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CHAPTER 20

TA-HA

(135 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن صباح الحذاء، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا تدعوا قراءة سورة طه، فإن الله يحبها و يحب من يقرأها، و من أذمن قراءتها أعطاه الله يوم القيامة كتابه بيمينه، و لم يحاسبه بما عمل في الإسلام، و اعطي في الآخرة من الأجر حتى يرضى»

Ibn Babuwayh, by his chain preceded in Surah Al Kahf, from Al Hassan, from Sabah Al Haza'a, from Is'haq Bin Amaar,

Abu Abdullah^{asws} having said: 'Do not leave the recitation of *Surah Ta Ha* (Chapter 20), for Allah^{azwj} Loves it and Loves the one who recites it. And the one who habitually recites it, Allah^{azwj} would Give him his Book in his right hand on the Day of Judgement, and would not Reckon him with (only) what he did in Al-Islam, and Give him in the Hereafter such Recompense until he is pleased with it'.¹

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي يوم القيامة مثل ثواب المهاجرين و الأنصار، و من كتبها و جعلها في خرقة حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته، و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر، و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر».

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (20) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers. And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled. And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other. And if he enters upon an authority, Allah^{azwj} would Restrain the evil from him, and Fulfill all of his needs, and would be majestic and worthy in his presence'.²

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقة حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

¹ ثواب الأعمال: 108.

² خواص القرآن: 4 «قطعة منه».

And from Al-Sadiq^{asws} having said: ‘The one who writes it (Chapter 20) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him and would occur. And if he intends reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj}.³

VERSES 1- 3

طه {1} مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ {2} إِلَّا تَذَكُّرَةً لِّمَنْ يَخْشَىٰ {3}

[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed [20:3] But, it is a Reminder to him who fears

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل وميشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس القرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزممل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسنل يا كلبى عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: ‘How many names are there in the Quran the (name of) Muhammad^{saww}?’ I said, ‘Two names or three’. He^{asws} said: ‘O Kalby, for him^{saww} there are ten names.

[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] [20:2] We have not Revealed the Quran to you that you may be distressed; and [36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddassir); [65:10] Allah has indeed Revealed to you a reminder (Zikr), [65:11] A Messenger”⁴.

³ خواص القرآن: 4: «قطعة منه».

⁴ Basaair Al Darajaat – P 10 Ch 18 H 26

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي، صاحب التفسير، في تفسير قوله تعالى: طه ، قال: قال جعفر بن محمد الصادق (عليه السلام): «طه طهارة أهل بيت محمد (عليهم السلام)». ثم قرأ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Abu Is'haq Bin Muhammad Bin Ibrahim Al-Sa'alby (Sunni), author of the Tafseer,

Regarding the Words of the High [20:1] **Ta Ha**. He said, 'Ja'far^{asws} Bin Muhammad^{asws} said: 'Ta Haa – is the Purity (طهارة) of the People^{asws} of the Household'. Then he^{asws} recited [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification**'.⁵

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليه السلام): يا بن رسول الله، ما معنى قول الله عز و جل: طه؟ قال: «طه: اسم من أسماء النبي (صلى الله عليه و آله)، و معناه: يا طالب الحق الهادي إليه ما أنزلنا عليك القرآن لنتسقى بل لتسعد به».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic [20:1] **Ta Ha?**' He^{asws} said: '[20:1] **Ta Ha** is a name from the names of the Prophet^{saww}, and its Meaning is – 'O seeker of the Truth (يا طالب الحق), the Guide to Him^{azwj} (الهادي إليه) [20:2] **We have not Revealed the Quran to you that you may be distressed**, but to be happy by it'.⁶

محمد بن يعقوب: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) عند عائشة ليلتها، فقالت: يا رسول الله، لم تتعب نفسك، و قد غفر الله لك ما تقدم من ذنبك و ما تأخر؟ فقال: يا عائشة، أ فلا أكون عبدا شكورا؟»

Muhammad Bin Yaqoub, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Waheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} was in the presence of Ayesha on her night, so she said, 'O Rasool-Allah^{saww}! Why do you^{saww} tire yourself, and Allah^{azwj} has Forgiven for you^{saww} what has preceded and what is to come from your^{saww} sins (sins of your^{saww} Shiah)?' He^{saww} said: 'O Ayesha! Shall I^{saww} not become a thankful servant?'

قال: «و كان رسول الله (صلى الله عليه و آله) يقوم على أطراف أصابع رجليه، فأنزل الله سبحانه تعالى: طه ما أنزلنا عليك القرآن لنتسقى».

⁵ تفسير الثعلبي: 75 «مخطوط»، العمدة: 38

⁶ معاني الأخبار: 1/22.

He^{asws} said: 'And Rasool-Allah^{saww} used to stand upon the toes of his^{saww} legs, so Allah^{azwj} Glorious and High Revealed **[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed**.⁷

في كتاب مقتل الحسين عليه السلام لابي مخنف رحمه الله ان على بن الحسين عليهما السلام قال لمجمع بن يزيد لعنه الله: أنا ابن من أشرفت عليه شجرة طوبى وأنا ابن من هو: " طه ما أنزلنا عليك القرآن لتتشفى "

In the book Maqatal Al Husayn^{asws} of Abu Makhnaf –

'Ali^{asws} Bin Al-Husayn^{asws} said to the gathering of Yazeed^{la}: 'I^{asws} am the son^{asws} of the one^{saww} for whom the Tree of Tooba shone for, and I^{asws} am the son^{asws} of the one^{saww} who is **[20:1] Ta Ha [20:2] We have not Revealed the Quran to you that you may be distressed**.⁸

VERSES 4 & 5

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى {4} الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى {5}

**[20:4] A Revelation from Him Who Created the earth and the elevated skies
[20:5] The Beneficent is Established upon the Throne**

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل اليرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش والكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقله: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم، و قوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يقول: على الملك احتوى، وهذا ملك الكيفوية في الأشياء.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah^{asws} about the Throne (العرش) and the Chair (الكرسي), so he^{asws} said: 'The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So His^{azwj} Words **[27:26] He is the Lord of the Magnificent Throne** – He^{azwj} is Speaking of the Magnificent Kingdom. And His^{azwj} Words **[20:5] The Beneficent, Who is Established upon the Throne** – He^{azwj} is Saying: "He^{azwj} Embraces (Includes) The Kingdom". And this Kingdom is sufficient regarding the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها، و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء، فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أي صفته أعظم من صفة الكرسي، و هما في ذلك مقرونان».

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the

⁷ الكافي 2: 177 / 6.

⁸ Tafseer Noor Al Saqalayn – Ch 20 H 6

apparent from the Hidden from which emerged the beginning, and from it are all the things. And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination. The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne's) knowledge is more hidden than the knowledge of the Chair. And these two, in that, are interlinked.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟ قال: «إنه صار جاره، لأن فيه علم الكيفية، وفيه الظاهر من أبواب البداء، وأينيتها، و حد رتقها و فتقها. فهذا جاران، أحدهما حمل صاحبه في الصرف، و يمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

I said, 'May I be sacrificed for you^{asws}! So why do the merits come to be for the Chair?' He^{asws} said: 'It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and its rupture. So these are two neighbours. One of these two carries its companions in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He^{azwj} Specialises with His^{azwj} Mercy whomsoever He^{azwj} so Desires to, and He^{azwj} is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالی: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوجدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالی: رَبِّ الْعَرْشِ رب الوجدانية عما يصفون. و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَغْلُولَةٌ و قوما و صفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما و صفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي، فلمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثله، و لله المثل الأعلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

So, from the different qualities of the Throne, the Blessed and High Says **[43:82] the Lord of the Throne, from what they are describing**, and Oneness is the description of the Throne, because groups tend to associate as I am saying it to you: 'The Blessed and High Says **[27:26] He is the Lord of the Throne**, is the Lord^{azwj} of the Oneness, from what they are describing Him^{azwj} to be. And a group described Him^{azwj} to be with two Hands, so they said **[5:64] The Hand of Allah is tied up!** And a group described Him^{azwj} to have two feet, so they said, 'He^{azwj} would Place one of His^{azwj} legs upon the rock of Bayt Al-Maqdis and from it He^{azwj} Ascended to the sky. And a group described Him^{azwj} to be with the Fingers, so they said, 'Muhammad^{saww} said: 'I^{saww} felt the coolness of His^{azwj} Fingers upon my^{saww} heart'. So it is for the likes of these types of description that He^{azwj} Said **[43:82] the Lord of the Throne, from what they are describing**. He^{azwj} is Saying that the Lord^{azwj} is Higher than the examples which He^{azwj} can be exemplified with, and Allah^{azwj} is Higher than the examples as non of things can resemble Him^{azwj}, and no description can be for Him^{azwj}, nor can He^{azwj} be come to. So that is the Highest Example.⁹

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء».

⁹ التوحيد: 321

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [20:5] **The Beneficent is Established upon the Throne**, so he^{asws} said: 'Established in everything. So there is nothing nearer to Him^{azwj} than a thing, nor is anything distant from Him^{azwj} nor is there anything nearer to him. He^{azwj} is Established in everything'.¹⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بإمساك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'The one who claims that Allah^{azwj} is from something, or in something, or upon something, so he has blasphemed'. I said, 'Explain it for me'. He^{asws} said: 'I^{asws} mean by the imagining something for Him^{azwj}, or Grasping Him^{azwj}, or something preceding Him^{azwj}'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثاً، و من زعم أنه في شيء فقد جعله محصوراً، و من زعم أنه على شيء فقد جعله محمولاً».

And in another report, he^{asws} said: 'The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried'.¹¹

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام)، و قد سأله (عليه السلام) زنديق، فقال: فالكرسي أكبر أم العرش؟ قال (عليه السلام): «كل شيء خلقه الله في جوف الكرسي ما خلا عرشه، فإنه أعظم من أن يحيط به الكرسي»

Al Tabarsy, in Al Ihtijaj,

(It has been narrated) from Al-Sadiq^{asws}, and an Atheist had asked him^{asws}, so he said, 'Is the Chair greater or the Throne?' He^{asws} said: 'Allah^{azwj} Created everything inside of the Chair except for His^{azwj} Throne. Thus it is greater than to be surrounded by the Chair'.¹²

VERSE 6

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ {6}

[20:6] **His is what is in the skies and what is in the earth and what is between these two and what is underneath the ground**

¹⁰ الكافي 1: 7 / 99.

¹¹ الكافي 1: 9 / 99.

¹² (Extract) الاحتجاج: 351

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَبَنَاتِهِ وَكَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَهِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَنْتِنَا طَابَتْ بِيُوتُنَا فَقَالَتْ بِيُوتِكَ بِرِيحِكَ أَطِيبُ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعِثَ فَأَحْسِبِي وَلَا تَعْشِي فَإِنَّهُ أَنْقَى وَأَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَنْتَ بِشَيْءٍ مِنْ بَيْعِي وَإِنَّمَا أَنْتَ أَسْأَلُكَ عَنْ عَظْمَةِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَدْتِكَ عَنْ بَعْضِ ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najraan, from Safwaan, from Halaf Bin Hammad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following:

Abu Abdullah^{asws} said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet^{sawww}, and she used to sell the perfume to them. The Prophet^{sawww} came over whilst she was among them. So he^{sawww} said: 'You bring aroma to our^{sawww} house'. She said, 'Your^{sawww} house is better in aroma due to your^{sawww} fragrance, O Rasool Allah^{sawww}!' He^{sawww} said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'. She said, 'O Rasool Allah^{sawww}, I did not come to sell anything, but rather I came to ask you^{sawww} about the Magnificence of Allah^{azwj} Mighty and Majestic'. So he^{sawww} said: 'Majestic is the Majesty of Allah^{azwj}. I^{sawww} shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ وَ هَاتَانِ بِمَنْ فِيهِمَا وَمَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ وَ الثَّلَاثَةَ حَتَّى أَنْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعَ الْأَرْضِينَ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيَكِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ وَ الدِّيَكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيَكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ

Then he^{sawww} said: 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he^{sawww} recited this Verse: **“[65:12] Allah is He Who created seven Firmaments and of the earth a similar number”**.

The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ وَ السَّبْعُ وَ الدِّيَكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ وَ السَّبْعُ وَ الدِّيَكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى التُّرَى كَحَلْقَةِ مُلْقَاةٍ فِي فَلَاةٍ فِيَّ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التُّرَى ثُمَّ انْقَطَعَ الْخَبْرُ عِنْدَ التُّرَى

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Saravy) like a ring thrown in the desert'. Then he^{sawww} recited this Verse: **[20:6] His is what is in the skies and what is in the earth and what is between**

these two and what is underneath the ground. Then the information about the soil (Al-Sarayy) is terminated.

وَالسَّبْعِ وَالذِّيكِ وَالصَّخْرَةَ وَالْحُوتَ وَالْبَحْرَ الْمُظْلِمَ وَالْهَوَاءَ وَالْتَرَى بَمَنْ فِيهِ وَمَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كُلُّهُ وَ سَمَاءَ الدُّنْيَا بَمَنْ عَلَيْهَا وَمَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ السَّمَاءَانِ وَمَنْ فِيهِمَا وَمَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى أَنْتَهَى إِلَى السَّابِعَةِ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَ هُنَّ وَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرْدٍ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَ الْهَوَاءُ عِنْدَ حُجْبِ النُّورِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he^{saww} recited this Verse: **And He Sends down from the sky mountainous (clouds) wherein is hail.** And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَالْهَوَاءُ وَ حُجْبِ النُّورِ عِنْدَ الْكُرْسِيِّ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَ جِبَالِ الْبَرْدِ وَالْهَوَاءُ وَ حُجْبِ النُّورِ وَالْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلَقَةٍ فِي فَلَاةٍ قِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [وَ فِي رَوَايَةٍ الْحَسَنِ] الْحُجْبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ.

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he^{saww} recited this Verse: “[2:255] **His Throne (Chair) includes the skies and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous**”. And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he^{saww} recite this Verse: **[20:5] The Beneficent is Established upon the Throne.** (And in the report of Al-Hassan) – ‘The veils before the air about which the hearts are confused’.¹³

VERSE 7

وَأِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى {7}

[20:7] And if you speak loudly, so He Knows the secret, and what is hidden

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، قال: حدثني عمي محمد بن أبي القاسم، عن محمد بن علي الكوفي، قال: حدثني موسى بن سعدان الحناط، عن عبد الله بن القاسم، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **يَعْلَمُ السِّرَّ وَ أَخْفَى**. قال: «السر: ما أكننته في نفسك، و أخفى: ما خطر ببالك ثم أنسيته».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Al Kufy, from Musa Bin Sa'dan Al Hanaat, from Abdullah Bin Al Qasim, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:7] He Knows the secret, and what is hidden**. He^{asws} said: 'The secret – What is concealed within yourself, and the hidden – What came to your mind, then you forgot about it'.¹⁴

VERSE 8

اللَّهُ لَا إِلَهَ إِلَّا هُوَ سَمَّهَ الْأَسْمَاءَ الْحُسْنَى {8}

[20:8] Allah - there is no God but He; His are the best Names

له الاسماء الحسنی روى عن النبي صلى الله عليه واله انه قال ان لله سبحانه تسعة وتسعين اسما من أحصاها دخل الجنة.

[20:8] His are the best Names – It has been reported from the Prophet^{saww} having said: 'Allah^{azwj} the Glorious has ninety nine Names. The one who learn these would enter the Paradise'.¹⁵

VERSES 9 - 18

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى {9} إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى {10} فَلَمَّا أَنَاهَا نُودِيَ يَا مُوسَى {11} إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى {12} وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى {13} إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي {14} إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ {15} فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ {16} وَمَا تَلَكَ بِبَيْمِينِكَ يَا مُوسَىٰ {17} قَالَ هِيَ عَصَايَ أَتَوَكَّأَ عَلَيْهَا وَأَهشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ {18}

[20:9] And has the Hadeeth of Musa come to you? [20:10] When he saw a fire, he said to his family: Wait, for surely I see a fire, perhaps I may bring to you from it a firebrand or find a Guidance at the fire [20:11] So when he came to it, a Call was Made: O Musa! [20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa [20:13] And I have Chosen you, so listen intently to what is Revealed [20:14] Surely I am Allah, there is no god but I, therefore worship Me and establish the Prayer for My Remembrance

¹⁴ معاني الأخبار: 1 / 143

¹⁵ Tafseer Noor Al Saqalayn – Ch 20 H 39

[20:15] Surely the Hour is coming – My Plan is to Keep it hidden – in order to Recompense every soul what it strives for [20:16] Therefore do not let the one who does not believe in it and follows his own desires, repel you from it so that you would perish [20:17] And what is this in your right hand, O Musa! [20:18] He said: This is my staff: I recline upon it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلاً، فرأى ناراً، قال لأهله: امكثوا، إني أنست ناراً، لعلّي آتيكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

He^{asws} said: ‘Musa^{as} completed the term, and went with his^{as} wife to near Bayt Al-Maqdas. He^{as} lost the way on the road at night, so he^{as} saw a fire. He^{as} said to his^{as} wife: ‘Remain here. I^{as} see a fire and I^{as} will go and get for you a firebrand from it, or get some news of the way (directions)’. So when he^{as} ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he^{as} approached it, he^{as} hesitated from it. So he^{as} returned and felt fear within himself^{as}.

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنيابها صرير، يخرج منها مثل لهب النار، فولى مدبراً، فقال له ربه عز و جل: ارجع.

Then he^{as} approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree **[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not.** So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he^{as} retreated, his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: “Return!”

فرجع و هو يرتعد، و ركبته تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى.

So he^{as} returned, and he^{as} was trembling, and his^{as} knees were knocking against each other. He^{as} said: ‘My^{as} God, this speech that I^{as} hear, is that Your^{azwj} Speech?’ He^{azwj} Said: “Yes. Do not fear’. Thus he^{as} felt secure, and placed his^{as} feet upon its tail and grabbed its neck, and it was (became) his^{as} hand upon his^{as} staff, for it had reverted back to be a staff. And Said to him^{as} **[20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa’.**

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و عنه، قال: حدثنا محمد بن علي بن نصر البخاري المقرئ، قال: حدثنا أبو عبد الله الكوفي الفقيه بفرغانة، بإسناد متصل إلى الصادق جعفر بن محمد (عليه السلام)، أنه قال في قوله عز و جل لموسى (عليه السلام): فَأَخْلَعُ نَعْلَيْكَ: «يعني ارفع خوفيك، يعني خوفه من ضياع أهله، و قد خلفها تمخض، و خوفه من فرعون».

And from him, from Muhammad Bin Ali Bin Nasr al Bukhari Al Maqry, from Abu Abdullah Al Kufy Al Faqeeh at Farghanat, by a chain sequentially going up to

Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said regarding the Words of the Mighty and Majestic to Musa^{as} **[20:12] therefore put off your shoes:** ‘It Means, ‘Raise your^{as} fear’, meaning the loss of his^{as} family, and he^{as} had left them behind as a result, and his^{as} fear from Pharaoh^{a’}.¹⁷

و عنه، قال: حدثنا محمد بن علي بن محمد بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، عن القائم الحجة (عليه السلام)- في حديث طويل يتضمن مسائل كثيرة- قال: قلت: فأخبرني، يا بن رسول الله، عن أمر الله تعالى لنبيه موسى (عليه السلام): فَأَخْلَعُ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى فإين فقهاء الفريقين يزعمون أنها كانت من إهاب الميتة.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma’rouf At Al karmany, from Abu Al Abbas Ahmad Bin Isa Al Washa Al Baghdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Sahybani, from Ahmad Bin masrou, from Sa’ad Bin Abdullah Al Qummi,

¹⁶ كمال الدين و تمام النعمة: 13 /147

¹⁷ علل الشرائع: 2 /66

(It has been narrated) from Al-Qaim Al Hujjat^{asws} – in a lengthy Hadeeth including many issues, said, ‘So inform me, O son^{asws} of Rasool-Allah^{saww}, about the Command of Allah^{azwj} the High to His^{azwj} Prophet^{as} Musa^{as} **[20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the Holy valley, Tuwa**, for the Jurists are of two groups claiming that these were from dead skin’.

فقال (عليه السلام): «من قال ذلك فقد افتري على موسى (عليه السلام)، و استجهله في نبوته، لأنه ما خلا الأمر فيها من خصلتين: إما أن تكون صلاة موسى فيها جائزة أو غير جائزة، فإن كانت صلاته جائزة، جاز له لبسها في تلك البقعة إذ لم تكن مقدسة، و إن كانت مقدسة مطهرة، فليست بأقدس و أظهر من الصلاة، و إن كانت صلاته غير جائزة فيها، فقد أوجب على موسى (عليه السلام) أنه لم يعرف الحلال من الحرام، و ما علم ما تجوز فيه الصلاة و ما لم تجز، و هذا كفر».

So he^{asws} said: ‘The one who says that, so he has forged (a lie) against Musa^{as} and considered him^{as} to be ignorant in his^{as} Prophet-hood, because apart from the Command with regards to it, it has two characteristics. Either the Prayer of Musa^{as} was Permissible or not Permissible. So if his^{as} Prayer was Permissible, then it would be Permissible for him^{as} to wear these in a spot which is not Holy. And if it was Holy, Pure, then it was not Holier and Purer than the Prayer. And if his^{as} Prayer was not Permissible therein, so it would be more than Obligated upon Musa^{as} that he^{as} should recognise the Permissible and the Prohibited, and (how come) he^{as} did not know what is Permissible in the Prayer and what is not Permissible. And this is blasphemy (كفر)’.

قلت: فأخبرني- يا مولاي- عن التأويل فيها؟ قال: «إن موسى (عليه السلام) ناجى ربه بالوادي المقدس، فقال: يا رب، إني قد أخلصت لك المحبة مني، و غسلت قلبي عن سواك- و كان شديد الحب لأهله- فقال الله تبارك و تعالى: فَأخْلَعْ نَعْلَيْكَ أَي انزع حب أهلِكَ من قبلك إن كانت محبتك لي خالصة، و قلبك من الميل إلى من سواي مغسولاً».

I said, ‘So inform me – O my Master^{asws} – about the explanation regarding it?’ He^{asws} said: ‘Musa^{as} whispered to his^{as} Lord^{azwj} at the Holy Valley, so he^{as} said: ‘O Lord^{azwj}! I^{as} am sincere in my^{as} love for You^{azwj}, and have washed my^{as} heart from everyone else apart from You^{azwj}, – and he^{as} had intense lover for his^{as} family – so Allah^{azwj} Blessed and High Said **[20:12] therefore put off your shoes**, i.e., remove the love for your^{as} family from your^{as} heart if you^{as} have sincere love for Me^{azwj}, and wash away the inclination from your^{as} heart apart from (inclination for) Me^{azwj}’.¹⁸

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب: ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه، فأخرجها، و نظر إليها شعيب، فقال: ردّها، و خذ غيرها. فردّها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردّها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So when the conditions were right, Musa^{as} took his^{as} family, and Shuayb^{as} gave him^{as} provisions from himself^{as}, and the sheep. So when he^{as} wanted to go out, he^{as} said to Shuayb^{as}: ‘Let the staff reach to me^{as}, to become with me^{as}’. And the staff of the Prophets^{as} was with him^{as} which he^{as} had inherited from all in the house. So Shuayb^{as} said to him^{as}: ‘Enter this house, and take a staff from between my^{as} staff’. So he^{as} entered. The staff came to be with him^{as}, the staff of Noah^{as}, and Ibrahim^{as}, and it came to be in his^{as} hand. So he^{as} took it out, and Shuayb^{as} looked at it, so he^{as}

¹⁸ كمال الدين و تمام النعمة: 460.

said: 'Return it, and take another one'. So he^{as} returned it to take another one, but it returned back to his^{as}, to the extent that he^{as} did it three times. So when Shuayb^{as} saw that, he^{as} said to him: 'Go, for Allah^{azwj} has Chosen it for you^{as, 19}'.

حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I heard Abu Abdullah^{asws} say: 'The Tablets of Musa^{as} are with us^{asws}, and the Staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophet^{saww, 20}'.

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا محمد ابن المفضل بن إبراهيم، و سعدان بن إسحاق بن سعيد، و أحمد بن الحسين بن عبد الملك، و محمد بن أحمد بن الحسن القطواني، قالوا جميعاً: حدثنا الحسن بن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كانت عصا موسى قضيب أس من غرس الجنة، أتاه به جبرئيل (عليه السلام) لما توجه تلقاء مدين، و هي و تابوت آدم (عليه السلام) في بحيرة طبرية، و لن يبليا و لن يتغيرا حتى يخرجهما القائم (عليه السلام) إذا قام».

Muhammad Bin Ibrahim Al No'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Muhammad Ibn Al Mufazzal Bin Ibrahim, and Sa'dan Bin Is'haq Bin Saeed, and Ahmad bin Al Husayn Bin Abdul Malik, and Muhammad Bin Ahmad Bin Al Hassan Al Qatwany, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'The staff of Musa^{as} was from a branch of the Myrtle tree in the Paradise. Jibraeel^{as} came down with it when he^{as} diverted himself^{as} to go towards Madayn. And this, as well as the Box (تابوت) of Adam^{as} are in the Sea of Galilee, and these will never decay or change until Al-Qaim^{asws} takes them out when he^{asws} rises'.²¹

VERSES 19 - 22

قَالَ أَلْفَهَا يَا مُوسَى {19} فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى {20} قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى {21} وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةٌ أُخْرَى {22}

[20:19] He said: Cast it, O Musa! [20:20] So he cast it; and so it was a slithering serpent [20:21] He said: Grab it and do not fear; We will Restore it to its former state [20:22] And press your hand to your side, it shall come out white without evil: another sign

فناداه الله: خذها و لا تخف إنك من الأمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah^{azwj} Called out to him^{as}: **[27:12] And enter your hand into your pocket, it shall come out white without evil**, i.e., without disease. And that is because

¹⁹ Extract) تفسير القمي 2: 135

²⁰ Basaair Al Darajaat – P 4 Ch 4 H 32

²¹ الغيبة: 27 /238

Musa^{as} was very tanned. So he^{as} brought out his^{as} hand from his^{as} pocket, and the world was illuminated by him^{as}.²²

VERSES 23 - 35

لَثَرِيكَ مِنْ آيَاتِنَا الْكُبْرَى {23} اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {24} قَالَ رَبِّ اشْرَحْ لِي صَدْرِي {25} وَيَسِّرْ لِي أَمْرِي {26} وَاخْلُلْ عُقْدَةً مِنْ لِسَانِي {27} يَفْقَهُوا قَوْلِي {28} وَاَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي {29} هَارُونَ أَخِي {30} اشْدُدْ بِهِ أَزْرِي {31} وَأَشْرِكْهُ فِي أَمْرِي {32} كَيْ نُسَبِّحَكَ كَثِيرًا {33} وَنَذْكُرَكَ كَثِيرًا {34} إِنَّكَ كُنْتَ بِنَا بَصِيرًا {35}

[20:23] So that We may Show you from Our greater Signs [20:24] Go to Pharaoh, for he has exceeded all limits [20:25] He said: My Lord! Expand my chest for me [20:26] And make my affair easy for me [20:27] And Loosen the knot from my tongue [20:28] (That) they may understand my speech [20:29] And Make for me a Vizier from my family [20:30] Haroun, my brother [20:31] Strengthen my back by him [20:32] And associate him in my affair [20:33] So that we may Glorify You abundantly [20:34] And remember You a lot [20:35] Surely, You are seeing us

محمد بن العباس، قال: حدثنا محمد بن الحسن الخثعمي، عن عباد بن يعقوب، عن علي بن هاشم، عن عمر بن حارث، عن عمران بن سليمان، عن حصين التغلبي، عن أسماء بنت عميس، قالت: رأيت رسول الله (صلى الله عليه و آله) بإزاء ثبير، و هو يقول: «أشرق ثبير أشرق ثبير، اللهم إني أسألك ما سألك أخي موسى، أن تشرح لي صدري، و أن تيسر لي أمري، و أن تحلل عقدة من لساني يفقهوا قولي، و أن تجعل لي وزيراً من أهلي علياً أخي، اشدد به أزرى، و أشركه في أمري، كي نسبحك كثيراً، و نذكرك كثيراً، إنك كنت بنا بصيراً».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Al Khash'amy, from Abaad Bin Yaqoub, from Ali Bin Hashim, from Umar Bin Haris, from Umran Bin Suleyman, from Haseyn Al Taghlaby, from Asma Bint Umays who said,

'I saw Rasool-Allah^{saww} at the mount Subeyr (at Makkah) and he^{saww} was saying: 'Shine Subeyr! Shine Subeyr! Our Allah^{azwj}! I^{saww} ask You^{azwj} what my^{saww} brother Musa^{as} asked You^{azwj} that You^{azwj} should Expand my^{saww} chest for me^{saww}, and Make my^{saww} affair easy for me^{saww}, and Loosen the know from my^{saww} tongue that they may understand my^{saww} speech, and Make for me^{saww} a Vizier from my^{saww} family, Ali^{asws} my^{saww} brother^{asws}, Strengthening my^{saww} back by him^{asws}, and associate him^{asws} in my^{saww} affair, so that we^{asws} may Glorify You^{azwj} abundantly, and remember You^{azwj} a lot, surely You^{azwj} are Seeing us^{asws}.²³

VERSES 36 - 39

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ {36} وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ {37} إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ {38} أَنْ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي {39}

[20:36] He said: You are indeed Granted your request, O Musa [20:37] And We Bestowed upon you a Favour at another time (beforehand) [20:38] When We Revealed to your mother what was Revealed [20:39] Saying: Place him into a chest, then cast it down into the river, then the river shall throw him on the

²² تفسير القمّي 2: 135

²³ تأويل الآيات 1: 2/310

shore; there shall take him up one who is an enemy to Me and enemy to him, and I shall Cast upon you love from Me, and that you might be brought up before My eyes

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، وكان فرعون قد وكل بنساء بني إسرائيل نساء من القبط يحفظونهن، وذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون وأصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال والنساء، و حبس الرجال في المحابس.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

Abu Ja'far^{asws} having said: 'When the mother of Musa^{as} was expecting him^{as}, she did not manifest signs (women normally do) prior his^{as} birth. And Pharaoh^{la} had allocated a woman from the Children of Israel, from the Coptics who was a guard unto her. And that was because it had reached him^{la} that the Children of Israel are saying, 'The would be born among us a man called Musa^{as} Bin Imran^{as}, the destruction of Pharaoh^{la} and his^{la} companions would be by his^{as} hands'. So Pharaoh^{la} said regarding that, 'Kill their male children, until that which they are wanting, does not take place'. And he^{la} separated between the men and the women, and detained the men in the detention'.

فلما وضعت أم موسى موسى (عليه السلام)، نظرت إليه، و حزنت عليه، و اغتمت و بكت، و قالت: يذبح الساعة. فعطف الله بقلب الموكلة بها عليها، فقالت لام موسى: ما لك قد اصفر لونك؟ فقالت: أخاف أن يذبح ولدي. فقالت: لا تخافي. و كان موسى لا يراه أحد إلا أحبه، و هو قول الله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي فَأُحِبُّهُ الْقِبْطِيَّةَ الْمُوَكَّلَةَ بِهِ.

So when the mother of Musa^{as} was blessed with Musa^{as} she looked at him^{as}, and was saddened and cried, and said, 'He^{as} would be killed now'. So Allah^{azwj} Inclined the heart of the one who was allocate to her, so she said to the mother of Musa^{as}, 'What is the matter that your colour turned yellow (paled)?' So she said, 'My son^{as} would be slaughtered'. So she said, 'Do not fear'. And Musa^{as} was such that no one would look at him^{as} except that he would love him^{as}, and these are the Words of Allah^{azwj} **[20:39] and I shall Cast upon you love from Me.** So the Coptic who was allocated to him^{as} fell in love with him'.

و أنزل الله على موسى التابوت، و نوديت امه: ضعيه في التابوت فاقذفه في اليم، و هو البحر و لا تخافي و لا تحزني إنا رأوه إليك و جاعلوه من المرسلين، فوضعت في التابوت، و أطبقت عليه، و ألقته في النيل.

And Allah^{azwj} Sent down the box to Musa^{as}, and Called out to his^{as} mother: "Place him^{as} in the box, and cast it into the river, and it is the sea **[28:7] and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools**". So she placed him^{as} in the box, and covered him^{as} up and placed him^{as} in the Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه أسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه، فلما فتحه وجد فيه صبباً، فقال: هذا إسرائيلي. و ألقى الله في قلب فرعون لموسى محبة شديدة، و كذلك في قلب أسية، و أراد فرعون أن يقتله، فقالت أسية: لا تقتلوه عسى أن ينفعنا أو نتخذة ولداً و هم لا يشعرون أنه موسى (عليه السلام)، و لم يكن لفرعون

ولد، فقال: انتوا له بطئر تربيته. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ.

And for Pharaoh^{la} there was a palace upon the banks of the Nile for his picnic. So he^{la} came down from his^{la} castle and with him^{la} was his^{la} wife Aasiya. So he^{la} looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the box came up to the door of the Palace of Pharaoh^{la}. So Pharaoh^{la} ordered for the box to be seized, and be brought to him^{la}. So when he^{la} opened the box, he found a young male child inside it. He^{la} said: 'This is an Israelite!' And Allah^{azwj} Attached upon the heart of Pharaoh^{la}, intense love for Musa^{as}, and similarly in the heart of Aasiya. And Pharaoh^{la} intended to have him killed, so Aasiya said **[28:9] do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive** that he^{as} was Musa^{as}. And Pharaoh^{la} did not have a son. So he^{la} said: 'Give him to be brought up with a nurse maid'. So there came a number of women whose sons had been killed, but he^{as} did not drink the milk of any one of the women, and these are the Words of Allah^{azwj} **[28:12] And We Prohibited him to feed from any foster mother before**.²⁴

VERSES 40 - 44

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يَا مُوسَىٰ ۚ {40} وَأَصْطَنَعْتَ لِنَفْسِي {41} أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنبِيَا فِي ذِكْرِي {42} أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43} فَقَوْلَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ {44}

[20:40] When your sister went and said: Shall I direct you to one who will take charge of him? So We Brought you back to your mother, that her eye might be delighted and she should not grieve; and you killed a man, then We Delivered you from the grief, and We Tried you with (a severe) Trying. Then you stayed for years among the people of Madayn; then you came here as Ordained, O Musa [20:41] And I have Chosen you for Myself [20:42] Go you and your brother with My Signs and do not slacken in remembering Me [20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن سفيان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام) - و كان و الله صادقا كما سمي- يقول: «يا سفيان، عليك بالتقية، فإنها سنة إبراهيم الخليل (عليه السلام)، و إن الله عز و جل قال لموسى و هارون (عليهما السلام): أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقَوْلَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ يقول الله عز و جل: كنياه، و قولاً له: يا أبا مصعب». (و كان اسم فرعون أبا مصعب الوليد بن مصعب).

And from him, from Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Askary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Sufyan Bin Saeed who said,

'I heard Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} – and by Allah^{azwj}, he^{asws} was as truthful as he^{asws} has been named – saying: 'O Sufyan! It is upon you to observe dissimulation, for it is the Sunnah of Ibrahim^{as} the Friend, and that Allah^{azwj} Mighty and Majestic Said to Musa^{as} and Haroun^{as} **[20:43] Go both to**

²⁴ (Extract) تفسير القمي 2: 135

Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear. Allah^{azwj} Mighty and Majestic is Saying: "Teknonym him^{la}, and say to him^{la}: 'O Abu Mas'ab!' (And the name of Pharaoh^{la} was Abu Mas'ab Al Waleed Bin Mas'ab).

إلى أن قال: قال: سفیان: فقلت له: يا بن رسول الله، هل يجوز أن يطمع الله عز و جل عباده في كون ما لا يكون؟ قال: «لا». فقلت: فكيف قال الله عز و جل لموسى و هارون (عليهما السلام): لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى و قد علم أن فرعون لا يتذكر و لا يخشى.

Sufyan (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it permissible that Allah^{azwj} Mighty and Majestic would Tempt His^{azwj} servants by the fact that will not be happening?' He^{asws} said: 'No!' So I said, 'So did Allah^{azwj} Mighty and Majestic Say to Musa^{as} and Haroun^{as} [20:44] perhaps he may mind or fear, and had Known that Pharaoh^{la} would not mind nor fear'.

فقال: «إن فرعون قد تذكر و خشي، و لكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز و جل يقول: حَتَّىٰ إِذَا دَرَكَهُ الْعُرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ، فلم يقبل الله عز و جل إيمانه، و قال: الْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً ، يقول: نلقبك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

So he^{asws} said: 'Pharaoh^{la} did mind and did fear, but when he^{la} saw the evil (Punishment), where the belief did not benefit him^{la}. Have you not heard Allah^{azwj} Mighty and Majestic Saying [10:90] until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit. So Allah^{azwj} Mighty and Majestic did not Accept his^{la} belief and Said [10:91] What! Now! And indeed you disobeyed before and you were of the mischief-makers [10:92] But We will this day Deliver you with your body that you may be a Sign to those after you – the Verse. He^{azwj} is Saying: "We^{azwj} will Cast you^{la} upon the shore from the earth, for you^{la} to become a sign and a lesson for the ones after you^{la},²⁵

VERSES 45 - 50

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ {45} قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ {46} فَاتَّبَعَاهُ فَمَا قَالَ رَسُولًا رَبِّكَ فَارْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَىٰ {47} إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَيَّ مِنْ كَذِبٍ وَتَوَلَّىٰ {48} قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَىٰ {49} قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ {50}

[20:45] They both said: Our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate [20:46] He said: Fear not, surely I am with you both: I Hear and See [20:47] So, both of you go to him and say: We are two Rasools of your Lord; therefore send the Children of Israel with us and do not torment them! Indeed we have brought to you a Sign from your Lord, and the peace be upon him who follows the Guidance [20:48] Surely it has been Revealed to us that the Punishment will be upon him who belies and turns back [20:49] (Pharaoh) said: And who is your Lord, O Musa? [20:50] He said: Our Lord is He Who Gave to everything its creation, then Guided it

²⁵ معاني الأخبار: 20 / 385

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن إبراهيم بن ميمون، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى قال: «ليس [شيء] من خلق الله إلا و هو يعرف من شكله الذكر من الأنثى».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ibrahim Bin Maymoun, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [20:50] **Gave to everything its creation, then Guided it.** He^{asws} said: 'There is nothing from the creation of Allah^{azwj} except that it recognises whether it is a male or a female'.

قلت: ما معنى ثُمَّ هَدَى؟ قال: هداه للنكاح».

I said, 'What is the Meaning of **then Guided it?**' He^{asws} said: 'Guided it for the marriage'.²⁶

VERSES 51 - 54

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ {51} قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ {52} الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّلَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ {53} كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ {54}

[20:51] He said: Then what is the state of the former generations? [20:52] He said: The knowledge thereof is with my Lord in a Book, my Lord does not err, nor does He forget [20:53] Who Made the earth for you an expanse and Made for you therein paths and Sent down water from the sky; then thereby We have Brought forth many species of various herbs [20:54] Eat and pasture your cattle; most surely there are signs in that for those with understanding

حدثنا علي بن اسماعيل عن ابي عبد الله البرقي عن الحسن بن محبوب عن علي بن رباب عن عمار بن مروان عن ابي عبد الله في قوله تعالى ان في ذلك لايات لاولى النهى قال نحن والله اولى النهى قلت ما معنى اولى النهى قال ما اخبر الله رسوله مما يكون من بعده من ادعاء فلان الخلافة والقيام بها والاخر من بعده و الثالث من بعدهما وبنى امية فاخبر النبي صلى الله عليه وآله عليا عليه السلام فان ذلك كما اخبر الله رسوله كما اخبر رسوله عليا عليه السلام وكما انتهى اليينا من على فيما يكون من بعده من الملك في بنى امية وغيرهم

It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, from Amaar Bin Marwaan, who has narrated:

Abu Abdullah regarding the Words of the High^{azwj}: **[20:54] most surely there are signs in that for those with understanding.** He^{asws} said: 'By Allah^{azwj}, we^{asws} are the ones endowed with understanding'. I said, 'What is the meaning of 'endowed with understanding?' He^{asws} said: 'What Allah^{azwj} Informed His^{azwj} Messenger^{saww} of what is to transpire after him^{saww} regarding the claim to the Caliphate by that one and the establishment by it, and the other one after him, and the third one after those two, and the Clan of Umayya. The Prophet^{saww} informed Ali^{asws}. That is just as Allah^{azwj} had Informed His^{azwj} Messenger^{saww}, and just as His^{azwj} Messenger^{saww} had informed Ali^{asws}, and just as it ended up with us^{asws} from Ali^{asws}, as to who will be the king in the Clan of Umayya and others.

²⁶ (Extract) الكافي 5: 49 / 567.

فنحن اولى النهى الذين انتهينا اليها علم هذا كله فصيرنا لامر الله ونحن قوام الله على خلقه وخزانه على دينه نخزنه ونستره ونكتم به من عدونا كما كتم رسول الله صلى الله عليه وآله حتى اذن له في الهجرة وجهاد المشركين

We^{asws} are the ones endowed with understanding, with whom^{asws} this knowledge ended up with, all of it. We^{asws} are patient on the Command of Allah^{azwj}, and we^{asws} are the Strength of Allah^{azwj} on His^{azwj} creatures, and His^{azwj} Treasurers on His^{azwj} Religion. We^{asws} safeguard it, and we^{asws} veil it, and we^{asws} conceal it from our^{asws} enemies just as the Rasool Allah^{saww} had concealed it until he^{saww} got the Permission in the Migration and fought against the Polytheists.

فنحن على منهاج رسول الله صلى الله عليه وآله حتى يأذن الله باظهار دينه بالسيف ويدعو الناس إليه وليضربهم عليه عودا كما ضربهم رسول الله صلى الله عليه وآله بدهاء.

We^{asws} are on the same lines as Rasool Allah^{saww} until Allah^{azwj} Gives the Permission to manifest (enforce) His^{azwj} Religion with the sword, and he (Al-Mahdi^{asws}) would call the people to Him^{azwj}, and he^{asws} would go to them with a promise just as the Rasool Allah^{saww} had done so in the beginning'.²⁷

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قوله تعالى: إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى. قال: «هم الأئمة من آل محمد (عليهم السلام)، و ما كان في القرآن مثلها».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, regarding the Words of the High **[20:54] most surely there are signs in that for those with understanding.** He^{asws} said: 'They^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}'.²⁸

VERSE 55

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى {55}

[20:55] From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again

محمد بن يعقوب: عن علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «دخل عبد الله بن قيس الماصر على أبي جعفر (عليه السلام) - الحديث، وفيه - إن الله تعالى خلق خلقتين، فإذا أراد أن يخلق خلقا أمرهم فأخذوا من التربة التي قال الله في كتابه: مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى، فعجنوا النطفة بتلك التربة التي يخلق منها، بعد أن أسكنها الرحم أربعين ليلة، فإذا تمت لها أربعة أشهر، قالوا: يا رب، نخلق ماذا؟ فيأمرهم بما يريد، من ذكر أو أنثى، أبيض أو أسود، فإذا خرجت الروح من البدن، خرجت هذه النطفة بعينها منه، كائنا ما كان، صغيرا أو كبيرا، ذكرا أو أنثى، فذلك يغسل الميت غسل الجنابة».

Muhammad Bin Yaqoub, from Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Sulayman Al Daylami, from his father,

²⁷ Basaair Al Darajaat – P 10 Ch 18 H 51

²⁸ تأويل الآيات 1: 19/320.

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Abdullah Bin Qays Al-Maasir came up to Abu Ja’far^{asws} – the Hadeeth, and in it he^{asws} said: ‘Allah^{azwj} the High Created Angels, so that when He^{azwj} Intends to Create a creature, He^{azwj} Commands them, so they take from the soil which Allah^{azwj} has Spoken of in His Book [20:55] **From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again**, so the seed which is to be created from it gets kneaded, after which it gets settled in the womb for forty nights. So when four months are completed for it, they say: ‘O Lord^{azwj}! What has been Created?’ So He^{azwj} Commands them with whatsoever He^{azwj} Intends to, whether male or female, white or black. So when the soul comes out from the body, this very seed comes out from it, as it was before, small or large, male or female. So that is why the dead body is washed with the washing of the major ablution (غسل الجنابة).²⁹

VERSES 56 - 79

وَلَقَدْ آرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ {56} قَالَ أَجِنْتُنَا لِنُخْرِجَنَّا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ {57} فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا {58} قَالَ مُوعِدَكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحَشِّرَ النَّاسَ صُخْرَىٰ {59}

[20:56] **And We had Showed him all of Our Signs, but he belied and refused**
[20:57] **Said he: Have you come to us that you should turn us out of our land by your sorcery, O Musa?** [20:58] **So we too will bring before you magic like it, therefore let us make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place** [20:59] **(Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early noon**

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ {60} قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابٍ ۗ وَقَدْ خَابَ مَنْ افْتَرَىٰ {61} فَتَنَارَ عُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ {62}

[20:60] **So Pharaoh turned his back and settled his plan, then came** [20:61] **Musa said to them: Woe unto you! Do not forge a lie against Allah, lest He Destroy you by a Punishment, and he who forges (a lie) always fails** [20:62] **So they disputed with one another about their affair and kept the discourse a secret**

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ {63} فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَنتُوا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ {64} قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ {65} قَالَ بَلْ أَلْقُوا ۗ فَأْتُوا فَأَدَا جِبَالُهُمْ وَعَصِيْبُهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَىٰ {66} فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ {67} فَلَمَّا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ {68} وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلْفَفَ مَا صَنَعُوا ۗ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ ۗ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ {69}

[20:63] **They said: These two are both magicians intending to turn you out from your land by their sorcery and to take away your best traditions** [20:64] **Therefore settle your plan, then come standing in ranks and he who overcomes this day would be successful indeed** [20:65] **They said: O Musa! will you cast, or shall we be the first to cast?** [20:66] **He said: But, cast. Then behold! Their ropes and their staffs - it was imaged on account of their magic as if they were running** [20:67] **So Musa conceived in his mind a fear** [20:68]

²⁹ الكافي 3: 1/161

We said: Do not fear! Surely you shall be the uppermost [20:69] And cast what is in your right hand; it shall devour what they have wrought; they have wrought only the illusion of a magician, and the magician shall not be successful wherever he may come from

فَأَلْقَى السَّحْرَةَ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى {70} قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آدِنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَاصَلْبَتِكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى {71} قَالُوا لَنْ نُؤْثِرَكَ عَلَيْنَا مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا {72} إِنَّا آمَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى {73}

[20:70] And the magicians fell down Prostrating; they said: We believe in the Lord of Haroun and Musa [20:71] (Pharaoh) said: You believe in him before I give you permission? Surely he is the chief of you who taught you the magic, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and you will come to know which of us is the more severe and the more abiding in Punishing [20:72] They said: We do not prefer you to what has come to us of clear Proofs and to He Who Originated us, therefore decide what you are going to decide; but rather, you can only decide about this world's life [20:73] Surely we believe in our Lord that He may Forgive us our sins and the magic to which you compelled us to perform; and Allah is better and more abiding

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى {74} وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى {75} جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ مَنْ تَزَكَّى {76} وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى {77} فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ اللَّيْلِ مَا عَشَيْتُمْ {78} وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى {79}

[20:74] Whoever comes to his Lord (being) guilty, for him is Hell; he shall not die therein, nor shall he live [20:75] And whoever comes to Him a Believer (and) he has done righteous deeds, these it is who shall have the high ranks [20:76] Gardens of perpetuity, beneath which rivers flow, to abide therein eternally; and that is the Reward of him who has purified himself [20:77] And certainly We had Revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid [20:78] And Pharaoh followed them with his armies, so they were overwhelmed from the sea what overwhelmed them [20:79] And Pharaoh led astray his people and he did not guide (them) aright

في كتاب الاحتجاج للطبرسي (ره) وعن معمر بن راشد قال: سمعت ابا عبد الله عليه السلام يقول: أتى يهودى إلى رسول الله صلى الله عليه وآله فقام بين يديه يحد النظر إليه فقال: يا يهودى ما حاجتك؟ فقال: أنت أفضل ام موسى بن عمران النبي الذى كلمه الله عزوجل، وأنزل عليه التوراة، والعصاء، وقلق له البحر وأظله بالغمام؟

In the book Al-Ihtijaj Al-tabarsy, and from Moamar Bin Rashid who said,

'I heard Abu Abdullah^{asws} saying: 'A Jew came up to Rasool-Allah^{saww} and stood in front of him^{saww}, blocking his^{saww} view. So he^{saww} said: 'O Jew, what is your need?' So he said, 'Are you^{saww} higher or Musa^{as} Bin Imran^{as}, the Prophet^{as} whom Allah^{azwj} Mighty and Majestic Spoke to, and Revealed the Torah unto him^{as}, and the Staff, and Parted for him^{as} the sea, and Shaded him^{as} with the clouds?'

فقال له النبي صلى الله عليه وآله: انه يكره للعبد أن يزكى نفسه ولكني أقول: ان آدم عليه السلام لما أصاب الخطيئة كانت توبته ان قال: اللهم انى اسئلك بحق محمد و آل محمد لما غفرت لى فغفر الله له،

So the Prophet^{saww} said to him: 'He^{azwj} Dislikes that the servant should attribute purity to himself, but, I^{saww} say that when Adam^{as} made the error, repented by saying: 'Our Allah^{azwj!} I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) to his^{as} Forgiveness, therefore Allah^{azwj} Forgave him^{as}.

وان نوحا عليه السلام لما ركب السفينة وخاف الغرق قال: اللهم انى اسئلك بحق محمد وآله محمد لما أنجيتنى من الغرق فنجاه الله عزوجل

And when Noah^{as} sailed in the ship and feared the drowning, he^{as} said: 'Our Allah^{azwj!} I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) to save him^{as} from the drowning, therefore Allah^{azwj} Mighty and Majestic Saved him^{as}.

وان ابراهيم عليه السلام لما القى في النار قال: اللهم انى اسئلك بحق محمد وآل محمد لما انجيتنى منها، فجعلها الله عليه بردا وسلاما

And when Ibrahim^{saww} was flung into the fire, he^{as} said: 'Our Allah^{azwj!} I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) for his^{saww} rescue, therefore Allah^{azwj} Made it (fire) to be cool and safe for him^{as}.

وان موسى عليه السلام لما القى عصاه وأوجس في نفسه خيفة قال: اللهم انى اسئلك بحق محمد وآله محمد لما آمننتى، قال الله عزوجل: " لا تخف انك انت الاعلى "

And when Musa^{as} struck his^{as} staff (in the sea), he^{as} felt fear within himself^{as}, said: 'Our Allah^{azwj!} I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. When I^{saww} (agreed) for his^{as} security, Allah^{azwj} Mighty and Majestic Said [20:68] **We said: "Fear not! For thou have indeed the upper hand.**

يا يهودى ان موسى لو أدركني ثم لم يؤمن بى وبنبوتى ما نفعه ايمانه شيئا، ولا نفعته النبوة، يا يهودى و من ذريتي المهدي إذا خرج نزل عيسى بن مريم عليه السلام لنصرته فقدمه ويصلى خلفه.

O Jew! If Musa^{as} came to know me^{saww}, then did not believe in me^{saww} and my^{saww} Prophet-hood, his^{as} faith would not benefit him^{as} for anything, nor would the Prophet-hood have benefitted him^{as}. O Jew! And from my^{saww} descendants is Al-Mahdi^{asws}. When he^{asws} comes out, Isa^{as} Bin Maryam^{as} would descend to him^{asws} for his^{asws} help. So he^{asws} would proceed to Pray, and he^{as} would Pray behind him^{asws}.³⁰

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إنكم إذا لمن المفرَّبين عندي، أشارككم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و أمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيديكم، أي حيلتكم.»

³⁰ Tafseer Noor Al Saqalayn – CH 53 H 79

So when it was the morning, he^{la} sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh^{la}, 'You^{la} very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa^{as}, what would be for us, from you^{la?}' He^{la} said **[26:42] He said: Yes, and you will then be of those of proximity**, I^{la} shall share with you all from my^{la} kingdom'. They said, 'But if Musa^{as} were to overcome us, and invalidate our magic, we would know that what he^{as} has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him^{as}'. So Pharaoh^{la} said, 'If Musa^{as} were to overcome you, I^{la} would also ratify him^{as} along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمننت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh^{la} gathered the creatures, and the magicians, and he^{la} had for himself^{la} a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh^{la} and Haman came up and sat upon it, overlooking everything. And Musa^{as} came up and looked at the sky. So the magicians said to Pharaoh^{la}, 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقَى وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُقْبِلِينَ قَالَ لَهُمْ مُوسَى: أَلْقُوا مَا أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبَالَهُمْ وَ عَصِيَّهُمْ فَأَقْبَلَتْ تَضْطَرِب، و صالت مثل الحيات، و هاجت، فقالوا: بَعْرَةٌ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ. فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى وَ أَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَ لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى.

So they said to Musa^{as} **[7:115] O Musa! Will you cast, or shall we be the first to cast?** Musa^{as} said to them **[26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks** and these appeared to shake, and move like the excited snakes. So they said **and said: By the Might of Pharaoh, we shall be victorious**. So that shocked the people. Musa^{as} felt fear within himself^{as}, so We^{azwj} Called out **[20:68] Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from**.

فألقي موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاهها، و وضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفقتها السفلى، و التقت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمتها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قيل، فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa^{as} cast his^{as} staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh^{la}. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh^{la} – and Pharaoh^{la} and Haman had wetted their clothes, and had been overwhelmed from the panic.³¹

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا محمد بن جعفر الأسدي، عن محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد الشامي، قال: حدثنا إسماعيل بن الفضل الهاشمي، قال: سألت أبا عبد الله الصادق (عليه السلام) عن موسى، بن عمران (عليه السلام)، لما رأى حبالهم و عصيهم، كيف أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام) حين وضع في المنجنيق و قذف به على النار؟

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad Al Shamy, from Ismail Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Al-Sadiq^{asws} about Musa Bin Imran^{as}, when he^{as} saw their (magician's) ropes and their staffs, how did he^{as} conceive fear within himself^{as}, and Ibrahim^{as} did not conceive it when he^{as} was placed in the catapult and flung upon the fire?'

فقال (عليه السلام): «إن إبراهيم (عليه السلام) حين وضع في المنجنيق، كان مستندا إلى ما في صلبه من أنوار حجج الله عز و جل، و لم يكن موسى (عليه السلام) كذلك، فلذلك أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام)».

So he^{asws} said: 'When Ibrahim^{as} was placed in the catapult, it had been documented to him^{as} what was in his^{as} 'صلبه' from the Lights of the Proof^{asws} of Allah^{azwj} Mighty and Majestic, and it had not been like that for Musa^{as}. So it is for that reason that he^{as} felt fear within himself^{as}, and Ibrahim^{as} did not fear it'.³²

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فاقترح يوشع فرسه في الماء، فأوحى الله إلى موسى: أن اضرب بعصاك البحر، فضربه فأنفلق فكان كل فرق كالطود العظيم، أي كالجبل العظيم، فضرب له في البحر اثني عشر طريقا، فأخذ كل سبط منهم في طريق، فكان الماء قد ارتفع، و بقيت الأرض يابسة، طلعت فيها الشمس، فبيست، كما حكى الله: فأضرب لهم طريقاً في البحر يبساً لا تخاف دركاً و لا تخشى.

Yoshua Bin Noon^{as} stood up and said to Musa^{as}: 'O Rasool-Allah^{as}! What is the Command of your^{as} Lord^{azwj}?' He^{as} said: 'To cross over the sea'. Yoshua^{as} entered his^{as} horse into the water, and Allah^{azwj} Revealed unto Musa^{as} **[26:63] Strike the sea with your staff! So it parted, and each part was like a huge mountain.** Twelve pathways appeared for him^{as} in the sea, and each tribe from them took to one of it. The water had been raised, and the seabed was dry, as the sun shone upon it to dry it, just as Allah^{azwj} has Related **[20:77] then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.**

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فضرب الله لهم في البحر اثني عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في

³¹ (Extract) تفسير القمي 2: 118

³² الأمالي 2 / 521

طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa^{as} and his^{as} companions entered the sea. And his^{as} companions were of twelve tribes, so Allah^{azwj} Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa^{as} panicked in its pathway and said, 'O Musa^{as}! Where are our brothers?' So he^{as} said to them: 'With you in the sea'. They refused to ratify him^{as}, so Allah^{azwj} Commanded the sea that it should become such that they could see and talk to each other.³³

VERSES 80 & 81

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ {80} كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ {81}

[20:80] O children of Israel! We had Delivered you from your enemy, and We Made a Covenant with you on the right side of the mountain, and We descended upon you the manna and the quails [20:81] Eat of the good things We have Given you for sustenance, and be not inordinate with respect to them, lest My Anger should be due to you, and whomsoever My Anger is due upon so he has perished

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن محمد بن عيسى، عن المشرقي حمزة بن المرتفع، عن بعض أصحابنا، قال: كنت في مجلس أبي جعفر (عليه السلام)، إذ دخل عليه عمرو بن عبيد، فقال له: جعلت فداك، قول الله تبارك و تعالى: وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ما ذلك الغضب؟ فقال أبو جعفر (عليه السلام): «هو العقاب يا عمرو، إنه من زعم أن الله قد زال من شيء إلى شيء، فقد وصفه بصفة مخلوق، وإن الله عز و جل لا يستغفره شيء فيغيره».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Isa, from Al Mashraqy Hamza bin Al Mratafa', from one of our companions who said,

'I was in a gathering of Abu Ja'far^{asws}, when Amro Bin Ubeyd came up and said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of Allah^{azwj} Blessed and High **[20:81] and whomsoever My Anger is due upon so he has perished.** What is that Anger?' So Abu Ja'far^{asws} said: 'It is the Punishment, O Amro. The one who claims that Allah^{azwj} has moved from something to something, so he has described Him^{azwj} with the qualities of creatures, and Allah^{azwj} Mighty and Majestic. A thing does not provoke Him^{azwj}, He^{azwj} Alters it'.³⁴

المفيد في (إرشاده) قال: روى العلماء أن عمرو بن عبيد وفد على محمد بن علي بن الحسين (عليهم السلام) ليبحثه بالسؤال، فقال له: أخبرني- جعلت فداك- عن قوله عز و جل: وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ما غضب الله؟ فقال أبو جعفر (عليه السلام): «غضب الله عقابه- يا عمرو- و من ظن أن الله يغيره شيء فقد كفر».

Al Mufeed, in his Irshaad, said,

³³ تفسير القمي 2: 118

³⁴ الكافي 1: 5/86

'The scholars have reported that Amro Bin Ubeyd made a delegation to Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} in order to test him^{asws} with the questions, so he said to him^{asws}, 'Inform me – may I be sacrificed for you^{asws} – about the Words of the Mighty and Majestic **[20:81] and whomsoever My Anger is due upon so he has perished**. What is the Anger of Allah^{azwj}?' So Abu Ja'far^{asws} said: 'Anger of Allah^{azwj} is His^{azwj} Punishment – O Amro – and the one who thinks that Allah^{azwj} Changes by something, so he has blasphemed'.³⁵

VERSE 82

وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {82}

[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance

محمد بن يعقوب: عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير و محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن فضال، جميعاً، عن أبي جميلة، عن خالد بن عمار، عن سدير، قال: سمعت أبا جعفر (عليه السلام) و هو داخل و أنا خارج، و أخذ بيدي، ثم استقبل البيت، فقال: «يا سدير، إنما امر الناس أن يأتوا هذه الأحجار، فيطوفوا بها، ثم يأتونا فيعلمونا ولايتهم لنا، و هو قول الله تعالى: وَ إِنِّي لَغَفَّارٌ لِمَن تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ- ثم أوما بيده إلى صدره- إلى ولايتنا».

Muhammad bin Yaqoub, from Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Fazal, altogether, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

'I heard Abu Ja'far^{asws} and he^{asws} was entering whilst I was exiting, and he^{asws} grabbed my^{asws} hand, then turned to face the house, so he said: 'O Sudeyr! But rather, the people have been Commanded that they should come to these rocks (Al-Safa and Al-Marwa), so they should go around these, then come to us^{asws}, so we^{asws} would teach them their Wilayah for us^{asws}, and these are the Words of Allah^{azwj} the High **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**' – then he^{asws} gestured by his^{asws} hand to his^{asws} own chest – 'to our^{asws} Wilayah'.

ثم قال: «يا سدير، فأريك الصادين عن دين الله» ثم نظر إلى أبي حنيفة و سفيان الثوري في ذلك الزمان، و هم حلق في المسجد، فقال: هؤلاء الصادون عن دين الله بلا هدى من الله، و لا كتاب منير، إن هؤلاء الأخابيث لو جلسوا في بيوتهم، فجال الناس، فلم يجدوا أحدا يخبرهم عن الله تبارك و تعالى، و عن رسول الله (صلى الله عليه و آله)، حتى يأتونا، فنخبرهم عن الله تبارك و تعالى، و عن رسول الله (صلى الله عليه و آله)».

Then he^{asws} said: 'O Sudeyr! I^{asws} shall show you the ones who repel from the Religion of Allah^{azwj}, Then he^{asws} looked towards Abu Haneefa^{la}, and Sufyan Al-Sowry during that era, and they had been encircled (by people) in the Masjid, so he^{asws} said: 'These are the ones who are the repellers from the Religion of Allah^{azwj} without having any Guidance from Allah^{azwj}, nor any Illuminating Book. These are the rogues. If they were to sit in their own houses, so the people would go around, and they would not find anyone who would inform them about Allah^{azwj} Blessed and High,

³⁵.265 (Extract) الإرشاد:

and about Rasool-Allah^{saww}, to the extent that they would come to us^{asws}. So we^{asws} would inform them about Allah^{azwj} Blessed and High, and about Rasool-Allah^{saww}.³⁶

حدثنا محمد بن عيسى عن صفوان عن يعقوب بن شعيب قال وسألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى واني لغفار لمن تاب وامن وعمل صالحا ثم اهتدى قال ومن تاب من ظلم وامن من كفر وعمل صالحا ثم اهتدى إلى ولايتنا وأومى بيده إلى صدره.

Narrated to us Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib who said:

'I asked Abu Abdullah^{asws}, about the Words of Allah^{azwj} Blessed and High **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**, I said: 'And one who repents and secures himself from disbelief, and performs good deeds, then continues to our^{asws} Wilayah.' He^{asws} indicated by placing his^{asws} arm on his^{asws} own chest.³⁷

علي بن إبراهيم، قال: حدثنا أحمد بن علي، قال: حدثنا الحسن بن عبد الله، عن السندي بن محمد، عن أبيان، عن الحارث بن يحيى، عن أبي جعفر (عليه السلام)، في قول الله: **وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.** قال: «ألا ترى كيف اشترط، و لم تنفعه التوبة و لا الإيمان و العمل الصالح حتى اهتدى. و الله، لو جهد أن يعمل بعمل، ما قبل منه حتى يهتدي». قال: قلت: إلى من، جعلني الله فداك؟ قال: «إلينا».

Ali Bin Ibrahim, from Ahmad Bin Ali, from Al Hassan Bin Abdullah, from Al Sandy Bin Muhammad, from Abaan, from Al Haaris Bin Yahya,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words Allah^{azwj} **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance.** He^{asws} said: 'Do you not see how conditional it is? And the repentance will not benefit them, nor the belief, nor the righteous deeds, until they follow the right Guidance. By Allah^{azwj}! Even if they were to strive in doing deeds after deeds, these would not be Accepted from them unless they follow the right Guidance'. I said, '(Follow) to whom, may Allah^{azwj} Make me to be sacrificed for you^{asws}?' He^{asws} said: 'To us^{asws}'.³⁸

محمد بن العباس، قال: حدثنا علي بن العباس البجلي، قال: حدثنا عباد بن يعقوب، عن علي بن هاشم، عن جابر بن الحر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله تعالى: **وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى،** قال: «إلى ولايتنا».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Bajaly, from Abaad Bin Yaqoub, from Ali Bin Hashim, from Jabir Bin Al Hurr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**, he^{asws} said: 'To our^{asws} Wilayah'.³⁹

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى،** قال: «إلى ولاية أمير المؤمنين (عليه السلام)».

³⁶ الكافي 1: 3/323

³⁷ بصائر الدرجات: 6/98.

³⁸ تفسير القمي 2: 61

³⁹ تأويل الآيات 1: 11/316

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin marwan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance** he^{asws} said: 'To the Wilayah of Amir-ul-Momineen^{asws}, 40

أبو علي الطبرسي: قال أبو جعفر الباقر (عليه السلام): «ثم اهتدى إلى ولايتنا أهل البيت. فو الله، لو أن رجلاً عبد الله عمره ما بين الركن و المقام، ثم مات و لم يجيء بولايتنا، لأكبه الله في النار على وجهه».

Abu Ali Al Tabarsy –

'Abu Ja'far Al Baqir^{asws} said: **[20:82] then follows the right Guidance** to our^{asws} Wilayah of the People^{asws} of the Household. So, by Allah^{azwj}, even if a man worships Allah^{azwj} the whole of his life in between Al-Rukn and Al-Maqaam (in front of the Kaaba), then dies and does not come with our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire upon his face'.⁴¹

ابن بابويه: بالإسناد عن سليمان، عن داود بن كثير الرقي، قال: دخلت على أبي عبد الله (عليه السلام)، فقلت له: جعلت فداك، قوله تعالى: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ فما هذا الاهتداء بعد التوبة و الإيمان و العمل الصالح؟ قال: «معرفة الأئمة- و الله- إمام بعد إمام».

Ibn babuwayh, by the chain from Suleyman, from Dawood Bin Kaseer Al Raqy who said,

'I came up to Abu Abdullah^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of the High **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**. So what is the Guidance after the repentance and the belief, and the righteous deeds?' He^{asws} said: 'Recognition of the Imam^{asws} – by Allah^{azwj} – Imam^{asws} after Imam^{asws}, 42

VERSES 83 - 98

وَمَا أَجْعَلُكَ عَنْ قَوْمِكَ يَا مُوسَىٰ {83} قَالَ هُمْ أَوْلَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ {84} قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ {85}

[20:83] And what caused you to hasten from your people, O Musa? [20:84] He said: They are close upon my footsteps, and I hastened on to You, Lord, so that You would be Pleased [20:85] He said: So surely We have Tried your people from after you, and the Samiri has led them astray

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي {86} قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ {87} فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُوَارٌّ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِي {88} أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا {89}

⁴⁰ تأويل الآيات 1: 316/12.

⁴¹ مجمع البيان 7: 39

⁴² فضائل الشيعة: 22/65.

[20:86] So Musa returned to his people angry and sad. He said: O people! Did not your Lord Promise you a goodly Promise? Did the time seem prolonged to you, or did you intend that the Anger from your Lord should be due to you, so that you broke (your) promise to me? [20:87] They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, so we threw these (into the Fire), and thus did the Samiri suggest [20:88] So he brought out for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he (Musa) forgot [20:89] Are they not seeing that it does not respond to them a word, nor does it control any harm nor any benefit for them?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي {90} قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ {91} قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا {92} أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي {93} قَالَ يَا أَبْنِ أُمَّ لَا تَأْخُذْ بِإِخْتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي {94}

[20:90] And Haroun had said to them before: O people! You are only tried by it, and surely your Lord is the Beneficent, therefore follow me and obey my order [20:91] They said: We will not leave our devotion to it until Musa returns to us [20:92] (Musa) said: O Haroun! What prevented you, when you saw them going astray [20:93] So that you did not follow me? So you disobeyed my order? [20:94] He said: O son of my mother! Seize me not by my beard nor by my head; I was afraid lest you should say: You have caused a division among the Children of Israel and did not wait for my word

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ {95} قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي {96} قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَنْتَحَرَّقَهُ ثُمَّ لَتُنْسِفَنَّ فِي الْيَمِّ نَسْفًا {97} إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

[20:95] He said: So what was your object, O Samiri? [20:96] He said: I saw what they did not see, so I took a handful (of dust) from the footsteps of the Rasool, then I threw it in the casting; thus did my soul suggest to me [20:97] He said: Begone! Surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering [20:98] But rather, your God is Allah, there is no god but He; He Embraces all things in (His) Knowledge

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائباً عن أمه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أخا موسى لأبيه و أمه؟ قال: «نعم، أما تسمع الله تعالى يقول: يَا أَبْنِ أُمَّ لَا تَأْخُذْ بِإِخْتِي وَ لَا بِرَأْسِي.

The narrator said, 'So I said to Abu Ja'far^{asws}, 'For how long was Musa^{as} absent from his^{as} mother until Allah^{azwj} Returned him^{as} to her?' He^{asws} said: 'Three days'. So I said, 'Was Haroun^{as} the brother of Musa^{as} from his^{as} father and mother?' He^{asws} said: 'Yes. But, have you not heard the Words of Allah^{azwj} the high Saying **[20:94] He said: O son of my mother! Seize me not by my beard nor by my head** .

فقلت: أيهما كان أكبر سناً؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعاً؟ قال: «الوحي ينزل على موسى، و موسى يوحيه إلى هارون».

So I said, 'Which one of the two was greater in age?' He^{asws} said: 'Haroun^{as}'. I said, 'And did the Revelation come unto the both of them^{as}?' He^{asws} said: 'The Revelation descended upon Musa^{as}, and Musa^{as} revealed it unto Haroun^{as}'.

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أ كان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة». قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعا في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

So I said, 'Inform me^{asws} about the Ordinances, and the Judgement, and the Enjoinments and the Prohibitions, was that to both of them^{as}?' He^{asws} said: 'Musa^{as} was the one who whispered to his^{as} Lord^{azwj}, and wrote out the knowledge, and he^{as} judged between the Children of Israel. And Haroun^{as}, was his^{as} Caliph when the whispering was absent from his^{as} people'. I said, 'So which one of the two died before his^{as} companion?' He^{asws} said: 'Haroun^{as} died before Musa^{as}, and both died in the wilderness'. I said, 'Did Musa^{as} have a son?' He^{asws} said: 'No. There was a son to Haroun^{as}, and the descendants from him^{as}'.⁴³

تناقض الغاصبين في نظرية تعيين الخليفة

Contradiction of the usurpers regarding the theory of the appointment of the Caliph

قال سليم: ثم ذكر علي عليه السلام بيعة أبي بكر وعمر وعثمان فقال: (لعمري لئن كان الأمر كما يقولون، ولا والله ما هو كما يقولون)، ثم سكت.

Sulaym said, 'Then Ali^{asws} mentioned the pledging of allegiances to Abu Bakr, and Umar and Usman. He^{asws} said: 'By my^{asws} life, do you reckon the matter was as they are saying it to be? No, by Allah^{azwj}, it is not as they are saying it to be'. Then he^{asws} was silent.

فقال له عمار: وما يقولون؟ فقال: يقولون (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإنهم إنما تركوا ليتشاوروا)، ففعلوا غير ما أمروا في قوله. فقد بايع القوم أبا بكر عن غير مشورة ولا رضى من أحد، ثم أكرهوني وأصحابي على البيعة.

Amaar said to him^{asws}, 'And what are they saying?' He^{asws} said: (They are saying) 'that the Rasool Allah^{saww} did not appoint (as a Caliph) anyone, and they have been left to consult with each other about it', so then they did that which was different to what he^{saww} had ordered to be done as per their words. The group pledged their allegiances to Abu Bakr without the satisfaction of anybody, then they compelled me^{asws} and my^{asws} companions for the allegiance.

ثم بايع أبو بكر عمر عن غير مشورة. ثم جعلها عمر شورى بين سنة رهط وأخرج من ذلك جميع الأنصار والمهاجرين إلا هؤلاء الستة ثم قال: (يصلني صهيب بالناس ثلاثة أيام)، ثم أمر الناس: (إن مضت ثلاثة أيام ولم يفرغ القوم أن تضرب رقابهم، وإن اجتمع أربعة وخالف اثنان أن يقتلوا الاثنين). ثم تشاوروا في ثلاثة أيام وكانت بيعتهم عن مشورة من جماعتهم وملاهم، ثم صنعوا ما رأيتهم

Then Abu Bakr pledged his allegiance to Umar without any consultation. Then Umar made it to be in a consultation council (Al-Shura) between a group of six, and kept out from that all the Helpers and the Emigrants except for those six. Then he said, 'Saheyb will lead the Prayer with the people for three days'. He then ordered the people that, 'If three days go by and they do not come to any conclusion, strike their necks, and if four of them are agreed upon it and two of them oppose it, then kill those two'. Then they consulted regarding me^{asws} for three days (after the death of Usman), and the pledging of their allegiance was with consultation with their group and fulfilled it. Then they did what you have seen'.

ثم قال: إن موسى قال لهارون: (ما منعك إذ رأيتهم ضلوا ألا تتبين) إلى قوله (ولم ترقب قولي)، وأنا من نبي الله بمنزلة هارون من موسى، عهد إلي رسول الله صلى الله عليه وآله: (إن ضلّت الأمة بعده وتبعته غيري أن أجاهدكم إن وجدت أعواناً، وإن لم أجد أعواناً أن أكف يدي وأحقن دمي)، وأخبرني بما الأمة صانعة بعده.

Then he^{asws} said that: 'Musa^{as} said to Haroun^{as}: **[20:93] So that you did not follow me? So you disobeyed my order?** up to his^{as} words **and did not wait for my word**, and I^{asws} am from the Prophet^{saww} of Allah^{azwj} of the status, which Haroun^{as} had from Musa^{as}. The Rasool Allah^{saww} held me^{asws} on oath that the community will go astray after him^{as} and follow others apart from me^{asws}, and that I^{asws} should fight them if I^{asws} were to find helpers, and if I^{asws} do not find helpers then I^{asws} should restrain my^{asws} hand and save my^{asws} blood', and he^{saww} informed me^{asws} of what the community will be doing after him^{saww}.⁴⁴

وقال: إن بني إسرائيل لما رجع إليهم موسى - وقد عبدوا العجل - تلقوه بالرجوع عن ذلك، فقال لهم موسى: من الذي عبده منكم حتى انفذ فيه حكم الله؟ خافوا من حكم الله الذي ينفذه فيهم، فجحدا أن يكونوا عبده، وجعل كل واحد منهم يقول: أنا لم أعبده وإنما عبده غيري ووشى بعضهم ببعض.

Imam Hassan Al-Askari^{asws} said: 'When Musa^{asws} returned back to the Children of Israel, they had worshipped the calf in his^{asws} absence but turned away from it, he^{asws} asked them: 'Which ones of you worshipped it so that I^{asws} can issue the Command of Allah^{azwj} on them?' In fear of the Command of Allah^{azwj} which would be issued on them, each one of them denied it and blamed the others: 'I did not worship it, but the others did'. They passed the blame around on each other'.

فكذلك ما حكى الله عز وجل عن موسى من قوله للسامري: (وانظر إلى الهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسنفه في اليم نسفا) - فأمره الله، فبرده بالمبارد، وأخذ سحالته فذراها في البحر العذب، ثم قال لهم: اشربوا منه. فشربوا، فكل من كان عبده اسودت شفتاه وأنفه (ممن كان أبيض اللون ومن كان منهم أسود اللون) ابيضت شفتاه وأنفه، فعند ذلك أنفذ فيهم حكم الله.

And this is how Allah^{azwj} the Almighty Says of what Musa^{asws} said to Samiri^{la} **[20:97] and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering** Allah^{azwj} ordered for the calf to be smashed into smithereens and flung into the sweet water, and Ordered them to drink from it. They drank, and whoever had worshipped it, their lips and noses became black, and those whose lips and noses were black from before, turned white. Then the Command of Allah^{azwj} was Issued on the guilty ones.⁴⁵

⁴⁴ Kitaab Sulaym Bin Qays Al Hilali – H 67 (Extract)

⁴⁵ Tafseer Imam Hassan Al Askari^{asws} – S 291

علي بن إبراهيم، قال: حدثنا أبي، عن الحسين بن سعيد، عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله رسولا إلا وفي وقته شيطانان يؤذيانه ويفتانه و يضلان الناس بعده،

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send a Rasool^{as} except that during his^{as} time were two Satans^{la} harming him^{as} and creating strife for him^{as} and straying the people after him^{as}.

فأما الخمسة أولو العزم من الرسل: نوح و إبراهيم و موسى و عيسى و محمد (صلى الله عليه و آله و عليهم)، فأما صاحبنا نوح فطنطينوس و خرام، و أما صاحبنا إبراهيم فمكيل و ردام، و أما صاحبنا موسى فالسامري و مر عقيبا، و أما صاحبنا عيسى فينواس و مريسون، و أما صاحبنا محمد (صلى الله عليه و آله) فحبتير و زريق».

So, as for the five Determined Ones (أولو العزم) from the Rasools^{as} – Noah^{as}, and Ibrahim^{as}, and Isa^{as} and Muhammad^{saww} – the ones with Noah^{as} were Tantaynous and Kharaam; and as for the ones with Ibrahim^{as}, so they were Makeyl and Razaam; and as for the ones with Musa^{as}, so they were Samiri and Mar Aqeyba; and as for the ones with Isa^{as}, so there were Yunwas and Mareysoun; and as (Satans^{la}) for Muhammad^{saww}, so they were Hibter⁴⁶ and Zareyq^{47, 48}.

VERSES 99 - 108

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99} مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100} خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101} يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102} يَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103} نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا {104}

[20:99] Thus do We Relate to you from the news of what has preceded; and We have Given to you a Reminder from Ourselves [20:100] Whoever turns away from it, he shall surely bear a burden on the Day of Judgement [20:101] Abiding in this (state), and evil will it be for them to bear on the Day of Judgement [20:102] On the Day when the Trumpet shall be Blown, and We will Gather the guilty on that Day, as blind [20:103] They shall be whispering in between them, You stayed (in the world) only for ten (days) [20:104] We Know what they are saying, when the best of them in course would say: You stayed only for a day

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105} فَيَذَرُهَا قَاعًا صَفْصَفًا {106} لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا {107} يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۗ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا {108}

[20:105] And they are asking you about the mountains. So say: My Lord will Uproot them with an Uprooting [20:106] Then Leave it (the ground) a plain, smooth level [20:107] You shall not see therein any crookedness or unevenness [20:108] On that Day they shall follow the Caller with no

⁴⁶ The no. 1

⁴⁷ The no. 2

⁴⁸ تفسير القمي 269 «الطبعة الحجرية».

crookedness in him, and the voices shall be low before the Beneficent so that you shall not hear anything but a soft sound

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قاعاً صَفْصَفاً. قال: «و القاع: الذي لا تراب فيه، و الصفصاف: الذي لا نبات له».

And from him (Ali Bin Ibrahim), said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[20:106] (the ground) a plain, smooth level.** He^{asws} said: '**a plain** – the in which there is no dust. And the **smooth level** – is that in which there is no vegetation'.⁴⁹

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهم السلام)، قال: «سألت أبي عن قول الله عز و جل: يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لا عِوَجَ لَهُ قال: الداعي أمير المؤمنين (عليه السلام)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'I^{asws} asked my^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:108] On that Day they shall follow the Caller with no crookedness in him.** He^{asws} said: 'The Caller is Amir-ul-Momineen^{asws}'.⁵⁰

علي بن إبراهيم، قال: حدثنا أبي، عن الحسن بن محبوب، عن أبي محمد الوايشي، عن أبي الورد، عن أبي جعفر (عليه السلام)، قال: «إذا كان يوم القيامة جمع الله الناس في صعيد واحد و هم حفاة عراة، فيوقفون في المحشر حتى يعرّفوا عرفاً شديداً و تشتد أنفاسهم، فيمكثون في ذلك خمسين عاماً، و هو قول الله وَ خَشَعَتِ الأصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْساً.

Ali Bin Ibrahim said, 'My father narrated to us, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabshy, from Abu Al Warad,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When it will be the Day of Judgement, Allah^{azwj} would gather the people in one plain, barefoot. So they would be pausing in the Plains of Resurrection until they would sweat profusely and it would be difficult for their breathing. They would remain in that (state) for fifty years, and these are the Words of Allah^{azwj} **[20:108] and the voices shall be low before the Beneficent so that you shall not hear anything but a soft sound**'.

قال: ثم ينادي مناد من تلقاء العرش: أين النبي الامي؟ فيقول الناس: قد أسمعته، فسم باسمه. فينادي أين نبي الرحمة، أين محمد بن عبد الله الامي؟ فيتقدم رسول الله (صلى الله عليه و آله) أمام الناس كلهم حتى ينتهي إلى حوض طوله ما بين أيلة إلى صنعاء، فيقف عليه فينادي بصاحبكم فيتقدم «1» أمام الناس فيقف معه، ثم يؤذن للناس فيمرون، فبين و ارد الحوض يومئذ و بين مصروف عنه، فإذا رأى رسول الله (صلى الله عليه و آله) من يصرف عنه محببنا بيكي، و يقول: يا رب، شيعة علي،

He^{asws} said: 'Then a Caller from in front of the Throne: 'Where is the *Ummy* Prophet^{saww}? The people would be saying, 'We have heard, but name him^{saww} for us'. So he would Call out: 'Where is the Prophet^{saww} of Mercy? Where is Muhammad

⁴⁹ تفسير القمّي 2: 67

⁵⁰ تأويل الآيات 1: 13/316

Bin Abdullah^{saww}, the *Ummi*? So, Rasool-Allah^{saww} would proceed in front of all of the people until he^{saww} ends up at the Fountain, the length of which is what is between Eilat and Sana'a. So he^{saww} would pause at it. So he would Call your Master^{asws}, so the Imam^{asws} of the people (Amir-ul-Momineen^{asws}) would proceed and pause along with him^{saww}. Then the people would be called for them to pass by. So there would be some who would come close to the Fountain, and some would be kept away from it. So when Rasool-Allah^{saww} sees the one who is kept away from it to be one who loves us^{asws}, he^{saww} would weep and would be saying: 'O Lord^{azwj}! Shia of Ali^{asws}!'

قال: فيبعث الله إليه ملكا فيقول له: ما يبكيك يا محمد؟ فيقول: أبكي لأناس من شيعة علي، أراهم قد صرفوا تلقاء أصحاب النار و منعوا ورود حوضي.

He^{asws} said: 'So Allah^{azwj} would Send an Angel to him^{saww}, who would say to him^{saww}: 'What makes you^{saww} to weep, O Muhammad^{saww}? So he^{saww} would be saying: 'I^{saww} weep for the people from the Shiah of Ali^{asws}. I^{saww} see them to be left facing the companions of the Fire, and having been prevented from coming near to my^{saww} Fountain'.

فيقول الملك: إن الله يقول قد وهبتهم لك- يا محمد- و صفحت لهم عن ذنوبهم بحبهم لك و لعترتك، و ألحقهم بك و بمن كانوا يتولون به، و جعلناهم في زمرك فأوردهم حوضك».

So the Angel would be saying: 'Allah^{azwj} is Saying: "We^{azwj} have Gifted them for you^{saww} – O Muhammad^{saww}! – and Pardoned them their sins due to their love for you^{saww} and your^{saww} Family^{asws}, and their attachment with you^{saww} and with the ones who had befriended you^{saww}, and Made them to be in your^{saww} group. Therefore We^{azwj} are Returning them to your^{saww} Fountain'.

قال: أبو جعفر (عليه السلام): «فكم باك يومئذ و باكية ينادون: يا محمد إذا رأوا ذلك، و لا يبقى أحد يومئذ يتولانا و يحبنا و يتبرأ من عدونا و يبغضهم إلا كانوا في حزبنا و معنا و يردون حوضنا».

Abu Ja'far^{asws} said: 'So how much will you weep on that Day, O Muhammad, when you see that. And there will not remain anyone on that Day who had befriended us^{asws} and loved us^{asws}, and distanced himself from our^{asws} enemies, and hated them, except that he would be in our^{asws} group, and with us^{asws}, and be returning to our^{asws} Fountain'.⁵¹

VERSES 109 - 112

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {109} يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ
عَلَمًا {110} وَعَنْتَ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا {111} وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
يَخَافُ ظُلْمًا وَلَا هَضْمًا {112}

[20:109] On that Day the Intercession will not be of benefit except for whom the Beneficent Permits it, and whose speech He is Pleased with [20:110] He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:111] And the faces shall be humbled before the Living, the Eternal, and he will fail, the one who bears injustice [20:112] And the one

⁵¹ تفسير القمي 2: 64.

who does righteous deeds and he is a Believer, he shall have no fear of injustice nor of the Withholding of his due

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليهما السلام)، عن أبيه (عليه السلام)، قال: «سمعت أبي يقول و رجل يسأله عن قول الله عز و جل: **يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا**، قال: لا ينال شفاعة محمد (صلى الله عليه و آله) يوم القيامة إلا من أذن له الرحمن بطاعة آل محمد، و رضي له قولاً و عملاً، فحيي على مودتهم و مات عليها، فرضي الله قوله و عمله فيهم،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'I^{asws} heard my^{asws} father^{asws} saying, and a man has asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:109] On that Day the Intercession will not be of benefit except for whom the Beneficent Permits it, and whose speech He is Pleased with.** He^{asws} said: 'No one would be able to achieve the Intercession of Muhammad^{saww} on the Day of Judgement except for the one for whom the Beneficent Permits it for his obedience to the Progeny^{asws} of Muhammad^{saww}, and whose speech and deeds He^{azwj} is Pleased with. So he would have to have lived upon their^{asws} cordiality and died upon it, in order for Allah^{azwj} to be Pleased with regards to his speech regarding them^{asws}'.

ثم قال: (و عنت الوجوه للحي القيوم و قد خاب من حمل ظلماً لآل محمد)، كذا نزلت،

Then he^{asws} said: '**[20:111] And the faces shall be humbled before the Living, the Eternal, and he will fail, the one who bears injustice to the Progeny^{asws} of Muhammad^{saww}.** This is how it was Revealed'.

ثم قال: وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَ لَا هَضْمًا قال: مؤمن بمحبة آل محمد و مبيض لعدوهم».

Then he^{asws} said: '**[20:112] And the one who does righteous deeds and he is a Believer, he shall have no fear of injustice nor of the Withholding of his due.** The Believer in the love for the Progeny^{asws} of Muhammad^{saww}, and hatred for their^{asws} enemies'⁵².

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: سألتني أبو قرّة المحدث أن أدخله على أبي الحسن الرضا (عليه السلام)، فاستأذنته في ذلك، فأذن لي، فدخل عليه، فسأله عن الحلال و الحرام حتى بلغ سؤاله إلى التوحيد، فقال أبو قرّة: إنا رويناه أن الله قسم الرؤية و الكلام بين نبيين، فقسم الكلام لموسى، و لمحمد الرؤية؟

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qarat the narrator (of Hadeeth) asked me that I should take him to Abu Al-Hassan^{asws} Al-Reza^{asws}, so I sought permission from him^{asws} regarding that. He^{asws} permitted me, so we went to him^{asws}'.

⁵² تأويل الآيات 1: 15/318.

He asked him^{asws} about the Permissibles and the Prohibited, until his questions reached to the Monotheism (التوحيد), so Abu Qarat said, 'We (the narrators) are reporting that Allah^{azwj} has Divide the Sighting and the Speech between two Prophets^{as}. So He^{azwj} Gave the (division of) the Speech to Musa^{as}, and to Muhammad^{saww} He^{azwj} Gave the (division of) the Sighting?'

فقال أبو الحسن (عليه السلام): «فمن المبلغ عن الله إلى الثقلين من الجن والإنس: لا تدركه الأبصار، ولا يحيطون به علماً، وليس كمثله شيء، أليس محمد (صلى الله عليه وآله)؟ قال: بلى. قال: كيف يجيء رجل إلى الخلق جميعاً فيخبرهم أنه جاء من عند الله، وأنه يدعوهم إلى الله بأمر الله فيقول: لا تُدرِكُهُ الأبصارُ ولا يُحيطونَ بِهِ علماً، وليسَ كَمِثْلِهِ شيءٌ، ثم يقول: أنا رأيته بعيني، وأحطت به علماً، وهو على صورة البشر؟! أما تستحيون، ما قدرت الزنادقة أن ترميه بهذا، أن يكون يأتي من عند الله بشيء ثم يأتي بخلافه من وجه آخر».

So Abu Al-Hassan^{asws} said: 'So who was it that preached from Allah^{azwj} to the Jinn and the Humans, that the visions cannot grasp Him^{azwj}, nor can He^{azwj} be comprehended by knowledge, and there is no likeness for Him^{azwj}? Was it not Muhammad^{saww}? He said, 'Yes it was'. He^{asws} said: 'So how can a man come to all the creatures and inform them that he is from the Presence of Allah^{azwj}, and that he is calling them to Allah^{azwj} by Allah^{azwj}'s Command, so he says **[6:103] No vision can grasp Him ; [20:110] they do not comprehend Him in knowledge ; [42:11] nothing is like a likeness of Him**, then one goes on to say: 'I have seen him (Allah^{azwj}) with my own eyes! And I comprehended him (Allah^{azwj}) in my knowledge, and that he (Allah^{azwj}) was in the image of a man (Naouzobillah)? But, you should be ashamed of yourselves.

Even the Atheists have not been able to say this, that he^{saww} brought one thing from the Presence of Allah^{azwj} and then came up with something opposite to it'.

قال أبو قرّة: فإنه يقول: وَ لَقَدْ رَأَهُ نَزَلَةً أُخْرَى؟ فقال أبو الحسن (عليه السلام): «إن بعد هذه الآية ما يدل على ما رأى، حيث قال: ما كَذَبَ الْفُؤَادُ ما رَأَى يقول: ما كذب فؤاده ما رأته عيناه، ثم أخبر بما رأى، فقال: لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى، فأيات الله غير الله، وقد قال الله عز وجل: وَ لا يُحيطونَ بِهِ علماً فإذا رآته الأبصار فقد أحاط به العلم، و وقعت المعرفة».

Abu Qarat said, 'But, He^{azwj} is Saying **[53:13] And certainly he saw it in another descent?**' So Abu Al-Hassan^{asws} said: 'In the Verse after this, what is the evidence upon what was seen where He^{azwj} Says **[53:11] The heart did not belie what it saw.** He^{azwj} is Saying that the heart did not belie what the eyes saw, then Informs about what was seen **[53:18 He saw of the greatest Signs of his Lord**, so the Sign of Allah^{azwj} is other than Allah^{azwj}, And Allah^{azwj} Mighty and Majestic Said **[20:110] they do not comprehend Him in knowledge**, so if the eye has seen therefore the knowledge has grasped it, and understanding occurs'.

فقال أبو قرّة: فتكذب بالروايات؟ فقال أبو الحسن (عليه السلام): «إذا كانت الروايات مخالفة للقرآن كذبتها، و ما أجمع المسلمون عليه أنه لا يحاط به علماً، و لا تدركه الأبصار، و ليس كمثله شيء».

Abu Qarat said, 'So you^{asws} are belying the reports?' So Abu Al-Hassan^{asws} said: 'If the report opposes the Quran, I^{asws} deny it, and what the Muslims have formed a

consensus upon is that He^{azwj} cannot be grasped by knowledge, nor can the eyes visualise Him^{azwj}, and there is anything similar to Him^{azwj}.⁵³

VERSES 113 & 114

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا {113} فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا {114}

[20:113] And thus have We Revealed it as an Arabic Quran, and have distinctly set forth therein of threats that they may be fearing or that it may Cause a Remembrance for them [20:114] So, Exalted is Allah, the King, the Truth, and do not make haste with the Quran before its Revelation is made complete to you and say: Lord! Increase me in knowledge

علي بن إبراهيم: يعني ما يحدث من أمر القائم (عليه السلام) و السفياي.

Ali Bin Ibrahim –

Regarding **[20:113] or that it may Cause a Remembrance for them** – said, ‘What is narrated from the matter of Al-Qaim^{asws} and Al-Sufyani’.⁵⁴

علي بن إبراهيم، قال: كان رسول الله (صلى الله عليه و آله) إذا نزل عليه القرآن بادر بقراءته قبل نزول تمام الآية و المعنى، فأنزل الله: وَ لَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ أَيْ يَفْرَغَ مِنْ قِرَاءَتِهِ وَ قُلْ رَبِّ زِدْنِي عِلْمًا.

Ali Bin Ibrahim said,

‘Rasool-Allah^{saww}, when the Quran was Revealed unto him^{saww}, used to take the initiative with its recitation before the Revelation of the complete Verse and its Meaning. Thus, Allah^{azwj} Revealed **[20:114] and do not make haste with the Quran before its Revelation is made complete to you and say: Lord! Increase me in knowledge**’.⁵⁵

VERSE 115

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا {115}

[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن جعفر بن محمد بن عبيد الله، عن محمد بن عيسى القمي، عن محمد بن سليمان، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قوله: «و لقد عاهدنا إلى آدم من قبل، كلمات في محمد و علي و فاطمة و الحسن و الحسين و الأئمة من ذريتهم (عليهم السلام) فنسي و لم نجد له عزمًا. هكذا و الله نزلت على محمد (صلى الله عليه و آله)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ja'far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

⁵³ الكافي 1: 2 / 74

⁵⁴ تفسير القمي 2: 65

⁵⁵ تفسير القمي 2: 65

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[20:115] And We had Given a Covenant to Adam before Words regarding Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the Imams^{asws} from their^{asws} offspring, but he forgot; and We did not find determination in him – By Allah^{azwj}! This is how it was Revealed unto Muhammad^{saww}, 56**.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَهَدَ إِلَى آدَمَ (عَلَيْهِ السَّلَامُ) أَنْ لَا يَفْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكَلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْمًا فَلَمَّا أَكَلَ آدَمُ (عَلَيْهِ السَّلَامُ) مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ قَوْلًا لَهُ هَابِيلُ وَ أَخْتُهُ تَوَّامٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أَخْتُهُ تَوَّامٌ نَمَّ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} having said that: 'Allah^{azwj} Blessed and High Covenanted to Adam^{as} that he^{as} would not go near the tree. When the time came which was in the Knowledge of Allah^{azwj}, he^{as} ate from it. He^{as} ate from it in forgetfulness and it is the Statement of Allah^{azwj}: **[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him.** So when Adam^{as} ate from the tree, he^{as} came to the earth. There were born to him^{as} Habel^{as} and his^{as} sister as twins, and there were born to him^{as} Qabeel^{la} and his^{la} sister as twins'.⁵⁷

حدثني أبو جعفر احمد بن محمد بن علي بن الحكم عن مفضل بن صالح عن جابر عن ابي جعفر عليه السلام في قول الله عزوجل ولقد عهدنا إلى آدم من قبل فنسى ولم نجد له عزما قال عهد إليه في محمد والائمة من بعده فترك ولم يكن له عزم فيهم انهم هكذا وانما سمي اولوا العزم اولوا العزم لانه عهد إليهم في محمد والاصياء من بعده والمهدى وسيرته فاجمع عزمهم ان ذلك كذلك والاقرار به.

Narrated to me Abu Ja'far Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from MufazzAl-Bin Saleh, from Jabir who has said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic, **[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him** has said: 'A Covenant was taken regarding Muhammad^{saww} and the Imams^{asws} from him^{as}. He^{as} (initially) showed no keenness regarding them^{asws}, but (later) he^{as} has been named as The Determined (*Ui Ui Azam*), because of the Covenant to him regarding Muhammad^{saww} and the Trustees^{asws} from after him^{saww} and the Mahdi^{asws}, and he^{sa} unanimously agreed that his^{as} intention was for that, and so he^{as} accepted it'.⁵⁸

حدثني احمد بن محمد بن علي بن الحكم عن داود العجلي عن زرارة عن حمران عن ابي جعفر عليه السلام قال ان الله تبارك وتعالى حيث خلق الخلق خلق ماء عذبا وماء مالحا اجاجا فامتزج المان فاخذ طينا من اديم الارض فعركه عركا شديدا فقال لاصحاب اليمين وهم فيهم كالذر يدبون إلى الجنة بسلام وقال لاصحاب الشمال يدبون إلى النار ولا ابالي ثم قال الست بربكم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غافلين

Narrated to me Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Al-Ajaly, from Zarara, from Hamraan who has said:

⁵⁶ الكافي 1: 334 / 23.

⁵⁷ Al Kafi – H 14540 (Extract)

⁵⁸ Basaair Al Darajaat – P 2 Ch 7 H 1

Abu Ja'far^{asws} said: 'When Allah^{azwj} Blessed and High Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He^{azwj} Mixed the two streams of water and Took the clay from the Earth. He^{azwj} then Mixed it with a severe mixing. He^{azwj} Said to the companions of the right hand, and they were in that like particles: "Walk to the Paradise in safety". And Said to the companions of the left hand: "Walk to the Fire and I^{azwj} don't Care". The Said: "[7:172] **Am I not your Lord? They said: Yes! We do bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this**".

قال ثم اخذ الميثاق على النبيين فقال الست بربكم ثم قال وان هذا محمد رسول الله وان هذا على امير المؤمنين قالوا بلى فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا انى ربكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاة امرى وخزان علمي وان المهدي انتصر به لدينى واظهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقررنا وشهدنا يا رب

He^{asws} said: 'Then the Covenant was taken from the Prophets^{as}. He^{azwj} Said: "Am I^{azwj} not your^{sa} Lord^{azwj}?' Then Said: "And this here is Muhammad^{saww} the Messenger of Allah^{saww}, and this here is Ali Amir-ul-Momineen^{asws}". They^{as} said: 'Yes.' He^{azwj} Affirmed for them^{as} the Prophet-hood, and Took the Covenant on The Determined Ones (*Ul Ul Azam*): "I^{azwj} am your^{sa} Lord^{azwj}, and Muhammad^{saww} is My^{azwj} Messenger, and Ali^{asws} is Amir-ul-Momineen^{asws} and the Trustees^{asws} after him^{asws} are the Masters of My^{azwj} Command (*Wali Al-Amr*), and the Reservoirs of My^{azwj} Knowledge, and by the Mahdi^{asws} My^{azwj} religion will be victorious, and My^{azwj} government will be manifested, and revenge will be taken from My^{azwj} enemies, and I^{azwj} will be worshipped willingly or unwillingly". They^{as} said: 'We testify and accept, O Lord^{azwj}'.

ولم يجحد آدم ولم يقر فثبتت العزيمة لهؤلاء الخمسة في المهدي ولم يكن لادم عزم على الاقرار به وهو قوله عزوجل ولقد عهدنا إلى آدم من قبل فنسى فلم نجد له عزما قال انما يعنى فترك ثم امر نارا فاجبت فقال لاصحاب الشمال ادخلوها فهابوها وقال لاصحاب اليمين ادخلوها فدخلوها فكانت عليهم بردا وسلاما فقال اصحاب الشمال يا رب اقلنا فقال قد اقلنكم اذهبوا فادخلوها فهابوها فتم ثبتت الطاعة والمعصية والولاية.

Adam^{sa} neither reject it nor accept it or showed any determination for those five^{asws} regarding the Mahdi^{asws}, and there was no determination on accepting him^{asws}, and this is the Statement of the Mighty and Majestic [20:115] **And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him.** He^{asws} said: 'It means that he^{as} forgot.' Then He^{azwj} Ordered the Fire to be inflamed. He^{azwj} Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord^{azwj}, reduce it for us.' He^{azwj} Said: "I^{azwj} have Reduced it for you, go, enter it!" They did not. Thus it was confirmed (then about), the obedience, and the disobedience, and the *Wilayah*.⁵⁹

VERSES 116 - 120

وَأَدَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى {116} فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى {117} إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى {118} وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى {119} فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى {120}

⁵⁹ Basaair Al Darajaat – P 2 Ch 7 H 2

[20:116] And when We said to the Angels: Prostrate to Adam, so they prostrated but Iblees refused [20:117] So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the Paradise so that you should be distressed [20:118] Surely it is (Ordained) for you that you shall not be hungry therein nor bare of clothing [20:119] And that you shall not be thirsty therein nor shall you feel the heat of the sun [20:120] But the Satan whispered to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أخبره، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه و آله) تيمما و عديا و بني امية يركبون منبره أفطعه، فأنزل الله تعالى قرآنا يتأسى به: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ثُمَّ أوحى إليه: يا محمد، إني أمرت فلم أطع، فلا تجزع أنت إذا أمرت فلم تطع في وصيك».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from the one who informed him, from Ali Bin Ja'far who said,

'I heard Abu Al Hassan^{asws} saying: 'When Rasool-Allah^{saww} saw (in a dream) the Clans of Taym⁶⁰, and Uday⁶¹ and the Clan of Umayya riding upon his^{saww} Pulpit worsening it, Allah^{azwj} the High Revealed a (Verse of) Quran unto him^{saww} as an example to be followed **[20:116] And when We said to the Angels: Prostrate to Adam, so they prostrated but Iblees refused.** Then He^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! I^{azwj} Commanded but he^{la} did not obey, so you^{saww} should not be frustrated when you^{saww} order them (the people) and they do not obey with regards to your^{saww} successor^{asws},⁶²

VERSES 121 & 122

فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۗ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ {121} ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ {122}

[20:121] Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the Paradise, and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him)

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليهما السلام) أهل المقالات من أهل الإسلام و من الديانات: من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات، فلم يبق أحد الا و قد ألزمه حجة كأنه القم حجرا، قام إليه علي بن محمد بن الجهم، فقال: يا بن رسول الله، أتقول بعصمة الأنبياء؟ قال: «نعم».

⁶⁰ Clan of no. 1

⁶¹ Clan of no. 2

⁶² الكافي 1: 73 / 353.

Ibn Babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us along with Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy who said,

'When Al-Mamoun gathered to Ali Al-Reza^{asws}, the debaters from the people of Al-Islam and from the Religions of the Jews, and the Christians, and the Magians, and the Sabean, and the rest of the debaters, so no one stood up except that he^{asws} necessitated the proof as if he had swallowed a stone. Ali Bin Muhammad Al Jaham stood up and said, 'O son^{asws} of Rasool-Allah^{saww!} Are you^{asws} speaking for the infallibility of the Prophets^{as?}' He^{asws} said: 'Yes'.

قال: فما تقول في قول الله تعالى: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟ فقال الرضا (عليه السلام): «ويحك- يا علي- اتق الله، و لا تنسب إلى أنبياء الله الفواحش، و لا تتأول كتاب الله برأيك، فإن الله عز و جل قد قال: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ».

He said, 'So what are you^{asws} saying with regards to the Words of Allah^{azwj} the High **[20:121] and Adam disobeyed his Lord, so he strayed?**' So Al Reza^{asws} said: 'Woe be unto you - O Ali – fear Allah^{azwj} and do not attach the immoralities to the Prophets^{as} of Allah^{azwj}! And do not interpret the Book of Allah^{azwj} by your opinion, for Allah^{azwj} Mighty and Majestic has Said **[3:7] and none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge.**

و قال (عليه السلام): «أما قوله عز و جل في آدم: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى فإن الله عز و جل خلق آدم (عليه السلام) حجة في أرضه و خليفة في بلاده، لم يخلقه للجنة، و كانت المعصية من آدم (عليه السلام) في الجنة لا في الأرض [و عصمته يجب أن تكون في الأرض] لتتم مقادير أمر الله عز و جل، فلما اهبط إلى الأرض و جعله حجة و خليفة، عصمه بقوله عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

And he^{asws} said: 'As for the Words of the Mighty and Majestic regarding Adam^{as} **[20:121] and Adam disobeyed his Lord, so he strayed**, so Allah^{azwj} Created Adam^{as} as a Proof in His^{azwj} earth and a Caliph in His^{azwj} Country. He^{azwj} did not Create him^{as} for the Paradise. And the disobedience from Adam^{as} was in the Paradise, not in the earth (and his^{as} infallibility would have been necessitated had he^{as} been in the earth), in order to for the completion of the Measures of Allah^{azwj} Mighty and Majestic to take place. So when he^{as} descended to the earth, and He^{azwj} Made him^{as} to be a Proof^{as} and a Caliph, he^{as} was obedient to Him^{azwj}, by the Words of the Mighty and Majestic **[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations'**.⁶³

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww!} Is it not from your^{asws} speech that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. He said,

⁶³ عيون أخبار الرضا 1: 1/191

'So what are you^{asws} with regards to the Words of Allah^{azwj} Mighty and Majestic [20:121] and Adam disobeyed his Lord, so he strayed?'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَأشار لهما إلى شجرة الحنطة فَتَكُونَا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He^{asws} said: 'Allah^{azwj} the High Said to Adam^{as} [2:35] **And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,** and Indicated to them^{as} the wheat tree **for then you will be from the unjust ones.** And He^{azwj} did not Say to them: "Do not eat from this tree, nor from what was from its type". So they^{as} did not go near that tree, and did not eat from it. But rather, they^{as} ate from other (trees)'.⁶⁴

لما أن وسوس الشيطان إليهما، و قال: ما نهاكما ربُّكما عن هذه الشجرة، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إلا أن تكونا ملكين أو تكونا من الخالدين و قاسمهما إني لكما لمن الناصحين، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فذلَّهما بغرورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan^{la} whispered to them both^{as} and said [7:20] **Your Lord has not Forbidden you this tree** but rather He^{azwj} has Forbidden you^{as} from going near to some other tree, and did not Forbid you^{as} from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals** [7:21] **And he swore to them both: Most surely I am a sincere adviser to you.** And Adam^{as} and Hawwa^{as} had not witnessed before that anyone who would swear falsely by Allah^{azwj} [7:22] **Then he caused them to fall by deceit.** So the eating from it (was as a result of) his^{as} reliance upon the swear by Allah^{azwj}.

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتبه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam^{as} before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are Permissible upon the Prophets^{as} before the descent of the Revelation upon them^{as}. So when Allah^{azwj} the High Chose him^{as} and Made him^{as} a Prophet^{as}, he^{as} was infallible with neither a minor nor a major sin to him^{as}.

قال الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى وَ قَالَ عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

Allah^{azwj} Mighty and Majestic Said [20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him). And He^{azwj} Said [3:33] **Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations**.⁶⁴

⁶⁴ عيون أخبار الرضا (عليه السلام) 1: 1/195

VERSES 123 - 127

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى {123} وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى {124} قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا {125} قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى {126} وَكَذَلِكَ نُجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۗ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى {127}

[20:123] He said: Descend you two from it together; being enemies to each other. So there will surely come to you a Guidance from Me, then whoever follows My Guidance, he shall not go astray nor be distressed [20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day [20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting

توسل آدم (عليه السلام) بمحمد (صلى الله عليه وآله) وقبول توبته بهم (عليهم السلام): - قال (عليه السلام): فلما زلت من آدم الخطيئة، واعتذر إلى ربه عزوجل، قال: يا رب تب علي، واقبل معذرتي، وأعدني إلى مرتبتي، وارفع لديك درجتي فلقد تبين نقص الخطيئة وذلك في أعضائي وسائر بدني.

Adam^{as} made Muhammad^{saww} his intermediary and got his^{asws} repentance accepted by him^{saww}. The Holy Imam Hassan Al-Askari^{asws} said: 'When Adam^{as} had committed the first error he^{asws} apologised to his Lord Almighty and said: 'O Lord! I repent to you, so excuse me and raise me^{asws} back to my^{asws} previous position, for the negative effects of this mistake is being felt in my hands as well as all over my body.'

قال الله تعالى: يا آدم أما تذكر أمري إياك بأن تدعوني بمحمد وآله الطيبين عند شدائدك ودواهيك، وفي النوازل - التي - تبهظك؟ قال آدم: يارب بلى. قال الله عزوجل (له: فتوسل بمحمد) وعلي وفاطمة والحسن والحسين صلوات الله عليهم خصوصاً، فادعني أجبك إلى ملتصقك، وأزدك فوق مرادك.

Allah^{azwj} said: 'O Adam^{as}! Do you^{asws} remember my Order to you^{asws} that you^{asws} should supplicate to Me^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} when in difficulties and afflictions and chaos?' Adam^{as} said: 'O Lord, yes.' Allah the Almighty Said to him^{asws}: 'Make intermediaries of Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} especially, supplicate to Me^{azwj} and I^{azwj} will Answer you^{asws} and fulfill your^{asws} request and Grant you more than what you^{asws} desired for.'

فقال آدم: يارب، يا إلهي وقد بلغ عندك من محلهم أنك بالتوسل - إليك - بهم تقبل توبتي وتغفر خطيئتي، وأنا الذي أسجدت له ملائكتك، وأبحت جنتك وزوجته حواء أمتك، وأخدمته كرام ملائكتك! قال الله تعالى: يا آدم إنما أمرت الملائكة بتعظيمك - و - بالسجود - لك - إذ كنت وعاءاً لهذه الأنوار، ولو كنت سألتني بهم قبل خطيئتك أن أعصمك منها، وأن أظنك لدواعي عدوك إبليس حتى تحتزز منه لكنت قد جعلت ذلك. ولكن المعلوم في سابق علمي يجري موافقاً لعلمي، فالآن فيهم فادعني لأجبك.

Adam^{as} said: 'O Lord! O My Allah^{azwj}! The status of these five^{asws} with You^{azwj} is such that by their intermediation my^{asws} repentance gets accepted and my^{asws} sins get forgiven, and I^{asws} am the one to whom the Angels were made to prostrate and Your^{azwj} Garden was made to be my^{asws} abode, and Your^{azwj} slave Eve^{as} was made

to be my^{asws} wife and the Angels were my attendants! Allah^{azwj} Said: 'O Adam^{as}! I Ordered the Angels to respect you^{asws} by prostration because you^{asws} were the receptacle of their^{asws} lights, and if you^{asws} had asked Me^{azwj}, before your^{asws} commission of the error, to protect you^{asws} from the mischief of your^{asws} enemy Iblees^{la} then I^{azwj} would have Given you^{asws} that. But, what transpires is what has already been in My^{azwj} Knowledge. For now, you^{asws} ask from Me^{azwj} by them^{asws} and I^{azwj} will Answer you^{asws}.'

فعند ذلك قال آدم: " اللهم - بجاه محمد وآله الطيبين بجاه محمد وعلي وفاطمة، والحسن والحسين والطيبين من آلهم لما تفضلت - علي - بقبول توبتي وغفران زلتي وإعادتي من كراماتك إلى مرتبتي ". فقال الله عزوجل: قد قبلت توبتك، وأقبلت برضواني عليك، وصرفت آثني ونعمائي إليك وأعدتك إلى مرتبتك من كراماتي، ووفرت نصيبك من رحماتي.

When Adam^{as} said that: 'Our Lord! By Muhammad^{saww} and his^{saww} goodly progeny^{asws}, and by Muhammad^{saww} and Ali^{asws} Fatima^{asws} and Al-Hasan^{asws} and Al-Husayn^{asws} and the goodly among their progeny^{asws} whom You^{azwj} have Preferred, accept my^{asws} repentance and forgive my^{asws} error and restore my^{asws} honourable position.' Allah the Almighty Said: 'I^{azwj} have Accepted your repentance and Turn My^{azwj} Pleasure towards you^{asws} and Direct My^{azwj} Bounties towards you^{asws} and Restore your^{asws} honourable position to you^{asws} and Mercy to you^{asws} 65

حدثنا الحسين بن محمد عن معلى بن محمد عن احمد بن محمد السيارى عن عن علي بن عبد الله قال سأله رجل عن قول الله عزوجل فمن اتبع هداى فلا يضل ولا يشقى قال من قال بالائمة واتبع امرهم ولم يجز طاعتهم.

It has been narrated to us Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Al-Sayyari, from Abu Abdullah^{asws} said:

When a man questioned him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:123] then whoever follows My Guidance, he shall not go astray nor be distressed.** Imam^{asws} said: 'One who speaks by the Imams^{asws} and follows their^{asws} orders to him, and not those whose obedience is not permissible.'⁶⁶

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز و جل عما يصفون، سبحانه و بحمده، ليس نحن شركاءه في علمه و لا في قدرته، بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك و تعالى: قُلْ لا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

Al-Tabarsy, in Al-Ihtijaj, said,

'And from what has come out about the Master of the Era^{asws} (صاحب الزمان), a letter in response to the extremists, an answer to the letter written to him^{asws} by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he^{asws} said: 'O Muhammad Bin Ali! Allah^{azwj} Mighty and Majestic is Higher than what they are describing Him^{azwj} to be. Glory be to Him^{azwj} and with His^{azwj} Praise. We^{asws} are not partners in His^{azwj} Knowledge, nor in His^{azwj} Power. But, no one knows the hidden apart from Him^{azwj}, just as He^{azwj} Blessed and High has Said in the Decisive of His^{azwj} Book **[27:65] Say: No one in the skies and the earth knows the hidden except for Allah.**

⁶⁵ Tafseer Imam Hassan Al Askari^{asws} – S 105 (Extract)

⁶⁶ Basaair Al Darajaat – P 1 Ch 8 H 2

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل، يقول الله عز و جل: مَنْ أَعْرَضَ عَنِّ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَيْنَا فَنَسِيْنَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى.

And I^{asws}, and all of my^{asws} forefathers from the former ones, Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and others from the Prophets^{as}, and from the later ones, Muhammad Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and other from the past from the Imams^{asws} up until my^{asws} days, and ending with my^{asws} time, are servants of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Mighty and Majestic is Saying [20:123] **He said: Descend you two from it together; being enemies to each other. So there will surely come to you a Guidance from Me, then whoever follows My Guidance, he shall not go astray nor be distressed [20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day**.⁶⁷

و عنه: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ أَعْرَضَ عَنِّ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً، قال: «يعني ولاية أمير المؤمنين (عليه السلام)».

And from him, from Muhammad Bin Yahyam from Salmat Bin Al Khatabm from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [20:124] **And whoever turns away from My Reminder, his shall be a straitened life**, he^{asws} said: '(Reminder) Meaning Wilayah of Amir-ul-Momineen^{asws} .

قلت: وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى؟ قال: «يعني أعمى البصر في القيامة، أعمى القلب في الدنيا عن ولاية أمير المؤمنين (عليه السلام)» - قال- و هو متحير في القيامة، يقول: قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَيْنَا، قال: الآيات الأئمة (عليهم السلام)، فَنَسِيْنَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يعني تركتها، و كذلك اليوم تترك في النار كما تركت الأئمة (عليهم السلام)، فلم تطع أمرهم، و لم تسمع قولهم».

I said, '(What about) **We will Resurrect him on the Day of Judgement, blind?**' He^{asws} said: 'Meaning blind of sight on the Day of Judgement, blind of heart in the world about the Wilayah of Amir-ul-Momineen^{asws} – and he would be confused On the Day of Judgement, saying, '**[20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you**, he^{asws} said: 'The Signs are the Imams^{asws} **but you neglected them; even thus shall you be Forsaken this Day** Meaning, left. And thus, one the Day you would be left in the Fire just as you left the Imams^{asws} . You did not follow their^{asws} orders, and did not hear their words'.

قلت: وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى؟ قال: «يعني من أشرك بولاية أمير المؤمنين (عليه السلام) غيره، و لم يؤمن بآيات ربه، و ترك الأئمة معاندة فلم يتبع آثارهم و لم يتولهم».

⁶⁷ الاحتجاج: 473.

I said, '(What about) **[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting?**' He^{asws} said: 'It Means the one who associated others with the Wilayah of Amir-ul-Momineen^{asws}, and did not believe in the Signs of his Lord^{azwj}, and left the Imams^{asws} stubbornly, so he did not follow their^{asws} footsteps and did not befriend them^{asws, 68}.

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: أنه سأل أباه عن قول الله عز و جل: **فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى**. قال: «قال رسول الله (صلى الله عليه و آله): يا أيها الناس، اتبعوا هدى الله تهتدوا و ترشدوا، و هو هداي، و هداي هدى علي بن أبي طالب (عليه السلام)،

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having asked his^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:123] then whoever follows My Guidance, he shall not go astray nor be distressed**, he^{asws} said: 'Rasool-Allah^{saww} said: 'O you people! Follow the Guidance of Allah^{azwj} and you will be Guided and be upon the right path, and it is my^{saww} Guidance. And my^{saww} Guidance is the Guidance of Ali^{asws} Bin Abu Talib^{asws}.

فمن أتبع هداي في حياتي و بعد موتي فقد اتبع هداي، و من اتبع هداي فقد اتبع هدى الله، و من اتبع هدى الله فلا يضل و لا يشقى، قال عز و جل: **وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى** قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ فِي عِدَاوَةِ مُحَمَّدٍ (صلى الله عليه و آله)، وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى».

So the one who follows his^{asws} Guidance during my^{saww} lifetime, and after my^{saww} passing away, so he has followed my^{saww} Guidance. And the one who follows my^{saww} Guidance has followed Guidance of Allah^{azwj}. And the one who follows Guidance of Allah^{azwj} **[20:123] he shall not go astray nor be distressed**. The Mighty and Majestic Says **[20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day [20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting**.⁶⁹

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن رجل، عن إبراهيم ابن المستنير، عن معاوية بن عمار، قال: قلت لأبي عبد الله (عليه السلام): يقول الله عز و جل: **فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً؟** فقال: «هي و الله للنصاب».

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from umar Bin Abdul Aziz, from a man, from Ibrahim Ibn Al Mustaneer, from Muawiya Bin Amaar who said,

⁶⁸ الكافي 1: 361 / 92.

⁶⁹ تأويل الآيات 1: 320 / 19.

'I said to Abu Abdullah^{asws}, 'Allah^{azwj} Mighty and Majestic is Saying **[20:124] his shall be a straitened life?**' So he^{asws} said: 'By Allah^{azwj}! It is for the Hostile Ones (Nasibis).'

قلت: قد رأيناهم دهرهم الأطول في الكفاية حتى ماتوا: فقال: «ذلك- و الله- في الرجعة، يأكلون العذرة».

I said, 'We have seen them with long lives in the self-sufficiency until they die'. So he^{asws} said: 'By Allah^{azwj}! That is during the Return (الرجعة). They shall be eating the excrement'.⁷⁰

الشيخ في (التهذيب): بإسناده عن موسى بن القاسم، عن معاوية بن عمار، قال سألت أبا عبد الله (عليه السلام) عن رجل له مال و لم يحج قط. قال: «هو ممن قال الله عز و جل: وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى». قال: قلت: سبحان الله، أعمى! قال: «أعماه الله عن طريق الحق».

Al Sheykh, in Al Tehzeeb, by his chain, from Musa Bin Al Qasim, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah^{asws} about a man who had wealth and did not perform the Pilgrimage at all. He^{asws} said: 'He is from the ones about whom Allah^{azwj} Mighty and Majestic Says **[20:124] And whoever turns away from My Reminder, his shall be a straitened life, and We will Resurrect him on the Day of Judgement, blind**'. I said, 'Glory be to Allah^{azwj}! Blind?' He^{asws} said: 'Allah^{azwj} would Blind him from the way of the Truth'.⁷¹

VERSES 128 - 131

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لَأُولِي النُّهَى {128} وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى {129} فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ {130} وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفِثَنَّهُمْ فِيهِ ۗ وَرَزَقَ رَبُّكَ خَيْرٌ وَأَبْقَىٰ {131}

[20:128] Is it not a Guidance for them how many of the generations who used to walk around in the their dwelling We Destroyed before them? Surely there are signs in that for those endowed with understanding [20:129] And had there not been that a Word had already gone forth from your Lord and an appointed term, it would have been necessitated upon them [20:130] Therefore be patient over what they are saying, and Glorify your Lord by the Praising before the rising of the sun and before its setting, and during hours of the night; so Glorify (Him) during parts of the day, so that you may be well pleased [20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world, that We may thereby Try them; and the Sustenance (Given) by your Lord is better and more lasting

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَّامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْفَاكَ إِلَّا فِي السَّنِينَ فَأَوْصِنِي بِشَيْءٍ أَخَذُ بِهِ قَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ صِدْقِ الْحَدِيثِ وَ الْوَرَعِ وَ الْإِحْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادُ لَا وَرَعَ مَعَهُ

⁷⁰ مختصر بصائر الدرجات: 18.

⁷¹ التهذيب 5: 18 / 53.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Al-Magra'a, from Zayd Al-Shahaam, from Amro Bin Saeed Bin Hilal who said:

'I said to Abu Abdullah^{asws}, 'I hardly ever meet you^{asws} after years, so advise me with something that I can take to it'. He^{asws} said: 'I^{asws} advise you to fear Allah^{azwj}, and be truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijtihad for your affairs). And know that he who has not piety with him would not benefit from his hard work (in submission to Allah^{azwj}).

وَإِيَّاكَ أَنْ تُطْمَحِ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَكَفَى بِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَا تُعْجِبِكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا فَإِنْ خِفْتِ شَيْئًا مِنْ ذَلِكَ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَحُلْوَاهُ التَّمْرَ وَفُؤُدُهُ السَّعْفَ إِذَا وَجَدَهُ وَإِذَا أَصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِنَّ الْخُلُقَ لَمْ يُصَابُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمَحِ نَفْسَكَ' the craving desires of your 'Nafs' (that temptation which you have) which is with the one above you, hence restrain from that. Allah^{azwj} Mighty and Majestic has Said to His^{azwj} Messenger^{saww}: **"[9:55] Let not then their property and their children excite your admiration"**, and Allah^{azwj} Mighty and Majestic Said to His^{azwj} Messenger^{saww}: **[20:131] And do not stretch your eyes after that with which We have Provided wedded pairs of them, blossoms of the life of the world.** So if you are scared of that, remember the example of the Rasool Allah^{saww}, for his^{saww} meal was of barley (bread) and sweetness of the dates, and his^{saww} fire (for heat) was from twigs of the palm tree, if he^{saww} found them. And if you are in hardship, remember the hardships of the Rasool Allah^{saww}, for the creatures (people) have never been afflicted with the like of what he^{saww} had been afflicted with, at all'.⁷²

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام): «قال الله عز و جل: أَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْفُرُونَ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِأُولِي النُّهَى وَ هُمُ الْأُئِمَّةُ مِنْ آلِ مُحَمَّدٍ (عليهم السلام)، و ما كان في القرآن مثلها، و يقول الله عز و جل: وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَ أَجَلٌ مُسَمًّى فَاصْبِرْ، يَا مُحَمَّد، نَفْسَكَ وَ ذَرِيَّتَكَ عَلَى مَا يَقُولُونَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al Hassan Musa Bin Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said **[20:128] Is it not a Guidance for them how many of the generations who used to walk around in the their dwelling We Destroyed before them? Surely there are signs in that for those endowed with understanding** – and they^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} and there was no similarity for them in the Quran. And Allah^{azwj} Mighty and Majestic is Saying **[20:129] And had there not been that a Word had already gone forth from your Lord and an appointed term, it would have been necessitated upon them [20:130] Therefore be patient yourself^{saww} and your^{saww} offspring^{asws} over what they are saying and Glorify your Lord by the Praising before the rising of the sun and before its setting**'.⁷³

⁷² Al Kafi – H 14637

⁷³ تأويل الآيات 1: 19 / 320.

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، عن بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، قال: حدثنا إسماعيل بن الفضل، قال سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا.** فقال: «فريضة على كل مسلم أن يقول قبل طلوع الشمس عشر مرات و قبل غروبها عشر مرات: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و هو حي لا يموت، و هو على كل شيء قدير».

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Ahmad Bin yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ismail Bin Al Fazal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:130] and Glorify your Lord by the Praising before the rising of the sun and before its setting**, so he^{asws} said: 'It is an obligation upon every Muslim that he should be saying at the emergence of the sun and before its setting, 'There is not god except for Allah^{azwj}, One with no associates for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Revives the dead and Causes to die, and He^{azwj} is Living and does not dies. And He^{azwj} has Power over everything' – ten times'.

قال: فقلت: لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي و يميت، و يميت و يحيي،؟ فقال: «يا هذا لا شك في أن الله يحيي و يميت، و يميت و يحيي، و لكن قل كما أقول».

So I said, 'There is no god except for Allah^{azwj}, One with no associates for Him^{azwj}. For Him^{azwj} is the Kingdom and for Him^{azwj} is the Praise. He^{azwj} Revives the dead, and Causes the dead to live?' So he^{asws} said: 'O, this, there is no doubt in it that Allah^{azwj} Revives the dead, and Causes the dead to live, but, say just as I^{asws} have said'.⁷⁴

علي بن إبراهيم: في رواية أبي الجارود عن أبي جعفر (عليه السلام)، في قوله: **أَفَلَمْ يَهْدِ لَهُمْ**، يقول: «يبين لهم».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[20:128] Is it not a Guidance for them**, He^{azwj} is Saying: "Manifested for them".

و قوله: **لَكَانَ لِيْزَامًا**، قال: «اللزام الهلاك».

And for His^{azwj} Words **[20:129] it would have been necessitated upon them**, he^{asws} said: 'Necessitated the Destruction'.⁷⁵

VERSES 132 - 135

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى {132} وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى {133} وَلَوْ أَنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُنَبِّئَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْرَى {134} قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى {135}

[20:132] And enjoin Prayer upon your followers, and be constant at it; We do not ask you for sustenance; We Give you sustenance, and the (good) end is

⁷⁴ الخصال: 58 / 452.

⁷⁵ تفسير القمي 2: 67.

for the pious [20:133] And they are saying: If only he would bring to us a Sign from his Lord. Has not there come to them a clear evidence of what is the former Books? [20:134] And had We Destroyed them with the Punishment before this, they would have said: O our Lord! If only You had Sent to us a Rasool, so then we would have followed Your Signs before we were disgraced and shamed [20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرور، و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان- و ساق الحديث إلى أن قال- فقال المأمون: هل فضل الله العترة على سائر الناس؟ فقال أبو الحسن (عليه السلام): إن الله تعالى فضل العترة على سائر الناس في محكم كتابه».

Ibn Babuwayh, from Ali Bin Al Husayn Bin Shazawiya Al Mo'dab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Riyan Bin Al Salt who said,

'Imam Al-Reza^{asws} was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering a group from the scholars of the people of Al Iraq and Khurasan – and the basis of the Hadeeth up to the point where he said, 'Al-Mamoun said, 'Has Allah^{azwj} Preferred the Family^{asws} over the rest of the people?' So Abu Al Hassan^{asws} said: 'Allah^{azwj} the High did Prefer the Family^{asws} over the rest of the people in the Decisive of His^{azwj} Book'.

فقال له المأمون: و أين ذلك من كتاب الله؟ فقال الرضا (عليه السلام): «في قوله تعالى إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ، وَ قَالَ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ: أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

So Al-Mamoun said to him^{asws}, 'And where is that from the Book of Allah^{azwj}?' So Al-Reza^{asws} said: 'In the Words of the High **[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations [3:34] Offspring one of the other; and Allah is Hearing, Knowing.** And Allah^{azwj} Said in another place **[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the wisdom, and We have Given them a grand kingdom.**

ثم رد المخاطبة في أثر هذا إلى سائر المؤمنين، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ **«1»** يعني الذين يرثهم الكتاب و الحكمة و حسدوا عليها، فقله تعالى: أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا، يعني الطاعة للمصطفين الطاهرين، فالملك هاهنا هو الطاعة لهم».

[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you Meaning the ones who have inherited the Book, and the Wisdom, and they were envious to them, so the Words of the High **[4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the wisdom, and We have Given them a grand kingdom** Means the obedience to the Chosen ones, the Purified ones. So the (reference to) 'the kingdom' over here is the obedience to them^{asws}.

قالت العلماء: فأخبرنا: هل فسر الله تعالى الاصطفاء في الكتاب؟ فقال الرضا (عليه السلام): «فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطناً وموضعاً- وساق الحديث بذكر المواضع إلى أن قال- وأما الثانية عشر، فقوله عز و جل: وَ أَمْرٌ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا فَخَصْنَا اللهُ تَعَالَى بِهَذِهِ الْخُصُوصِيَّةِ، إِذْ أَمَرْنَا مَعَ الْإِمَامَةِ بِإِقَامَةِ الصَّلَاةِ ثُمَّ خَصَّصْنَا مِنْ دُونِ الْأُمَّةِ،

The scholars said, 'So Inform us, did Allah^{azwj} the High Explain the Choosing in the Book?' So Al-Reza^{asws} said: 'The Choosing has been Explained in the apparent apart from the hidden in twelve subjects and places' – and the basis of the Hadeeth by the mentioned of the places up to the point that he^{asws} said: 'And as for the twelfth, so these are the Words of the Mighty and Majestic **[20:132] And enjoin Prayer upon your followers, and be constant at it**, thus He^{azwj} Specialised us^{asws} especially when he^{saww} ordered us^{asws} along with the community for the Prayer, then specialised us^{asws} apart from the community.

فكان رسول الله (صلى الله عليه و آله) يجيء إلى باب علي و فاطمة (صلوات الله عليهما)، بعد نزول هذه الآية تسعة أشهر، كل يوم عند حضور كل صلاة، خمس مرات، فيقول: الصلاة رحمكم الله، و ما أكرم الله أحدا من ذراري الأنبياء (عليهم السلام) بمثل هذه الكرامة التي أكرمنا بها و خصصنا من دون جميع أهل بيتهم».

Rasool-Allah^{saww} used to come to the door of Ali^{asws} and Fatima^{asws}, after the Revelation of this verse, for nine months, every day during the presence (of the time) for every Prayer, five times. He^{saww} was saying: 'The Prayer! May Allah^{azwj} have Mercy on you^{asws}!' And Allah^{azwj} has not Honoured anyone from the offspring of the Prophets^{as} by the like of this, the Honour which we^{asws} have been Honoured by, and specialised us^{asws} apart from all of their^{as} Households'.

فقال المأمون و العلماء: جزاكم الله- أهل بيت نبيكم- عن هذه الامة خيرا، فما نجد الشرح و البيان فيما اشتبه علينا إلا عندكم.

So Al-Mamoun and the scholars said, 'May Allah^{azwj} Recompense you^{asws} goodly – the People^{asws} of the Household of your Prophet^{saww} – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your^{asws} possession'.⁷⁶

محمد بن العباس (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن سلام، عن أحمد بن عبد الله بن عيسى بن مصقلة القمي، عن زرارة بن أعين، عن أبي جعفر الباقر، عن أبيه علي بن الحسين (عليهم السلام) في قول الله عز و جل: وَ أَمْرٌ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا.

Muhammad Bin Al Abbas, from Abdul Aziz Bin yahya, from Muhammad Bin Abdul Rahman Bin Salaam, from Ahmad Bin Abdullah Bin Isa Bin Masqalat Al Qummi, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws}, from his^{asws} father^{asws} Ali Bin Al Husayn^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[20:132] And enjoin Prayer upon your followers, and be constant at it**.

قال: «نزلت في علي و فاطمة و الحسن و الحسين (عليهم السلام)، كان رسول الله (صلى الله عليه و آله) يأتي باب فاطمة (عليها السلام) كل سحرة «4»، فيقول: السلام عليكم أهل البيت و رحمة الله و بركاته، الصلاة يرحمكم الله إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً».

⁷⁶ عيون أخبار الرضا (عليه السلام) 1: 1/228

He^{asws} said: 'It was Revealed regarding Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. Rasool-Allah^{saww} used to come to the door of Fatima^{asws} every dawn, so he^{saww} was saying: 'Peace be upon you^{asws}, the People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} Blessings. The Prayer, may Allah^{azwj} have Mercy on you^{asws} **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification**'.⁷⁷

ثم قال علي بن إبراهيم: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، قال: قال أبو عبد الله (عليه السلام): «نحن- و الله- سبيل الله الذي أمر الله باتباعه، و نحن- و الله- الصراط المستقيم، و نحن- و الله- الذين أمر الله العباد بطاعتهم، فمن شاء فليأخذ من هنا، و من شاء فليأخذ من هناك، و لا تجدون و الله عنا محيصا».

Then Ali Bin Ibrahim said, 'My father narrated to me from Al Hassan Bin Mahboub, from Ali Bin Ra'ib who said,

'Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} are the Way of Allah^{azwj} which Allah^{azwj} has Commanded to be followed. And by Allah^{azwj}! We^{asws} are the Straight Path, and by Allah^{azwj}, we^{asws} the ones for whom Allah^{azwj} has Commanded the servants for being obedient to. So the one who wants (the guidance) can take it from here, and the one who wants (the evil) so he can take it from there. And you will not be finding any escape from us^{asws}'.⁷⁸

محمد بن العباس، قال: حدثنا علي بن عبد الله بن راشد، عن إبراهيم بن محمد الثقفي، عن إبراهيم بن محمد بن ميمون، عن عبد الكريم بن يعقوب، عن جابر، قال: سئل محمد بن علي الباقر (عليهما السلام) عن قول الله عز و جل: فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى، قال: «اهتدى إلى ولايتنا».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Rashid, from Ibrahim bin Muhammad Al Saqafy, from Ibrahim Bin Muhammad Bin Maymoun, from Abdul Kareem Bin Yaqoub, from Jabir who said,

'I asked Muhammad^{asws} Bin Al-Baqir^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:135] So you will come to know who is the follower of the even path and who is Guided**. He^{asws} said: 'Guided to our^{asws} Wilayah'.⁷⁹

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «سألت أبي عن قول الله عز و جل: فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى قال: الصِّرَاطِ السَّوِيِّ: هو القائم (عليه السلام)، و المهدي: من اهتدى إلى طاعته، و مثلها في كتاب الله عز و جل: وَ إِيَّاهُ لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى - قال- إلى ولايتنا».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} asked my^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:135] So you will come to know who is the follower of the even path and who is Guided**. He^{asws} said: '**The even path** – it is Al-Qaim^{asws}, and he^{asws} is the Guide - The one who is Guided to being obedient to him^{asws}. And the example for it in the Book of Allah^{azwj} Mighty and Majestic **[20:82] And I am Forgiving to him who repents and**

⁷⁷ تأويل الآيات 1: 322 /

⁷⁸ تفسير القمي 2: 66.

⁷⁹ تأويل الآيات 1: 24 / 323

believes and does righteous deeds, then follows the right Guidance – to our^{asws} Wilayah[']⁸⁰

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدايني عن أبي مريم الأنصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرة اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذبه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysy who said:

'I heard Ali^{asws} say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^{azwj}, then about his Prophet^{saww}, then about his Wali^{asws} (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذنب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا لتبع آياتك من قبل ان نذل ونخزي تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him^{asws}, 'For the one who recognises his Lord^{azwj}, and his Prophet^{saww}, and does not recognise his Wali^{asws}?' He^{asws} said: 'Not to those, and not to those, and one whom Allah^{azwj} Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^{saww}, 'Who is the Wali^{asws} O Prophet^{saww}?' He^{saww} said: 'Your Wali in this era is Ali^{asws}, and the one^{asws} after him^{asws}, his^{asws} successor^{asws}, and for every era there is a knowledgeable one^{asws} that Allah^{azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{as}, 'Our Lord^{azwj}, Send to us a Messenger so that we may follow Your^{azwj} Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{as} (of their Prophets^{as})

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah^{azwj} Answered them. He^{azwj} Said [20:135] Say: ***Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided.*** So, their waiting was that they said, 'We are at the moment waiting to recognise the successor^{as} until we end up recognising the Imam^{asws}. So, due to that Allah^{azwj} enabled them to recognise that. The successors^{asws} are the Masters of the Bridge (Al-Siraat). They will be made to pause to them^{asws}. None will enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, and none will enter the Fire except the one who denies them^{asws} and they^{asws} deny him, because they^{asws} are the recognisers (*Urafaa*) of Allah^{azwj} whom Allah^{azwj} Made them^{asws} to be recognised when the Covenant was

⁸⁰ تأويل الآيات 1: 26 / 323.

taken with them, and has Described them in His^{azwj} Book. The Mighty and Majestic Said “[7:46] *And on the Heights are men who know them all by their marks*”.⁸¹

⁸¹ Basaair Al Darajaat – P 10 Ch 16 H 9