

**Ali^{-asws} to Muhammad^{-saww}
is like
Harun^{-as} was to Musa^{-as}
(Why?)**

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Abbreviations:

-saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

-azwj: - Az Za Wa Jalla

-asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

Ali^{-asws} to Muhammad^{-saww} is like Haroun^{-as} was to Musa^{-as} (Why?)

Summary:

A question comes to one's mind, why did Rasool Allah^{-saww} say to Imam Ali^{-asws}, as found in several Ahadith: 'You^{-asws} are to me^{-saww} like Harun^{-as} was to Musa^{-as}, except that there shall be no prophet^{-as} after me^{-saww}? As one would find out from Ahadith too that as Harun^{-as} actually passed away during the lifetime of Musa^{-as} and Yosuha^{-as} bin Noon^{-as} was the executor of the Will of Prophet Musa^{-as} as a successor.¹

Below are some extracts of Ahadith, highlighting multiple similarities between Harun^{-as} and Ali^{-asws}. The main and foremost one is their^{-as} support and assistance during the difficult and critical stages of delivering the Divine Message of Allah^{-azwj}, by Prophets^{-as} (Musa^{-as} and Muhammad^{-saww}) until the time when all aspects of the Divine Commands were delivered and Religious Messages were completed.

In the case of Prophet Musa^{-as}:

(Imam^{-asws} says in a Hadith): Thus, all of them perished therein except for two men – Yosuha^{-as} Bin Noon^{-as}, and Kaalib Bin Youhanna – whom Allah^{-azwj} had Bestowed Favours upon the two. And Musa^{-as} and Haroun^{-as} passed away, and Yosuha^{-as} Bin Noon^{-as}, and Kaalib and their sons entered into it (the Holy Land)².

In another Hadith, the narrator asked the Imam^{-asws}: Who died first? Imam^{-asws} replied: Haroun^{-as} died before his brother Musa^{-as} in the desert and Musa^{-as} also died in the desert. Musa^{-as} had no children but Haroun^{-as} had children (so Prophet-hood flowed in the children of Haroun^{-as}).³

In the case of Prophet Muhammad^{-saww}:

Allah^{-azwj} Mighty and Majestic did not Cause His^{-azwj} Prophet^{-saww} to pass away until Completing the Religion for him^{-saww}, Allah Said ***We have not neglected anything in the Book [6:38]*** and Revealed in it what He^{-azwj} Revealed during the Farewell Pilgrimage – and it was then Revealed at the end of his^{-saww} lifetime: ***This day have I perfected for you your Religion and Completed***

¹ Prophet Musa^{-as}'s successor was Yusha^{-as} bin Nun^{-as} who was also a Prophet and Yusha^{-as} bin Nun was the successor of Musa^{-as} and Qata^{-as} was the successor of Yusha^{-as} bin Nun^{-as}. As mentioned in the Holy Quran: ***"And when Musa said to his servant: I will not cease until I reach the junction of the two rivers (18:60)."*** (Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, vol.1). Also as per some sources (<https://thethinkingmuslim.com/2016/01/11/yusha-ibn-nun-the-only-man-for-whom-the-sun-was-stopped/>), His full name was Yoshua son of Noon, son of Ephraim, son of Prophet Yusuf (Joseph), son of Prophet Ya'qub (Jacob), son of Prophet Ishaaq (Isaac), son of Prophet Ibrahim (Abraham). So Yoshua is the great-grandson of Prophet Yusuf (pbuh) and out of six of his forefathers, four were prophets.

² Tafseer Abu Hamza Al Sumaly - H 78

³ Hayat-ul-Quloob, Al-Majlisi, Vol. 1, pg. 302 (Ansariyan Publications).

My Favour on you and chosen for you Islam as a Religion [5:3]. And the matter of Imamate is from the Completion of the Religion.⁴

Extracts of Ahadith Highlighting the similarities of Haroun^{-as} with Ali^{-asws}:

Abu Abdullah^{-asws} has said: 'Musa^{-as} bequeathed to Yosuha^{-as} Bin Noon^{-as}, and Yosuha^{-as} Bin Noon^{-as} bequeathed to a son of Haroun^{-as} and did not bequeath to his^{as} own son, nor to a son of Musa^{-as}.⁵

(Allah^{-azwj} Says) **And I have Chosen you (Musa) for Myself [20:41]**

Therefore go, you and your brother (Haroun), with My Signs, and do not slacken in My Zikr [20:42]

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43}

Go, both of you (Musa and Haroun), to Pharaoh, (for) he has transgressed! [20:43]

"I have Accepted the supplication of both of you [10:89]" (Musa^{-asws} and Haroun^{-as})

And Musa^{-as} appointed Haroun^{-as} as Caliph, but they established **a body of a calf for it being a mooing sound, so they said, 'This is your god and god of Musa [20:88],** and they neglected Haroun^{-as}.⁶

And Imam^{-asws} (5th or 6th) said: 'The Prophet^{-saww} of Allah^{-azwj} did not pass away until he^{-saww} taught to the people, the matter of Ali^{-asws}. So he^{-saww} said: 'The one of who I^{-saww} was the Master of, so Ali^{-asws} is his Master'. And he^{-saww} said: 'He^{-asws} is from me^{-saww} of the status which Haroun^{-as} was from Musa^{-as}, apart from (the fact) that he^{-asws} is not a Prophet^{-as} after me^{-saww}'.⁷

And they intended to kill Haroun^{-as}, and they said, 'Surely, Musa^{-as} lied and has fled from us, and (we should) be taking to the calf and worship it'. As Muslims tried to kill Ali^{-asws}.⁸...

'Musa^{-as} and Haroun^{-as} were both Prophets^{-as}, Rasools^{-as}, brothers.⁹

Ahadith giving more details when Musa^{-as} left Haroun^{-as} behind as a Caliph among his^{-as} people is included in Appendix I.

⁴ الكافي 1: 154

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extracts)

⁶ تفسير العياشي 2: 134 / 306

⁷ تفسير العياشي 2: 134 / 306

⁸ تفسير القمي، ج 1، ص: 240

⁹ الخصال: 84 / 304

So he^{-asws} said: 'O Mufazzal! Musa^{-as} and Haroun^{-as} were two Sent Prophets^{-as}, brothers. So Allah^{-azwj} Made the Prophet-hood to be in the loins of Haroun^{-as}, and it is not for anyone that he should say, 'Why did He^{-azwj} Do that?'¹⁰ Also,

Allah^{-azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{-as} and did not Make it to be in the sons of Musa^{-as}, although Musa^{-as} was higher than Haroun^{-as}.'¹¹ A detailed Hadith is given in Appendix II.

And Haroun^{-as} was the Caliph of Musa^{-as}, saying it in the Words of the Exalted ***Be my Caliph, and correct (the people) [7:142]***. And he (Ali^{-asws}) is the Caliph of Muhammad^{-saww}¹²

Also, Rasool Allah^{-saww} has informed about the similarity between deeds of successors in past and the deeds of those successors who were yet to come. He^{-saww} has compared the incident of Yosuha^{-as} bin Noon^{-as}, the successor of Musa^{-as} and wife of Prophet Musa^{-as}, Safra binte Shuaib (who revolted against Yosuha^{-as}) with the incident of the successor of Holy Prophet Muhammad^{-saww}, Amir-ul-Momineen (Ali^{-asws} Ibn Abi Talib^{-asws}) and Ayesha binte Abi Bakr.¹³ See More details in Appendix III-IV.

Introduction:

Some Ahadith are presented where devotion, assistance and sacrifices of Ali^{-asws} Ibn Abi Talib^{-asws} in delivering the Divine Message by Rasool Allah^{-saww} is exemplified to that of Prophet Haroun^{-as} to Prophet Musa^{-as}.

Allah^{-azwj} has frequently Mentioned Musa^{-as} and Haroun^{-as} in the Holy Quran as being two brothers equally engaged in delivering and defending the Message of Allah^{-azwj} and Acknowledges their^{-as} efforts and Sending greetings, i.e., ***Greetings be upon Musa and Haroun [37:120]***.

The Insistence to see Allah^{-azwj} and the Thunderbolt:

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرَّقَ] مَا بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بُنْيَوْتِهِ- وَ لِعَلِّي ع بِإِمَامَتِهِ، وَ لِلْأَيْمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنَّ هَذَا أَمْرٌ رَّبِّكَ حَتَّى نَرَى اللَّهَ جَهْرَةً عَيْنًا يُخْرِجُنَا بِذَلِكَ. فَأَخَذَهُمُ الصَّاعِقَةُ مُعَايِنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِيلُ عَلَيْهِمْ.

¹⁰ الآيات 2: 556 / 12، الخصال: 84 / 305، معاني الأخبار: 1 / 126

¹¹ كمال الدين و تمام النعمة: 9 / 416

¹² مائة منقبة: 125 منقبة 59.

¹³ Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, vol. 1

The Imam (Hassan Al-Askari^{-asws}) said: 'And that was because when Musa^{-as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad^{-saww} with his^{-saww} Prophet-hood, and to Ali^{-asws} with his^{-asws} Imamate, and to the Pure Imams^{-asws} with their^{-asws} Imamate, they said: **'We will never believe in you, that this is a Command of your^{as} Lord^{-azwj} until we see Allah manifestly**, visually Informing us with that'. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them".¹⁴

The matter of Al-Hassan^{-asws}

وعنه، رفعه إلى هشام بن سالم، قال: قلت للصادق جعفر بن محمد (عليه السلام): الحسن أفضل أم الحسين؟ فقال: «الحسن أفضل من الحسين». قلت: وكيف صارت [الإمامة] من بعد الحسين في عقبه دون ولد الحسن؟

And from him, with an unbroken chain going up to Hisham Bin Saalim who said,

'I said to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, 'Is Al-Hassan^{-asws} higher or Al-Husayn^{-asws}?' He^{-asws} said: 'Al-Hassan^{-asws} is higher than Al-Husayn^{-asws}'. I said, 'And how did the Imamate come to be in the posterity of Al-Husayn^{-asws} from after him^{-asws}, apart from Al-Hassan^{-asws}?'

فقال: «إن الله تبارك و تعالى أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين (عليهما السلام)، ألا ترى أنهما كانا شريكين في النبوة، كما كان الحسن و الحسين شريكين في الإمامة، و أن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى، و إن كان موسى أفضل من هارون».

So he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Loved for the Sunnah of Musa^{-as} and Haroun^{-as} to flow in Al-Hassan^{-asws} and Al-Husayn^{-asws}. Do you not see that the two of them^{-as} were both associates in the Prophet-hood just as Al-Hassan^{-asws} and Al-Husayn^{-asws} are both associates in the Imamate?'

Allah^{-azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{-as} and did not Make it to be in the sons of Musa^{-as}, although Musa^{-as} was higher than Haroun^{-as}.

قلت: فهل يكون إمامان في وقت واحد؟ قال: «لا، إلا أن يكون أحدهما صامتا مأموما لصاحبه، و الآخر ناطقا إماما لصاحبه، فأما أن يكونا إمامين ناطقين [في وقت واحد] فلا».

I said, 'So can there be two Imams^{-asws} at any one time?' He^{-asws} said: 'No, except that one of the two would be silent and follow his^{-asws} companion^{-asws}, and the other one would be a speaking Imam^{-asws} for his^{-asws} companion^{-asws}. As for there being two speaking Imams^{-asws} at any one time, so no'.

¹⁴ Tafseer Imam Hassan Al Askari^{-asws} – S 125

قلت: فهل تكون الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام)؟ قال: «لا، إنما هي جارية في عقب الحسين (عليه السلام)، كما قال الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثُمَّ هي جارية في الأعقاب و أعقاب الأعقاب إلى يوم القيامة».

I said, 'So will be Imamate come to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}? He^{-asws} said: 'No, but it is flowing in the posterity of Al-Husayn^{-asws}, just as Allah^{-azwj} Mighty and Majestic Said: **And He Made it a Word to remain in his posterity [43:28]**, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement'.¹⁵

ابن بابويه في كتاب (النبوة): بإسناده الى المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. قال: «يعني بذلك الإمامة جعلها الله في عقب الحسين (عليه السلام) إلى يوم القيامة».

Ibn Babuwayh in the book Al-Nabuwwat by his chain going up to Al-Mufazzal Bin Umar said,

'I said to Abu Abdullah^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**'. He^{-asws} said: 'It Means by that the Imamate. Allah^{-azwj} Made it to be in the posterity of Al-Husayn^{-asws} up to the Day of Judgement'.

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدا شباب أهل الجنة؟

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me, how did the Imamate come to be in the sons^{-asws} of Al-Husayn^{-asws} apart from the sons of Al-Hassan^{-asws}, and they^{-asws} are both sons^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} grandsons^{-asws}, and Chiefs of the youths of the people of the Paradise?'

فقال: «يا مفضل، إن موسى و هارون نبیان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟]

So he^{-asws} said: 'O Mufazzal! Musa^{-as} and Haroun^{-as} were two Sent Prophets^{-as}, brothers. So Allah^{-azwj} Made the Prophet-hood to be in the loins of Haroun^{-as}, and it is not for anyone that he should say, 'Why did He^{-azwj} Do that?'

و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول: [لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يستل عما يفعل و هم يستلون]

And similar to that is the Imamate, and it is the Caliphate of Allah^{-azwj} Mighty and Majestic, and it is not for anyone to say, 'Why did He^{-azwj} Make it to be in the loins of Al-Husayn^{-asws}, and why did He^{-azwj} not Make it to be in the loins of Al-Hassan^{-asws}?', (This is) because Allah^{-azwj} Mighty

and Majestic is the Wise in His^{-azwj} Actions, and He^{-azwj} is not to be asked regarding what He^{-azwj} Does, rather they are the ones to be Questioned'.¹⁶

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ الْفَهْرِ عَنْ أَبِي عَمْرِو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ
عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أُرْمِضُنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ
يَا جَابِرُ أَلَمْ أَقِفْكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَقْرَأُ قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far^{-asws}, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}, the differing among the Shias in this Doctrine causes me pain'. He^{-asws} said: 'O Jabir, shall I^{-asws} not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}'.

قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ
عَ قُلْتُ إِذَا شِئْتُ

He^{-asws} said: 'But, you do not differ if they differ, O Jabir. The one who fights against the Master^{-asws} of the Era (Imam^{-asws} of his time) is like the one who has fought against Rasool-Allah^{-saww} in his^{-saww} days. O Jabir, listen attentively'. I said, 'As you^{-asws} like'.

قَالَ اسْمَعْ وَ عَ وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاِحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ
رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ ذَلِكَ حِينَ فَرَّغَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيفِهِ

He^{-asws} said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-Al-Momineen^{-asws} preached to the People at Al-Medina, seven days after the passing away of Rasool-Allah^{-saww}, and that was when he^{-asws} was free from collecting the Quran and compiling it.

فَقَالَ أَلَا وَ إِنِّي فِيكُمْ أَيُّهَا النَّاسُ كَهَارُونَ فِي آلِ فِرْعَوْنَ وَ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ وَ كَسَفِينَةِ نُوحٍ فِي قَوْمِ نُوحٍ إِنِّي النَّبِيُّ الْعَظِيمُ وَ
الصِّدِّيقُ الْأَكْبَرُ

He^{-asws} said: 'Indeed! And I^{-asws} am among you, O you people, like Haroun^{-as} was among the people of the Pharaoh^{-la}, and like the Door of Hitta in the Children of Israel, and like the Ark of Nuh^{-as} in the people of Nuh^{-as}. I^{-asws} am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar),

وَ عَنْ قَلِيلٍ سَتَعْلَمُونَ مَا تُوعَدُونَ وَ هَلْ هِيَ إِلَّا كَلْعَقَةِ الْآكِلِ وَ مَذَقَةِ الشَّارِبِ وَ حَقِّقَةِ الْوَسْطَانِ ثُمَّ تُلْزِمُهُمُ الْمَعْرَاضُ خِزْيًا فِي الدُّنْيَا وَ
يَوْمَ الْقِيَامَةِ يُرْذَلُونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

الآيات 2: 556 / 12، الخصال: 305 / 84، معاني الأخبار: 126 / 1¹⁶

And after a little while you will come to know what had been Promised to you. And is this anything else but for a morsel of food, and a sip of drink, light sleep? Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah^{-azwj} is not Heedless of what they are doing.

فَمَا جَزَاءُ مَنْ تَنَكَّبَ مُحِجَّتَهُ وَ أَنْكَرَ حُجَّتَهُ وَ خَالَفَ هُدَاتَهُ وَ حَادَّ عَنْ نُورِهِ وَ افْتَحَمَ فِي ظُلْمِهِ وَ اسْتَبَدَلَ بِالْمَاءِ السَّرَابَ وَ بِالنَّعِيمِ الْعَذَابَ وَ بِالْفَوْزِ الشَّقَاءَ وَ بِالسَّرَّاءِ الضَّرَّاءَ وَ بِالسَّعَةِ الضَّنْكَ

So what is the Recompense for the one who turned away from His^{-azwj} Divine Authority, and denied His^{-azwj} Divine Authority, and opposed His^{-azwj} Guides^{-asws}, and turned away from His^{-azwj} Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship?

إِلَّا جَزَاءُ افْتِرَافِهِ وَ سُوءِ خِلَافِهِ فَلْيُوفُوا بِالْوَعْدِ عَلَى حَقِيقَتِهِ وَ لِيَسْتَيْقِنُوا بِمَا يُوعَدُونَ يَوْمَ تَأْتِي الصَّيْحَةُ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ إِنَّا نَحْنُ نُحْيِي وَ نُمِيتُ وَ إِلَيْنَا الْمَصِيرُ يَوْمَ تَشَقُّ الْأَرْضُ عَنْهُمْ سَرْعًا . إِلَى آخِرِ السُّورَةِ . .

Indeed! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the Scream, with the Truth. ***A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42] Surely We Cause to live and We Cause to die, and to Us if the destination [50:43] A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]***.¹⁷

Musa^{-as} bequeathed to Yoshua^{-as} Bin Noon^{-as}, and Yoshua^{-as} Bin Noon^{-as} bequeathed to the son of Haroun^{-as}

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people. And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25]

¹⁷ Al Kafi – V 8 H 14452

حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابي الدليم عن ابي عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah^{-asws} having said: 'Musa^{-as} bequeathed to Yosuha^{-as} Bin Noon^{-as}, and Yosuha^{-as} Bin Noon^{-as} bequeathed to the son of Haroun^{-as}, and did not bequeath to the son of Musa^{-as}, because to Allah^{-azwj} is the good, He^{-azwj} Choses whosoever that He^{-azwj} so Wishes to, and Musa^{-as} gave the good news to Yosuha^{-as} Bin Noon^{-as} of the Messiah^{-as}.

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحوارين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذي يعلم به كل شيء الذي كان مع الانبياء

When Allah^{-azwj} Sent the Messiah^{-as}, He^{-azwj} Said to him^{-as} that he^{-saww}, the Rasool-Allah^{-saww} will come afterwards, his^{-saww} name will be Ahmad^{-saww} from the son of Ismail. He^{-saww} will ratify Me^{-azwj}, and ratify you^{-as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{-azwj} had Named them as *Al-Mustahfizeen* because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{-as}.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى علي بن ابي طالب عليه السلام.

Allah^{-azwj} the Exalted has Said: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them [57:25]***, and the Book is the Great Name (Al-Ism Al-Akbar). He^{-azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{-asws} Bin Abu Talib^{-asws}.¹⁸

و من طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من تفاسير الاثنى عشر، في تفسير قوله تعالى: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَاِ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ يرفعه إلى السدي، قال: أقبل صخر بن حرب حتى جلس إلى رسول الله (صلى الله عليه وآله)، فقال: يا محمد، هذا الأمر من بعدك لنا أم لمن؟

And from Tareeq Al-Mukhalifeen, what has been reported by Al-Hafiz Muhammad Bin Mo'min Al-Shirazy, in his book Al-Mustakhraj Min Tafaseer Al-Isnay Ashar, who has said:

In the interpretation of His^{-azwj} Words: ***What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]***, with an unbroken chain going up

¹⁸ Basaair Al Darajaat – P 9 CH 22 H 4 (Extract)

to Al-Saday who said, 'Sakhar Bin Harb came up until he was seated near Rasool-Allah^{-saww}, and he said, 'O Muhammad^{-saww}! This command, from after you^{-saww}, is it for us or for whom?'

قال: «يا صخر، الإمرة من بعدي لمن هو مني بمنزلة هارون من موسى»

He^{-saww} said: 'O Sakhar, the command from after me^{-saww} is for the one^{-asws} who is from me^{-saww} of the status which Haroun^{-as} had from Musa^{-as}'.

فأنزل الله: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ مِنْهُمْ الْمَصْدَقُ بَوَلَايَتِهِ وَخِلَافَتِهِ، وَ مِنْهُمْ الْمَكْذِبُ بِهَا،

So Allah^{-azwj} Revealed: **What are they asking about? [78:1] About the Magnificent News, [78:2].** Among them are those who would ratify his^{-asws} Wilayah and Caliphate, and among them would be the beliers of it.

ثم قال: كَلَّا وَ هُوَ رَدُّ عَلَيْهِمْ سَيِّئُكُمُوسَ سَيَعْرِفُونَ خِلَافَتَهُ إِذْ يَسْأَلُونَ عَنْهَا فِي قُبُورِهِمْ، فَلَا يَبْقَى يَوْمَئِذٍ أَحَدٌ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا، وَ لَا فِي بَرٍّ وَ لَا بَحْرٍ، إِلَّا وَ مُنْكَرٌ وَ نُكَيْرٌ يَسْأَلَانِهِ عَنْ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ خِلَافَتِهِ بَعْدَ الْمَوْتِ، يَقُولَانِ لِلْمَيِّتِ: مَنْ رَبُّكَ؟ وَ مَا دِينُكَ؟ وَ مَنْ نَبِيُّكَ؟ وَ مَنْ إِمَامُكَ؟.

Then He^{-azwj} Said: **Never! [78:4]** - and it is a rebuttal against them, **they shall soon come to know** - they will come to recognise his^{-asws} Caliphate when they are questioned about it in their graves. So there will not remain anyone on that day, neither in the east of the earth nor in the west of it, neither in the land nor in the sea, except that the Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir-Al-Momineen^{-asws} and his^{-asws} Caliphate, after the death. The two (Angels) would say to the dead one: 'Who is your Lord^{-azwj}? And what is your Religion? And who is your Prophet^{-saww}? And who is your Imam^{-asws}?'¹⁹

The special case of Al-Husayn^{-asws}

كما روي عن علي بن محمد بن مهرويه، عن داود بن سليمان قال: حدثني أبو الحسن علي بن موسى الرضا عليه السلام، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد عن أبيه علي، عن أبيه الحسين، عن أبيه علي بن أبي طالب صلوات الله عليهم قال: قال رسول الله صلى الله عليه وآله: إن موسى سأل ربه: إن هارون مات، فاغفر له،

Just as it is reported from Ali Bin Muhammad in Mahrawiya, from Dawood Bin Suleyman,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws}, from his^{-asws} father Ja'far^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} asked his^{-as} Lord^{-azwj}: 'If Haroun^{-as} dies, then Forgive him^{-as}'.

(اليقين: 151).¹⁹

فأوحى الله إليه : يا موسى لو سألتني في الاولين والآخرين لاجبتك، ما خلا قاتل الحسين، فاني أنتقم [له] من قاتله.

So Allah^{-azwj} Revealed unto him^{-as}: "O Musa^{-as}! If you^{-as} were to ask Me^{-azwj} regarding the former ones and the latter ones, I^{-azwj} will Answer you^{-as}, apart from the killer of Al-Husayn^{-asws}, for I^{-azwj} would be Taking revenge for him^{-as} from his^{-as} killers!"²⁰

The Divine Fourth Caliph:

في عيون الاخبار حدثنا أبو الحسن محمد بن ابراهيم بن اسحق رضى الله عنه قال حدثنا أبو سعيد النسوي قال حدثني ابراهيم بن محمد بن هارون قال حدثنا أحمد بن الفضل البلخي قال حدثني خالي يحيى بن سعيد البلخي

In Uyoon Al Akhbar, it has been narrated from Abu Al Hassan Muhammad Bin Ibrahim Bin Is'haq^{as} from Abu Sa'eed Al Noosy from Ibrahim Bin Muhammad Bin Haroun from Ahmad Bin Al Fadhl Al Balkhy from Khaly Yahya Bin Sa'eed Al Balkhy

عن علي بن موسى الرضا عن ابيه عن آباءه عن علي عليه السلام قال: بينما أنا امشى مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخ طوال كثر اللحية بعيد ما بين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله ؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

From Ali^{-asws} Bin Musa Al-Reza^{-asws} from his^{-asws} father^{-asws} from his^{-asws} forefathers^{-asws} from Ali^{-asws}, having said: 'While I^{-asws} was walking with the Prophet^{-saww} in one of the roads of Al-Medina, when we^{-asws} met a tall old man with a bushy beard and broad shoulders. So he greeted upon the Prophet^{-saww} and was welcoming with him^{-saww}. Then he turned towards me^{-asws} and he said, 'The greetings be upon you^{-asws}, O fourth Caliph, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings! Isn't he^{-asws} like that, O Rasool-Allah^{-saww}?' So Rasool-Allah^{-saww} said to him: 'Yes'. Then he went away.

فقلت: يا رسول الله ماهذا الذى قال لى هذا الشيخ وتصديقك له ؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال في كتابه: انى جاعل في الارض خليفة والخليفة المجمعول فيها آدم عليه السلام،

I^{-asws} said: 'O Rasool-Allah^{-saww}! What is this that this Sheikh said that you^{-saww} ratified for him?' He^{-saww} said: 'You^{-asws} are like that, and Praise is for Allah^{-azwj}. Allah^{-azwj} has Mighty and Majestic Said in His^{-azwj} Book ***I am going to Make a Caliph in the earth [2:30]*** – and the Caliph obscure in it is Adam^{-as}.

وقال عزوجل: (يا داود انا جعلناك خليفة في الارض فاحكم بين الناس بالحق) فهو الثاني، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلفني في قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام في قومه وهو الثالث،

²⁰ Taweel Al Ayaat Al Zaahira – H 11

And the Might and Majestic Says ***O Dawood ! We have Made you a Caliph in the earth; so judge between the people with the Truth [38:26]; So he^{-as} was the second.*** And the Mighty and Majestic Relates the story of Musa^{-as} when he^{-asws} said to Haroun^{-as} ***Be my Caliph, and correct (the people) [7:142].*** So it was Haroun^{-as} that Musa^{-as} appointed as Caliph among his^{-as} community and he^{-as} was the third.

وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الأكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصي ووزيرى وقاضي ديني والمؤدى عني، وانت منى بمنزلة هارون من موسى الا انه لاني بعدى، فانت رابع الخلفاء كما سلم عليك الشيخ،

And, the Mighty and Majestic Says ***And a proclamation from Allah and His Rasool to the people on the day of the greater Pilgrimage [9:3]*** and you^{-asws} were the Preacher on behalf of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}, and you^{-asws} are my^{-saww} successor^{-asws} and my^{-saww} Vizier, and the fulfiller of my^{-saww} debts and the caller on my^{-saww} behalf, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except that there would be no Prophet^{-as} after me^{-as}. Thus, you^{-asws} are the fourth Caliph, just as the Sheikh had greeted upon you^{-asws}.²¹

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The one who does not say that I^{-asws} am the fourth Caliph, so upon him is the Curse of Allah^{-azwj}'.

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ. وَ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدَ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'It has been reported other than this, and you (Imams^{-asws}) are not lying?' He^{-asws} said: 'Yes. Allah^{-azwj} the Exalted Said in the Decisive (Verses) of His^{-azwj} Book ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]*** – so Adam^{-as} was the first Caliph of Allah^{-azwj}. And ***O Dawood ! We have Made you a Caliph in the earth [38:26]*** – So Dawood^{-as} was the second.

و كان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَ أَصْلِحْ، وَ هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{-as} was the Caliph of Musa^{-as}, saying it in the Words of the Exalted ***Be my Caliph, and correct (the people) [7:142].*** And he (Ali^{-asws}) is the Caliph of Muhammad^{-saww}. So why shouldn't one say he^{-asws} is the fourth Caliph?²²

²¹ Tafseer Noor Al Saqalayn – H 73

²² مائة منقبة: 125 منقبة 59.

People turned against Ali^{-asws} as they did against Haroun^{-as}

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عن على بن موسى الرضا عن ابيه عن آبائه عن على عليه السلام قال: بينما أنا امشى مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخ طوال كث اللحية بعيد مابين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله ؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

From Ali^{-asws} Bin Musa Al-Reza^{-asws} from his^{-asws} father^{-asws} from his^{-asws} forefathers^{-asws} from Ali^{-asws}, having said: 'While I^{-asws} was walking with the Prophet^{-saww} in one of the roads of Al-Medina, when we^{-asws} met a tall old man with a bushy beard and broad shoulders. So he greeted upon the Prophet^{-saww} and was welcoming with him^{-saww}. Then he turned towards me^{-asws} and he said, 'The greetings be upon you^{-asws}, O fourth Caliph, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings! Isn't he^{-asws} like that, O Rasool-Allah^{-saww}?' So Rasool-Allah^{-saww} said to him: 'Yes'. Then he went away.

فقلت: يا رسول الله ماهذا الذى قال لى هذا الشيخ وتصديقك له ؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال في كتابه: انى جاعل في الارض خليفة والخليفة المجعل فيها آدم عليه السلام،

I^{-asws} said: 'O Rasool-Allah^{-saww}! What is this that this Sheikh said that you^{-saww} ratified for him?' He^{-saww} said: 'You^{-asws} are like that, and Praise is for Allah^{-azwj}. Allah^{-azwj} has Mighty and Majestic Said in His^{-azwj} Book ***I am going to Make a Caliph in the earth [2:30]*** – and the Caliph obscure in it is Adam^{-as}.

وقال عزوجل: (يا داود انا جعلناك خليفة في الارض فاحكم بين الناس بالحق) فهو الثاني، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلفنى في قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام في قومه وهو الثالث،

And the Mighty and Majestic Says: ***O Dawood ! We have Made you a Caliph in the earth; so judge between the people with the Truth [38:26]***; So he^{-as} was the second. And the Mighty and Majestic Relates the story of Musa^{-as} when he^{-asws} said to Haroun^{-as} ***Be my Caliph, and correct (the people) [7:142]***. So it was Haroun^{-as} that Musa^{-as} appointed as Caliph among his^{-as} community and he^{-as} was the third.

وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الاكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصي ووزيرى وقاضي ديني والمؤدى عني، وانت منى بمنزلة هارون من موسى الا انه لاني بعدى، فانت رابع الخلفاء كما سلم عليك الشيخ.

And, the Mighty and Majestic Says **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]** and you^{-asws} were the Preacher on behalf of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}, and you^{-asws} are my^{-saww} successor^{-asws} and my^{-saww} Vizier, and the fulfiller of my^{-saww} debts and the caller on my^{-saww} behalf, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except that there would be no Prophet^{-as} after me^{-saww}. Thus, you^{-asws} are the fourth Caliph, just as the Sheikh had greeted upon you^{-asws} 23

People were Ungrateful for the given Divine Favours of the two Worlds:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {2:47}

O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]

قَالَ الْإِمَامُ ع قَالَ: اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ أَنَّ بَعَثْتُ مُوسَى وَ هَارُونَ إِلَى أَسْلَافِكُمْ بِالنُّبُوَّةِ، فَهَدَيْنَاهُمْ إِلَى نُبُوَّةِ مُحَمَّدٍ ص وَ وَصِيَّةٍ [عَلِيٍّ] وَ إِمَامَةٍ عَزَّتْهُ الطَّيِّبِينَ. وَ أَخَذْنَا عَلَيْكُمْ بِذَلِكَ الْعَهْدَ - وَ الْمَوَاقِفِ الَّتِي إِنْ وَفَيْتُمْ بِهَا كُنْتُمْ مُلُوكًا فِي جَنَّاتِهِ مُسْتَحَقِّينَ لِكِرَامَاتِهِ وَ رِضْوَانِهِ.

The Imam (Hassan Al-Askari^{-asws}) said: 'He^{-azwj} Said **Recall My Favour which I Bestowed upon you**, by Sending Musa^{-as} and Haroun^{-as} to your ancestors, with the Prophet-hood. So they^{-as} guided them to the Prophet-hood of Muhammad^{-saww} and the successorship of Ali^{-asws} and the Imamate of the his^{-saww} goodly family. And We^{-azwj} Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, you would have been kings in His^{-azwj} Gardens, deserving of His^{-azwj} Prestige and His^{-azwj} Pleasure.

وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ هُنَاكَ، أَنِّي فَعَلْتُهُ بِأَسْلَافِكُمْ، فَضَّلْتُهُمْ دِينًا وَ دُنْيَا: أَمَّا تَفْضِيلُهُمْ فِي الدِّينِ فَلَقَبُوهُمْ نُبُوَّةَ مُحَمَّدٍ [وَ وَلَايَةِ عَلِيٍّ] وَ أَهْلِمَا الطَّيِّبِينَ.

And I had Graced you all in the two worlds [2:47] - over there, i.e., 'I^{-azwj} Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad^{-saww} and the Wilayah of Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}.

وَ أَمَّا [تَفْضِيلُهُمْ] فِي الدُّنْيَا فَبِأَنَّ ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْبًا، وَ قَلَقْتُ لَهُمُ الْبَحْرَ، فَأَجَبْتُهُمْ - وَ أَعْرِضْتُ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ، وَ فَضَّلْتُهُمْ بِذَلِكَ [عَلَى] عَالَمِي زَمَانِهِمُ الَّذِينَ خَالَفُوا طَرَائِفَهُمْ، وَ حَادُوا عَنْ سَبِيلِهِمْ

And as for their Gracing them in the word, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus I^{-azwj} Rescued them and Drowned their enemies, Pharaoh^{-la} and his^{-la} people. And I^{-azwj} Excelled them upon the communities of their era which opposed their ways and guided away from their way.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ [هُم]: فَإِذَا كُنْتُ [قَدْ] فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَلَايَةَ مُحَمَّدٍ وَ آلِهِ، فَبِالْحَرْي أَنْ أَرْيِدُكُمْ فَضْلًا فِي هَذَا الزَّمَانِ - إِذَا أَنْتُمْ وَفَيْتُمْ بِمَا آخُذُ مِنَ الْعَهْدِ وَ الْمِيثَاقِ عَلَيْكُمْ.

Then Allah^{-azwj} Mighty and Majestic Said to them: "So when I^{-azwj} have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, so rather I^{-asws} will Increase you all in Grace during this era when you fulfil was I^{-azwj} Took from the Pact and the Covenant upon you."²⁴

محمد بن علي بن بابويه: قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة بن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر،

Muhammad Bin Ali Bin Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Bin Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

فَقَالَ (عليه السلام): «إِنْ مُوسَى وَ هَارُونَ كَانَا نَبِيَيْنِ مُرْسَلَيْنِ أَخَوَيْنِ، فَجَعَلَ اللَّهُ النُّبُوَّةَ فِي صُلْبِ هَارُونَ دُونَ صُلْبِ مُوسَى، وَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَقُولَ: لَمْ فَعَلَ اللَّهُ ذَلِكَ؟ وَ إِنْ الْإِمَامَةُ خِلَافَةُ اللَّهِ عَزَّ وَ جَلَّ، لَيْسَ لِأَحَدٍ أَنْ يَقُولَ: لَمْ جَعَلَهَا اللَّهُ فِي صُلْبِ الْحُسَيْنِ دُونَ صُلْبِ الْحَسَنِ؟ لِأَنَّ اللَّهَ هُوَ الْحَكِيمُ فِي أَفْعَالِهِ لَا يُسْتَعْلَى عَمَّا يَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ».

So he^{-asws} said: 'Musa^{-as} and Haroun^{-as} were both Prophets^{-as}, Rasools^{-as}, brothers. So Allah^{-azwj} Made the Prophet-hood to be in the posterity of Haroun^{-as} beside the posterity of Musa^{-as}, and it was not for anyone to ask, 'Why did Allah^{-azwj} do that?' And the Imamate is the Caliphate of Allah^{-azwj} Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did He^{-azwj} Make it to be in the posterity of Al-Husayn^{-asws} besides the posterity of Al-Hassan^{-asws}?' This is because He^{-azwj} is Allah^{-azwj}. He^{-azwj} is the Wise in His^{-azwj} Deeds: **He cannot be questioned concerning what He Does and they shall be questioned' [21:23] (an extract).**²⁵

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال:

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

²⁴ Tafseer Imam Hassan Al Askari^{-asws} – S 118

²⁵ 84 /304 (Extract) الخصال:

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah^{-saww} was one of them (firmly rooted in the Knowledge). Allah^{-azwj} the Glorious had Taught him^{-saww}, and Rasool-Allah^{-saww} learnt it. Then it will not cease to be in his^{-saww} posterity up to the Day of Judgement'. Then he^{-asws} recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I^{-asws} am of the status with Rasool-Allah^{-saww} which Haroun^{-as} had from Musa^{-as} except for the Prophet-hood, and the Knowledge will be in our^{-asws} posterity until the Establishment of the Hour'. (An extract).²⁶

The Divine Knowledge Transmitted to Prophets^{-as} and Imams^{-as}:

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عيش، عن سليم بن قيس، قال:

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

خرج علينا علي بن أبي طالب (عليه السلام)، و نحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين و الآخرين، لم يدع لقائل مقالا، و لا يعلم تأويله إلا الله و الراسخون في العلم، و ليسوا بواحد،

'Ali^{-asws} Bin Abu Talib^{-asws} came out to us, and we were in the Masjid, so we went to him^{-asws}. He^{-asws} said: 'Ask me^{-asws} before you lose me! Ask me^{-asws} about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and (it) is (the Knowledge) not with anyone (else).

و رسول الله (صلى الله عليه و آله) كان واحدا منهم، علمه الله سبحانه إياه، و علمنيه رسول الله (صلى الله عليه و آله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه و آله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah^{-saww} was one of them (firmly rooted in the Knowledge). Allah^{-azwj} the Glorious had Taught him^{-saww}, and Rasool-Allah^{-saww} learnt it. Then it will not cease to be in his^{-saww} posterity up to the Day of Judgement'. Then he^{-asws} recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I^{-asws} am of the status with Rasool-Allah^{-saww} which Haroun^{-as} had from Musa^{-as} except for the

²⁶ تأويل الآيات 2: 10 / 555

Prophet-hood, and the Knowledge will be in our^{-asws} posterity until the Establishment of the Hour'.²⁷

Ali^{-asws} was Nominated Caliph after Rasool Allah^{-saww} as Haroun^{-as} was Made Caliph by Musa^{-as}:

(تفسير مجاهد): إنما نزلت في أمير المؤمنين (عليه السلام) حين خلفه رسول الله (صلى الله عليه و آله) بالمدينة، فقال: «يا رسول الله، أتخلفني على النساء و الصبيان؟» فقال: «يا أمير المؤمنين، أما ترضى أن تكون مني بمنزلة هارون من موسى، حين قال له: اخلُفني في قَوْمِي وَ أَصْلِحْ». فقال: «[بلى و] الله».

Tafseer Mujahid –

'It was Revealed regarding Amir Al-Momineen^{-asws} when Rasool-Allah^{-saww} left him^{-asws} behind as a Caliph at Al-Medina, so he^{-asws} said: 'O Rasool-Allah^{-saww}! Are you^{-saww} leaving me^{-asws} behind as a Caliph upon the women and the children?' He^{-saww} said: 'O Amir Al Momineen^{-asws}! Are you^{-asws} not pleased that you^{-asws} happen to be from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, when he^{-as} said to him^{-as}: **Be my^{-as} Caliph among my^{-as} people and rectify [7:142]**. So he^{-asws} said: 'Yes, by Allah^{-azwj}!'

و أولي الأمر منكم قال: علي بن أبي طالب (عليه السلام) و لاه الله أمر الامة بعد محمد، و حين خلفه رسول الله (صلى الله عليه و آله) بالمدينة، فأمر الله العباد بطاعته و ترك خلافه.

(For the Verse): **and those with (Divine) Authority from you [4:59]**, he said, 'Ali^{-asws} Bin Abu Talib^{-asws}. Allah^{-azwj} Made him^{-asws} the ruler of the affairs of the community after Muhammad^{-saww}, and when Rasool-Allah^{-saww} left him^{-asws} behind as a Caliph at Al-Medina, so Allah^{-azwj} Commanded the servants with obeying him^{-asws}, and leave opposing him^{-asws}'.²⁸

People's Breaking of Allegiance is for both Haroun^{-as} and Ali^{-asws}:

و رواه الشيخ الفاضل المتكلم الفقيه العالم الزاهد الورع أبو علي محمد بن أحمد بن علي القتال - المعروف بابن الفارسي - و هو من أجلاء قدماء الإمامية من علمائها و متكلميها،

And it is reported by Al-Sheykh, the meritorious, the theologian, the jurist, the scholar, the ascetic, the pious Abu Ali Muhammad Bin Ahmad Bin Ali Al-Fatal – well known as Ibn Al-Farsi – and he is from the majestic of the ancient Imamites from its scholars and its theologians.

²⁷ (Extract) تأويل الآيات 2: 555 / 10

²⁸ مناقب ابن شهر آشوب 3: 15، شواهد التنزيل 1: 168 / 203، ينابيع المودة: 114 «قطعة منه».

فحج بهم فبلغ من حج مع رسول الله (صلى الله عليه وآله) من أهل المدينة و أهل الأطراف و الأعراب سبعين ألف إنسان أو يزيدون ، على نحو عدد أصحاب موسى السبعين ألف الذين أخذ عليهم بيعة هارون (عليه السلام) فنكثوا و اتبعوا العجل و السامري، و كذلك أخذ رسول الله (صلى الله عليه وآله) البيعة لعلي (عليه السلام) بالخلافة- على عدد أصحاب موسى - فنكثوا البيعة و اتبعوا العجل و السامري سنة بسنة، و مثلاً بمثل،

So he^{-saww} performed Hajj with them, and there reached the ones to perform Hajj along with Rasool-Allah^{-saww}, from the people of Al-Medina, and the people of the outskirts, and the Bedouins, seventy thousand people or more, upon an approximation of the seventy thousand companions of Musa^{-as}, those upon whom he^{-as} took the allegiance for Haroun^{-as}, but they broke it and followed the calf and Al-Samiry. And similar to that, Rasool-Allah^{-saww} took the allegiance for Ali^{-asws} with the Caliphate – upon a number of the companions of Musa^{-as} – but they broke the allegiance and followed the calf and Al-Samiry, way by way and like by like.

إن جبرئيل (عليه السلام) هبط إلى مرارا ثلاثا، يأمرني عن السلام ري، و هو السلام، أن أقوم في هذا المشهد فأعلم كل أبيض و أحمر و أسود أن علي بن أبي طالب أخي و وصيي و خليفتي، و هو الإمام من بعدي الذي محله مني محل هارون من موسى إلا أنه لا نبي بعدي،

Jibraeel^{-as} descended unto me^{-saww} three times, instructing me^{-saww} on behalf of Al-Salaam (the safety Provider), my^{-saww} Lord^{-azwj}, and He^{-azwj} is Al-Salaam, that I^{-saww} should stand in this landscape and let know every white and red and black (person) that Ali^{-asws} Bin Abu Talib^{-asws} is my^{-saww} brother, and my^{-saww} successor, and my^{-saww} Caliph, and he^{-asws} is the Imam^{-asws} from after me^{-saww}, whose place from me^{-saww} is the place of Haroun^{-as} from Musa^{-as}, except that there would be no Prophet^{-as} after me^{-saww}.

و واصلوا البيعة و المصافقة ثلاثا، و رسول الله (صلى الله عليه وآله) يقول كلما بايع قوم: «الحمد لله رب العالمين، الحمد لله الذي فضلنا على جميع العالمين».

And the pledges of allegiances continued for three days, and Rasool-Allah^{-saww} was saying, every time the people pledged their allegiances: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds. The Praise is for Allah^{-azwj} Who Merited us^{-asws} over the entirety of the worlds!'²⁹

The Passing Away of Haroun^{-as} and Musa^{-as}:

[القطب الراوندي] عن ابن بابويه، حدثنا محمد بن الحسن الصفار، حدثنا إبراهيم، عن ابن أبي عمير، عن ابان بن عثمان، عن أبي حمزة، عن أبي جعفر صلوات الله عليه، قال: لما انتهى بهم موسى (عليه السلام) إلى الأرض المقدسة، قال لهم: ادخلوا فأبوا أن يدخلوها، فتأهوا في أربعة فراسخ أربعين سنة، وكانوا إذا أمسوا نادى منادهم أمسيتم الرحيل، حتى انتهى إلى مقدار ما أرادوا أمر الله الأرض فدارت بهم إلى منازلهم الأولى، فيصبحون في منزلهم الذي ارتحلوا منه فمكثوا بذلك أربعين سنة ينزل عليهم المن والسلوى،

روضة الواعظين: 89. 29

Al Qutub Al Rawandy, from Ibn Babuwayh, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim, from Ibn Abu Umeyr, from Aban Bin Usman, from Abu Hamza, from

Abu Ja'far^{-asws} has said: 'When Musa^{-as} ended up with them (the people) to the Holy Land, said to them: 'Enter!' But they refused to enter it. They wandered around in four Farsakhs for forty years. And whenever they used to settle, a caller from among them would call out, 'You have settled, now leave'; to the extent that they ended up to a measure of what Allah^{-azwj} the Command of Allah^{-azwj} had Intended for the earth. Then they held on to their first homes. So, they had come to be in their houses which they had left from, and they remain with that for forty years, with the Manna and the Quails descending upon them.

فهلكوا فيها أجمعين إلا رجلين: يوشع بن نون، وكالب بن يوفنا الذين أنعم الله عليهما، ومات موسى وهارون صلوات الله عليهما فدخلها يوشع بن نون وكالب وأبناؤهما، وكان معهم حجر كان موسى يضربه بعصاه، فينفجر منه الماء لكل سبط عين.

Thus, all of them perished therein except for two men – Yosuha^{-as} Bin Noon^{-as}, and Kaalib Bin Youfanna – whom Allah^{-azwj} had Bestowed Favours upon the two. And Musa^{-as} and Haroun^{-as} passed away, and Yosuha^{-as} Bin Noon^{-as}, and Kaalib and their sons entered into it (the Holy Land). They had a rock with them which Musa^{-as} had struck upon with his^{-as} staff. So water sprung out from it, with each of the tribe among them, a spring (each)'.³⁰

Ali^{-asws} is from me^{-saww} and I^{-saww} am from Ali^{-asws} like Haroun^{-as} was to Musa^{-as}

عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «لما نزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله) في حجة الوداع بإعلان أمر علي بن أبي طالب (عليه السلام) يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ، قال: فمكث النبي (صلى الله عليه و آله) ثلاثاً حتى أتى الجحفة، فلم يأخذ بيده فرقا من الناس.

From Hanaan Bin Sudeyr, from his father, from Abu Ja'far^{-asws} having said:

'When Jibraeel^{-as} descended upon Rasool-Allah^{-saww} during the Farewell Pilgrimage with the announcement of the matter of Ali^{-asws} Bin Abu Talib^{-asws} **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – up to the end of the Verse, the Prophet^{-saww} waited for three days until he^{-saww} came to Al-Johfa, and he^{-saww} did not grab the hand of anyone from the people'.

فلما نزل الجحفة يوم الغدير في مكان يقال له مهيعة نادى الصلاة جامعة، فاجتمع الناس، فقال النبي (صلى الله عليه و آله): من أولى بكم من أنفسكم؟ قال: فجهروا، فقالوا: الله و رسوله. ثم قال لهم الثانية، فقالوا: الله و رسوله. ثم قال لهم الثالثة، فقالوا: الله و رسوله.

³⁰ Tafseer Abu Hamza Al Sumaly - H 78

فأخذ بيد علي (عليه السلام) فقال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله، فإنه مني و أنا منه، و هو مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي».

Ali^{-asws} Helped Rasool Allah^{-saww} as did Haroun^{-as} to Musa^{-as}:

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: ‘Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]

القَمِّيَّ مقطوعاً و نسب حديثه في المجمع إلى الباقر عليه السلام و الصادق عليه السلام قال

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir^{asws} and Al-Sadiq^{asws} having said:

وَأَمَّا قَوْلُهُ وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَاتَّخَذْنَاهَا بَعْشَرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى مُوسَى أَنِّي أَنْزِلُ عَلَيْكَ التَّوْرَةَ الَّتِي فِيهَا الْأَحْكَامُ إِلَى أَرْبَعِينَ يَوْمًا - وَهُوَ ذُو الْقَعْدَةِ وَعَشْرَةُ مِنْ ذِي الْحِجَّةِ،

And as for His^{-azwj} Words: ***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights [7:142]*** – Allah^{-azwj} Mighty and Majestic Revealed unto Musa^{-as}: “I^{-azwj} shall Reveal the Torah unto you^{-as} in which were Ordinances to forty days” – and it is (the month of) Zul Qadah and ten from Zil-Hijja.

تفسير العنّاش، 1: 332 / 153.³¹

فَقَالَ مُوسَى لِأَصْحَابِهِ - إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ وَعَدَنِي - أَنْ يُنَزِّلَ عَلَيَّ التَّوْرَةَ وَ الْأَلْوَابَ إِلَى ثَلَاثِينَ يَوْمًا، وَ أَمَرَهُ اللَّهُ أَنْ لَا يَقُولَ إِلَى أَرْبَعِينَ يَوْمًا فَتَضَيِّقَ صُدُورُهُمْ،

So Musa^{-as} said to his^{-as} companions: 'Allah^{-azwj} Blesse and Exalted has Promised me^{-as} that He^{-azwj} would be Revealing the Torah unto me^{-as} and the Tablets, to thirty days' – and Allah^{-azwj} had Commanded him^{-as} that he^{-as} should not be saying: 'To forty days', for it would constrict their chests.

فَذَهَبَ مُوسَى إِلَى الْمِيقَاتِ - وَ اسْتَحْلَفَ هَارُونَ عَلَى بَنِي إِسْرَائِيلَ فَلَمَّا جَاوَزَ الثَّلَاثُونَ يَوْمًا وَ لَمْ يَرْجِعْ مُوسَى، غَضِبُوا فَأَرَادُوا أَنْ يَقْتُلُوا هَارُونَ وَ قَالُوا إِنَّ مُوسَى كَذَبَنَا وَ هَرَبَ مِنَّا وَ اتَّخَذُوا الْعِجْلَ وَ عَبَدُوهُ [عَبَدُوهُ]،

So, Musa^{-as} went to the appointment and made Haroun^{-as} the Caliph upon the Children of Israel. So when the thirty days were exceeded and Musa^{-as} did not return, they got angry and they intended to kill Haroun^{-as}, and they said, 'Surely, Musa^{-as} lied and has fled from us, and (we should) be taking to the calf and worship it'.

فَلَمَّا كَانَ يَوْمُ عَشْرَةٍ مِنْ ذِي الْحِجَّةِ أَنْزَلَ اللَّهُ عَلَى مُوسَى الْأَلْوَابَ وَ مَا يَخْتَا جُودَ إِلَيْهِ مِنَ الْأَحْكَامِ - وَ الْأَخْبَارِ وَ السُّنَنِ وَ الْقِصَصِ،

So when it was the ten days from Zil-Hijja, Allah^{-azwj} Revealed unto Musa^{-as}, the Tablets and whatever they would be needy to him^{-as} for, from the Ordinances, and the news, and the Sunnahs, and the stories.³²

Why Ali^{-asws} did not make a stand with the sword during the issues of Al-Saqifa

فقال الأشعث بن قيس - وغضب من قوله - : فما يمنعك يا بن أبي طالب حين بويع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقاتل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة - منذ كنت قدمت العراق - إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

Ash'as Bin Qays said that he was angered from his^{-asws} words - : 'So, what prevented you^{-asws}, O Ibn Abu Talib^{-asws}, when allegiances were given to the brother of Taym Bin Marat (Abu Bakr), and the brother of the Clan of Udayy Bin Ka'ab (Umar), and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you^{-asws} have never preached us with a sermon – since you^{-asws} came to Al-Iraq – except that you^{-asws} have said in it, before you^{-asws} came down from your^{-asws} Pulpit: 'By Allah^{-azwj}, I^{-asws} am the highest of the people than the people themselves, and I^{-asws} have not ceased to be an oppressed one since Allah^{-azwj} Captured Muhammad^{-saww}'. So what prevented you^{-asws} to strike by your^{-asws} sword to do away with being oppressed?'

³² تفسير القمي، ج 1، ص: 240

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي.

Ali^{-asws} said to him: 'O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me^{-asws} nor was it abhorrence of meeting my^{-asws} Lord^{-azwj}, and it was not the knowledge that what is with Allah^{-azwj} is better for me^{-asws} than the words and what remains within it, but what prevented me^{-asws} from that was the order of the Rasool-Allah^{-saww} and his^{-saww} oath to me^{-asws}.

أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت.

Rasool-Allah^{-saww} informed me^{-asws} of what the community will be plotting against me^{-asws} after him^{-saww}. There was none more knowledgeable than myself^{-asws} of what they were going to do - when I^{-asws} saw it with my^{-asws} own eyes - and more intensely convinced than myself^{-asws} about it even before that, but I^{-asws} had more conviction on the words of the Rasool-Allah^{-saww} than what I^{-asws} saw with my^{-asws} own eyes and witnessed.

فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدهم، وإن لم تجد أعوانا فاكفف يدك واحقن دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

I^{-asws} said: 'O Messenger of Allah^{-saww}, so what is your^{-saww} oath to me^{-asws}, if that were to happen?' He^{-saww} said: 'If you^{-asws} find helpers, then reject them and struggle against them, and if you^{-asws} do not find helpers, hold back your^{-asws} hand and save your^{-asws} blood, and until such time as you^{-asws} find helpers for the Establishment of the Religion, and the Book of Allah^{-azwj}, and my^{-saww} Sunnah'.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتبايع غيري وتتبع غيري. وأخبرني صلى الله عليه وآله أنه بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he^{-saww} informed me^{-asws} that the community will be abandoning me^{-asws} and will pay allegiance to someone else and follow him. And he^{-saww} informed me^{-asws} that I^{-asws} am to him^{-saww} at the status which Haroun^{-as} had with Musa^{-as}, and that the community will end up becoming, after him^{-saww}, in a similar position that Haroun^{-as} faced and the ones that followed him^{-as}, and the calf and the ones that followed it, when Musa^{-as} said to him^{-as}: 'O Haroun^{-as}, what prevented you^{-as}, when you^{-as} saw them going astray and disobeying my^{-as} orders?' He^{-as} said **'Son of my mother! Surely the people weakened me and they almost killed me [7:150]**, and said: 'Do not hold me^{-as} by my^{-as} beard and my^{-as} head, I^{-asws} was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my^{-as} words'.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدوهم، وإن لم يجد أعوانا أن يكف يده ويحقر دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قولي وقد عاهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقر دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa^{-as} ordered Haroun^{-as} – when he^{-as} made him^{-as} to be the Caliph – that when they go astray, so if he^{-as} were to find helpers then he^{-as} should strive against them, and if he^{-as} does not find any helpers then he^{-as} should hold back his^{-as} hand and save his^{-as} blood and not cause friction between them. And I^{-asws} am afraid that my^{-asws} brother^{-saww} Rasool-Allah^{-saww} would say to me^{-asws} that: 'Why did you^{-asws} create friction between the community and did not heed my^{-saww} words and what I^{-saww} had covenanted to you^{-asws} that if you^{-asws} do not find helpers then you^{-asws} should hold back your^{-asws} hand and save your^{-asws} blood, and the blood of the People^{-asws} of your^{-asws} Household, and your^{-asws} Shia?'³³

فقال رسول الله (صلى الله عليه وآله): ما أنا تركته وأخرجتكم، ولكن الله عز وجل تركه وأخرجكم، وفي هذا تبيان قوله (صلى الله عليه وآله) لعلي (عليه السلام): أنت مني بمنزلة هارون من موسى.

So Rasool-Allah^{-saww} said: 'It was not I^{-saww} that left him^{-asws} and expelled you all, but it was Allah^{-azwj} Mighty and Majestic Who Left him^{-asws} and Expelled you all'. And in this is an explanation of his^{-saww} words to Ali^{-asws}: 'You^{-asws} are from me^{-saww} of the status of Haroun^{-as} from Musa^{-as}'.

قالت العلماء: و أين هذا من القرآن؟ قال الرضا (عليه السلام): «أوجدكم في ذلك قرانا وأقرأه عليكم؟» قالوا: هات. قال: «قول الله عز وجل: وَ أَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمَكُمَا بِمِصْرَ بُيُوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فففي هذه الآية منزلة هارون من موسى، وفيها أيضا منزلة علي (عليه السلام) من رسول الله (صلى الله عليه وآله)،

The scholars said, 'And where is this from the Quran?' Al-Reza^{-asws} said: 'Will you be finding this in the Quran or shall I^{-asws} recite it to you all?' They said, 'Give it'. He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87].** So, in this Verse is a status of Haroun^{-as} from Musa^{-as}, and in it as well is a status of Ali^{-asws} from Rasool-Allah^{-saww}.

و مع هذا دليل ظاهر في قول رسول الله (صلى الله عليه وآله) حين قال: ألا إن هذا المسجد لا يحل لجنب إلا الحمد وآله.

And along with this apparent evidence regarding the words of Rasool-Allah^{-saww} where he^{-saww} said: 'Indeed! Surely, this Masjid is not Permissible for one with sexual impurity except for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}'.

قالت العلماء يا أبا الحسن، هذا الشرح وهذا البيان لا يوجد إلا عندكم معشر أهل بيت رسول الله (صلى الله عليه وآله).

The scholars said, 'O Abu Al-Hassan^{-asws}! This is the narration and the explanation which cannot be found except with you^{-asws}, O group of the People^{-asws} of the Household of Rasool-Allah^{-saww}'.

³³ Kitab Suleym Bin Qays Al Hilali – H 12

فقال (عليه السلام): «و من ينكر لنا ذلك، و رسول الله يقول: أنا مدينة العلم و علي بابها، فمن أراد المدينة فليأتها من بابها؟ و فيما أوضحنا و شرحنا من الفضل و الشرف و التقدمة و الاصطفاء و الطهارة، ما لا ينكره إلا معاند لله عز و جل».

So he^{-asws} said: 'And who can deny us^{-asws} that, and Rasool-Allah^{-saww} has said: 'I^{-asws} am the City of the Knowledge and Ali^{-asws} is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I^{-asws} have clarified, and explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah^{-azwj} Mighty and Majestic'.³⁴

و من (مناقب ابن المغازلي الشافعي) أيضا: يرفعه إلى عدي بن ثابت، قال: خرج رسول الله (صلى الله عليه و آله) إلى المسجد، فقال: «إن الله أوحى إلى نبيه موسى أن ابن لي مسجدا طاهرا لا يسكنه إلا أنت و هارون و ابنا هارون، و إن الله أوحى إلي أن أبنی مسجدا طاهرا لا يسكنه إلا أنا و علي و فاطمة و ابنا علي».

And from Manaqib Ibn Al Magazili Al Shafei'e as well, raising it to Udayy Bin Sabit who said,

'Rasool-Allah^{-saww} went out to the Masjid, so he^{-saww} said: 'Surely, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-as} Musa^{-as} that: "Build for Me^{-azwj} pure Masjid, none should dwell in it except for you^{-as}, and Haroun^{-as} and the two sons of Haroun'. And Allah^{-azwj} Revealed unto me^{-saww} that I^{-as} should built a pure Masjid, none should dwell in it except for myself^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and the two sons^{-asws} of Ali^{-asws}'.³⁵

و عنه، قال: حدثنا محمد بن جعفر، قال: حدثنا جعفر بن محمد بن مالك، عن عباد بن يعقوب، عن محمد بن يعقوب، عن أبي جعفر الأحول، عن منصور، عن أبي إبراهيم (عليه السلام)، قال: «لما خافت بنو إسرائيل جبارتها، أوحى الله إلى موسى و هارون (عليهما السلام) أَنْ تَبَوَّءَا لِقَوْمِكُمَا مِمَّصَرٍ بُيُوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً - قال - أمروا أن يصلوا في بيوتهم».

And from him (Ali Bin Ibrahim) who said, 'Muhammad Bin Ja'far narrated to me, from Ja'far Bin Muhammad Bin Malik, from Abaad Bin Yaquoub, from Muhammad Bin Yaquoub, from Abu Ja'far Al Ahowl, from Mansour,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}) having said: 'When the Children of Israel feared their tyrants, Allah^{-azwj} Revealed unto Musa^{-as} and Haroun^{-as}: ***"Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87]*** – they^{-as} had been Commanded that they should be praying Salat in their houses".³⁶

³⁴ عيون أخبار الرضا (عليه السلام) 1: 232 / 1.

³⁵ (Non-Shia source) مناقب علي بن أبي طالب (عليه السلام): 252 / 301.

³⁶ تفسير القمي 1: 314.

They neglected the position of Haroun^{-as} and reverted to Disbelief:

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ بَيْنَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ بَيْنَ أَخْذِ فِرْعَوْنَ أَرْبَعِينَ عَامًا .

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so between the Words of Allah^{-azwj} Mighty and Majestic: **"I have Accepted the supplication of both of you [10:89]** (Musa^{-asws} and Haroun^{-as}), and between the Seizing of the Pharaoh^{la}, (a duration of) forty years'.³⁷

الطبرسي: مكث فرعون بعد هذا الدعاء أربعين سنة، عن أبي عبد الله (عليه السلام).

Al Tabarsy –

'Pharaoh^{la} remained after this supplication (of Musa^{-as} and Haroun^{-as}, for forty years' – (Reported) from Abu Abdullah^{-asws}'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعَا مُوسَى (عليه السلام) وَ أَمَّنْ هَارُونُ (عليه السلام) وَ أَمَّنَتِ الْمَلَائِكَةُ (عليها السلام) فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَ مَنْ غَرَا فِي سَبِيلِ اللَّهِ اسْتُجِيبَ لَهُ كَمَا اسْتُجِيبَ لَكُمَا يَوْمَ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} supplicated and Haroun^{-as} said 'Ameen', and the Angels (also) said, 'Ameen'. So Allah^{-azwj} Blessed and High Said: **He said: "I have Accepted the supplication of both of you, therefore be steadfast [10:89];** and (for) the one who fights in the Way of Allah^{-azwj}, I^{-azwj} shall Answer for him just as I^{-azwj} Answered for both of you^{-as}, up to the Day of Judgment"³⁹.

العياشي: عن بعض أصحابنا، عن أحدهما (عليهما السلام)، قال: «إن الله قضى الاختلاف على خلقه، و كان أمرا قد قضاه في علمه كما قضى على الأمم من قبلكم، و هي السنن و الأمثال تجري على الناس، فجرت علينا كما جرت على الأمم من قبلنا، و قول الله حق،

Al Ayyashi, from one of our companions,

(It has been narrated) from one of them^{-asws} (5th or 6th Imam^{-asws}) having said: 'Allah^{-azwj} Decreed for there to be differences upon His^{-azwj} creatures, and the matter had been in His^{-azwj} Knowledge just as it had been upon the communities who were before you. And it is the

³⁷ Al Kafi V 2 – The Book Of Supplication CH 19 H 5

³⁸ مجمع البيان 5: 196 .

³⁹ Al Kafi V 2 – The Book Of Supplication CH 31 H 8

Sunnah and the lessons (to be learned), which flow upon the people. So it would flow to us^{-asws} as it had flowed to the communities from before us, and the Words of Allah^{-azwj} are True.

قال الله تبارك و تعالى ل محمد (صلى الله عليه و آله): سُنَّةٌ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ، و قال: فَهَلْ يَنْتَظِرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَ لَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا، و قال: فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظِرِينَ و قال: لَا تَبْدِيلَ لِخَلْقِ اللَّهِ.

Allah^{-azwj} Blessed and Exalted Said to Muhammad^{-saww}: ***A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77].*** And Said: ***So are they waiting except for the days like of those who passed away before them? Say: 'Then wait, I too am with you from the waiting ones' [10:102].*** And Said: ***There is no replacement to Allah's Creation [30:30].***

و قد قضى الله على موسى (عليه السلام) و هو مع قومه يريهم الآيات و العبر، ثم مروا على قوم يعبدون أصناما قالوا يا موسى اجْعَلْ لَنَا إِلَهًا كَمَا هُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ بَاهِلُونَ و استخلف موسى هارون (عليهما السلام) فنصبوا عِجْلًا جَسَدًا لَهُ خُورٌ

And Allah^{-azwj} had Decreed to Musa^{-as}, and he^{-as} was with his^{-as} people, to show them the Signs and the lessons (to be learned). Then he^{-as} passed by a people who were worshipping idols. ***They said, 'O Musa! Make a god for us just as there is a god for them'. He said, 'You are an ignorant people [7:138].***

And Musa^{-as} appointed Haroun^{-as} as Caliph, but they established ***a body of a calf for it being a mooing sound, so they said, 'This is your god and god of Musa [20:88], and they neglected Haroun^{-as}.***

فَقَالُوا هَذَا إِلَهُكُمْ وَ إِلَهَ مُوسَى وَ تَرَكُوا هَارُونَ، فقال: يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَ إِنِّي رَأَيْتُكُمْ الرَّاغِبِينَ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى فَضْرَبَ لَكُمْ مِثْلَهُمْ، و بين لكم كيف صنع بهم».

He^{-as} said: ***'O people! But rather you are being tempted by it, and surely your Lord is the beneficent, therefore follow me and obey my order [20:90] They said: 'Never! We will continue our devotion upon it until Musa returns to us [20:91].*** And He^{-azwj} Struck Examples for you all (to See) how you react to these'.

و قال: «إِنَّ نَبِيَّ اللَّهِ (صلى الله عليه و آله) لم يقبض حتى أعلم الناس أمر علي (عليه السلام)، فقال: من كنت مولاه فعلي مولاه. و قال: إنه مني بمنزلة هارون من موسى غير أنه لا نبي بعدي.

And he^{-asws} said: ***'The Prophet^{-saww} of Allah^{-azwj} did not pass away until he^{-saww} taught to the people, the matter of Ali^{-asws}.*** So he^{-saww} said: ***'The one of who I^{-saww} was the Master of, so Ali^{-asws} is his Master'. And he^{-saww} said: 'He^{-asws} is from me^{-saww} of the status which Haroun^{-as} was from Musa^{-as}, apart from (the fact) that he^{-asws} is not a Prophet^{-as} after me^{-saww}.***

و كان صاحب راية رسول الله (صلى الله عليه و آله) في المواطن كلها، و كان معه في المسجد يدخله على كل حال، و كان أول الناس إيماناً به، فلما قبض نبي الله (صلى الله عليه و آله) كان الذي كان، لما قد قضى من الاختلاف، و عمد عمر فبايع أبا بكر و لم

يدفن رسول الله (صلى الله عليه و آله) بعد، فلما رأى ذلك علي (عليه السلام)، و رأى الناس قد بايعوا أبا بكر خشي أن يفتتن الناس ففرغ إلى كتاب الله و أخذ يجمعه في مصحف،

And he^{-asws} was the Master of the Flag of Rasool-Allah^{-saww} in all the places, and was with him^{-saww} in the Masjid alone in all situations, and he^{-asws} was the first of the people to believe in him^{-saww}. So when the Prophet^{-saww} of Allah^{-azwj} passed away, that which happened, happened. So when the differences occurred, and Umar extended his hand and pledged his allegiance to Abu Bakr, and did not bury Rasool-Allah^{-saww} afterwards, Ali^{-asws} saw that, and saw the people to have pledged their allegiances to Abu Bakr, and feared the strife of the people. So he^{-asws} resolved to compile the Book of Allah^{-azwj}, and took all that which was gathered in the Parchments.

فأرسل أبو بكر إليه أن تعال فبايع، فقال علي (عليه السلام): لا أخرج حتى أجمع القرآن فأرسل إليه مرة أخرى، فقال: لا أخرج حتى أفرغ، فأرسل إليه الثالثة عمر رجلاً يقال له: قنفذ، فقامت فاطمة بنت رسول الله (صلوات الله عليهما) تحول بينه و بين علي (عليه السلام) فضربها،

So Abu Bakr sent for him^{-asws} to come and pledge allegiance to him. So Ali^{-asws} said: 'I^{-asws} will not come out until I^{-asws} gather the Quran'. So he sent for him^{-asws} for a second time, so he^{-asws} said: 'I^{-asws} will not come out until I^{-asws} am free from it'. So Umar sent for him^{-asws} for the third time, a man called Qunfuz. So Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww}, came in between him and Ali^{-asws}, so he hit her^{-asws}.

فانطلق قنفذ و ليس معه علي (عليه السلام)، فخشى أن يجمع علي (عليه السلام) الناس، فأمر بحطب فجعل الحطب حوالى بيته، ثم انطلق عمر بنار، فأراد أن يحرق على علي (عليه السلام) بيته و على فاطمة و الحسن و الحسين (صلوات الله عليهم)، فلما رأى علي (عليه السلام) ذلك خرج فبايع كارها غير طائع».

So Qunfuz returned, and Ali^{-asws} was not with him. So, due to the fear that Ali^{-asws} would gather the people, he ordered for the firewood, and placed it around his^{-asws} house. Then Umar called for the fire, intending to burn the house upon Ali^{-asws}, and upon Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. So when Ali^{-asws} saw that, he came out, and his^{-asws} allegiance was pledged abhorrently, unwillingly'.⁴⁰

تفسير العياشي 2: 306 / 134 40

Allah^{-azwj} Helped Prophet Musa^{-as} through his brother Haroun^{-as}.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نَفْسًا فَجَعَيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ {40}

When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. So you remained for years with the people of Madayn, then you came (here), as Ordained, O Musa! [20:40]

وَاصْطَنَعْتُكَ لِنَفْسِي {41}

And I have Chosen you for Myself [20:41]

اذهب أنت وأخوك بآياتي وَلَا تَنِيَا فِي ذِكْرِي {42}

Therefore go, you and your brother, with My Signs, and do not slacken in My Zikr [20:42]

اذهبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43}

Go, both of you, to Pharaoh, (for) he has transgressed! [20:43]

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ {44}

But speak to him gentle words, perhaps he would mind or fear [20:44]

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 عمار، 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): اذهبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ 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 *Taqiyya*, for it is the Sunnah of Ibrahim^{-as} the Friend (of the Beneficent), and that Allah^{-azwj} Mighty and Majestic Said to Musa^{-as} and Haroun^{-as}: **Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44]**. 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: سفيان: 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 Try His^{-azwj} servants by a fact that will not be happening?' He^{-asws} said: 'No!' So I said, 'So did Allah^{-azwj} Mighty and Majestic (not) Say to Musa^{-as} and Haroun^{-as}: **perhaps he would mind or fear [20:44]**, although He^{-azwj} had Known that Pharaoh^{-la} would neither 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 أَذْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ،

So he^{-asws} said: 'Pharaoh^{-la} did mind and did fear, but when he^{-la} saw the evil (Punishment), where the Eman did not benefit him^{-la}. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90]**.

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: نلقيك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

But, Allah^{-azwj} Mighty and Majestic did not Accept his^{-la} Eman and Said: **Now! And you had disobeyed before and you were from the corrupters! [10:91] But today We will Rescue you with your body for it to become a Sign for the ones to come after you [10:92]** – 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}".⁴¹

معاني الأخبار: 20 / 385

Appendix I: When Musa^{-as} left Haroun^{-as} behind as a Caliph among his^{-as} people

علي بن إبراهيم: في قوله تعالى: فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ قال: اختبرناهم و أضلهم السامري،

Ali Bin Ibrahim –

'Regarding the Words of the Exalted: **He said: "We have Tried your people from after you, and Al-Samiri strayed them!" [20:85].** He^{-azwj} Said, "We^{-azwj} Tested them, and Al-Samiri strayed them".

قال: بالعجل الذي عبدوه، و كان سبب ذلك أن موسى لما وعده الله أن ينزل عليه التوراة و الألواح إلى ثلاثين يوما أخبر بني إسرائيل بذلك، و ذهب إلى الميقات، و خلف هارون في قومه،

He said, '(Strayed them) by the calf which they worshipped, and the cause of that was that Musa^{-as}, when Allah^{-azwj} Promised him^{-as} that He^{-azwj} will Send down the Torah and the Tablets unto him^{-as} up to thirty days, he^{-as} informed the Children of Israel with that, and went to his^{-as} appointment, and left Haroun^{-as} behind as a Caliph among his^{-as} people.

فلما جاءت الثلاثون يوما و لم يرجع موسى (عليه السلام) إليهم غضبوا و أرادوا أن يقتلوا هارون، و قالوا: إن موسى كذبنا و هرب منا. فجاءهم إبليس في صورة رجل، فقال لهم: إن موسى قد هرب منكم و لا يرجع إليكم أبدا، فاجمعوا لي حليكم حتى أتخذ لكم إلها تعبدونه.

So when the thirty days came up, and Musa^{-as} did not return, they were angry and wanted to kill Haroun^{-as}, and they said, 'Surely Musa^{-as} lied to us and fled from us!' So Iblees^{-la} came over to them in the image of a man, and said to them, 'Musa^{-as} has indeed fled from you all, and will not be returning to you, ever. Therefore, gather your ornaments until I take a god for you all, you can be worshipping it'.

و كان السامري على مقدمة موسى يوم أغرق الله فرعون و أصحابه، فنظر إلى جبرئيل و كان على حيوان في صورة رمكة، فكانت كلما وضعت حافرها على موضع من الأرض تحرك ذلك الموضع، فنظر إليه السامري و كان من خيار أصحاب موسى (عليه السلام)،

And it was so that Al-Samiri was at the forefront of Musa^{-as} on the day Allah^{-azwj} Drowned Pharaoh^{-la} and his^{-la} companions. So he had looked at Jibraeel^{-as}, and he^{-as} was upon a beast (which was) in the image of a horse. And it was so that whenever it placed its hooves upon a place from the ground, that place shuddered. So Al-Samiri looked at him^{-as}, and he (Al-Samiri) was from the best companions of Musa^{-as}.

فأخذ التراب من تحت حافر رمكة جبرئيل و كان يتحرك فصره في صرة و كان عنده يفتخر به على بني إسرائيل فلما جاءهم إبليس و اتخذوا العجل، قال للسامري: هات التراب الذي معك.

So Al-Samiri took the soil from underneath a hoof of the horse of Jibraeel^{-as}, and made it to be in a basket, and it was with him, and he used to pride upon the Children of Israel with it. So

when Iblees^{-la} came to the, and they took to the calf, he^{-la} said to Al-Samiri , 'Give me^{-la} the soil which is with you'.

فجاء به السامري فألقاه إبليس في جوف العجل، فلما وقع التراب في جوفه تحرك، و خار، و نبت عليه الوبر و الشعر، فسجد له بنو إسرائيل، و كان عدد الذين سجدوا سبعين ألفا من بني إسرائيل،

So Al-Samiri came with it and Iblees^{-la} threw it into the interior of the calf, and when the soil fell into its interior, it moved, and mooed, and the fluff and the hair grew upon it. The Children of Israel performed Sajdah to it, and it so happened that the number of the ones from the Children of Israel who did do *Sajdah* (to the calf) was seventy thousand.

فقال لهم هارون كما حكى الله: يا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى،

Haroun^{-as} said to them, just as Allah^{-azwj} has Related: ***'O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order' [20:90]. They said: 'Never! We will continue our devotion upon it until Musa returns to us' [20:91].***

فهموا بهارون فهرب من بينهم، و بقوا في ذلك حتى تم ميقات موسى أربعين ليلة، فلما كان يوم عشرة من ذي الحجة أنزل الله عليه الألواح فيها التوراة و ما يحتاجون إليه من أحكام السير و القصص، ثم أوحى الله إلى موسى: فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَ أَضَلَّهُمُ السَّامِرِيُّ وَ عبدوا العجل و له خوار.

So they intended to kill Haroun^{-as}, and he^{-as} fled from between them, and they remain in that (state) until the Musa^{-as} time of Musa^{-as} was completed at forty nights. When it was the tenth of Zil Hajj, Allah^{-azwj} Sent down the Tablets upon him wherein was the Torah, and whatever they would be need to from the Ordinances of the ways and the retaliations. Then Allah^{-azwj} Revealed unto Musa^{-as}: ***He said: "We have Tried your people from after you, and Al-Samiri strayed them!" [20:85].*** And they worshipped the calf, and for it was a mooing (sound).

فقال موسى (عليه السلام): يا رب، العجل من السامري، فالخوار ممن؟ فقال: «مني - يا موسى - إني لما رأيتهم قد فاءوا عني إلى العجل أحببت أن أزيدهم فتنة».

Musa^{-as} said: 'O Lord^{-azwj}! The calf is from Al-Samiri , but the mooing sound is from whom?' So He^{-azwj} Said: "From Me^{-azwj}, O Musa^{-as}! I^{-azwj}, when Saw them to have turned away from Me^{-azwj} to the calf, I^{-azwj} Loved to Increase them in *Fitna*".

فَرَجَعَ مُوسَى كَمَا حَكَى اللَّهُ عَزَّ وَ جَلَّ إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَ فَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي، ثُمَّ رَمَى بِالْأَلْوَحِ وَ أَخَذَ بِلَحْيَةِ أَخِيهِ هَارُونَ وَ رَأْسِهِ يَجْرُهُ إِلَيْهِ قَالَ يَا هَاهُوَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ أَ فَعَصَيْتَ أَمْرِي فَقَالَ هَارُونَ كَمَا حَكَى اللَّهُ: إِنْ أَرَأَيْتَ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَ لَمْ تَفَرِّقْ بَيْنَ قَوْلِي

So Musa returned to his people [20:86] - just as Allah^{-azwj} Mighty and Majestic Related, **angry, sorrowful. He said: 'O People! Did not your Lord Promise you a good Promise? Was the period prolonged upon you or did you want the Wrath from your Lord to be Released upon you, so you broke my promise?' [20:86].** Then he^{-as} threw down the Tablets and grabbed the beard of his^{-as} brother^{-as} Haroun^{-as}, and his^{-as} head, pulling it towards himself^{-as}. **(Musa) said: 'O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order? [20:93].** Haroun^{-as} just as Allah^{-azwj} Related: **He said: 'O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: 'You caused division between the Children of Israel and you did not await my word'' [20:94]'**.⁴²

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

Then he^{-asws} said that: 'Musa^{-as} said to Haroun^{-as}: **'That you did not follow me? So you disobeyed my order? [20:93]** - up to his^{-as} words: **and you did not await my word'' [20:94].** And I^{-asws} (Ali^{-asws}) am from the Prophet^{-saww} of Allah^{-azwj} at the status, which Haroun^{-as} had from Musa^{-as}. 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}.⁴³

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائبا عن امه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أخا موسى لأبيه و امه؟ قال: «نعم، أما تسمع الله تعالى يقول: اِنَّ بَنِيَّ اُمَّ لَا تَأْخُذُ بِلِحْيَتِي وَ لَا بِرَأْسِي.

The narrator said, '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 Exalted Saying: **He said: 'O son of my mother! Do not seize me by my beard nor my head! [20:94]'**.

فقلت: أيهما كان أكبر سنا؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعا؟ 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، أكان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة».

⁴² (Extract) - 1 - تفسير القتي 2: 61.

⁴³ Kitab Suleym Bin Qays - H 67 (Extract)

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'.

قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعاً في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

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 was for him^{-as}'.⁴⁴

و في الاحتجاج عن أمير المؤمنين عليه السلام في حديث مجيباً لبعض الزنادقة: و اما قوله لنبيه صلى الله عليه و آله و ما أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ و إِنَّكَ تَرَى اهل الملل المخالفة للإيمان و من يجري مجراهم من الكفار مقيمين على كفرهم إلى هذه الغاية و انه لو كان رحمة عليهم لاهتدوا جميعاً و نجوا من عذاب السعير

And in (the book) Al Ihtijaj,

'From Amir Al-Momineen^{-asws} in a Hadeeth answering to one of the atheists: 'And as for His^{-azwj} Words to His^{-azwj} Prophet^{-saww}: ***'And We did not Send you except as a mercy to the worlds [21:107]***, and you will see the people of the nation being in opposition to the Eman, and the ones flowing upon their flow from the Kafirs, being steadfast upon their Kufr up to this peak. And if he^{-saww} was a mercy upon them, they would all have been Guided and been saved from the Punishment of the Blazing Fire.

فإنَّ الله تبارك و تعالى اسمه ائماً عنى بذلك انه جعله سبيلاً لانذار اهل هذه الدار لأنَّ الأنبياء قبله بعثوا بالتصريح لا بالتعريض و كان النبي صلى الله عليه و آله منهم إذ صدع بأمر الله و اجابه قومه سلموا و سلم اهل دارهم من سائر الخليقة

But, what Allah^{-azwj} Blessed and Exalted is His^{-azwj} Name, rather Means by that, that He^{-azwj} Made him^{-saww} to be a way (means) for the warning the people of this house (world), because the Prophets^{-as} before him^{-saww} were Sent with the declarations, not with the allusions. And it was so that the Prophet^{-saww} was from them^{-as}, when expounded openly the Commands of Allah^{-azwj} and his^{-saww} people responded to him^{-saww} in submission, and the people of their houses submitted from the rest of the creation.

و ان خالفوه هلكوا و هلك اهل دارهم بالآفة التي كانت نبيهم يتوعدهم بها و يخوفهم حلولها و نزولها بساحتهم من خسف أو قذف أو رجف أو ريح أو زلزلة أو غير ذلك من أصناف العذاب الذي هلكت به الأمم الخالية

And if they had opposed him^{-saww}, they would have been destroyed, and the people of their houses would have been destroyed with the scourges which he^{-saww} had informed them of, threatened them with, and scared them of its horror and its descent with their roofs, from a

⁴⁴ (Extract) تفسير القتي 2: 135

collapse, or hailstorm, or a tremor, or a wind, or an earthquake, or other than that from the varieties of the punishment by which the past communities had been destroyed by.

و انّ الله علم من نبينا صلى الله عليه وآله و من الحجج في الأرض الصبر على ما لم يطق من تقدّمهم من الأنبياء الصبر على مثله فبعثه الله بالتعريض لا بالتصريح و اثبت حجة الله تعريضاً لا تصريحاً بقوله في وصيّته من كنت مولاه فهذا عليّ مولاه و هو مّي بمنزلة هرون من موسى الاّ انه لا نبيّ بعدي

And Allah^{-azwj} is more Knowing than our Prophet^{-saww} and the Divine Authorities in the earth, of the patience upon what the preceding ones from the Prophets^{-as} could not tolerate the patience the like of it. Thus, Allah^{-azwj} Sent him^{-saww} with the allusions, not with the declarations (only), and he^{-saww} affirmed the Divine Authorities of Allah^{-azwj} by allusions not by declarations (only), by his^{-saww} words in his^{-saww} bequest: 'One whom I^{-saww} was the Master of, so Ali^{-asws} is his Master', and: 'He is from me^{-asws} at the status of Haroun^{-as} from Musa except that there would be no Prophet^{-as} after me^{-saww}'.

و ليس من خليفة النبي صلى الله عليه وآله و لا من شيمته أن يقول قولاً لا معنى له فلزم الأمة ان تعلم أنّه لما كانت النبوة و الاخوة موجودتين في خلق هرون و فيمن جعله النبي صلى الله عليه وآله بمنزلته أنّه قد استخلفه على أمته كما استخلف موسى هرون (ع) حيث قال له اخلّفني في قومي

And there isn't from a mannerism of the Prophet^{-saww} nor from (any of) his^{-saww} characteristics that he^{-saww} would say a word with not meaning to it. So it necessitated the community that it learns that it is so that when the Prophet-hood and the brother-hood were both present in the person of Haroun^{-as} and in the one^{-asws} whom the Prophet^{-saww} made to be at his^{-as} status, then surely he^{-saww} has made him^{-asws} to be a Caliph upon his^{-saww} community, just as Musa^{-as} had made Haroun^{-as} to be a Caliph where he^{-saww} said to him^{-as}: ***"Be my Caliph among my people [7:142]."***

و لو قال لهم لا تقلّدوا الإمامة الاّ فلاناً بعينه و الاّ نزل بكم العذاب لأتاهم العذاب و زال باب الانظار و الامهال.

And had he^{-saww} said to them: 'Do not collar yourselves with the Imamate except so and so exactly, or else the Punishment would descend upon you all, the Punishment would have (definitely) come upon them, and the door (opportunity) of the awaiting, and the respite would have been lost'.⁴⁵

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقلّني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al Momineen^{-asws} said: 'The one who does not say that I^{-asws} am the fourth Caliph, so upon him is the Curse of Allah^{-azwj}'.

تفسير الصافي، ج3، ص: 359 ⁴⁵

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ. وَ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدَ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'It has been reported other than this, and you (Imams^{-asws}) are not lying?' He^{-asws} said: 'Yes. Allah^{-azwj} the Exalted Said in the Decisive (Verses) of His^{-azwj} Book **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam^{as} was the first Caliph of Allah^{-azwj}. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood^{-as} was the second.

و كان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ، و هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{-as} was the Caliph of Musa^{-as}, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali^{-asws}) is the Caliph of Muhammad^{-saww}. So why shouldn't one say he^{-asws} is the fourth Caliph?⁴⁶

مائة منقبة: 125 منقبة 59. 46

Appendix II: Prophet-hood was in the progeny of Haroun^{-as}:

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَزِيزُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْصَى مُوسَى (عليه السلام) إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنُ نُونٍ إِلَى وَلَدِ هَارُونَ وَ لَمْ يُوصِ إِلَى وَلَدِهِ وَ لَا إِلَى وَلَدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخِيَرَةُ يَخْتَارُ مَنْ يَشَاءُ مِمَّنْ يَشَاءُ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

Abu Abdullah^{-asws} has said: 'Musa^{-as} bequeathed to Yoshua^{-as} Bin Noon^{-as}, and Yoshua^{-as} Bin Noon^{-as} bequeathed to a son of Haroun^{-as} and did not bequeath to his^{-as} own son, nor to a son of Musa^{-as}. Allah^{-azwj} the Exalted Gave him^{-as} the choice that he^{-as} can choose the one whom he^{-as} so desires to, from the ones he^{-as} so desires to.

وَ بَشَّرَ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ (عليه السلام) فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ (عليه السلام) قَالَ الْمَسِيحُ لَهُمْ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وَلَدِ إِسْمَاعِيلَ (عليه السلام) يَجِيءُ بِتَصْدِيقِي وَ تَصْدِيقُكُمْ وَ عُذْرِي وَ عُذْرِكُمْ وَ جَرَّتْ مِنْ بَعْدِهِ فِي الْخَوَارِجِ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَّاهُمُ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ عِلْمَ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ (صلوات الله عليهم)

And Musa^{-as} and Yoshua^{-as} gave glad tidings of the Messiah^{-as}. So when Allah^{-azwj} Mighty and Majestic Sent the Messiah^{-as}, the Messiah^{-as} said to them: 'There would be soon coming a Prophet^{-saww} after me^{-as} whose name is Ahmad^{-saww}, from the children of Ismail^{-as}. He^{-saww} would come ratifying me^{-as} and ratifying you, and my^{-as} justifications and your justifications'. And there flowed from after him^{-as} among the disciples, among the preservers, and rather Allah^{-azwj} Named them as 'preservers' because they preserved the Great Name, and it is the 'Book' through which one can find out the knowledge of everything which was with the Prophets^{-as}.

فَلَمْ تَزَلِ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ (صلى الله عليه وآله) فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) أَسْلَمَ لَهُ الْعَقَبُ مِنَ الْمُسْتَحْفَظِينَ وَ كَذَّبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ

So the bequest did not cease to be in a knowledgeable one after a knowledgeable one until it was handed over to Muhammad^{-saww}. So when Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww}, the descendants from the 'preservers' submitted to him^{-saww} and the Children of Israel belied him^{-saww}, and they (the descendants of the preservers) called to Allah^{-azwj} and fought in His^{-azwj} Way.

ثُمَّ أَنْزَلَ اللَّهُ جَلَّ دِكْرُهُ عَلَيْهِ أَنْ أَغْلِبَ فَضْلَ وَصِيكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جَفَاءٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوءَاتِ الْأَنْبِيَاءِ (عليهم السلام) وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُكُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ دِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

Then Allah^{-azwj}, Majestic is His^{-azwj} Mention, Revealed unto him^{-saww}: "Proclaim the merits of your^{-saww} successor^{-asws}!" So he^{-saww} said: 'Lord^{-azwj}! The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet^{-as} was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets^{-as}, nor their^{-as} nobilities, nor would they be believing in me^{-saww} if I^{-saww} were to inform them with the merits of the People^{-asws} of my^{-saww} Household'. So Allah^{-azwj}, Majestic is His^{-azwj} Mention Said: "And do not grieve upon them and say: **(So pardon them) and say: 'Salam!', for soon they would come to know [43:89]**".

فَذَكَرَ مِنْ فَضْلِهِ وَصِيَّهِ ذِكْرًا فَوَقَعَ النِّفَاقُ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضْبِقُ صَدْرُكَ بِمَا يَقُولُونَ فَأَيُّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بَايَاتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ هُمْ

So he^{-saww} mentioned the merits of his^{-saww} successor^{-asws} with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah^{-saww} knew that and what they were saying, so Allah^{-azwj}, Majestic is His^{-azwj} Mention, Said: "O Muhammad^{-saww}! **We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]**". But they were denying without there being any proof/argument for them.

وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَتَأَلَّفُهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئًا فِي فَضْلِهِ وَصِيَّهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَ نُعِيَتْ إِلَيْهِ نَفْسُهُ

And it was so that Rasool-Allah^{-saww} used to harmonise with them and assist with some of them upon the others, and he^{-saww} did not cease to bring out for them something regarding the merits of his^{-saww} successor^{-asws} until this Chapter was Revealed. So he^{-saww} argued against them when he^{-saww} knew of (nearness of) his^{-saww} own death, and gave the news of it to himself^{-saww}.

فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ فَإِذَا فَرَعْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْجِعْ يَقُولُ إِذَا فَرَعْتَ فَأَنْصَبْ عِلْمَكَ وَ أَعْلِنْ وَصِيَّكَ فَأَعْلِمَهُمْ فَضْلَهُ عَلَانِيَةً

So Allah^{-azwj}, Majestic is His^{-azwj} Mention Said: **So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8]**. He^{-saww} is Saying: "When you^{-saww} are free, then nominate your^{-saww} flag and proclaim your^{-saww} successor^{-asws}, so let them (people) know his^{-asws} merits publicly".

فَقَالَ (صلى الله عليه وآله) مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُ وَال مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَا تَبْعَنَّ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ يُعْرِضُ بَيْنَ رَجَعٍ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّونَهُ

So he^{-saww} said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master! O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one who is inimical to him^{-asws} – three times. Then he^{-saww} said (on the Day of Khyber): 'I^{-saww} shall be sending a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. He^{-asws} isn't with fleeing' thus exposing the cowards from his^{-saww} companions and their cowardice.

وَقَالَ (صلى الله عليه وآله) عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَ قَالَ عَلِيٌّ عُمُودُ الدِّينِ وَ قَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَ قَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَ قَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عِزَّتِي أَتِيهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَغْتُ إِنْكُمْ سَتَرْدُونَ عَلَيَّ الْخَوْصَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابُ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلُ بَيْتِي فَلَا تَسْبُوهُمْ فَتَهْلِكُوا وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

And he^{-saww} said: 'Ali^{-asws} is the chief of the *Momineen*', and said: 'Ali^{-asws} is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me^{-saww}', and said: 'The Truth is with Ali^{-asws} wherever he^{-asws} so inclines'. And said: 'I^{saww} leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah^{-azwj} Mighty and Majestic and the People^{-asws} of my^{-saww} Household, my^{saww} family. O you people! Listen, and I^{-saww} have delivered (the Message). You will soon be returning to me^{-saww} at the Fountain, and I^{-saww} will be asking you all about what you had done with the two weighty things, and the two weighty things are the Book of Allah^{-azwj}, Mighty is His^{-azwj} Mention and the People^{-asws} of my^{-saww} Household. Therefore, do not precede them^{-asws} for you will be destroyed, and not do (try to) teach them^{-asws}, for they^{-asws} are more knowledgeable than you are'.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

When Rasool-Allah^{-saww} returned from the Farewell Hajj, Jibraeel^{as} descended unto him^{-saww} and said: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].***

فَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسِمَاتٍ فَقُمَ شَوْكُهُنَّ ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ وَ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُمْ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

So he^{-saww} called the people, and they gathered, and he^{-saww} ordered with the clearing (of the ground), so the thorns were removed. Then he^{-saww} said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!' So he^{-saww} said: 'The one whose Master I^{-saww} am, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one who is inimical to him^{-asws} – three times.

فَوَفَّعَتْ حَسَكَةُ الرِّفَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أُنْزِلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah^{-azwj}, Majestic is His^{-azwj} Mention has not Revealed this unto Muhammad^{-saww} at all, and he^{-saww} does not intend except to raise the shoulder of his^{-asws} cousin^{-asws}'.

ثُمَّ أَنَا جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ نُبُوتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيٍّ (عليه السلام) فَإِنِّي لَمْ أَتْرِكِ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالَمٌ تُعَرَفُ بِهِ طَاعَتِي وَ تُعَرَفُ بِهِ وَلَاتِي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

Then Jibraeel^{-as} came over to him^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! (Allah^{-azwj} is Saying): "You^{-saww} have spent your^{-saww} Prophet-hood and completed your^{-saww} days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali^{-asws}, for I^{-azwj} do not Leave the earth except there is a scholar for Me^{-azwj} in it, by whom My^{-azwj} obedience can be recognised, and by him^{-asws} My^{-azwj} Wilayah can be recognised, and he^{-asws} can happen to be My^{-azwj} Divine Authority to the ones who would be born from the passing away of a Prophet^{-as} to the coming out of another Prophet^{-as}".

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلُّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He^{-asws} said: 'So he^{-saww} bequeathed to him^{-asws} with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him^{-asws} with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.⁴⁷

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extracts)

Appendix III: Prophet Musa^{-as}'s Wife Fought Against Musa^{-as}'s Successor:

It is narrated from Ali bin Ahmad al-Daqaqi from Hamza bin Qasim from Abul Hasan Ali bin al-Junaid Raazi from Abu Awana from Hasan bin Ali from Abdur Razzaq from his father from Abdur Rahman bin Auf's slave, Maina from Abdullah bin Masud that he said:

"I asked the Rasool Allah^{-saww}, "O Messenger of Allah^{-saww}! Who will perform your^{-saww} ghusl after your^{-saww} demise?" He^{-saww} replied, "Ali^{-asws} Ibn Abi Talib^{-asws}". He asked, "How long will he^{-asws} live after you^{-saww}?" Rasool Allah^{-saww} said: "he^{-asws} will live for thirty years after me^{-saww}."

The successor of Prophet Musa^{-as} lived for thirty years after him^{-as} and he^{-as} was opposed by the wife of Musa^{-as} in the matter of performing ghusl. She claimed that she was more rightful of this and fought with Yusha^{-as}. He^{-as} also fought against her followers and defeated them. She was taken as captive but was treated very nicely. Similarly, Abu Bakr's daughter will also betray Ali^{-asws} at so and so occasion. One thousand people of my Ummah will join her and fight against Ali^{-asws}. Ali^{-asws} will defeat her followers and hold her as captive and treat her well. The Almighty Allah^{-azwj} says regarding this:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And stay in your houses and do not display your finery like the displaying of the ignorance of the former Times (33:33). The indication here is to Safra binte Shuaib (an extract).⁴⁸

Death of Prophet Musa^{-as}

Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Hasan bin Ali Sukkari: Narrated to us Muhammad bin Zakariya al-Basri: Narrated to us Ja'far bin Muhammad bin Ammarah from his father that he said:

I said to Al-Sadiq Ja'far^{-asws} bin Muhammad^{-asws}: Tell me about the passing away of Musa^{-as} bin Imran^{-as}. The Imam^{-asws} replied:

"When the end of Musa^{-as} approached and the angel of death came and said, O Kalimullah (the one with whom Allah^{-azwj} conversed)! Assalaamo A'laikum, Musa^{-as} responded, "Wa a'laikas salaam! Who are you?" The angel replied, "I am the angel of death." He asked, "Why have you come?" He replied, "To take your soul." Musa^{-as} asked, "From where will you seize it?" He replied, "From your mouth." Musa^{-as} asked, "How will you seize it from the mouth when I have conversed with the Almighty with it?" The angel replied, "All right! I will seize it from your hands." Musa^{-as} exclaimed, "How will you seize it from my hands when these hands have held the Torah?" The angel said, "I will seize it from your feet." Musa^{-as} said, "I have gone to Mount Toor on these very feet to talk with My Lord." The angel said, "Then I will take it from your eyes." Musa^{-as} said, "I have always looked with these eyes hopefully towards my Lord's Mercy."

⁴⁸ Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, vol. 1

The angel said, "Then from your ear." Musa^{-as} said, "I have heard my Lord's Words with these very ears."

Then Almighty Allah^{-azwj} revealed to the angel, "Do not seize his^{-as} soul until he^{-as} himself desires it." So, the angel of death went back and Musa^{-as} lived for quite a long time thereafter. Then one day he called Yusha^{-as}, gave his^{-as} will to him^{-as}, made him his^{-as} legatee and asked him to keep the will a secret until the time of his (Musa^{-as}'s) death. He^{-as} also asked Yusha^{-as} to pass on the Wasiyyat (Will) at the time of his (Yosuha^{-as}'s) death to someone else as desired by Allah^{-azwj}.

(After) Saying this Musa^{-as} disappeared from his people. During these days of his absence he once met a man digging a grave. Musa^{-as} told him that he^{-as} would like to help him in digging that grave. He said, 'Why not?' Musa^{-as} engaged himself in the digging. Soon the grave was completed by them. Then Musa^{-as} lay down in it sideways to see how it feels. At that moment the Almighty Allah^{-azwj} showed him his place in Paradise. So he said: "My Lord^{-azwj}, Call me towards You^{-azwj}." So, the angel of death seized his holy soul then and there. Then he buried him in the same grave and closed it by filling it with earth.

That man digging the grave was actually the angel of death in the shape of a man. This happened in Tiyah. An announcer announced from the heavens that Musa Kalimullah^{-as} has died and who is it that does not die?"

(Also) Narrated to me by my father from my grandfather from his father^{-as} that: The Messenger of Allah^{-saww} was asked about the location of the grave of Prophet Musa^{-as}. He^{-saww} replied: "Near the highway adjacent to the red hillock." After Musa^{-as}, Yusha^{-as} bin Nun^{-as} became the leader of Bani Israel. He was always busy in their affairs and was bearing all kinds of difficulties caused to him by the kings of those days. Three of those kings died.

Thereafter the condition of Yusha^{-as} became strong and he became independent in the matter of law and order (giving orders to do or to refrain from doing things). Then two hypocrites of the community of Musa^{-as} conspired and took Safra daughter of Shuaib, the wife of Musa^{-as} with them and revolted against Yosuha^{-as} bin Noon^{-as} with 100000 men.

Yosuha^{-as} bin Noon^{-as} overpowered them. Many groups of them were killed and those who remained alive fled by the Divine Order and Safra daughter of Shuaib became a captive. Yusha^{-as} told her, "I am leaving you in this world so that in the other world when I meet Musa^{-as} the Prophet of Allah, I may complain to him about you and your community about what I have suffered due to you."

Safra said, "By Allah^{-azwj}! If Paradise is made open to me so that I can enter it I will feel ashamed of seeing there Musa^{-as} the Prophet^{-as} of Allah^{-azwj}, as I have torn his veil and thereafter I revolted against his legatee." The Imams and leaders that succeeded Yosuha^{-as} bin Noon^{-as} for four hundred years till the time of Prophet Dawood^{-as} remained in concealment. They were eleven in all and during each of their times the people used to visit them and obtain guidance (An extract from a long Hadith).⁴⁹

⁴⁹ Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, vol. 1

Appendix IV: Yosuha^{-as} bin Noon^{-as} and Similarities with Amir-ul-Momineen^{-asws}

Some Ahadith from Hayat-ul-Quloob, volume one:

It is authentically narrated from Imam al-Baqir^{-asws} that during the night in which Amir-ul-Momineen^{-asws} was martyred, fresh blood was gushing out of every stone that was picked up until sunrise and that Yosuha^{-as} bin Noon^{-as} was also martyred on this night.

It is recorded with many evidences that in the night wherein Amir-ul-Momineen^{-asws} was martyred, Imam Al-Hasan^{-asws} went up the pulpit and said, "O People! That night was also like this one when 'Isa son of Maryam went up the heavens. That night was also like this one when Yosuha^{-as} bin Noon^{-as} was killed. That is the 21st of Ramadhan."

It is mentioned in a narration that Yosuha^{-as} bin Noon^{-as} ' lived for 133 years and he made Kaalib bin Yuqanna his successor and caliph.

Imam Al-Reza^{-asws} said, the people of Jerusalem believed 'Isa^{-as} as their god because he made the dead alive. Yusha^{-as} ' also made all dead, alive, walked on water and healed the blind.