and their worshippers would blame each other, so these are the ones who would be referred to in the Kingdoms of the skies are the dirty and the impure'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{sawww}?' He^{sawww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{sawww} soul'.

يا سلمان، فعندها لا يخشى الغني الا الفقير، حتى إن السائل يسأل فيما بين الجمعيتين لا يصيب أحدا يضع في كفه شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ar}! So, during it, the rich would not be afraid of the poor, to the extent that he would ask in what is between the two groups, no one would place anything in his hand'. Salman^{ar} said, 'And this is to happen, O Rasool-Allah^{sawww}?' He^{sawww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{sawww} soul'.

يا سلمان، و عندها يتكلم الروبيضة». قال سلمان: و ما الروبيضة، يا رسول الله؟ فذاك أبي و امي، قال (صلى الله عليه و آله): «يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الأرض خورة، فلا يظن كل قوم إلا أنها خارت في ناحيتهم، فيمكتون ما شاء الله، ثم يمكتون في مكثهم فتلقي لهم الأرض أفلاذ كبدها».

O Salman^{ar}! And during it 'Al-Ruweyza' would speak'. Salman^{ar} said, 'May my^{ar} father and mother be sacrificed for you^{sawww}, and what is 'Al-Ruweyza', O Rasool-Allah^{sawww}?' He^{sawww} said: 'He will speak, the one who did not speak in public matters. So this will not remain as such until the earth is routed with a weakness. So every community would think that it has weakened in their area only. This would remain as such for as long as Allah^{azwj} so Desires it to, then they would remain in their situation, so the earth would give to them pieces of its interior'.

قال: «ذهب و فضة». ثم أوما بيده إلى الأساطين، فقال: «مثل هذا، فيومئذ لا ينفع ذهب و لا فضة».

He^{sawww} said: 'Gold and silver'. Then he^{sawww} gestured by his^{sawww} hand to the two sleeves, so he^{sawww} said: 'Similar to this. So one that Day, neither gold nor the silver would be of benefit'.

فهذا معنى قوله تعالى: فَكَذَّبَتْ أَشْرَاطُهَا.

So this is the Meaning of the Words of the High **[47:18] Now indeed the Signs of it have (already) come**.³¹

VERSE 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ {19}

[47:19] So know that there is no God but Allah, and, ask Forgiveness for your sin and for the Believing men and the Believing women; and Allah knows the place of your returning and the place of your abiding.

محمد بن يعقوب: بإسناده عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيد الله، عن عبيد الله بن الوليد الرصافي، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «من قال لا إله إلا الله، غرست له شجرة في الجنة من ياقوتة حمراء، نبتها في مسك أبيض أحلى من العسل، و أشد بياضا من الثلج، و أطيب ريحا من المسك، فيها أمثال ثدي الأبقار، تطلق عن سبعين حلة».

Muhammad Bin Yaqoub, by his chain from Al-Fazeyl Bin Abdul Wahab, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al-Waleed Al-Wasafy, with an unbroken chain, said,

'Rasool-Allah^{saww} said: 'The one who says 'There is no god except for Allah^{azwj}, a tree of red rubies is planted for him in the Paradise, in (ground of) musk whiter and sweeter than honey, and more intensely white than the snow, and more fragrant than the musk. In it are similar to the bosom of the virgins, would be visible from behind seventy veils'.

و قال رسول الله (صلى الله عليه و آله): «خير العبادة قول لا إله إلا الله» و قال: «خير العبادة الاستغفار، و ذلك قول الله عز و جل في كتابه: فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ».

And Rasool-Allah^{saww} said: 'The best of worship is to say 'There is no god except for Allah^{azwj}'. The best worship is the Repentance, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book **[47:19] So know that there is no god but Allah, and, ask Forgiveness for your sin**.³²

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن الحسين بن زيد، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): الاستغفار و قول: لا إله إلا الله، خير العبادة، قال الله العزيز الجبار: فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِذَنْبِكَ»

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al-Husayn Bin Zayd,

'Abu Abdullah^{asws} has narrated that Rasool-Allah^{saww} said: 'The repentance, and the saying that there is no god except for Allah^{azwj}, are the best of the worship. Allah^{azwj} the Mighty, the Compeller Said **[47:19] So know that there is no God but Allah, and, ask Forgiveness for your sin**'.³³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) كان يتوب إلى الله في كل يوم سبعين مرة من غير ذنب».

³¹ تفسير القمي 2: 303

³² Al Kafi – H 3246

³³ الكافي 2: 6 /366

And from him, from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr,

‘Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} used to repent to Allah^{azwj} seventy times every day, without having sinned’.³⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه وآله): خير الدعاء الاستغفار».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of supplications, is repentance’.³⁵

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، قال: قال أبو عبد الله (عليه السلام): «من قال: أستغفر الله، مائة مرة في [كل] يوم، غفر الله له سبعمئة ذنب، و لا خير في عبد يذنب في كل يوم سبعمئة ذنب».

A from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan who said,

‘Abu Abdullah^{asws} said: ‘The one who says ‘I seek Forgiveness from Allah^{azwj}, (أستغفر الله) a hundred times every day, Allah^{azwj} would Forgive seven hundred sins for him. And there is no good in a servant who sins (more than) seven hundred every day’.³⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن عقبة بياع الأكسية، عن أبي عبد الله (عليه السلام)، قال: «إن المؤمن ليذنب الذنب فيذكر بعد عشرين سنة، فيستغفر الله فيغفر له، و إنما يذكره ليغفر له، و إن الكافر ليذنب فينساه من ساعته».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ali Bin Uqba,

‘Abu Abdullah^{asws} having said: ‘The Believer commits a sin and remembers it after twenty years, so he seeks Forgiveness from Allah^{azwj} and He^{azwj} Forgives him. But rather, he remembers it, and He^{azwj} Forgives it for him. And if the Infidel commits a sin, so he forgets about it from the same moment’.³⁷

و عنه: عن علي بن إبراهيم، عن ياسر، عن الرضا (عليه السلام)، قال: «مثل الاستغفار مثل ورق على شجرة تحرك فيتناثر، و المستغفر من ذنب و يفعله كالمستهزئ بربه».

And from him, from Ali Bin Ibrahim, from Yaaser,

(Imam) Al-Reza^{asws} has said: ‘The example of the repentance is similar to the leaves upon a tree, which, when shaken, they fall off. And the repenting one from the sin, when he commits it (repeatedly) is like one who is mocking his Lord^{azwj}’.³⁸

³⁴ الكافي 2: 1 / 325

³⁵ Al Kafi – H 3204

³⁶ الكافي 2: 10 / 318

³⁷ الكافي 2: 6 / 318

³⁸ الكافي 2: 3 / 366

وبإسناده إلى اسحاق بن راهويه قال: لما وافى أبو الحسن الرضا عليه السلام نيشابور و اراد ان يخرج منها إلى المأمون أجمع إليه اصحاب الحديث فقالوا: يا بن رسول الله ترحل عنا ولا تحدثنا بحديث فنستفيده منك وكان قعد في العمارة فاطلع راسه وقال: سمعت أبي موسى بن جعفر يقول: سمعت ابي جعفر بن محمد يقول: سمعت ابي محمد بن علي يقول: سمعت ابي علي بن الحسين يقول: سمعت ابي الحسين بن علي يقول: سمعت ابي أمير المؤمنين علي بن ابي طالب عليه السلام يقول: سمعت رسول الله صلى الله عليه واله يقول: سمعت جبرئيل يقول: سمعت الله يقول: لا اله الا الله حصنى فمن دخل حصنى امن من عذابي، فلما مرت الرحلة نادى: بشروطها و انا بشروطها.

And by his chain going up to Is'haq Bin Rahawiya who said, 'When Abu Al-Hassan Al-Reza^{asws} was going to Neyshabour, and intended to come out from it to go to Al-Ma'moun, the companions (narrators) of the Hadeeth gathered around him^{asws}, so they said, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} are going away from us and why don't you^{asws} narrate to us a Hadeeth so we can benefit by it from you^{asws}, and he^{asws} was seated in the carriage, so his^{asws} head emerged from it, and he^{asws} said: 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying, 'I^{asws} heard it from my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Amir-ul-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws} saying: 'I^{asws} heard Rasool-Allah^{saww} saying:

'I^{saww} heard Jibraeel^{as} saying: 'I^{as} heard Allah^{azwj} Saying: "There is no god except for Allah^{azwj} (The Phrase) is My^{azwj} Fort. So the one who enters My^{azwj} Fort is safe from My^{azwj} Punishment". So when the camel passed by, he^{asws} called out: '(It is), however, with conditions, and I^{asws} am (one of) its conditions'.³⁹

وبإسناده إلى علي بن بلال عن علي بن موسى الرضا عن موسى بن جعفر عن جعفر بن محمد عن محمد بن علي عن علي بن الحسين عن حسين بن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه واله عن جبرئيل عن ميكائيل عن اسرافيل عن اللوح عن القلم قال: يقول الله عزوجل: ولاية علي بن أبي طالب حصنى فمن دخل حصنى أمن من عذابي.

And by his chain going up to Ali Bin Bilal,

(It has been narrated from) Ali^{asws} Bin Musa Al-Reza^{asws} from Musa^{asws} Bin Ja'far^{asws}, from Ja'far^{asws} Bin Muhammad^{asws}, from Muhammad^{asws} Bin Ali^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Husayn Bin Ali Bin Abu Talib^{asws}, from the Prophet^{saww}, from Jibraeel^{as}, from Mikaeel^{as}, from Israfeel^{as}, from the (Guarded) Tablet, from The Pen (القلم) having Said: 'Allah^{azwj} Mighty and Majestic is Saying: "Wilayah Ali^{asws} Bin Abu Talib^{asws} is My^{azwj} Fort, so the one who enters My^{azwj} Fort is safe from My^{azwj} Punishment'.⁴⁰

وفى باب ما جاء عن الرضا من أخبار هذه المجموعة قال: قال رسول الله صلى الله عليه واله التوحيد نصف الدين.

And in the chapter of what has come from Al-Reza^{asws} and this is its summary – Rasool-Allah^{saww} said: 'The Monotheism (التوحيد) is half the Religion'.⁴¹

³⁹ Tafseer Noor Al Saqalayn –CH 47 H 49

⁴⁰ Tafseer Noor Al Saqalayn –CH 47 H 50

⁴¹ Tafseer Noor Al Saqalayn –CH 47 H 51

VERSES 20 - 23

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ فَإِذَا نَزَّلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ {20} طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَفُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ {21} فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ {22} أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ {23}

[47:20] And those who believe are saying: If only a Chapter was revealed! But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting because of death. Woe unto them! [47:21] Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them. [47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيْكُمُ الْمُفْتُونُ وَ تُعْرِضُ بِي وَ بِصَاحِبِي

And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far^{asws} saying that: 'Umar met Ali^{asws}, so he said to him^{asws}, 'You^{asws} are the one who is reciting this Verse: **“[68:6] Which of you is afflicted with madness”** and applying it to me and to my companion'.

قَالَ فَقَالَ لَهُ أ فَلَا أَخْبِرُكَ بِآيَةٍ نَزَّلَتْ فِي بَنِي أُمَيَّةٍ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ فَقَالَ كَذَّبَتْ بَنُو أُمَيَّةٍ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لِكِنَّكَ أُنْبِيتَ إِلَّا عَدَاوَةً لِبَنِي نَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةٍ.

He^{asws} said to him: 'Shall I not inform you of a Verse which has Descended about the Clan of Umayya: **“[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship”**?' So he said, 'You^{asws} are lying. The Clan of Umayya are better at maintaining relations than you^{asws} are, but you^{asws} refuse to do anything except be inimical to the Clan of Taym⁴², and the Clan of Ady⁴³, and the Clan of Umayya (Muawiya's tribe)'.⁴⁴

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن بعض أصحابه، عن محمد بن مسلم، أو أبي حمزة، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليهما السلام) - في حديث فيه - قال: و إياك و مصاحبة القاطع لرحمه، فإني وجدته ملعوناً في كتاب الله عز و جل في ثلاثة مواضع، قال الله عز و جل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Amro bin Usman, from Muhammad Bin Azafar, from one of his companions, from Muhammad Bin Muslim, or Abu Hamza,

⁴² No. one's tribe

⁴³ No. two's tribe

⁴⁴ Al Kafi – H 14524

'Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} – in a Hadeeth in which he^{asws} said: 'And beware of accompanying the one who severs the ties of kinship, for I^{asws} have found him to be Cursed in the Book of Allah^{azwj} Mighty and Majestic, in three places. Allah^{azwj} Mighty and Majestic Said **[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.**

و قال: الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ،

And Said **[13:25] And those who break the Covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.**

و قال في البقرة: الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ».

And Said in (Surah) Al-Baqra **[2:27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.**⁴⁵

و من طريق المخالفين: و (تفسير الثعلبي) في تفسير قوله تعالى: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ آيَةَ نَزَلَتْ فِي بَنِي أُمِيَّةَ وَ بَنِي الْمَغِيرَةَ: أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ.

And from Tareeq Al-Mukhalifeen, and Tafseer Sa'alby in the Tafseer –

The Words of the High **[47:22] But if you held command** – The Verse was Revealed regarding the Clan of Umayya, and the Clan of Al-Mugheira **[47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes'**.⁴⁶

روى الشيخ شرف الدين النجفي، قال: ذكر علي بن إبراهيم في (تفسيره) في تأويل هذه السورة، قال: حدثني أبي، عن إسماعيل بن مرار، عن محمد بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ، وقوله تعالى: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَ اللَّهُ يَعْلَمُ إِسْرَارَهُمْ.

Al-Skeykh Sharaf Al-Deen Najafy has reported that Ali Bin Ibrahim has mentioned in his Tafseer (Qummi) in the explanation of this Chapter saying that it was to him by his father, from Ismail Bin Marar, from Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[47:9] That is because they disliked what Allah Revealed, so He Nullified their deeds** and the Words of the High **[47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs; and Allah knows their secrets'**.

⁴⁵ الكافي 2: 7 / 279 .7 (Extract)

⁴⁶ العمدة: 946 / 454 .

قال: «إن رسول الله (صلى الله عليه و آله) لما أخذ الميثاق لأمير المؤمنين (عليه السلام)، قال: أ تدرُونَ من وليكم من بعدي؟ قالوا: الله و رسوله أعلم. فقال: إن الله يقول: وَ إِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ ، يعني عليا (عليه السلام)، هو وليكم من بعدي،

He^{asws} said: 'When Rasool-Allah^{saww} took the covenant (from them) for Amir-ul-Momineen^{asws}, he^{saww} said: 'Do you know the one who is your guardian from after me^{saww}? They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. So he^{saww} said: 'Allah^{azwj} is Saying [66:4] and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the Corrector of the Believers Meaning Ali^{asws}. He^{asws} is your guardian after me^{saww}'.

هذه الأولى، و أما الثانية: لما أشهدهم غدِيرِ خَم، و قد كانوا يقولون: لئن قبض محمد لا نرجع هذا الأمر في آل محمد، و لا نعطيهم من الخمس شيئا. فأطلع الله نبيه على ذلك، و أنزل عليهم: أَمْ يَحْسَبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ،

This is the first (thing), and as for the second – When he^{saww} made them bear witness at Ghadeer Khumm, and they were saying, 'If Muhammad^{saww} were to pass away, we would not let this command return to be in the Progeny^{asws} of Muhammad^{saww}, and we will not give them from the Khums anything whatsoever'. So Allah^{azwj} Notified His^{azwj} Prophet^{saww} about that, and it was revealed against them [43:80] Or do they think that We Hear not their secrets and their private counsels? Indeed (We do), and Our Messengers are by them, to record.

و قال: أيضا فيهم: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، و الهدى سبيل أمير المؤمنين (عليه السلام) الشيطان سَوَّلَ لَهُمْ وَ أَمْلَىٰ لَهُمْ».

And Said as well regarding them [47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes [47:24] Do they not then reflect on the Quran? Or upon their hearts are locks [47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them, and the Guidance is the way of Amir-ul-Momineen^{asws} the Shaitan has made it a light matter to them; and He gives them respite'.

قال: و قرأ أبو عبد الله (عليه السلام) هذه الآية هكذا: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ **و سلطتم و ملكتم**: أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ، نزلت في بني عمنا بني عباس و بني أمية، و فيهم يقول الله تعالى: أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ، فيفضوا ما عليهم من الحق أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا».

He (the narrator) said, 'And Abu Abdullah^{asws} recited this Verse like this [47:22] But if you held command, **overcame and possessed (authority)**, you were sure to make mischief in the land and cut off the ties of kinship, it was Revealed regarding the Clan of Amna, and Clan of Abbas, and Clan of Umayya. And it is regarding them that Allah^{azwj} the High is Saying [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes [47:24] Do they not

then reflect on the Quran? So they eliminated what was against them from the Truth Or upon their hearts are locks' ⁴⁷

9883/ [6]- ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): **فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ، و سلطتم و ملكتم أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ.** ثم قال: «نزلت هذه الآية في بني عمنا بني عباس و بني أمية»

Then Sharaf Al-Deen said, 'And from it is what has been reported with an unbroken chain, from Ibn Abu Umeyr, from Hamaad Bin Isa, from Muhammad Al-Halbi who said,

'Abu Abdullah^{asws} recited **[47:22] But if you held command, overcame and possessed (authority), you were sure to make mischief in the land and cut off the ties of kinship**, then said: **This Verse was Revealed regarding the Clan of Amna, Clan of Abbas, and Clan of Umayya'** ⁴⁸

VERSE 24

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks

وقال عزوجل: " أفلا يتدبرون القرآن أم على قلوب أقفالها " أم " طبع الله على قلوبهم فهم لا يفقهون " أم " قالوا سمعنا وهم لا يسمعون * إن شر الدواب عنه الله الصم البكم الذين لا يعقلون * ولو علم الله فيهم خيرا لاسمعهم ولو أسمعهم لتولوا وهم معرضون " أم " قالوا سمعنا وعصينا " بل هو فضل الله يؤتیه من يشاء والله ذو الفضل العظيم، فكيف لهم باختيار الامام؟! والامام عالم لا يجهل، وراع لا ينكل، معدن القدس والطهارة، والنسك والزهاد، والعلم والعبادة، مخصوص بدعوة الرسول صلى الله عليه وآله ونسل المطهرة البتول، لا مغمز فيه في نسب، ولا يدانيه ذو حسب، في البيت من قريش والذروة من هاشم، والعترة من الرسول صلى الله عليه وآله والرضا من الله عزوجل، شرف الاشراف، والفرع من عبد مناف، نامي العلم، كامل الحلم، مضطلع بالامامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عزوجل، ناصح لعباد الله، حافظ لدين الله.

Abu Abdullah^{asws} said: 'And Allah^{azwj} Mighty and Majestic Said **[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks; [9:87] They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand; [8:21] And be not like those who said, We hear, and they did not hear; [8:22] For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. [8:23] Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse; [2:93] They said: We hear and disobey [62:4] That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace – So how can they have the choice of choosing an Imam** ^{asws?} ⁴⁹

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران عن عبيس بن هشام، عن ذكره، عن أبي جعفر عليه السلام قال: قراء القرآن ثلاثة: رجل قرأ القرآن فاتخذة بضاعة واستدبره الملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدر فلا كثرا لله هؤلاء من حملة القرآن ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظلم به نهاره وقام به في مساجده وتجاوى به عن فراشه

⁴⁷ تأويل الآيات 2: 2: 16 /588

⁴⁸ تأويل الآيات 2: 13 /585

⁴⁹ Al Kafi – H 523 (Extract)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Ubeys Bin Hisham, from the one who mentioned it,

‘Abu Ja’far^{asws} has said: ‘The reciters of the Quran are three – A man who recites the Quran, so he takes it as a merchandise in order to attract the rulers and dominate the people by it. And a man who recites the Quran, so he memorises its letters but wastes its Limits, so his standing is the standing of the slander. I^{asws} wish Allah^{azwj} would not Make these type who bear the Quran to be numerous. And a man who recites the Quran, so he places the medicine of the Quran upon the sickness of his heart, so he is vigilant with it at night, and endures thirst due to it during the day, and stands by it in his Masjid, and forsakes his bed for it.

فباولئك يدفع الله العزيز الجبار البلاء وياولئك يدبيل الله عزوجل من الاعداء وياولئك ينزل الله عزوجل الغيث من السماء فوالله لهؤلاء في قراء القرآن أعز من الكبريت الاحمر.

So it is by these (type of reciters) that Allah^{azwj} the Mighty the Compeller Repulses the afflictions, and it is by these that Allah^{azwj} Defends against the enemies, and it is by these that Allah^{azwj} Mighty and Majestic Sends down the rains from the sky. So, by Allah^{azwj}, these ones among the reciters of the Quran are more cherished than red sulphur’.⁵⁰

أحمد بن محمد بن خالد البرقي: عن أبيه، عن هشام بن سالم، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام): «يا سليمان، إن لك قلبا و مسمع، و إن الله إذا أراد أن يهدي عبدا فتح مسمع قلبه، و إذا أراد به غير ذلك ختم مسمع قلبه، فلا يصلح أبدا، و هو قول الله عز و جل: أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘Abu Abdullah^{asws} said: ‘O Suleyman! You have a heart (which has ears), and if Allah^{azwj} Intends to Guide a servant, He^{azwj} Opens the ears of his heart, and if He^{azwj} Intends for him other than that, Seals the ears of his heart, so he does not get corrected ever, and these are the Words of Allah^{azwj} Mighty and Majestic [47:24] **Or upon their hearts are locks**’.⁵¹

VERSES 25 - 28

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ {25} ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكَ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ {26} فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ {27} ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ {28}

[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite. [47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs; and Allah knows their secrets. [47:27] But how will it be when the Angels Cause them to die smiting their backs. [47:28] That is because they follow what is displeasing to Allah and are averse to His Pleasure, therefore He has made Nullified their deeds

⁵⁰ Al Kafi – H 3551

⁵¹ المحاسن: 35 /200

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ: «فَلَان و فلان و فلان ارتدوا عن الإيمان في ترك ولاية أمير المؤمنين (عليه السلام)».**

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} regarding the Words of the High **[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them, he^{asws} said: 'So and so, and so and so, and so and so turned back from the belief (Became apostates) by leaving the Wilayah of Amir-ul-Momineen^{asws}.**

قلت: قوله تعالى: **ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ؟** قال: «نزلت فيهما و في أتباعهما، و هو قول الله عز و جل الذي نزل به جبرئيل على محمد (صلى الله عليه و آله): **ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ، في علي (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ،**

I said, '(What about) the Words of the High **[47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs?**' He^{asws} said: 'It was Revealed regarding the two of them, and regarding the ones who followed the two of them, and these are the Words of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with upon Muhammad^{saww} [47:26] That is because they say to those who hate what Allah has Revealed regarding Ali We will obey you in some of the affairs

قال: «دعوا بني أمية إلى ميثاقهم ألا يصيروا الأمر فينا بعد النبي (صلى الله عليه و آله)، و لا يعطونا من الخمس شيئاً، و قالوا: إن أعطيناهم إياه لم يحتاجوا إلى شيء، و لم يبالوا أن لا يكون الأمر فيهم، فقالوا: سنطيعكم في بعض الأمر الذي دعوتونا إليه، و هو الخمس، أن لا نعطيهم منه شيئاً، و قوله تعالى: **كَرَهُوا مَا نَزَّلَ اللَّهُ،** و الذي نزل الله ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام)، و كان معهم أبو عبيدة، و كان كاتبهم، فأنزل الله عز و جل: **أَمْ أَمْرُكُمْ أَمْ أَمْرُكُمْ أَمْ يُحْسِبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ».**

He^{asws} said: 'The Clan of Umayya called to their covenant, that they will never let the command to be among us^{asws} after the Prophet^{saww}, nor will they give to us^{asws} anything from the Khums, and said, 'We will not give to them^{asws} who are not needy for anything', and they did not care if the command were not to be among them, so they said, **We will obey you in some of the affairs** which you are calling us to, and it is Al-Khums that we will not give to them^{asws} anything of, and the High Said **[47:26] hate what Allah has Revealed** and this is which Allah^{azwj} Revealed what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir-ul-Momineen^{asws}. And among them was Abu Ubeyda, and he was their scribe, so Allah^{azwj} Mighty and Majestic Revealed **[43:80] Or do they think that We do not Hear what they conceal and their secret discourses? Yes! And Our Messengers with them write down**.⁵²

علي بن إبراهيم، قال: حدثنا محمد بن القاسم، عن عبيد الكندي، قال: حدثنا عبد الله بن عبد الفارس، عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ: «عن الإيمان بتركهم ولاية أمير المؤمنين (عليه السلام) الشيطان سَوَّلَ لَهُمْ وَ أَمْلَىٰ لَهُمْ، يعني الثاني.**

Ali Bin Ibrahim, from Muhammad Bin Al-Qasim, from Ubeyd Al-Kindy, from Abdullah Bin Abdul Faras, from Muhammad Bin Ali,

⁵² Al Kafi – H 108

Abu Abdullah^{asws} regarding the Words of the High **[47:25] Surely (as for) those who turn back on their backs from the Wilayah of Amir-ul-Momimeen^{asws} the Shaitan has made it a light matter to them** Meaning the second one.⁵³

محمد بن العباس، قال: حدثنا علي بن سليمان الزراري، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، قال: «الهدى هو سبيل علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ali Bin Suleyman Al-Zarari, from Muhammad Bin Al-Husayn, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them**, he^{asws} said; The Guidance – It is the way of Ali^{asws} Bin Abu Talib^{asws}.⁵⁴

علي بن إبراهيم أيضا: في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، نزلت في الذين نقضوا عهد الله في أمير المؤمنين (عليه السلام) الشَّيْطَانُ سَوَّلَ لَهُمْ أَي هُونٍ [لهم] و هو فلان وَ أَملِي لَهُمْ، أي بسط لهم أن لا يكون مما يقول محمد (صلى الله عليه و آله) شيء ذلك بأنهم قالوا لِلَّذِينَ كَرَهُوا مَا نَزَلَ اللَّهُ، يعني في أمير المؤمنين (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ، يعني في الخمس أن لا يردوه في بني هاشم وَ اللهُ يَعْلَمُ إِسْرَارَهُمْ.

Ali Bin Ibrahim said as well – Regarding the Words of the High **[47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them** it was Revealed regarding the one who breached the Covenant of Allah^{azwj} regarding Amir-ul-Momineen^{asws} **the Shaitan has made it a light matter to them** and he was so and so **and He gives them respite** i.e., an extension for them that they will not be doing anything from what Muhammad^{saww} is saying **[47:26] That is because they say to those who hate what Allah has Revealed: Meaning regarding Amir-ul-Momineen^{asws} We will obey you in some of the affairs;** meaning regarding the Khums, that they will not be returning it to the Clan of Hashim^{as} **and Allah knows their secrets**.

قال الله تعالى: فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَ أَدْبَارَهُمْ بِنَكَتِهِمْ وَ بغيهم و إمساكهم الأمر من بعد أن أبرم عليهم إبراما، يقول: إذا ماتوا ساقنتهم الملائكة إلى النار، فيضربونهم من خلفهم و من قدامهم ذلك بأنهم اتبعوا ما أسخط الله يعني موالة فلان و فلان ظالمي أمير المؤمنين (عليه السلام): فَأَحْبَبْتُ أَعْمَالَهُمْ يعني الذين عملوها من الخيرات.

Allah^{azwj} the High Said **[47:27] But how will it be when the Angels Cause them to die smiting their backs** due to their breaching (the Covenant), and their oppression, and their holding back from the matter after it had been concluded upon them. He^{azwj} is Saying that when they die, the Angels would lead them into the Fire, so they would be hitting them from behind them and from their front **[47:28] That is because they follow what is displeasing to Allah and are averse to His Pleasure**, Meaning the friendship of so and so, and so and so who were unjust to Amir-ul-Momineen^{asws} therefore He has made Nullified their deeds Meaning the charitable deeds which they had done'.⁵⁵

⁵³ تفسير القمّي 2: 308

⁵⁴ تأويل الآيات 2: 587 / 14.

⁵⁵ تفسير القمّي 2: 308.

الطبرسي: المروي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أنهم بنو أمية، كرهوا ما أنزل الله في ولاية علي (عليه السلام)».

Al-Tabarsy –

The report from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: They were the Clan of Umayya who hated what Allah^{azwj} Revealed regarding the Wilayah of Ali^{asws},⁵⁶

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن جابر بن يزيد، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَ كَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ، قال: «كرهوا عليا، و كان علي رضا الله و رضا رسوله (صلى الله عليه و آله)، أمر الله بولايته يوم بدر، و يوم حنين و ببطن نخلة و يوم التروية، نزلت فيه اثنتان و عشرون آية في الحجة التي صد فيها رسول الله (صلى الله عليه و آله) عن المسجد الحرام بالجحفة و بخرم».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic . [47:28] **That is because they follow what is displeasing to Allah and are averse to His Pleasure, therefore He has made Nullified their deeds**, he^{asws} said: They hated Ali^{asws}, and Ali^{asws} was the Pleasure of Allah^{azwj} and the pleasure of His^{azwj} Rasool^{saww}. Allah^{azwj} Commanded for the Wilayah of Ali^{asws} on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah^{saww} closed (the doors) from the Sacred Masjid at Al-Johfa and Bakham'.⁵⁷

VERSES 29 & 30

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ {29} وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فَلَاعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَنَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ {30}

[47:29] Or do those in whose hearts is a disease reckon that Allah will not bring forth their spite? [47:30] And if We please We would have Made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the tone of speech; and Allah Knows your deeds.

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن جعفر بن محمد بن عمار، قال: حدثني أبي، عن جابر، عن أبي جعفر محمد بن علي (عليهما السلام)، عن جابر بن عبد الله (رضي الله عنه)، قال: «لما نصب رسول الله (صلى الله عليه و آله)، عليا (عليه السلام) يوم غدير خم قال قوم: ما باله يرفع بضبع ابن عمه! فأنزل الله تعالى: أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father, from Jabir,

Abu Ja'far Muhammad Bin Ali^{asws}, from Jabir Bin Abdullah having said, 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, the people said,

⁵⁶ مجمع البيان 10: 160.

⁵⁷ تأويل الآيات 2: 17 / 589

'What is the matter he^{saww} is raising his^{saww} cousin by the arms?' So Allah^{azwj} Revealed **[47:29] Or do those in whose hearts is a disease reckon that Allah will not bring forth their spite?**⁵⁸

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن علي بن رئاب، عن ابن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله جل و عز أخذ ميثاق شيعتنا بالولاية، فنحن نعرفهم في لحن القول».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Ibn Ra'aib, from Ibn Bakeyr who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic Took the Covenant from our^{asws} Shias for the Wilayah, so we^{asws} recognise them by the tone of their speech'.⁵⁹

أحمد بن محمد بن خالد البرقي: بإسناد مرفوع، قال: قلت لأبي عبد الله (عليه السلام): كان حذيفة بن اليمان يعرف المنافقين؟ فقال: «أجل، كان يعرف اثني عشر رجلا، و أنت تعرف اثني عشر ألف رجل، إن الله تبارك و تعالى يقول: وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ، فهل تدري ما لحن القول؟» قلت: لا و الله. قال: «بغض علي بن أبي طالب (صلوات الله عليه) و رب الكعبة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, by an unbroken chain, said,

'I said to Abu Abdullah^{asws}, 'Huzeyfa Bin Al-Yaman used to recognise the hypocrites?' So he^{asws} said: 'Yes, he used to recognise twelve men, and you can recognise twelve thousand men. Allah^{azwj} Blessed and High is Saying **[47:30] you can recognize them by the tone of speech**, so do you know what is the tone of speech?' I said, 'No, by Allah^{azwj}'. He^{asws} said: 'Hatred of Ali^{asws} Bin Abu Talib^{asws}, by the Lord^{azwj} of the Kaaba'.⁶⁰

VERSE 31

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ {31}

[47:31] And most certainly We will Test you until We have Known those among you who exert themselves hard, and the patient, and Test your news

الطبرسي: عن أبي الحسن علي بن محمد الهادي (عليه السلام) في رسالته إلى أهل الأهواز، قال في قوله تعالى: وَ لَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَ نَبْلُوَنَّكُمْ ... و قوله تعالى: وَ لَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَ لَكِن لِّيَبْلُوَنَّكُمْ بَعْضَكُمْ بِبَعْضٍ، و غيرها من الآيات: «أن جميعها جاءت في القرآن بمعنى الاختبار».

Al-Tabarsy –

From Abu Al-Hassan^{asws} Ali^{asws} Bin Muhammad^{asws} Al-Hadi^{asws} in his^{asws} letter to the people of Ahvaaz, said regarding the Words of the High **[47:31] And most certainly We will Test you until We have Known those among you who exert themselves hard, and the patient, and Test your news** and the Words of the High **[47:4] and if Allah had Pleased He would certainly have Exacted what is due from**

⁵⁸ تأويل الآيات 2: 590 / 18.

⁵⁹ تأويل الآيات 2: 590 / 20.

⁶⁰ المحاسن: 132 / 168.

them, but that He may Try some of you by means of others and other Verses like these have all come in the Quran in the Meaning of the trials'.⁶¹

VERSE 32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِبِّطُ أَعْمَالَهُمْ
{32}

[47:32] Surely those who disbelieve and prevent from Allah's way and resist the Rasool after that Guidance has become clear to them, can never harm Allah in any way, and He will Nullify their deeds.

علي بن إبراهيم، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ، قال: عن أمير المؤمنين (عليه السلام): وَ شَاقُّوا الرَّسُولَ، أي قطعوه في أهل بيته بعد أخذ الميثاق عليهم له.

Ali Bin Ibrahim –

Regarding the Words of the High **[47:32] Surely those who disbelieve and prevent from Allah's way**, said, '(Prevent) from Amir-ul-Momineen^{asws} and resist the Rasool i.e., cut-off (relations) regarding the People^{asws} of his^{saww} Household after he^{saww} had taken a covenant against them for it'.⁶²

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام): وَ شَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، قال: «في أمر علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al-Ward, who has narrated the following:

'Abu Ja'far^{asws} **[47:32] and resist the Rasool after that Guidance has become clear to them**, he^{asws} said: 'Regarding the matter of Amir-ul-Momineen^{asws}',⁶³

VERSE 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ {33}

[47:33] O you who believe! Obey Allah and obey the Rasool, and do not make your deeds to be Nullified

ابن بابويه، قال: حدثنا أحمد بن هارون الفامي (رضي الله عنه)، قال: حدثني محمد بن عبد الله الحميري، عن أبيه، عن أحمد بن محمد بن خالد البرقي، عن أبي عبد الله الصادق (عليه السلام)، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من قال: سبحان الله، غرس الله له بها شجرة في الجنة، و من قال: الحمد لله، غرس الله له بها شجرة في الجنة. و من قال: لا إله إلا الله غرس الله له بها شجرة في الجنة، و من قال: الله أكبر غرس له بها شجرة في الجنة».

Ibn babuwayh, from Ahmad Bin Haroun Al-Famy, from Muhammad Bin Abdullah Al-Humeyri, from his father, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, who has narrated the following:

⁶¹ الاحتجاج: 453.

⁶² تفسير القمي 2: 309.

⁶³ المناقب 3: 83.

'Abu Abdullah Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who says, 'Glory be to Allah^{azwj}' (سبحان الله), Allah^{azwj} would Plant a tree for him in the Paradise. And the one who says 'The Praise is due to Allah^{azwj}' (الحمد لله), Allah^{azwj} would Plant for him a tree in the Paradise. And the one who says 'There is no god except for Allah^{azwj}' (لا إله إلا الله), Allah^{azwj} would Plant a tree for him in the Paradise. And the one who says 'Allah^{azwj} is the Greatest (الله أكبر), Allah^{azwj} would Plant a tree for him in the Paradise'.

فقال رجل من قريش: يا رسول الله، إن شجرنا في الجنة، كثير! قال: نعم، ولكن إياكم أن ترسلوا عليها نيرانا فتحرقوها، وذلك أن الله عز وجل يقول: يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول ولا تبطلوا أعمالكم».

So a man from Qureysh said, 'O Rasool-Allah^{saww}! There would be a lot of trees for us in the Paradise!' He^{saww} said: 'Yes, but beware not to send fires towards them so they would be burnt down, and that Allah^{azwj} Mighty and Majestic is Saying **[47:33] O you who believe! Obey Allah and obey the Rasool, and do not make your deeds to be Nullified**'.⁶⁴

VERSES 35 - 38

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ {34} فَلَا تَهْنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ {35} إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تُوْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ {36} إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَبُحْرَجِ أَمْوَالِكُمْ {37} هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ {38}

[47:34] Surely those who disbelieve and prevent from Allah's way, then they die while they are unbelievers, Allah will by no means Forgive them. [47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not Bring your deeds to naught. [47:36] But rather, the life of this world is only idle sport and play, and if you believe and are pious He will give you your Rewards, and will not ask of you your wealth. [47:37] If He should ask you for it and urge you, you will be niggardly, and He will Bring forth your malice. [47:38] Behold! You are those who are called upon to spend in Allah's Way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

علي بن إبراهيم: في قوله تعالى: فَلَا تَهْنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ، أي لم ينقصكم إنما الحياة الدنيا لعبٌ ولهُوَ وَإِنْ تُوْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا، أي يجدكم تبخلوا: وَبُحْرَجِ أَمْوَالِكُمْ، قال: العداوة التي في صدوركم،

Ali Bin Ibrahim –

Regarding the Words of the High **[47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not Bring your deeds to naught** i.e., you will not be deficient **[47:36] But rather, the life of this world is only idle sport and play and if you believe and are pious He will give**

⁶⁴ أمالي الصدوق: 14 / 486.

you your Rewards, and will not ask of you your wealth [47:37] If He should ask you for it and urge you, you will be niggardly, i.e., you will be found to be niggardly and He will Bring forth your malice the enmity which is in you chests.

ثم قال: ها أنتم هؤلاء، معناه أنتم يا هؤلاء: تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ إِلَى قَوْلِهِ تَعَالَى: وَ إِنْ تَوَلَّوْا، يعني عن ولاية أمير المؤمنين (عليه السلام): يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ، قال: يدخلهم في هذا الأمر: ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ، في معاداتهم و خلافهم و ظلمهم لآل رسول الله (صلى الله عليه و آله).

Then He^{azwj} Said: **[47:38] Behold! You are those who are called upon to spend in Allah's Way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul and if you turn back** Meaning from Amir-ul-Momineen^{asws} He will bring in your place another people, He^{azwj} will Include them in this matter then they will not be like you regarding their hostilities, and their opposition, and their injustices to the Progeny^{asws} of Rasool-Allah^{saww}, 65

ثم قال علي بن إبراهيم: حدثني محمد بن عبد الله، عن أبيه عبد الله بن جعفر، عن السندي بن محمد، عن يونس بن يعقوب، عن يعقوب بن قيس، قال: قال أبو عبد الله (عليه السلام): «يا بن قيس و إِنْ تَوَلَّوْا يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ عَنِ أَبْنَاءِ الْمَوَالِي الْمُعْتَقِينَ».

Then Ali Bin Ibrahim said, 'Muhammad Bin Abdullah narrated to me, from his father, Abdullah Bin Ja'far, from Al-Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Yaqoub Bin Qays who said,

'Abu Abdullah^{asws} said: 'O Bin Qays! **[47:38] and if you turn back He will bring in your place another people, then they will not be like you**, it Means the sons of the loyal people in the Wilayah (الموالي المعتقين).⁶⁶

الطبرسي: روى أبو بصير، عن أبي جعفر (عليه السلام)، قال: «إِنْ تَوَلَّوْا، يا معشر العرب يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ يعني الموالى».

Al-Tabarsy – It has been reported by Abu Baseer,

'Abu Ja'far^{asws} having said: **[47:38] and if you turn back O group of Arabs He will bring in your place another people, then they will not be like you** Meaning the people in the Wilayah (الموالى).

و عن أبي عبد الله (عليه السلام)، قال: «قد و الله أبدل [بهم] خيرا منهم، الموالى».

And from Abu Abdullah^{asws} having said: 'And Allah^{azwj} has Replaced them by those better than them, the people in the Wilayah (الموالى).⁶⁷

قال أبو عبد الله (عليه السلام): «لا يخرج من شيعتنا أحد إلا أبدلنا الله به من هو خير منه، و ذلك لأن الله يقول: وَ إِنْ تَوَلَّوْا يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ».

Abu Abdullah^{asws} said: 'No one exits from our^{asws} Shias except that Allah^{azwj} replaces him with one who is better than him, and that is because Allah^{azwj} is Saying **[47:37]**

⁶⁵ تفسير القمي 2: 309.

⁶⁶ تفسير القمي 2: 309

⁶⁷ مجمع البيان 9: 164.

and if you turn back He will bring in your place another people, then they will not be like you'.⁶⁸

في مجمع البيان روى أبو هريرة ان اناسا من اصحاب رسول الله صلى الله عليه واله قالوا: يا رسول الله من هؤلاء الذين ذكر الله في كتابه؟ وكان سلمان إلى جنب رسول الله صلى الله عليه واله فضرب عليه السلام يده على فخذ سلمان فقال: هذا وقومه، والذي نفسي بيده لو كان الايمان منوطا بالثريا لتناولوه رجال من فارس.

In Majma Al-Bayan – It has been reported by Abu Hureira that,

'People from the companions of Rasool-Allah^{saww} said, 'O Rasool-Allah^{saww}! Who are the ones whom Allah^{azwj} has Mentioned in His^{saww} Book?' (Meaning in 47:37). And Salman^{ar} was by the side of Rasool-Allah^{saww}, so he^{saww} struck his^{saww} hand upon the thigh of Salman^{ar} and said: 'This one and his^{ar} people. By the One^{azwj} in Whose Hand is my^{saww} soul, even if the belief was vested on the sun, a man from Persia would have attained it'.⁶⁹

⁶⁸ تأويل الآيات 2: 2: 585 / 11.

⁶⁹ Tafseer Noor Al Saqalayn – CH 47 H 89