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CHAPTER 42

AL-SHURA

(Consultation)

(53 VERSES)

VERSES 1 - 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Shura (42):

Sura Al-Shura (53 verses) was revealed in Makkah.¹

In a Hadeeth; from above them [42:5], - i.e., from the direction of high above, or from above the earths - ***for ones in the earth [42:5]*** – He^{-asws} said, ‘For the Momineen from the Shia penitents in particular, and the wording of the Verse is general, and the meaning is specific’. And from Imam Al-Sadiq^{-asws}: ***and are seeking Forgiveness for ones in the earth. [42:5]: ‘From the Momineen’, is close? [42:17]*** – i.e., it’s coming is being hastened with, i.e., in mocking; ***are fearful from it*** – i.e., they are fearing from it with taking care with it in anticipating the Rewards - ***and know that it is the Truth. [42:18]*** – it will be happening, inevitably.²

Tafseer Al-Qummi - ***Allah is the One Who Revealed the Book with the Truth and the Scale. [42:17].*** He^{-asws} (6th Imam) said: ‘The Scale is Amir Al-Momineen^{-asws}, and the evidence upon that are His^{-azwj} Words in Surah Al Rahman: ***And the sky, He elevated it, and He Placed the Scale [55:7]*** - Meaning the Imam^{-asws}’.³

‘From Ja’far Bin Muhammad^{-asws} regarding Words of the Exalted: ***He Enters one He so Desires through His Mercy,*** he^{-asws} said: ‘The Mercy is Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, ***and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]***’.⁴

¹ تفسیر القمی، ج 2، ص: 267

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 1

³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 16 H 22

⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 22 H 8

Abu Jafar-asws (5th Imam) said, regarding His^{-azwj} Statement, ***“They will burst from above them,” meaning they will crack*** (42:5). And his statement, “So that you may warn the Mother of Cities, Mecca, and those around it, the rest of the earth.”⁵

Abu Ja’far^{-asws} was asked about the Words of Allah^{-azwj}: ***Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],*** he^{-asws} said: ‘They^{-asws} (relatives) are the Imams^{-asws} who do not consume the charity (الصدقة) and it is not Permissible for them^{-asws}’.⁶

‘It is reported that Ali^{-asws} wrote to Muawiya: ‘From a servant of Allah^{-azwj}, Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, to Muawiya. I^{-asws} am calling you, O Muawiya, to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Book, and the Master of His^{-azwj} Command, the wise one from the progeny of Ibrahim^{-as}, and to that which you have acknowledged with to Allah^{-azwj}, claiming the loyalty with His^{-azwj} Pact, ***and His Covenant which He Bound you with firmly, when you said: ‘We have heard and we obey’, [5:7] And do not become like those who disunited and differed [3:105] after the Knowledge had come to them in rivalry between them. [42:14] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. [16:92].***

We^{-asws} are the prosperous community, so ***do not become like those who are saying, ‘We hear’, but they are not listening [8:21].*** Follow us^{-asws} and be guided by us^{-asws}, for that is for us^{-asws}, progeny of Ibrahim^{-as}, over the worlds, Obligated. If the hearts of the Momineen and the Muslims incline towards us, and that is a supplication of the Muslim person (Ibrahim^{-as}) (an extract).⁷

When Rasool-Allah^{-saww} recited to them: ***Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],*** and said: ‘Be cordial to my^{-saww} near relatives from after me^{-saww}’. They went out from him^{-saww} having submitted to his^{-saww} words. But the hypocrites said, ‘This is something which has been forged in his^{-saww} gathering intending by that to he^{-saww} would humiliate us (in favour of) his^{-saww} near relatives from after him^{-saww}’. Thus, it was Revealed: ***Or are they saying, He has fabricated a lie upon Allah? [42:24].***

Rasool-Allah^{-saww} sent for them, and recited it to them. They cried intensely to Rasool-Allah^{-saww}, and so Allah^{-azwj} Revealed: ***And He is the One Who Accepts the repentance from His servants [42:25] – the Verse.***

Rasool-Allah^{-saww} sent a message after them and gave them the good news and said: ***And He Answers those who believe [42:26] -*** and they were the ones who submitted to Rasool-Allah^{-saww}’s words’.

⁵ تفسير القمي، ج2، ص: 267

⁶ تأويل الآيات 2: 545 / 9

⁷ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 420

Then the Exalted Said: ***And one who earns good, We will Increase the good for him therein [42:23]***, i.e., one who does the obedience, We^{-azwj} shall Increase the good for him during that obedience, by Obligating the Rewards for him' (an extract).⁸

'From Abu Ja'far^{-asws}, (5th Imam) said: ***'And the one who triumphs after having been oppressed, - meaning Al-Qaim^{-ajfj} - so those ones, there is no way (to blame) upon them [42:41]***. And Al-Qaim^{-ajfj} when he^{-ajfj} does rise, he^{-ajfj} shall triumph over the clan of Umayya, and the liars, and the Nasibis (hostile ones), he^{-ajfj} and his^{-ajfj} companions, and it is the Word of Allah^{-azwj}: ***But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]'***.⁹

'From Abu Ja'far^{-asws} (5th Imam) regarding Words of Allah^{-azwj} the Exalted to His^{-azwj} Prophet^{-saww}: ***'You (the people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) [42:52]*** – meaning Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Noor. Allah^{-azwj} Said: ***We Guide with one We so Desire from Our servants; [42:52]*** - meaning Ali^{-asws}, Guiding through him^{-asws} the one from His^{-azwj} creatures He^{-azwj} Guides. And Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: ***and surely you (Rasool) guide to the Straight Path [42:52]*** – meaning you^{-saww} should instruct with the Wilayah of Ali^{-asws} and call to it.

And Ali^{-asws}, he^{-asws} is the Straight Path, ***A Path of Allah*** – meaning Ali^{-asws} - ***Who, for Him is whatever is in the skies and whatever is in the earth.*** – meaning Ali^{-asws}. He^{-azwj} Made him^{-asws} His^{-azwj} treasurer upon whatever is in the skies and whatever is in the earth, of anything, and Entrusted it to him^{-asws} - ***Indeed! To Allah do the matters eventually come [42:53]'***.¹⁰

MERITS

ابن بابويه: بإسناده عن سيف بن عميرة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (حم عسق) بعثه الله يوم القيامة ووجهه كالثلج، أو كالشمس، حتى يقف بين يدي الله عز وجل، فيقول: عبدي أدمت قراءة (حم عسق) ولم تدر ما ثوابها؟ أما لو دريت ما هي و ما ثوابها؟ لما مللت قراءتها، و لكن سأجزيك جزاءك،

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra from,

Abu Abdullah^{-asws} has said: 'The one who recites: ***Ha Meem [42:1] Ayn Seen Qaf [42:2]*** (Surah Al-Shura) Allah^{-azwj} would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would Say: "My^{-azwj} servant! You were habitual in reciting: ***Ha Meem [42:1] Ayn Seen Qaf [42:2]*** (Surah Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But I^{-azwj} will Recompense you with your Recompense!"

⁸ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 1

⁹ Bihar Al Anwaar – V 51, The book of History – Imam Al Mahdi^{-ajfj}, Ch 5 H 13

¹⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 16 H 10

أدخلوه الجنة و له فيها قصر من ياقوتة حمراء، أبوابها و شرفها و درجها منها، و يرى ظاهرها من باطنها، و باطنها من ظاهرها، و له حوراء من الحور العين، و ألف جارية و ألف غلام من الولدان المخلدين، الذين وصفهم الله عز و جل».

He^{-azwj} Enter him into the Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah^{-azwj} Mighty and Majestic has Described'.¹¹

ومن (خواص القرآن) : روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة صلت عليه الملائكة، و ترحموا عليه بعد موته

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Shura), the Angels would greet him, and would be merciful towards him after his death.

و من كتبها بماء المطر، و سحق بذلك الماء كحلا، و اكتحل به من بعينه بياض قلعه، و زال عنه كل ما كان عارضا في عينه من الآلام بإذن الله تعالى».

And one who writes it with the rain water, and crush the kohl with the water, and applies it in his eyes, its whiteness would reduce, and every pain would go away from his eyes, by the Permission of Allah^{-azwj}.¹²

وقال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من الناس، و من شربها في سفر أمن».

And Al-Sadiq^{-asws} said: 'One who writes it, and attaches it upon himself would be safe from the people, and the one who drinks (its water) during a journey, would be safe'.¹³

فِي مَجْمَعِ الْبَيَانِ أَيُّ بَنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ قَرَأَ سُورَةَ حَمِ عَسَقَ كَانَ مِمَّنْ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ وَ يَسْتَغْفِرُونَ لَهُ وَ يَسْتَرْجِمُونَ.

In (the book) Majma Al Bayan – Ubayy Bin Ka'ab,

'From the Prophet^{-saww}: 'One who recites Surah **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura), would be from the ones upon whom the Angels would send Salawat upon, and seek Forgiveness for him, and seek Mercy for him".¹⁴

VERSES 1 - 3

حَم {1} عَسَق {2}

¹¹ ثواب الأعمال: 113.

¹² (خواص القرآن)

¹³ Tafseer Al Burhan – H 9463

¹⁴ H 2 – تفسير نور الثقلين، ج4، ص: 557

Ha Meem [42:1] Ayn Seen Qaf [42:2]

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3]

علي بن إبراهيم: حدثنا أحمد بن علي، و أحمد بن إدريس، قالوا: حدثنا محمد بن أحمد العلوي، عن العمري، عن محمد بن جمهور، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسرة الخثعمي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «حم عسق عدد سني القائم، و ق: جبل محيط بالدنيا من زمرد أخضر، و خضرة السماء من ذلك الجبل، و علم كل شيء في عسق».

Ali Bin Ibrahim said, 'Ahmad Bin Ali and Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Al Alawy, from Al Amarky, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khash'amy,

(It has been narrated) from Abu Ja'far^{-asws}, (the narrator says) 'I heard him^{-asws} saying: '**Ha Meem [42:1] Ayn Seen Qaf [42:2]** - is the number of the year of Al-Qaim^{-asws}. And Qaf is a mountain (force) of green emeralds encompassing the world, and the greenery of the sky is from that mountain (force), and the knowledge of everything is in: **Ayn Seen Qaf [42:2]**'.¹⁵

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسخ يكون في آخر الزمان بالسفياي و أصحابه، و ناس من كلب ثلاثون ألف يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الامة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny, from

Abu Ja'far^{-asws} has said: '**Ha Meem [42:1]** is Ordained, and: **Ayn [42:2]** is Punishment, and: **Seen** are years like the years of Yusuf^{-as}, and: **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim^{-asws} would emerge at Makkah, and he^{-asws} is the Mahdi^{-asws} of this community'.¹⁶

VERSES 4 & 5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4}

For Him is whatever is in the skies and whatever is in the earth, and He is the Exalted, the Magnificent [42:4]

¹⁵ تفسير القمّي 2: 267.

¹⁶ تأويل الآيات 2: 542 / 3.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

The skies almost break apart from above them, and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ: «أي يتصدعن».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **The skies almost break apart from above them [42:5]**, he^{-asws} said: 'i.e., Crack up'.¹⁷

فِي مَجْمَعِ الْبَيَانِ وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ الْمَلَائِكَةُ وَ مَنْ حَوْلَ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ لَا يَقْرَأُونَ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ مِنَ الْمُؤْمِنِينَ.

In (the book) Majma Al Bayan –

'And it is reported from Abu Abdullah^{-asws}: **'and the Angels are Glorifying with Praise of their Lord – not calming down, and are seeking Forgiveness for ones in the earth [42:5] – from the Momineen''**.¹⁸

VERSES 6 & 7

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6}

And those who are taking guardians from besides Him, Allah is a Watcher over them, and you are not a custodian over them [42:6]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

And like that We Reveal to you an Arabic Quran for you to warn the mother town (Makkah) and ones around it, (for) you to warn of the Day of gathering, there being no doubt in it. A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]

¹⁷ تفسير القمي 2: 268.

¹⁸ 7 H – تفسير نور الثقلين، ج4، ص: 558

The meaning of 'Ummi'

حدثنا احمد بن محمد عن ابي عبد الله البرقي عن جعفر بن محمد الصوفي قال سألت ابا جعفر عليه السلام محمد بن علي الرضا عليه السلام وقلت له يا بن رسول الله لم سمي النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمي النبي الامي لانه لم يكتب

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far^{-asws}, 'O son of Rasool-Allah^{-saww}, why was the Prophet^{-saww} called 'Al-Ummi'? He^{-asws} said: 'What do the people say'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, they are alleging that the Prophet^{-saww} was called 'Al-Ummi' because he^{-saww} could not write'.

فقال كذبوا عليهم لعنة الله اني يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة

He^{-asws} said: 'They are lying about him^{-saww}, may Allah^{-azwj} Curse them! I^{-asws} say that, and Allah^{-azwj} Blessed and Exalted has Said in His^{-azwj} Decisive Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2].**

فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلاثة وسبعين لسانا وانما سمي الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتتذر ام القرى ومن حولها.

How was he^{-saww} able to teach them if he^{-saww} was not good in it. By Allah^{-azwj}! Rasool-Allah^{-saww} was able to read and write in seventy two to seventy three languages, and he^{-saww} has been called 'Al-Ummi' because he^{-saww} was an inhabitant of Mecca, and Makkah is the mother (Umm) of all towns, and these are the Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it [42:7].**¹⁹

حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن علي بن اسباط أو غيره قال قلت لابي جعفر عليه السلام ان الناس يزعمون ان رسول الله لم يكن يكتب ولا يقرأ

It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Asbaat or someone else, said:

'I said to Abu Ja'far^{-asws}, 'The people are alleging that Rasool-Allah^{-saww} was neither able to write, nor able to read'.

فقال كذبوا لعنهم الله اني ذلك وقد قال الله هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين فيكون ان يعلمهم الكتاب والحكمة وليس ويحسن ان يقرأ ويكتب

¹⁹ Basaair Al Darajaat – P 5 CH 4 H 1

He^{-asws} said: 'They are lying, may Allah^{-azwj} Curse them for that, and Allah^{-azwj} has Said: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2]**, and he^{-saww} taught them the Book and the Wisdom while he^{-saww} was not literate? But he^{-asws} was excellent in reading and writing'.

قال قلت فلم سمى النبي صلى الله عليه وآله اميا قال نسبت إلى مكة وذلك قول الله عزوجل لتنذر ام القرى ومن حولها فام القرى مكة فقيل امي لذلك.

I said, 'Why was the Prophet^{-saww} called Ummy?' He^{-asws} said: 'In association to Mecca, and these are the Words of Allah^{-azwj} Mighty and Majestic: **And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it [42:7]**'. The mother city is Mecca. He^{-saww} was called Ummy for that'.²⁰

Makkah the Mother City

علي بن إبراهيم، قال: أم القرى مكة، سميت أم القرى لأنها أول بقعة خلقها الله من الأرض، لقوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

Ali Bin Ibrahim, said,

'The Mother City is Makkah. It has been Named as the Mother City because it was the first spot which Allah^{-azwj} Created from the earth, in the Words of the Exalted **Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96]**'.²¹

The reason due to which Makkah was named as Bakka

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن، عن جعفر بن بشير عن العزمي، عن أبي عبد الله عليه السلام قال: إنما سميت مكة بكّة لأن الناس يتباكون فيها.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan, from Ja'far Bin Basheer, from Al Azramy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'but rather, Makkah was named as Bakka because the people used to be weeping (*Buka'a*) therein'.²²

أبي رحمه الله قال: حدثنا ادريس قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن علي بن النعمان، عن سعيد بن عبد الله الاعرج عن أبي عبد الله قال: موضع البيت بكّة، والقرية مكة.

My father said, 'Idrees narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Saeed Bin Abdullah Al Araj,

²⁰ Basaair Al Darajaat – P 5 CH 4 H 4

²¹ تفسير القمي 2: 268.

²² ILLAL AL SHARAIE – V 2 Ch 137 H 1

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Place of the House (Kabah) is Bakka, and the town is Makkah'.²³

A party in the Paradise and a party in the Inferno

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ السُّكْنِيُّ عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ حَدِيثٌ طَوِيلٌ يَذْكُرُ فِيهِ مُضَيَّ الإِمَامِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ إِلَى مَلِكِ الرُّومِ وَجَوَابَاتِ الإِمَامِ عَلَيْهِ السَّلَامُ لِلْمَلِكِ عَمَّا سَأَلَ عَنْهُ وَفِي أَوَاخِرِ الْحَدِيثِ: ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَيْنَ تَكُونُ إِذَا مَاتُوا؟

In Tafseer of Ali Bin Ibrahim – 'It was narrated to me by Al husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Bajaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, there is a lengthy Hadeeth in which it mentioned the going of Imam Al-Hassan^{-asws} to the king of Rome, and the answers of the Imam^{-asws} to the king about what he asked from him^{-asws}, and at the end of the Hadeeth – then he asked him^{-asws} about the souls of the Momineen, 'Where do they happen to be when they die?'

قَالَ: يَجْتَمِعُ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ وَهُوَ عَرْشُ اللَّهِ الْأَدْنَى، مِنْهَا يَبْسُطُ اللَّهُ عَرْزَ وَ جَلَّ الْأَرْضَ، وَ إِلَيْهَا يَطْوِيهَا، وَ مِنْهَا الْمَخْشَرُ وَ مِنْهَا اسْتَوَى رَبُّنَا إِلَى السَّمَاءِ أَيْ اسْتَوَى عَلَى السَّمَاءِ وَ الْمَلَائِكَةِ،

He^{-asws} said: 'They gather by the rock of Bayt Al Maqdas during every night of Friday, and it is the lowest Throne of Allah^{-azwj}. From it Allah^{-azwj} Mighty and Majestic Extended the earth, and to it He^{-azwj} would be Folding it, and from it would be the Gathering (of the Day of Judgment), and from it our Lord^{-azwj} Established to the sky, i.e., Ruled upon the sky and the Angels'.

ثُمَّ سَأَلَ عَنْ أَرْوَاحِ الْكَافِرِ أَيْنَ يَجْتَمِعُ فَقَالَ: يَجْتَمِعُ فِي وَادِي حَضْرَمَوْتَ وَرَاءَ مَدِينَةِ الْيَمَنِ ثُمَّ يَبْعَثُ اللَّهُ عَرْزَ وَ جَلَّ نَاراً مِنَ الْمَشْرِقِ وَ نَاراً مِنَ الْمَغْرِبِ وَ يُنْبِعُهَا بِرِيحَيْنِ شَدِيدَتَيْنِ

Then he asked about the souls of the Kafirs, 'Where do they gather?' So he^{-asws} said: 'They gather in the valley of Hazramaut, behind the city of Al-Yemen. Then Allah^{-azwj} Mighty and Majestic Sends a fire from the east, and a fire from the west, and these are followed up by two intense winds.

فَيَخْشَرُ النَّاسُ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ، فَيَخْشَرُ أَهْلُ الْجَنَّةِ عَنْ يَمِينِ الصَّخْرَةِ وَ يُزْلَفُ الْمُعْتَبِرُ، وَ تَصِيرُ جَهَنَّمُ عَنْ يَسَارِ الصَّخْرَةِ فِي تَحْوِمِ الْأَرْضَيْنِ السَّابِعَةِ وَ فِيهَا الْفَلَقُ وَ السَّجَّيْنِ،

Thus, the people are gathered by the rock of Bayt Al-Maqdas, and the inhabitants of the Paradise are gathered by the right of the rock, near to 'Al Mo'tabir', and Hell would come to be on the left of the rock in the surroundings of the seventh firmament, and therein is Al-Falaq (a valley of Hell), and al-Sijjeen (a valley of Hell).

فَتَنْفَرِقُ الْخَلَائِقُ مِنْ عِنْدِ الصَّخْرَةِ، فَمَنْ وَجَبَتْ لَهُ الْجَنَّةُ دَخَلَهَا، وَ ذَلِكَ قَوْلُهُ: قَرِيقُ فِي الْجَنَّةِ وَ قَرِيقُ فِي السَّعِيرِ.

²³ ILLAL AL SHARAIE – V 2 Ch 137 H 3

So the creatures would be divided at the rock, and the one for whom the Paradise is Obligated, would enter it, and these are His^{-azwj} Words: **A party would be in the Paradise, and a party would be in the inferno [42:7]**".²⁴

تفسير القمي الحسين بن عبيد الله السكيتي عن أبي سعيد الجعفي عن عبد الملك بن هارون عن أبي عبد الله عن آبائه صلوات الله عليهم قال: لما بلغ أمير المؤمنين ع أمر معاوية وأنه في مائة ألف قال من أي القوم قالوا من أهل الشام

Tafseer Al Qummi – Al Husayn Bin Ubeydullah Al Sukeyni, from Abu Saeed al Bajalay, from Abdul Malik Bin Haroun,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘When the matter of Muawiya reached Amir Al-Momineen^{-asws} and that he was among one hundred thousand (soldiers), he^{-asws} said: ‘From which people?’ They said, ‘From the people of Syria’.

قال ع لا تقولوا من أهل الشام ولكن قولوا من أهل الشام وهم من أبناء مصر لعنوا على لسان داود ف جعل منهم القردة والخنازير

He^{-asws} said: ‘Do not say, ‘From the people of Syria’, but say, ‘From the people of evil omen’, and they are from the sons of Egypt, cursed upon the tongue of Dawood^{-as}, **and Made from them, the monkey, and the pig, [5:60]**’.

ثم كتب إلى معاوية لا تقتل الناس بيني وبينك ولكن هلم إلى المبارزة فإن أنا قتلتك فإلى النار أنت و يستريح الناس منك و من ضلالتك و إن قتلتني فأنا إلى الجنة و يعتمد عليك سيف الذي لا يسعي غمده حتى أزد مكرتك و بدعتك

Then he^{-asws} wrote to Muawiya: ‘Do not kill the people between me^{-asws} and you, but come to the duel! So, if I^{-asws} were to killed you, you would be going to the Fire and the people would rest from you and your straying, and if you were to kill me^{-asws}, then I^{-asws} would be going to the Paradise, and sheathe the sword of yours which there is no leeway for me^{-asws} sheathe it until I^{-asws} reject your plots and your innovations.

و أنا الذي ذكر الله اسمه في التوراة والإنجيل بموازة رسول الله ص و أنا أول من بايع رسول الله ص تحت الشجرة في قوله تعالى لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة

And I^{-asws} am the one whose name Allah^{-azwj} has Mentioned in the Torah, and the Evangel with being a Vizier of Rasool-Allah^{-saww}, and I^{-asws} am the first one to pledge to Rasool-Allah^{-saww} beneath the tree, in the Words of Allah^{-azwj} the Exalted: **Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, [48:18]**’.

فلما قرأ معاوية كتابه وعنده جلساؤه قالوا قد والله لقد أنصفت فقال معاوية والله ما أنصفتي والله لأزمننه بمائة ألف سيف من أهل الشام من قبل أن يصل إلي و والله ما أنا من جاليه و لقد سمعت رسول الله ص يقول والله يا علي لو بارزك أهل الشرق والغرب لقتلتهم أجمعين

When Muawiya read his letter, and his gatherers were in his presence, they said, ‘By Allah^{-azwj}, he^{-asws} has been fair to you’. Muawiya said, ‘By Allah^{-azwj}, he^{-asws} has not been fair to me. By Allah^{-azwj}, I shall hit him^{-asws} with one hundred thousand swords from the people of Syria, from before he^{-asws} can arrive to me; and by Allah^{-azwj}, I am not from his^{-asws} circle, and I have

H 12 – تفسير نور الثقلين، ج4، ص: 558²⁴

heard Rasool-Allah^{-saww} say: 'By Allah^{-azwj}, O Ali^{-asws}! If the people of the east and the west were to duel you^{-asws}, you will kill all of them!'

فَقَالَ لَهُ رَجُلٌ مِّنَ الْقَوْمِ مَا يَحْمِلُكَ يَا مُعَاوِيَةُ عَلَى قِتَالِ مَنْ تَعْلَمُ وَ تُخْبِرُ فِيهِ عَنْ رَسُولِ اللَّهِ بِمَا تُخْبِرُ مَا أَنْتَ وَ نَحْنُ فِي قِتَالِهِ إِلَّا عَلَى الضَّلَالَةِ

A man from the group said to him, 'O Muawiya! What carried you upon fighting the one you know and are informed with from Rasool-Allah^{-saww} with what you have been informed with. You and we are not in fighting him^{-asws}, except upon the straying'.

فَقَالَ مُعَاوِيَةُ إِنَّمَا هَذَا بَلَاغٌ مِنَ اللَّهِ وَ مَا اسْتَطَعْتُ وَ اللَّهُ مَا اسْتَطِيعَ أَنَا وَ أَصْحَابِي رَدُّ ذَلِكَ حَتَّى يَكُونَ مَا هُوَ كَائِنٌ

Muawiya said, 'But rather, this is an announcement from Allah^{-azwj} and there is no capacity by Allah^{-azwj}, I and my companions have no capacity to repel that until it happens what is to happen'.

قَالَ وَ بَلَغَ ذَلِكَ مَلِكَ الرُّومِ وَ أَخْبَرَ أَنَّ رَجُلَيْنِ قَدْ خَرَجَا يَطْلُبَانِ الْمُلْكَ فَسَأَلَ مِنْ أَتَيْنِ خَرَجَا فَيَقِيلُ لَهُ رَجُلٌ بِالْكُوفَةِ وَ رَجُلٌ بِالشَّامِ

He (the narrator) said, 'And that reached the king of Rome, and he was informed that two men had come out (for battle) seeking the kingdom. He asked, 'Where are they coming out from?' It was said to him, 'A man is at Al-Kufa and a man is at Syria'.

قَالَ فَأَمَرَ الْمَلِكُ وَرِثَاءَهُ فَقَالَ تَحْلَلُوا هَلْ تُصِيبُونَ مِنْ بُحَّارِ الْعَرَبِ مَنْ يَصِفُهُمَا لِي فَأَتَيْنِي بَرَجَلَيْنِ مِنَ بُحَّارِ الشَّامِ وَ رَجُلَيْنِ مِنَ بُحَّارِ مَكَّةَ فَسَأَلَهُمْ عَنْ صِفَتِهِمَا فَوَصَفُوهُمَا لَهُ ثُمَّ قَالَ لِحِزَانِ ثُبُوتِ خَزَائِنِهِ أَخْرِجُوا إِلَيَّ الْأَصْنَامَ فَأَخْرَجُوهَا فَنَظَرَ إِلَيْهَا فَقَالَ الشَّامِيُّ ضَالٌّ وَ الْكُوفِيُّ هَادٍ

He (the narrator) said, 'The king ordered his ministers. He said, 'Mingle (with the people), if you can find from the Arab traders one who can describe them both to me'. They came with two men from the traders of Syria and two men from the traders of Makkah. He asked them about both their descriptions, and they described them to him. Then he said to the treasurer of his treasure houses, 'Bring out the idols to me!' They brought them out. He looked at them. He said, 'The Syrian has strayed and the Kufi is guided'.

ثُمَّ كَتَبَ إِلَى مُعَاوِيَةَ أَنْ ابْعَثْ إِلَيَّ أَعْلَمَ أَهْلِ بَيْتِكَ وَ كَتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنْ ابْعَثْ إِلَيَّ أَعْلَمَ أَهْلِ بَيْتِكَ فَاسْمَعْ مِنْهُمَا ثُمَّ أَنْظُرْ فِي الْإِنْجِيلِ كِتَابَنَا ثُمَّ أَخْبِرْكُمَا مَنْ أَحَقُّ بِهَذَا الْأَمْرِ وَ خَشِي عَلَى مُلْكِهِ

Then he wrote to Muawiya, 'Send to me the most learned of your family members'. And he wrote to Amir Al-Momineen^{-asws}, 'Send to me the most learned of your^{-asws} family members. Then I shall look into the Evangel, our Book, then I shall inform you both, who is more rightful with this command, and fearing upon his kingdom'.

فَبَعَثَ مُعَاوِيَةُ يَزِيدَ ابْنَهُ وَ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ الْحَسَنَ ابْنَهُ ع فَلَمَّا دَخَلَ يَزِيدُ لَعَنَهُ اللَّهُ عَلَى الْمَلِكِ أَخَذَ بِيَدِهِ وَ قَبَّلَهَا

Muawiya sent his son^{-la} Yazeed^{-la}, and Amir Al-Momineen^{-asws} sent his^{-asws} son^{-asws} Al-Hassan^{-asws}. When Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} entered to see the king, he^{-la} took his hand and kissed it, then kissed his head.

ثُمَّ قَبْلَ رَأْسِهِ ثُمَّ دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا مَجُوسِيًّا وَلَا عَابِدًا لِلشَّمْسِ وَالْقَمَرِ وَلَا الصَّنَمِ وَالْبَقَرِ وَجَعَلَنِي خَلِيفَةً مُسْلِمًا وَلَمْ يَجْعَلْنِي مِنَ الْمُشْرِكِينَ تَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ جَلَسَ لَا يَرْفَعُ بَصَرَهُ

Then Al-Hassan^{-asws} Bin Ali^{-asws} entered and said: 'The Praise is for Allah^{-azwj} Who neither Made me^{-asws} a Jew nor a Christian, nor a Magian, nor a worshipper of the sun and the moon, nor the idols, and the cow; and He^{-azwj} Made me^{-asws} an upright Muslims, and did not Make me^{-asws} from the Polytheists. Blessed is Allah^{-azwj}, Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds'. Then he^{-asws} sat down and did not raise his^{-asws} sight.

فَلَمَّا نَظَرَ مَلِكَ الرُّومِ إِلَى الرَّجُلَيْنِ أَخْرَجَهُمَا ثُمَّ فَرَّقَ بَيْنَهُمَا ثُمَّ بَعَثَ إِلَى يَزِيدَ فَأَخْضَرَهُ ثُمَّ أَخْرَجَ مِنْ خَزَائِنِهِ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ صُنْدُوقًا فِيهَا تَمَاثِيلُ الْأَنْبِيَاءِ وَقَدْ رُتِبَتْ بِزِينَةٍ كُلِّ نَبِيٍّ مُرْسَلٍ

When the king of Rome looked at the two men, took them out, then separated between the two. Then he sent for Yazeed^{-la} and presented him^{-la}. Then he brought out three hundred and thirteen boxes wherein were images if the Prophets^{-as}, and had been adorned with the adornment of every Messenger^{-as}.

فَأَخْرَجَ صَنَمًا فَعَرَضَهُ عَلَى يَزِيدَ فَلَمْ يَعْرِفْهُ ثُمَّ عَرَضَ عَلَيْهِ صَنَمٌ صَنَمٌ فَلَا يَعْرِفُ مِنْهَا شَيْئًا وَلَا يُحِبُّ مِنْهَا شَيْئًا ثُمَّ سَأَلَهُ عَنْ أَرْزَاقِ الْخَلَائِقِ وَ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَيْنَ يَجْتَمِعُ وَ عَنْ أَرْوَاحِ الْكُفَّارِ أَيْنَ تَكُونُ إِذَا مَاتُوا فَلَمْ يَعْرِفْ مِنْ ذَلِكَ شَيْئًا

He brought out an idol and presented it to Yazeed^{-la}, but he^{-la} did not recognise it. Then he presented to him^{-la} idol by idol, but he^{-la} did not recognise anything from these, nor could he^{-la} with anything from these. Then he asked him^{-la} about the sustenance of the creatures, and about the souls of the Momineen, where do they gather, and about the souls of the Kafirs, where they happen to be when they die, but he^{-la} did not understand anything from that.

ثُمَّ دَعَا الْمَلِكُ الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ إِنَّمَا بَدَأْتُ بِيَزِيدَ بْنِ مُعَاوِيَةَ كَيْ يَعْلَمَ أَنَّكَ تَعْلَمُ مَا لَا يَعْلَمُ وَأَنْتَ تَعْلَمُ مَا لَا يَعْلَمُ أَبُوهُ فَقَدْ وُصِفَ لِي أَبُوكَ وَأَبُوهُ وَ نَظَرْتُ فِي الْإِنْجِيلِ فَرَأَيْتُ فِيهِ مُحَمَّدًا رَسُولَ اللَّهِ ص وَالْوَزِيرَ عَلِيًّا ع وَ نَظَرْتُ فِي الْأَوْصِيَاءِ فَرَأَيْتُ فِيهَا أَبَاكَ وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص

Then the king called Al-Hassan^{-asws} Bin Ali^{-asws} and said, 'But rather, I began with Yazeed^{-la} Bin Muawiya, lest he^{-la} knows. You^{-asws} know what he^{-la} does not know, and your^{-asws} father^{-asws} knows what his^{-la} father does not know. Your^{-asws} father^{-asws} and his^{-la} father have been described to me, and I looked into the Evangel and saw in it Muhammad^{-saww} as Rasool^{-saww} of Allah^{-azwj} and Ali^{-asws} as the Vizier. And I looked into the successors^{-as}, and I saw your^{-asws} father^{-asws} in it as being the successor^{-asws} of Muhammad^{-saww} Rasool-Allah^{-saww}'.

فَقَالَ لَهُ الْحَسَنُ سَلْنِي عَمَّا بَدَأَ لَكَ فِيمَا نَحَدُّهُ فِي الْإِنْجِيلِ وَ عَمَّا فِي التَّوْرَةِ وَ عَمَّا فِي الْقُرْآنِ أَخْبَرْتُكَ بِهِ إِنْ شَاءَ اللَّهُ

Al-Hassan^{-asws} said to him: 'Ask me^{-asws} about whatever comes to you, regarding what you found in the Evangel, and about what is in the Torah, and about what is in the Quran, I^{-asws} will inform you with it, if Allah^{-azwj} so Desires'.

فَدَعَا الْمَلِكُ بِالْأَصْنَامِ فَأَوَّلُ صَنَمٍ عُرِضَ عَلَيْهِ فِي صِفَةِ الْقَمَرِ فَقَالَ لَهُ الْحَسَنُ ع فَهَذِهِ صِفَةُ آدَمَ أَبِي الْبَشَرِ ثُمَّ عُرِضَ عَلَيْهِ آخَرُ فِي صِفَةِ الشَّمْسِ فَقَالَ الْحَسَنُ ع هَذِهِ صِفَةُ حَوَاءَ أُمِّ الْبَشَرِ

The king called for the idols, and the first idol he presented to him^{-asws} was in description of the moon. Al-Hassan^{-asws} said to him: 'This is a description of Adam^{-as}, father^{-as} of the human beings'. Then he presented another to him in the description of the sun. Al Hassan^{-asws} said: 'This is a description of Hawwa^{-as}, mother^{-as} of the human beings'.

ثُمَّ عُرِضَ عَلَيْهِ آخَرُ فِي صِفَةِ حَسَنَةِ فَقَالَ هَذِهِ صِفَةُ شَيْبِ بْنِ آدَمَ وَكَانَ أَوَّلَ مَنْ بُعِثَ وَ بَلَغَ عُمُرُهُ فِي الدُّنْيَا أَلْفَ سَنَةٍ وَ أَرْبَعِينَ عَامًا ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ نُوحٍ صَاحِبِ السَّفِينَةِ وَ كَانَ عُمُرُهُ أَلْفًا وَ أَرْبَعِمِائَةَ سَنَةٍ وَ لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

Then he presented another to him^{-asws}, being of goodly description. He^{-asws} said: 'This is a description of Shees Bin Adam^{-as}, and he^{-as} was the first one to be Sent (as a Messenger^{-as}) in the world for one thousand and four hundred years'. Then he presented another idol to him. He^{-asws} said: 'This is a description of Noah, owner of the ship, and his^{-as} age was of one thousand and four hundred years and he^{-as} remained among his^{-as} people **for a thousand years less fifty years, [29:14]**'.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ إِبْرَاهِيمَ ع عَرِيضُ الصَّدْرِ طَوِيلُ الْجَبْهَةِ ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ فَقَالَ هَذِهِ صِفَةُ إِسْرَائِيلَ وَ هُوَ يَعْقُوبُ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ إِسْمَاعِيلَ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ يُوسُفَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

Then he presented another idol to him^{-asws}. He^{-asws} said: 'This is a description of Ibrahim^{-as}, wide of chest, long of forehead'. Then he presented an idol to him^{-asws}. He^{-asws} said: 'This is a description of Israeel^{-as}, and he^{-as} is Yaqoub^{-as}'. Then he brought out another idol to him^{-asws}. He^{-asws} said: 'This is a description of Ismail^{-as}'. The he brought out another idol. He^{-asws} said: 'This is a description of Yusuf^{-as} Bin Yaqoub^{-as} Bin Is'haq^{-as} Bin Ibrahim^{-as}'.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ مُوسَى بْنِ عِمْرَانَ وَ كَانَ عُمُرُهُ مِائَتَيْنِ وَ أَرْبَعِينَ سَنَةً وَ كَانَ بَيْنَهُ وَ بَيْنَ إِبْرَاهِيمَ خَمْسِمِائَةَ عَامٍ ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ دَاوُدَ صَاحِبِ الْحَرْبِ

Then he presented another idol to him^{-asws}. He^{-asws} said: 'This is a description of Musa^{-as} Bin Imran^{-as}, and his^{-as} age was two hundred and forty years, and between him^{-asws} and Ibrahim^{-as} were five hundred years'. Then he brought out another idol to him^{-asws}. He^{-asws} said: 'This is a description of Dawood^{-as}, the master of war'.

ثُمَّ أُخْرِجَ إِلَيْهِ صَنَمٌ آخَرُ فَقَالَ هَذِهِ صِفَةُ شُعَيْبٍ ثُمَّ زَكَرِيَّا ثُمَّ يَحْيَى ثُمَّ عِيسَى بْنِ مَرْيَمَ رُوحَ اللَّهِ وَ كَلِمَتِهِ وَ كَانَ عُمُرُهُ فِي الدُّنْيَا ثَلَاثًا وَ ثَلَاثِينَ سَنَةً ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ وَ يَهْبِطُ إِلَى الْأَرْضِ بِدَمَشْقَ وَ هُوَ الَّذِي يَقْتُلُ الدَّجَالَ

Then he brought out another idol. He^{-asws} said: 'This is a description of Shuayb^{-as}, then Zakariyya^{-as}, then Isa^{-as} Bin Maryam^{-as} Spirit of Allah^{-azwj} and His^{-azwj} Word, and his^{-as} aged in the world was thirty-three years. Then Allah^{-azwj} Raised him^{-as} to the sky, and he^{-as} will descend to the earth at Damascus, and he^{-as} is the one^{-as} who will kill Al-Dajjal^{-la}'.

ثُمَّ عُرِضَ عَلَيْهِ صَنَمٌ صَنَمٌ فَيُخْرِجُ بِاسْمِ نَبِيِّ نَبِيٍّ ثُمَّ عُرِضَ عَلَيْهِ الْأَوْصِيَاءُ وَ الْوُزَرَاءُ فَكَانَ يُخْرِجُ بِاسْمِ وَصِيِّ وَصِيِّ وَ زَيْدٍ وَ زَيْدٍ ثُمَّ عُرِضَ عَلَيْهِ أَصْنَامٌ بِصِفَةِ الْمُلُوكِ فَقَالَ الْحَسَنُ ع هَذِهِ أَصْنَامٌ لَمْ تَحْذِ صِفَتُهَا فِي التَّوْرَةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الزَّبُورِ وَ لَا فِي الْقُرْآنِ فَلَعَلَّهَا مِنْ صِفَةِ الْمُلُوكِ

Then he presented, idol after an idol, and he^{-asws} informed with a name of a Prophet^{-as} after a Prophet^{-as}. Then he presented the successors^{-as} and the Viziers, and he^{-as} informed with the name of a successor^{-as} after successor^{-as}, and Vizier after Vizier. Then he presented to him^{-as} idols in the description of kings. Al-Hassan^{-asws} said: 'These are idols whose descriptions we^{-asws} can neither find in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran. Perhaps, these are descriptions of kings'.

فَقَالَ الْمَلِكُ أَشْهَدُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ أَنْكُمْ قَدْ أُعْطِيتُمْ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَعِلْمَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَصُحُفِ إِبْرَاهِيمَ وَالْوَحْيِ مُوسَى

The king said, 'I testify upon you^{-asws}, O People^{-asws} of the Household of Muhammad^{-saww}, you^{-asws} have been Given knowledge of the former ones and the latter ones, and knowledge of the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as}, and Tablets of Musa^{-as}'.

ثُمَّ غُرِضَ عَلَيْهِ صَمٌّ يَلُوحُ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى بُكَاءً شَدِيداً فَقَالَ لَهُ الْمَلِكُ مَا يُبْكِيكَ فَقَالَ هَذِهِ صِفَةُ جَدِّي مُحَمَّدٍ ص كَثُ اللَّحْيَةِ غَرِضُ الصَّدْرِ طَوِيلُ الْعُنُقِ غَرِضُ الْجَبْهَةِ أَقْنَى الْأَنْفِ أَفْلَحَ الْأَسْنَانِ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ طَيِّبُ الرَّيْحِ حَسَنُ الْكَلَامِ فَصِيحُ اللِّسَانِ

Then he presented to him^{-asws} a bright idol. When he^{-asws} looked at it, he^{-asws} cried intensely. The king said to him, 'What makes you^{-asws} cry?' He^{-asws} said: 'This is a description of my^{-asws} grandfather^{-saww} Muhammad^{-saww} – bushy beard, wide chest, long neck, wide forehead, curved nose, shiny teeth, beautiful face, wavy hair, aromatic smell, good of speech, eloquent of tongue.

كَانَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ بَلَغَ عُمُرُهُ ثَلَاثًا وَسِتِّينَ سَنَةً وَلَمْ يَخْلُفْ بَعْدَهُ إِلَّا خَاتَمٌ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَكَانَ يَنْخُتَمُ فِي يَمِينِهِ وَ خَلْفَ سَيْفِهِ ذُو [ذَا] الْفَقَارِ وَ قَضِيْبِهِ وَ جُبَّةٌ صُوفٍ وَ كِسَاءٌ صُوفٍ كَانَ يَسْرُوُلُ بِهِ لَمْ يَفْطَعُهُ وَلَمْ يَخْطُهُ حَتَّى لَحِقَ بِاللَّهِ

He^{-saww} used to enjoin with the good and forbid from the evil. His^{-saww} age reached sixty-three years, and did not leave after him^{-saww} except a ring, upon it was written, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}', and he^{-saww} used to wear the ring in his^{-saww} right hand; and he^{-saww} left behind his^{-saww} sword, Zulfiqar, and his^{-saww} staff, and his^{-saww} woollen coat, and a woollen cloak he^{-saww} used to wear. He^{-saww} did not cut it and did not sew it, until he^{-saww} met Allah^{-azwj}'.

فَقَالَ الْمَلِكُ إِنَّا نَجِدُ فِي الْإِنْجِيلِ أَنَّهُ يَكُونُ لَهُ مَا يَتَصَدَّقُ بِهِ عَلَى سِبْطِيهِ فَهَلْ كَانَ ذَلِكَ فَقَالَ لَهُ الْحَسَنُ ع قَدْ كَانَ ذَلِكَ فَقَالَ الْمَلِكُ فَبَقِيَ لَكُمْ ذَلِكَ فَقَالَ لَا قَالَ الْمَلِكُ لَهَذِهِ أَوَّلُ فِتْنَةٍ مِنْ هَذِهِ الْأُمَّةِ غَلَبَا أَبَاكُمَا ثُمَّ عَلَى مَلِكٍ نَبِيَّكُمْ وَ اخْتِيَارُهُمْ عَلَى ذُرِّيَّةِ نَبِيِّهِمْ مِنْكُمْ الْقَائِمُ بِالْحَقِّ وَالْأَمْرُ بِالْمَعْرُوفِ وَ النَّاهِي عَنِ الْمُنْكَرِ

The king said, 'We find in the Evangel there would happen to be for him^{-saww} what he^{-asws} could donate with upon his^{-saww} two grand-sons^{-asws}. So, did that happen?' Al-Hassan^{-asws} said to him: 'That has happened'. The king said, 'That has remained for you all?' He^{-asws} said: 'No'. The king said, 'This is the first Fitna from this community, overcoming your^{-asws} father^{-asws}, then upon the kingdom of your^{-asws} Prophet^{-saww}, and their choosing upon the offspring of their Prophet^{-saww}, the standing with the truth and enjoining with the good and forbidding from the evil'.

قَالَ ثُمَّ سَأَلَ الْمَلِكُ الْحَسَنَ عَ عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ لَمْ تَرَكُضْ فِي رَحِمٍ فَقَالَ الْحَسَنُ أَوَّلُ هَذَا آدَمُ ثُمَّ حَوَاءُ ثُمَّ كَبِشُ إِبْرَاهِيمَ ثُمَّ نَاقَةُ اللَّهِ ثُمَّ إِبْلِيسُ الْمَلْعُونُ ثُمَّ الْحَيَّةُ ثُمَّ الْغُرَابُ الَّذِي ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ

He (the narrator) said, 'Then the king asked Al-Hassan^{-asws} about seven things Allah^{-azwj} Created which did not tarry in a womb. Al-Hassan^{-asws} said: 'The first of this is Adam^{-as}, then Hawwa^{-as}, then the ram of Ibrahim^{-as}, then she-camel of Salih^{-as}, then Iblees^{-la} the accursed, then the snake, then the crow which Allah^{-azwj} has Mentioned in the Quran'.

قَالَ ثُمَّ سَأَلَهُ عَنْ أَرْزَاقِ الْخَلَائِقِ فَقَالَ الْحَسَنُ عَ أَرْزَاقُ الْخَلَائِقِ فِي السَّمَاءِ الرَّابِعَةِ تَنْزِلُ بِقَدَرٍ وَ تُبْسَطُ بِقَدَرٍ

He (the narrator) said, 'Then he asked him^{-asws} about sustenance of the creatures. Al-Hassan^{-asws} said: 'Sustenance of the creatures is in the fourth sky, descending with a determination and spreading by a determination'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَتَيْنَ يَكُونُونَ إِذَا مَاتُوا قَالَ يَجْتَمِعُ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ فِي كُلِّ لَيْلَةٍ الْجُمُعَةِ وَ هُوَ عَرْشُ اللَّهِ الْأَذْنَى مِنْهَا يُبْسَطُ اللَّهُ الْأَرْضَ وَ إِلَيْهَا يَطْوِيهَا وَ إِلَيْهِ الْمَخَشَرُ وَ مِنْهَا اسْتَوَى رَبُّنَا إِلَى السَّمَاءِ وَ الْمَلَائِكَةُ

Then he asked about souls of the Momineen, when do they happen to be when they die. He^{-asws} said: 'They gather at the rock of Bayt Al-Maqdas during every night of Friday, and it is the lowest Throne of Allah^{-azwj}. Allah^{-azwj} Spread the earth from it, and it would be folded to it, and the resurrection would be to is, and from it our Lord^{-azwj} and the Angels would even out to the sky'.

ثُمَّ سَأَلَهُ عَنْ أَرْوَاحِ الْكُفَّارِ أَتَيْنَ يَجْتَمِعُ فِي وَادِي خَضِرْمَوْتٍ وَرَاءَ مَدِينَةِ الْيَمَنِ ثُمَّ يَبْعَثُ اللَّهُ نَاراً مِنَ الْمَشْرِقِ وَ نَاراً مِنَ الْمَغْرِبِ وَ يُشْعِلُهَا بِرِجْنَيْنِ شَدِيدَتَيْنِ فَيَحْشَرُ النَّاسَ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ

Then he asked him^{-asws} about souls of the Kafirs, where do they gather. He^{-asws} said: 'They gather in the valley of Hazramaut behind a city of Al-Yemen. Then Allah^{-azwj} would Send a fire from the east and a fire from the west, and these would be followed by two severe winds, and the people would be resurrected at the rock of Bayt Al-Maqdas.

فَيَحْشَرُ أَهْلَ الْجَنَّةِ عَنْ يَمِينِ الصَّخْرَةِ وَ يُزْلِفُ الْمُتَّقِينَ وَ تَصِيرُ جَهَنَّمُ عَنْ يَسَارِ الصَّخْرَةِ فِي تَحْتِ الْأَرْضِينَ السَّابِعَةِ وَ فِيهَا الْقُلُقُ وَ السَّجِينُ فَيُعْرِفُ الْخَلَائِقُ مَنْ عِنْدَ الصَّخْرَةِ فَمَنْ وَجَبَتْ لَهُ الْجَنَّةُ دَخَلَهَا وَ مَنْ وَجَبَتْ لَهُ النَّارُ دَخَلَهَا وَ ذَلِكَ قَوْلُهُ قَرِيقُ فِي الْجَنَّةِ وَ قَرِيقُ فِي السَّعِيرِ

The people of the Paradise would be resurrected on the right of the rock, and the pious would be drawn near, and Hell would come to be on the lest of the rock in the confines of the seven firmaments, and therein is Al-Falaq, and Al-Sijjeen. The creatures would be recognised at the rock. The one for whom the Paradise is Obligated, would enter it, and the one for whom the Fire is Obligated, would enter it, and that is His^{-azwj} Words: **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**.

فَلَمَّا أَخْبَرَ الْحَسَنُ صَلَوَاتُ اللَّهِ عَلَيْهِ بِصِفَةِ مَا عَرِضَ عَلَيْهِ مِنَ الْأَصْنَامِ وَ تَفْسِيرِ مَا سَأَلَهُ الْمَلِكُ إِلَى زَيْدِ بْنِ مُعَاوِيَةَ لَعَنَهُ اللَّهُ وَ قَالَ شَعَرَتْ أَنَّ ذَلِكَ عَلِمَ لَا يَعْلَمُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ وَصِيٌّ مُوَارِثٌ فَذَكَرَ اللَّهُ مُوَارِثَةَ نَبِيِّهِ ص أَوْ عَتَرَةَ نَبِيٍّ مُصْطَفَى وَ غَيْرَهُ الْمُعَادِي فَقَدْ طَبَعَ اللَّهُ عَلَى قَلْبِهِ وَ أَثَرُ دُنْيَاهُ عَلَى آخِرَتِهِ وَ هَوَاهُ عَلَى دِينِهِ وَ هُوَ مِنَ الظَّالِمِينَ

When Al-Hassan^{-asws} had informed about the descriptions of what idols had been presented to him^{-asws} and interpretation of what he^{-asws} had been asked of, the king turned to Yazeed^{-la} Bin Muawiya, may Allah^{-azwj} Curse him^{-la}, and said, 'Are you aware, that is a knowledge none know it except a Messenger^{-as} Prophet^{-as}, or a successor^{-as} Vizier Allah^{-azwj} had Honoured him^{-as} with the minister-ship of His^{-azwj} Prophet^{-saww}, or a family of a Chosen Prophet^{-saww}, and someone else would be normally one Allah^{-azwj} would have Sealed upon his hear, and he would prefer his world over his Hereafter, and his personal desires over his religion, and he would be from the unjust'.

قَالَ فَسَكَتَ يَزِيدُ وَحَمْدٌ قَالَ فَأَحْسَنَ الْمَلِكُ جَائِزَةَ الْحُسْنِ وَ أَكْرَمَهُ وَ قَالَ لَهُ اذْغِ رَبِّكَ حَتَّى يَرْفُقَنِي دِينَ نَبِيِّكَ فَإِنَّ حَلَاوَةَ الْمُلْكِ قَدْ حَالَتْ بَيْنِي وَ بَيْنَ ذَلِكَ وَ أَطْنُهُ سَمّاً مُرْدِياً وَ عَذَاباً أَلِيماً

He (the narrator) said, 'Yazeed^{-la} was silent and froze. The king recompensed Al-Hassan^{-asws} goodly and honoured him^{-asws} and said to him^{-asws}, 'Supplicate to your^{-asws} Lord^{-azwj} until He^{-azwj} Graces me the religion of your^{-asws} Prophet^{-saww}, for the sweetness of the kingdom has formed a barrier between me and that, and I think it is a lethal poison and a painful punishment'.

قَالَ فَرَجَعَ يَزِيدُ إِلَى مُعَاوِيَةَ وَ كَتَبَ إِلَيْهِ الْمَلِكُ أَنَّهُ يُقَالُ مَنْ آتَاهُ اللَّهُ الْعِلْمَ بَعْدَ نَبِيِّكُمْ وَ حَكَمَ بِالتَّوْرَةِ وَ مَا فِيهَا وَ الْإِنْجِيلِ وَ مَا فِيهِ وَ الزَّبُورِ وَ مَا فِيهِ وَ الْفُرْقَانِ وَ مَا فِيهِ فَالْحَقُّ وَ الْخِلَافَةُ لَهُ

He (the narrator) said, 'Yazeed^{-la} returned to Muawiya, and the king wrote to him, 'It is said, one whom Allah^{-azwj} Grants the knowledge after your Prophet^{-as} and wisdom of the Torah and what is in it, and the Evangel and what is in it, and the Psalms and what is in it, and the Furqan and what is in it, so the truth and the caliphate is for him^{-asws}'.

وَ كَتَبَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ الْحَقَّ وَ الْخِلَافَةَ لَكَ وَ بَيَّتَ النُّبُوَّةَ [فِيكَ] وَ فِي وَلَدِكَ فَقَاتِلْ مَنْ قَاتَلَكَ يُعَذِّبُهُ اللَّهُ بِيَدِكَ ثُمَّ يُخَلِّدُهُ فِي نَارِ جَهَنَّمَ فَإِنَّ مَنْ قَاتَلَكَ نَجَّدَهُ فِي الْإِنْجِيلِ أَنَّ عَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ عَلَيْهِ لَعْنَةُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ.

And he wrote to Ali^{-asws} Bin Abu Talib^{-asws}, 'The truth and the caliphate is for you^{-asws}, and Household of the Prophet-hood is among you^{-asws} and your^{-asws} children, so fight the one who fights you. Allah^{-azwj} will Punish him by your^{-asws} hand, then his eternal life would be in the Fire of Hell, for the one who fights you^{-asws}, we find him to be in the Evangel that upon him would be the Curse of Allah^{-azwj}, and the Angels, and the people altogether, and upon him are the curses of the skies and the earths"²⁵.

VERSE 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۖ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ {8}

²⁵ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 19 H 517

And if Allah had so Desired, He would have Made them as one community (by Force), but He Enters one (into religion – Wilayah) He so Desires through His Mercy, and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ مَا هُمْ مِنْ وَلِيِّ وَلَا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaqoub, from Amro Bin Jubeyr,

(It has been narrated) from Ja'far-asws Bin Muhammad-asws regarding the Words of the Exalted: **but He Enters one He so Desires through His Mercy [42:8]**, he-asws said: 'The Mercy – Wilayah of Ali-asws Bin Abu Talib-asws, **and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]**'.²⁶

VERSES 9 - 12

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9}

Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9]

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {10}

And whatever you differ in from anything, so its Decision is to Allah. That is Allah, my Lord. I rely upon Him and I turn to Him [42:10]

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذُرُوكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ {11}

Originator of the skies and the earth. He Made for your (comfort) mates for you from among yourselves, and also mates of the cattle, multiplying you thereby. There isn't anything like Him, and He is the Hearing, the Seeing [42:11]

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {12}

For Him are the reins of the skies and the earth. He Extends the sustenance for one He so Desires to and Straitens. He is Knowing with all things [42:12]

²⁶ تأويل الآيات 2: 542 / 4

ابن شهر آشوب: من كتاب العلوي البصري: أن جماعة من اليمن أتوا إلى النبي (صلى الله عليه وآله) فقالوا: نحن بقايا الملك المقدم من آل نوح، و كان لبنينا وصي اسمه سام، و أخبر في كتابه، أن لكل نبي معجزة، و له وصي يقوم مقامه، فمن وصيك؟

Ibn Shehr Ashub, from the book of Al Alawy Al Basry that,

‘A group from Al-Yemen came to the Prophet^{-saww}. They said, ‘We are the remainder of the previous king from the Progeny of Noah^{-as}, and our Prophet^{-as} had a successor^{-as} whose name was Saam^{-as}. In his^{-as} Book there is news that for every Prophet^{-as} there is a Miracle, as well as for his^{-as} successor^{-as} who stands in his^{-as} place. So who is your^{-saww} successor^{-asws}?’

فأشار بيده نحو علي (عليه السلام)، فقالوا: يا محمد، إن سألناه أن يرينا سام بن نوح، فيفعل؟ فقال (صلى الله عليه وآله): «نعم، بإذن الله»

He^{-saww} gestured by his^{-saww} (hand) in the direction of Ali^{-asws}. They said, ‘O Muhammad^{-saww}! We are asking him^{-asws} to show us Saam^{-as} Bin Noah^{-as}, so will he^{-asws} (be able to) do it?’ He^{-saww} said: ‘Yes, by the Permission of Allah^{-azwj}’.

و قال: «يا علي، قم معهم إلى داخل المسجد فصل ركعتين، و اضرب برجلك الأرض عند المحراب».

And he^{-saww} said: ‘O Ali^{-asws}! Go with them to the inside of the Masjid, pray two Cycles of Salat, and strike the ground with your^{-asws} leg by the Prayer Niche’.

فذهب علي، و بأيديهم صحف، إلى أن بلغ محراب رسول الله (صلى الله عليه وآله) داخل المسجد، فصلى ركعتين، ثم قام فضرب برجله على الأرض فانشققت الأرض و ظهر لحد و تابوت، فقام من التابوت شيخ يتلأأ وجهه مثل القمر ليلة البدر، و ينفض التراب من رأسه، و له لحية إلى سرتة،

So Ali^{-asws} went, and in their hands were their Parchments, until he^{-asws} reached the Prayer Niche of Rasool-Allah^{-saww} inside the Masjid. Then he^{-asws} prayed two Cycles of Salat, then stood up and struck the ground with his^{-asws} leg. So the ground split up and a grave and a coffin became apparent. An old man arose from the coffin, his^{-as} face shining like the moon of the night of the full moon, and shook off the dust from his^{-as} head, and he^{-as} had his^{-as} beard up to his^{-as} belly.

و صلى على علي (عليه السلام)، و قال: أشهد أن لا إله إلا الله، و أن محمدا رسول الله، سيد المرسلين، و أنك علي وصي محمد، سيد الوصيين، أنا سام بن نوح.

And he^{-as} greeted Ali^{-asws} and said: ‘I^{-as} testify that there is no god except for Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}, Chief of the Rasools^{-as}, and you^{-asws} Ali^{-asws} are the successor^{-asws} of Muhammad^{-saww}, Chief of the successors^{-asws}, and I^{-as} am Saam^{-as} Bin Noah^{-as}!’

فنشروا أولئك صحفهم، فوجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن يقرأ من صحفه سورة. فأخذ في قراءته حتى تم السورة، ثم سلم على علي، و نام كما كان، فانضمت الأرض، و قالوا بأسرهم: إن الدين عند الله الإسلام. و آمنوا،

So they brought out their Parchments, and found him^{-as} to be as he^{-as} had been Described therein. Then they said, ‘We want him^{-as} to recite a Chapter from the Parchment. He^{-as} recited the Complete Chapter, then greeted Ali^{-asws}, and went back to sleep as he^{-as} had

been. The ground converged back. And they said, 'Surely the Religion in the Presence of Allah^{-azwj}, is Al-Islam'. And they expressed belief.

فَأَنْزَلَ اللَّهُ تَعَالَى: أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى إِلَى قَوْلِهِ: أُنِيبُ.

Therefore, Allah^{-azwj} the Exalted Revealed: ***Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead [42:9] up to His^{-azwj} Words: and I turn to Him [42:10]***.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً قَالَ يَعْنِي بِهِ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer, from

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic:

And whoever ignores My Guidance will live a woeful life [20:124]. He^{-asws} said: 'It Means ignoring the Wilayah of Amir Al-Momineen^{-asws}'.

قُلْتُ وَ خَشَرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ وَ هُوَ مَتَحَرِّجٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا قَالَ الْآيَاتُ الْأَيْمَةُ (عليهم السلام) فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَيْمَةَ (عليهم السلام) فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

'and We will Resurrect him on the Day of Judgement, blind [20:124].' He^{-asws} said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{-asws}. And he would be confused on the Day of Judgment.

[20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you. The Signs are the Imams^{-asws}, ***but you forgot them; even thus shall you be Forsaken this Day.*** He^{-asws} said: You forgot, meaning neglected them^{-asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{-asws}. So you did not obey their^{-asws} orders and did not listen to their^{-asws} speech'.

قُلْتُ وَ كَذَلِكَ نُجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) غَيْرُهُ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَيْمَةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَ لَمْ يَتَوَكَّلْهُمْ

I said, ***'[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting'***. He^{-asws} said: 'It Means the one who associates with the Wilayah of Amir Al-Momineen^{-asws}

²⁷ المناقب 2: 339.

someone else and does not believe in the Signs of his Lord^{-azwj}, and deliberately neglects the Imams^{-asws}. So he neither follows their^{-asws} Ahadeeth, nor acknowledges their^{-asws} Wilayah’.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَزِيدُ مَنْ يَشَاءُ قَالَ وَلَا يَهْدِيهِ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قُلْتُ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ الْإِيْمَةُ نَزْدَ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُفِّرْهُ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ .

I said, '[42:19] **Allah is Gentle to His servants; He Gives sustenance to whom He Desires to**'. He^{-asws} said: 'Wilayah of Amir Al-Momineen^{-asws}'. I said, '[42:20] **Whoever desires the gain of the Hereafter**'. He^{-asws} said: 'Recognition of Amir Al-Momineen^{-asws} and the Imams^{-asws}, **We will give him more of that gain**'. He^{-asws} said: 'We^{-azwj} shall Increase him from it'. He^{-asws} said: 'He would be fulfilled his share from their^{-asws} government. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion**. He^{-asws} said: 'There wouldn't be a share for him, in the government of the truth along with Al-Qaim^{-asws}'.²⁸

VERSES 13 - 15

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13}

He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {14}

And they did not become divided except from after the Knowledge had come to them in rivalry between them. And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them. And surely, those whom We Made to inherit the Book from after them were in anxious doubt about it [42:14]

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ {15}

Therefore, due to that, so invite, and be steadfast as you are Commanded, and do not follow their whims, and say: 'I believe in whatever Allah Reveals in the Book, and I am Commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no argument between us and you. Allah would Gather us and to Him is the journey' [42:15]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرِّضَا (عليه السلام) أَمَّا بَعْدُ فَإِنَّ مُحَمَّدًا (صلى الله عليه وآله) كَانَ أَمِيرَ اللَّهِ فِي خَلْقِهِ فَلَمَّا فُيَضَ (صلى الله عليه وآله) كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَتَحْنُ أَمْنَاءَ اللَّهِ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady,

'From Abdullah Bin Jundab that Al-Reza^{-asws} wrote to him: 'As for after this, so Muhammad^{-saww} was a trustee of Allah^{-azwj} among His^{-azwj} creatures. So, when he^{-saww} passed away, it was us^{-asws}, the People^{-asws} of the Household who inherited him^{-saww}. Thus, we^{-asws} are the trustees of Allah^{-azwj} in His^{-azwj} earth.

عِنْدَنَا عِلْمُ الْبَلَايَا وَالْمَنَآيَا وَأَنْسَابُ الْعَرَبِ وَمَوْلِدُ الْإِسْلَامِ وَإِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَحَقِيقَةِ التَّقَايِ وَإِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ أَحَدَ اللَّهِ عَلَيْنَا وَعَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَيَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَى مِلَّةِ الْإِسْلَامِ غَيْرُنَا وَغَيْرُهُمْ

With us^{-asws} is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And we^{-asws} tend to recognise the man when we^{-asws} see him, by the reality of the *Eman* and the reality of the hypocrisy, and that our^{-asws} Shias are recorded with their names and the names of their fathers. Allah^{-azwj} Took the Covenant upon us^{-asws} and upon them. They are intending our^{-asws} intentions and are entering our entries. There isn't upon the nation of Al-Islam apart from us^{-asws} and them.

نَحْنُ النُّجَبَاءُ النُّجَاةُ وَنَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَنَحْنُ أُنْبَاءُ الْأَوْصِيَاءِ وَنَحْنُ الْمُخْصُوصُونَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَنَحْنُ أَوَّلَى النَّاسِ بِكِتَابِ اللَّهِ وَنَحْنُ أَوَّلَى النَّاسِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله)

We^{-asws} are the saviours for the salvation, and we^{-asws} are the amplified of the Prophets^{-as}, and we^{-asws} are the sons^{-asws} of the successors^{-as}, and we^{-asws} the ones particularised in the Book of Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the closest of the people with the Book of Allah^{-azwj}, and we^{-asws} are the closest of the people with Rasool-Allah^{-saww}.

وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا قَدْ وَصَّاهُ بِمَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدٌ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we^{-asws} are those for whom Allah^{-azwj} Legislated His^{-azwj} Religion for us^{-asws}, so He^{-azwj} Said in His^{-azwj} Book: **He has Legislated to you** - O Progeny^{-asws} of Muhammad^{-saww}, **from the**

Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad^{-saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].

فَقَدْ عَلَّمْنَا مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ أُولَى الْعِزِّ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ (عليه السلام) .

So, He^{-azwj} has Taught us^{-asws}, and Delivered to Us^{-asws} the Knowledge what we^{-asws} know, and Entrusted us^{-asws} their^{-as} knowledge. We^{-asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{-as} that you^{-asws} would, **“Establish the Religion - O Progeny^{-asws} Muhammad^{-saww}, and do not be divided in it!”**, and be as one group. **Greatly difficult it is upon the associators** - the ones who associate others with the Wilayah of Ali^{-asws}, **what you are calling them to** - from the Wilayah of Ali^{-asws}. **Allah, O Muhammad^{-saww}, Guides towards it ones who are penitent [42:13]** - the one who answers you to the Wilayah of Ali^{-asws}.²⁹

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابي عبد الله عليه السلام قال ان الله تعالى قال لنبية ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تفرقوا فيه انا يعنى الولاية كبر على المشركين ما تدعوهم اليه يعنى كبر على قومك يا محمد ما تدعوهم من تولية على عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah^{-asws} having said that: ‘Allah^{-azwj} the High Said to His^{-azwj} Prophet^{-saww}: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” [42:13]** - It means ‘Al-Wilayah’, and **Greatly difficult it is upon the associators what you are calling them to** - meaning, it is hard on your^{-saww} community, O Muhammad^{-saww}, of what you^{-saww} are calling them to the nomination of Ali^{-asws}.

قال ان الله قد اخذ ميثاق كل نبي وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبي وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فبهداهم اقتده يعنى آدم ونوحا وكل نبي بعده.

Allah^{-azwj} had Taken the Covenant from every Prophet^{-as}, and every Momin to believe in Muhammad^{-saww} and Ali^{-asws}, and with every Prophet^{-as} by ‘Al-Wilayah’. Then He^{-azwj} Said to Muhammad^{-saww}: **They are those whom Allah Guided, therefore follow with their guidance [6:90]**, meaning Adam^{-as} and Noah^{-as} and every Prophet^{-as} after him^{-as}.³⁰

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد ابن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشري، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطن، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام): هل كان رسول الله (صلى الله عليه وآله) يعرف الأئمة (عليهم السلام)؟

Muhammad Bin Ibrahim Al Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al Qasim Bin Muhammad Ibn Al Hassan Bin Hazim, from Isa Bin Hisham Al Nashary, from Abdullah Bin Jabalat, from Umran Bin Qatan, from Zayd Al Shahaam who said,

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 1

³⁰ Basaair Al Darajaat – P 10 CH 18 H 35

'I asked Abu Abdullah^{-asws}, 'Did Rasool-Allah^{-saww} introduce the Imams^{-asws}?'

قال: «قد كان نوح (عليه السلام) يعرفهم، الشاهد على ذلك قول الله عز و جل في كتابه: شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَ إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى».

He^{-asws} said: 'In fact Noah^{-as} had introduced them^{-asws}. The testimony upon that are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13]***'.

قال: «شَرَعَ لَكُم مِّنَ الدِّينِ يَا مَعْشَرَ الشَّيْعَةِ مَا وَصَّى بِهِ نُوحًا».

He^{-asws} said: '***He has Legislated to you [42:13]***, O community of Shias, ***what He Bequeathed with to Noah***'.³¹

علي بن إبراهيم: حدثني أبي، عن علي بن مهزيار، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: أُنْ أَوْحَيْنَا إِلَيْكَ، قال: «الإمام وَ لَا تَتَفَرَّقُوا فِيهِ كَنَايَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)،

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: ***"Establish the Religion [42:13]***, he^{-asws} said: 'The Imam^{-asws}, ***and do not be divided in it!***' - an allusion to (deny) Amir Al-Momineen^{-asws}.

ثم قال: كَثُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ (عليه السلام) اللَّهُ يَجْتَنِي إِلَيْهِ مَنْ يَشَاءُ كَنَايَةً عَنْ عَلِيٍّ (عليه السلام) وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ،

Then He^{-azwj} Said: ***Greatly difficult it is upon those who associate what you are calling them to*** - from the Wilayah of Ali^{-asws}. ***Allah Chooses to it ones He so Desires to*** - an allusion to Amir al Momineen^{-asws}, ***and He Guides towards it ones who are penitent [42:13]***.

ثم قال: فَلِذَلِكَ قَادَعُ يَعْنِي إِلَى وَلَايَةِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ: وَ إِلَيْهِ الْمَصِيرُ».

Therefore due to that, so invite [42:15] - Meaning to the Wilayah of Ali Amir Al-Momineen^{-asws}, ***and do not follow their whims, and say: 'I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord*** - up to His^{-azwj} Words: ***and to Him is the journey [42:15]***'.³²

وَ قَالَ عَزَّ وَ جَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

³¹ الغيبة: 6 / 113.

³² تفسير القمي 2: 273

Allah^{-azwj} has Said, '**Triumphant indeed are the Momins, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay al-Zakat (charity).**' (23:4)

وَقَالَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

Allah^{-azwj} has Said, '**When they hear impious words, they ignore them, saying, 'We shall be responsible for our deeds and you will be responsible for yours ... ' (28:55)**

وَقَالَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Allah has Said, '**When they come across something impious, they pass it by nobly.**' (25:72)

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْنَعِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

This is what Allah^{-azwj} has Made obligatory for the ears in relation to *Emān*; that they must not listen to what is unlawful to hear, and such matters are of its deeds, which is of *Emān*.

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَأَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

Allah^{-azwj} has Made it Obligatory for the eyes not to look at things He^{-azwj} has Made unlawful to look at and to stay away from what Allah^{-azwj} has Prohibited of the things that are not lawful for them. Such things are of their deeds and of *Emān*.

فَقَالَ تَبَارَكَ وَتَعَالَى قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

Allah^{-azwj} has Said, '**(O Muhammad^{-saww}), tell the believing men to cast down their eyes and guard their carnal desires.**' (24:30)

فَقَنَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ وَأَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَيَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِلَيْهِ

Allah^{-azwj} has Prohibited looking at the privacy of one's brother and to keep one's privacy protected from the onlookers.

وَقَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Allah has said, '**... Tell the believing woman to cast down their eyes, guard their chastity (private parts).**' (24:31)

مَنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَتَحْفَظَ فَرْجَهَا مَنْ أَنْ يَنْظُرَ إِلَيْهَا وَقَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزَّنا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ

'They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam^{-asws} said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

ثُمَّ نَظَّمْ مَا فَرَضَ عَلَى الْقَلْبِ وَ اللِّسَانِ وَ السَّمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ

‘Allah-azwj has Spoken about the obligations of the heart, tongue, ears and eyes in another verse also: **‘You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing.’ (41:22)**

يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْخَادَ وَ قَالَ وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(Here) Skin is a reference to private parts and thighs. Allah-azwj has Said, **‘Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.’ (17:36)**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

This is what Allah-azwj has Made Obligatory for the eyes; to cast down away from what Allah-azwj has Prohibited. This is their deed and it is of *Emān*.

وَ فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِهِمَا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يَبْطِشَ بِهِمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صَلَاةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهُّورِ لِلصَّلَاةِ

Allah-azwj has Made it Obligatory for the hands not to move to what Allah-azwj has Prohibited, instead move forward for what Allah-azwj has Commanded to move to such as charity, good relation with relatives and striving for the Cause of Allah-azwj and cleansing for prayer.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Allah-azwj has Said, **‘Momins, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles ‘ (5:6)**

وَ قَالَ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Allah-azwj has Said, **‘If you encounter the unMomins in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favour to them, with or without a ransom, when the battle is over. ... ‘ (47:4)**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا

This is what Allah-azwj has Made Obligatory for the hands; striking is their task.

وَ فَرَضَ عَلَى الرَّجُلَيْنِ أَنْ لَا يَمْشِيَا بِهِمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَ فَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ فَقَالَ وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا وَ قَالَ وَ أَقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Allah^{-azwj} has Made it Obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah^{-azwj}. He^{-azwj} has Made it obligatory for them to walk to what makes Allah^{-azwj} Happy. Allah^{-azwj} has Said, ***'Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.'*** (17:37) ***'Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.'*** (31:19)

وَقَالَ فِيمَا شَهِدَتِ الْأَيْدِي وَالْأَرْجُلُ عَلَى أَنْفُسِهِنَّ وَعَلَى أَرْبَابِهِنَّ مِنْ تَضْيِيعِهِنَّ لِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَفَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

About the testifying of the hands and legs against their own selves and their master for their disregard of the commands of Allah^{-azwj} and the obligation upon them, Allah has Said: ***'... this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved.'*** (36:65)

فَهَذَا أَيْضاً مِمَّا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَالْأَرْجُلَيْنِ وَهُوَ عَمَلُهُمَا وَهُوَ مِنَ الْإِيمَانِ

This is also what Allah^{-azwj} has Made obligatory for the hands and the legs and this is their deed and it is of *Emān*.

وَفَرَضَ عَلَى الْوُجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَالنَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

Allah^{-azwj} has Made it obligatory for the face to prostrate before Him^{-azwj} in the days and nights in the times of the prayers. Allah^{-azwj} has Said, ***'Momin, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.'*** (22:77)

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوُجْهِ وَالْيَدَيْنِ وَالْأَرْجُلَيْنِ وَقَالَ فِي مَوْضِعٍ آخَرَ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطُّهُورِ وَالصَّلَاةِ بِهَا وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

This is an obligation that involves the face, hands and legs. In another passage Allah^{-azwj} has said, ***'All the parts of the body to be placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him'*** (72: 18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah^{-azwj} Made His^{-azwj} Prophet^{-saww} to change facing the Holy House in Palestine to facing al-Kabah. Allah^{-azwj} revealed this: ***'Allah did not want to make your previous Emān (Salat) worthless; Allah is Compassionate and All-Merciful to people.'*** (2:143)

فَسَمَّى الصَّلَاةَ إِيْمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ حَافِظًا لِحَوَارِجِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُسْتَكْمِلًا لِإِيْمَانِهِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ نَاقِصًا الْإِيْمَانِ

Allah^{-azwj} has Called Salat '*Emān*.' Therefore, whoever meets Allah^{-azwj} perfecting his *Emān* is of the people of paradise. Whoever cheats in any of the obligations or violates the Commands of Allah^{-azwj} will meet Allah^{-azwj} with a defective *Emān*.

قُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمَنْ أَيْنَ جَاءَتْ زِيَادَتُهُ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيْكُم زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيْمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

I then asked the Imam^{-asws}, 'I now understand perfect and defective *Emān*. How does the *Emān* increases or (decreases) come from?' The Imam^{-asws} said, 'Consider the Words of Allah^{-azwj} ***When a Chapter (of the Quran) is revealed, certain people ask others, 'Whose Emān among you people has received strength from this (revelation)?' It (the revelation) certainly strengthens the Emān of the Momins and they consider it to be glad news. (9: 124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unMomins.'*** (9: 125) Allah^{-azwj} has Said, ***We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.'*** (18: 13)

وَ لَوْ كَانَ كُلُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَا سَتَوَى النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيْمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيْمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالذَّرَجَاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ

Had *Emān* been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favours would have been equal to all. People had been all equal and excellence would become void. However, with perfection in *Emān* makes *Momins* to enter paradise. By increase in *Emān* the *Momins* excel in degrees before Allah^{-azwj} and for the defect in *Emān* the mischievous go in fire'.³³

The Altered Verse

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةُ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ هَكَذَا فِي الْكِتَابِ مَحْطُوطَةٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

'From Al-Reza^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Greatly difficult it is upon the associators what you are calling them to O Muhammad, of the Wilayah of Ali [42:13]*** – like this it is in the written Book'.³⁴

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن الرضا (عليه السلام)، في قول الله عز و جل: «كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةُ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ، هَكَذَا فِي الْكِتَابِ مَحْفُوظَةٌ».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 32

from Al-Reza^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Greatly difficult it is upon the associators, the Wilayah of Ali what you are calling them to O Muhammad, from the Wilayah of Ali [42:13]**. This is how it is in the Protected Book (الكتاب محفوظ)³⁵.

VERSES 16 - 18

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَهُمْ عَذَابٌ شَدِيدٌ {16}

And those who are arguing regarding Allah from after He has been Answered to, their argument is invalid in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16]

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ {17}

Allah is the One Who Revealed the Book and the Scale with the Truth. And what would Make you realise, perhaps the Hour is close? [42:17]

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ {18}

They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying [42:18]

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ يعني الإمام.

We return to the report of Ali Bin Ibrahim,

‘Then the Mighty and Majestic Said: **Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]**, said, ‘The Scale (الميزان) is Amir Al-Momineen^{-asws}, and the evidence upon that are His^{-azwj} Words in Surah Al-Rahman (Chapter 55): **And the sky, He elevated it, and He Placed the Scale [55:7]** - Meaning the Imam^{-asws}’.³⁶

In a length Hadeeth it is:

وَقَالَ أَفْتَرَبْتِ السَّاعَةَ وَ انْشَقَّ الْقَمَرُ وَقَالَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا - يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

³⁵ الكافي 1: 346 / 32.

³⁶ تفسير القمي 12: 274.

And Said: ***The time approached, and the moon split apart [54:1]. And Said: And what would Make you realise, perhaps the Hour is close? [42:17] They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying [42:18].***

فُلْتُ فَمَا مَعْنَى مُجَاوِرُونَ

I said, 'So what is the meaning of ***'are disputing'***'

قَالَ يَقُولُونَ مَتَى وَلَدٌ وَمَنْ رَأَى وَأَيْنَ يَكُونُ وَمَتَى يَظْهَرُ وَكُلُّ ذَلِكَ اسْتِعْجَالًا لِأَمْرِ اللَّهِ وَشَكًّا فِي قَضَائِهِ وَدُخُولًا فِي قُدْرَتِهِ أُولَئِكَ الَّذِينَ خَسِرُوا الدُّنْيَا وَانَّ لِلْكَافِرِينَ لَشَرٌّ مَأْبٍ

He^{-asws} (6th Imam) said: 'They are saying, 'When was he^{-ajfj} born?' And 'Who saw?' And 'Where does he^{-ajfj} happen to be?' And 'When would be his^{-ajfj} appearance?' And all that is hastening for a Command of Allah^{-azwj}, and doubting in His^{-azwj} Decree, and interfering in His^{-azwj} Power. They are those who incur loss in the world, and for the disbelievers there is an evil afterlife!'

فُلْتُ أَفَلَا يُوقَّتُ لَهُ وَقْتُ

I said, 'Has He^{-azwj} not Timed a timing for it?'

فَقَالَ يَا مُفَضَّلُ لَا أَوْقَّتُ لَهُ وَقْتًا وَلَا يُوقَّتُ لَهُ وَقْتُ إِنَّ مَنْ وَقَّتَ لِمَهْدِيْنَا وَقْتًا فَقَدْ شَارَكَ اللَّهَ تَعَالَى فِي عِلْمِهِ وَادَّعَى أَنَّهُ ظَهَرَ عَلَى سِرِّهِ وَمَا لِلَّهِ مِنْ سِرٍّ إِلَّا وَ قَدْ وَقَعَ إِلَى هَذَا الْخَلْقِ الْمَعْكُوسِ الضَّالِّ عَنِ اللَّهِ الرَّاعِبِ عَنْ أَوْلِيَاءِ اللَّهِ

He^{-asws} said: 'O Mufazzal! I^{-asws} will not time a timing for it, nor has He^{-azwj} Timed a timing for it. The one who times a timing for our^{-asws} Mahdi^{-ajfj}, so he has associated with Allah^{-azwj} the Exalted in His^{-azwj} Knowledge and claimed that His^{-azwj} secret has been Revealed to him, and there is no secret of Allah^{-azwj} except and it has occurred to these people, the inverted, the strayers away from Allah^{-azwj}, the turners away from the friends of Allah^{-azwj}.

وَمَا لِلَّهِ مِنْ خَيْرٍ إِلَّا وَ هُمْ أَحْصُ بِهِ لِسِرِّهِ وَ هُوَ عِنْدَهُمْ وَ إِنَّمَا أَلْقَى اللَّهُ إِلَيْهِمْ لِيَكُونَ حُجَّةً عَلَيْهِمْ

And there is no news of Allah^{-azwj} except and they^{-asws} have been specialised with for His^{-azwj} secrets, and it is in their^{-asws} possession, and rather Allah^{-azwj} has Cast it to them^{-asws} for them to be Divine Authorities upon them'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَكَيْفَ بَدَأَ ظُهُورُ الْمَهْدِيِّ ع وَ إِلَيْهِ التَّسْلِيمُ

Al-Mufazzal said, 'O my Master^{-asws}! How will the appearance of Al-Mahdi^{-ajfj} begin, and the submission to him^{-ajfj}'

قَالَ ع يَا مُفَضَّلُ يَظْهَرُ فِي شَبْهَةٍ لَيْسَتِ بِهَا دِخْرُهُ وَ يَظْهَرُ أَفْرُهُ وَ يُنَادَى بِاسْمِهِ وَ كُنْيَتِهِ وَ نَسَبِهِ وَ يَكْتُمُ ذَلِكَ عَلَى أَفْوَاهِ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ وَ الْمُؤَافِقِينَ وَ الْمُخَالِفِينَ لَتَلَزِمَهُمُ الْحُجَّةُ بِمَعْرِفَتِهِمْ بِهِ

He^{-asws} said: 'O Mufazzal! He^{-ajfi} shall appear during suspicions to clarify. So his^{-ajfi} mention would raise high, and his^{-ajfi} matter would be revealed, and he^{-ajfi} will be called by his^{-ajfi} name and his^{-ajfi} teknonym and his^{-ajfi} lineage, and most of that would be upon the mouths of the ratifiers and the falsifiers, and the concurring ones and the adversaries to necessitate them the argument with knowing him^{-ajfi}.

عَلَى أَنَّهُ قَدْ قَصَصْنَا وَ دَلَّلْنَا عَلَيْهِ وَ نَسَبْنَاهُ وَ سَمَّيْنَاهُ وَ قُلْنَا سَمِيُّ جَدِّهِ رَسُولِ اللَّهِ ص وَ كُنْيَتُهُ لِفَالَا يَقُولُ النَّاسُ مَا عَرَفْنَا لَهُ اسْمًا وَ لَا كُنْيَةً وَ لَا نَسَبًا

(This is) based upon that we^{-asws} have narrated, and pointed upon him^{-ajfi}, and lineaged him^{-ajfi}, and named him^{-ajfi} and teknonymed him^{-asws}, and we^{-asws} said: 'His^{-ajfi} name is of his^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}, and teknonymed him^{-ajfi} lest the people say, 'We do not know of any name being for him^{-ajfi} nor any teknonym nor any lineage!'

وَ اللَّهُ لَيَتَحَقَّقُ الْإِبْطَاحُ بِهِ وَ بِاسْمِهِ وَ نَسَبِهِ وَ كُنْيَتِهِ عَلَى أَلْسِنَتِهِمْ حَتَّى لَيْسَمِيَهُ بَعْضُهُمْ لِبَعْضٍ كُلُّ ذَلِكَ لِلزُّومِ الْحُجَّةِ عَلَيْهِمْ

By Allah^{-azwj}! The clarification with him^{-ajfi} will be achieved, and with his^{-ajfi} name and his^{-ajfi} teknonym, upon their own tongues until they name him^{-ajfi} to each other. All that is for necessitating the argument upon them (an extract).³⁷

VERSES 19 & 20

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ {19}

Allah is Gentle with His servants. He Graces one He so Desires to, and He is the Strong, the Mighty [42:19]

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ {20}

One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت: الله لطيفٌ بعباده يَرْزُقُ مَنْ يَشَاءُ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, '(What about): **Allah is Gentle with His servants. He Graces one He so Desires to [42:19]?**' He^{-asws} said: '(The Grace) is Amir Al-Momineen^{-asws}'.

قلت: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ، فقال: «معرفة أمير المؤمنين و الأئمة (عليهم السلام)». نَزِدْ لَهُ فِي حَرْثِهِ قَالَ: «نَزِيدُهُ مِنْهَا»، قال: «يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ»

I said, '(What about): **One Who wants the harvest of the Hereafter [42:20]?**' He^{-asws} said: 'Recognition of Amir Al-Momineen^{-asws} and the Imams^{-asws}'. **We will Increase in his harvest for him**, he^{-asws} said: 'We^{-asws} will Give him more from it'. He^{-asws} said: 'Fulfilling his share from their^{-asws} governance'.

و مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ. قال: «ليس له في دولة الحق مع القائم نصيب».

and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20], he^{-asws} said: 'There would be no portion for them in the government of Al-Qaim^{-asws}'.³⁸

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: «المال و البنون حِثُّ الدُّنْيَا، و العمل الصالح حِثُّ الْآخِرَةِ، و قد يجمعهما [الله] لأقوام».

Ali Bin Ibrahim said, 'My father narrated to me, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The wealth and the sons are the harvest of the world, and the righteous deeds are the harvest of the Hereafter, and Allah^{-azwj} has Gathered the two of them for a (certain) people'.³⁹

VERSES 21 & 22

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21}

Or are there associates for them, having been Legislated for them from the Religion what Allah has not Permitted with? And had not a Decisive Word preceded, it would have been Decided between them. And surely, for the ones unjust, there would be a painful Punishment [42:21]

وَ هَذَا الْإِسْنَادُ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَنَّا مَنَزِلًا يُقَالُ لَهُ عُشْقَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا

And by this chain, from Abdullah Al Asamma, from Abdullah Bin Bakeyr Al Arjany who said,

³⁸ الكافي 1: 361 / 92.

³⁹ تفسير القمي 2: 274.

'I accompanied Abu Abdullah^{-asws} in a road of Makkah from Al-Medina. We encamped at a station called Usfan. Then we passed by a mountain darker than the wild neglected road. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How desolate it this mountain. I have not seen in the road the like of this!'

فَقَالَ لِي يَا ابْنَ بَكْرٍ أَتَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ عِ اسْتَوْدَعَهُمْ فِيهِ

He^{-asws} said to me: 'O Ibn Bakeyr! Do you know which mountain is this?' I said, 'No'. He^{-asws} said: 'This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it, they (the killers) of my^{-asws} father^{-asws} Al-Husayn^{-asws} have been deposited into it.

تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّدِيدِ وَالْحَمِيمِ وَمَا يَخْرُجُ مِنْ جُبِّ الْجَوْيِ وَمَا يَخْرُجُ مِنَ الْفُلْقِ مِنْ أَثَامٍ وَمَا يَخْرُجُ مِنْ طِينَةِ الْحَبَالِ وَمَا يَخْرُجُ مِنْ جَهَنَّمَ وَمَا يَخْرُجُ مِنْ لَطَىٍّ وَمِنْ الْخَطْمَةِ وَمَا يَخْرُجُ مِنْ سَقَرٍ وَمَا يَخْرُجُ مِنَ الْحَمِيمِ وَمَا يَخْرُجُ مِنَ الْهَوَايَةِ وَمَا يَخْرُجُ مِنَ السَّعِيرِ -

There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the essence of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَغِيثَانِ إِلَيَّ وَ إِنِّي لَأَنْظُرُ إِلَى قَتْلَةِ أَبِي وَ أَقُولُ لَهُمَا إِنَّمَا هَؤُلَاءِ فَعَلُوا مَا أَسَسْتُمَا لَمْ تَرْحَمُونَا إِذْ وُيُتُّم - وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَى قَتْلِنَا [حَقْنَا] وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا دُونَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَالِمٍ لِلْعَبِيدِ

And I^{-asws} do not pass by this mountain in my^{-asws} journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me^{-asws}, and I^{-asws} looked at the killing of my^{-asws} father^{-asws} and I^{-asws} am saying to them both: 'But rather, these two did it what they are feeling. They were not merciful to us^{-asws} when they ruled, and they killed us^{-asws}, and deprived us^{-asws}, and were steadfast upon destroying our^{-asws} rights, and exterminated us^{-asws} by the commands of others. So, may Allah^{-azwj} not have Mercy on the one who was merciful to you both. Taste the scourge what you sent ahead, and Allah^{-azwj} is not the least unjust to the servant'.

وَ أَشَدُّهُمَا تَضَرُّعاً وَ اسْتِكَانَةً الثَّانِي فَرَمَّا وَقَفْتُ عَلَيْهِمَا لِيَسْأَلَنِي عَنِّي بَعْضُ مَا فِي قَلْبِي - وَ رَمَّا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ

And the most intense of the two in beseeching and the yielding is the second one (Umar). So, sometimes I^{-asws} tend to pause by them in order to reassure part of what is in my^{-asws} heart, and sometimes I^{-asws} tread upon the mountain in which these two are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا طَوَيْتَ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِخاً يَصْرُخُ بِي أَجْبَهُمَا وَ قُلْ لَهُمَا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So when you tread on the mountain, what do you^{-asws} hear?' He^{-asws} said: 'I^{-asws} hear their voices calling out, 'Ascend the mountain, we want to speak to you^{-asws}, for we repent!' And I^{-asws} hear their screams from the mountain screaming at me^{-asws}, and I^{-asws} say to them: 'Keep quiet therein and do not speak!'

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَمَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنٍ عَنَّا عَلَى اللَّهِ وَحَكَى اللَّهُ عَنْهُ فَعَالَهُ وَكُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And who (else) is with them?' He^{-asws} said: 'Every pharaoh who transgressed against Allah^{-azwj}, and Allah^{-azwj} Told about his deeds, and everyone who taught Kufr to the servants'.

قُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولِسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَعْلُومَةٌ وَنَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودَ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَاتِلَ فَاطِمَةَ وَ مُحْسِنٍ وَ قَاتِلَ الْحَسَنِ وَ الْحُسَيْنِ ع

I said, 'And who are they?' He^{-asws} said: 'Like Paul who taught the Jews that the Hand of Allah^{-azwj} is Tied up, and like Nestorius who taught the Christians that Isa^{-as} the Messiah is a son of Allah^{-azwj}, and said to them, 'Three (gods)', and like Pharaoh^{-la} of Musa^{-as} who said, 'I^{-la} am your highest lord!', and like Nimrod^{-la} who said, 'I^{-asws} will subdue the people of the earth and kill the ones in the sky', and the killer of Amir Al-Momineen^{-asws}, and murderer of (Syeda) Fatima^{-asws}, and Mohsin^{-asws}, and killers of Al-Hassan^{-asws} and Al-Husayn^{-asws}.

فَأَمَّا مُعَاوِيَةُ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخُلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

So, as for Muawiya and Amro (Bin Al-Aas) and what they don't even hope anymore for the salvation, and with them is every hostile one who established enmity towards us^{-asws}, and assisted against us^{-asws} by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كُفْلِهِ وَ لَا تُفَرِّغُ قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَخْدُثُ قَبْلَ أَنْ يَكُونَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So you^{-asws} heard that, all of it, and did not chide (tell off)?' He^{-asws} said: 'O Ibn Bakeyr! Our^{-asws} hearts are other than the hearts of the people. We^{-asws} are obedient (to Allah^{-azwj}, lined up in rows, Chosen. We^{-asws} see what the people cannot see, and we^{-asws} hear what the people cannot hear, and that the Angels descend unto us^{-asws} during our^{-asws} travels, and they turn in our^{-asws} beds, and attend our^{-asws} meals, and are present at our^{-asws} deaths, and they come to us^{-asws} with news of what is to occur before it even happens.

وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَى أَجْنِحَتِهَا صَبِيئَانَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا بِمَا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَحْدُ ذَلِكَ فِي أَنْبِيَانَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاحٍ إِلَّا وَ هِيَ تَنْهَيَانَا لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَخْبَارُ الْجَنِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنَ الْمَلَائِكَةِ

And they pray Salat with us^{-asws}, and supplicate for us^{-asws}, and cast their wings upon us^{-asws}, and turn our^{-asws} children upon their wings, and prevent the animals from arriving to us^{-asws}, and come to us^{-asws} from what is in the earth from every plant in its time, and quench us^{-asws} from the water of every land. We tend to find that in our^{-asws} utensils, and there is none from a day, nor an hour, nor a time for Salat, except and it is prepared for it, and there is none from a night which comes upon us^{-asws} except and the news of every land is with us^{-asws}, and what occurs therein, and news of the Jinn, and news of the inhabitants of the air, from the Angels.

وَمَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَنَا خَبَرُهُ وَ كَيْفَ سِيرَتُهُ فِي الَّذِينَ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتِي بِخَبَرِهِمْ

And there is none from king dying in the earth, and someone else standing except they come to us^{-asws} with his news, and how are his ways regarding those before him. And there is none from an earth, from six firmaments up to the firmament, except and we^{-asws} are given its news'.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ] - وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدُ مَا فِي الْبَحَارِ وَ عَدَدِ الثَّرَى قَدْ وَكَّلَ كُلُّ مَلَكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

I said, 'May I be sacrificed for you^{-asws}! Where is the end-point of this mountain?' He^{-asws} said: 'Up to the seventh (sixth) firmament, and therein is hell upon a valley from its valleys. Upon it are keepers more than (the number of) the stars of the sky, and drops of the rain, and number of what is in the sea, and number of the (grains of the) soil. Every Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلْقُونَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَتَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرْتُ الَّذِينَ يَحْفَظُونَ نَاحِيَةَ أَنْ يَقْسِرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْثَقْتُهُ وَ عَذَّبْتُهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

I said, 'May I be sacrificed for you^{-asws}! All of them are casting the news to you^{-asws}?' He^{-asws} said: 'No! But rather, that is cast to the Master of the Command, and I^{-asws} near what the servants are not able upon the government in it. So we^{-asws} judge with regards to it. So one who does not accept our^{-asws} decisions, the Angels compel him upon our^{-asws} words and instruct those who are around to enforce him upon our^{-asws} words, and even if he is from the Jinn from the people of the opposition and the Kufr, grappling him and punishing him until he comes to what we^{-asws} had judged with'.

قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُونَ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةَ عَلَيْهِمْ وَ هُوَ مُحْجُوبٌ عَنْهُمْ

I^{-asws} said, 'May I be sacrificed for you^{-asws}! So, does the Imam^{-asws} see what is between the east and the west?' He^{-asws} said: 'O Ibn Bakr! How can he^{-asws} be a Divine Authority of Allah'

azwj upon what is between its two horizons, and he^{-asws} cannot see them and cannot judge among them? And how can he^{-asws} be a Divine Authority upon an absent people, not being able upon them, nor they are able upon him^{-asws}? And how can he^{-asws} happen to be a trustee from Allah^{-azwj} and a witness upon the creatures, and he^{-asws} cannot see them? And how can he^{-asws} happen to be a Divine Authority upon them and he^{-asws} is veiled from them?

وَقَدْ جَعَلَ بَيْنَهُمْ وَبَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَاللَّهُ يَقُولُ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَالْحُجَّةُ مَنْ بَعْدَ النَّبِيِّ ص يَقُومُ مَقَامَ النَّبِيِّ ص مِنْ بَعْدِهِ وَهُوَ الدَّلِيلُ عَلَى مَا تَسَاجَرَتْ فِيهِ الْأُمَّةُ وَالْأَخْذُ بِحُفُوقِ النَّاسِ وَالْقِيَامُ بِأَمْرِ اللَّهِ- وَ الْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And there has been Made to be between them and him^{-asws} that he^{-asws} stands with the Command of his^{-asws} Lord^{-azwj} among them, and Allah^{-azwj} is Saying: ***And We did not Send you except to all of the people [34:28]*** – meaning by it ones upon the earth, and the Divine Authority from after the Prophet^{-saww} would be standing in the place of the Prophet^{-saww} from after him^{-saww}, and he^{-asws} is the evidence upon what the community would be quarrelling in, and the seizer of the rights of the people, and the one^{-asws} standing by the Command of Allah^{-azwj}, and the fairness for some upon the others.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفُذُ قَوْلَهُ وَهُوَ يَقُولُ سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرَ أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ- وَ قَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

When there does not happen to be with them one who can implement His^{-azwj} Words and He^{-azwj} is Saying: ***We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]***, so which Sign in the horizons apart from us^{-asws} would Allah^{-azwj} Show the people of the horizons? And He^{-azwj} Said: ***And We did not Show them a Sign but it was greater than its counterpart [43:48]***. So which Sign is greater than us^{-asws}?

وَاللَّهُ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفَ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِحْتَمَّ لِبَاثُونَنَا إِذَا اضْطَرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِنْ اتَّبَعِ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ

By Allah^{-azwj}! The Clan of Hashim^{-asws} and Quraysh do recognise what Allah^{-azwj} has Given us^{-asws}, but the envy destroyed them, just as it destroyed Iblees^{-la}, and they come to us^{-asws} when they are desperate and fear upon themselves, so they are asking us, and we^{-asws} clarify for them, and they are saying, ‘We testify that you^{-asws} are the people of the knowledge’. Then they are going out, so they are saying, ‘We have not seen anyone more straying than the ones who follow them^{-asws} and accept their^{-asws} words’.

قُلْتُ جُعِلَتْ فِدَاكَ أَحْبَرَنِي عَنِ الْحُسَيْنِ ع لَوْ نُبَشِّرُ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ ع مَعَ أَبِيهِ وَ أُمِّهِ وَ أَحْيَاهِ الْحُسَيْنُ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يُحِبُّونَ كَمَا يُحِبِّي وَ يُرْزَقُونَ كَمَا يُرْزَقُ

I said, ‘May I be sacrificed for you^{-asws}! Inform me about Al-Husayn^{-asws}. If we were to dig, would we find anything in his^{-asws} grave?’ He^{-asws} said: ‘O Ibn Bakr! How grievous is your question. Al-Husayn^{-asws}, along with his^{-asws} father^{-asws} and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws} Al-Hassan^{-asws} are in the house of Rasool-Allah^{-saww}, being Granted just as he^{-saww} is Granted, and being Sustained just as he^{-asws} is being Sustained.

فَلَوْ بُشِيَ فِي أَيَّامِهِ لَوُجِدَ وَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَ يَنْظُرُ إِلَى مُعَسَّكِرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَ إِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي

So, if we were to dig during his^{-asws} days, he^{-asws} would be found, and as for today, so he^{-asws} is alive in the Presence of his^{-asws} Lord^{-azwj} being Sustained, and he^{-asws} looks at his^{-asws} soldiers, and he^{-asws} looks at the Throne, when he^{-asws} would be Commanded to hold it. And he^{-asws} is on the right of the Throne, saying: 'O Lord^{-azwj}! Fulfil for me^{-asws} what You^{-azwj} Promised me^{-asws}!'

وَ إِنَّهُ لَيَنْظُرُ إِلَى زُورَاهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الْإِسْعَقَارَ لَهُ وَ يَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أَعَدَّ لَكَ لَفَرَحْتَ أَكْثَرَ بِمَا جَزَعْتَ

And he^{-asws} looks at his^{-asws} visitors, and he^{-asws} recognises them, and by the names of their fathers, and by their ranks, and by their statuses in the Presence of Allah^{-azwj}, from one of them by his son, and what (provisions are) in his ride. And he^{-asws} sees the one who cry for him^{-asws}, so he^{-asws} seeks Forgiveness for him, (and) for Mercy for him, and he^{-asws} asks his^{-asws} father^{-asws} for seeking for the Forgiveness for him, and he^{-asws} is saying: 'If only you knew, O you crying one, what is prepared for you, you would be joyful much more than what you are alarmed about'.

فَلَيَسْتَغْفِرُ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

There seek Forgiveness for him, everyone who hears his crying, from the Angels in the sky, and in the courtyard, and he returns (from the Ziyarah), and there are no sins upon him".⁴⁰

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۖ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22}

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

وَ يَحْدَا الْإِسْنَادَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ لَا كَلِمَةُ الْفَضْلِ لَفُضِّي بَيْنَهُمْ وَ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ قَالَ لَوْ لَا مَا تَقَدَّمَ فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا أَبْقَى الْقَائِمُ (عليه السلام) مِنْهُمْ وَاحِدًا.

And by the above chain (of narrators), who has narrated the following:

Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **And had not a Decisive Word preceded, it would have been Decided between them [42:21]**. Had it not been for

what had preceded among them from Allah^{-azwj} Mighty and Majestic, Al-Qaim^{-asws} would not allow any one of them (with them)'.⁴¹

علي بن إبراهيم، قال: الكلمة: الإمام، و الدليل على ذلك قوله تعالى: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ [يعني الإمامة]، ثم قال: وَ إِنَّ الظَّالِمِينَ يعني الذين ظلموا هذه الكلمة لَهُمْ عَذَابٌ أَلِيمٌ

Ali Bin Ibrahim said,

'The (Decisive) Word is the Imam^{-asws}, and the evidence upon that are the Words of the Exalted: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** - Meaning the Imamate.

ثم قال: تَرَى الظَّالِمِينَ لآل محمد حقهم، مُشْفِقِينَ بِمَا كَسَبُوا، قال: خائفون مما ارتكبوا [و عملوا] وَ هُوَ واقعٌ بِهِمْ [أي ما يخافونه].

Then He^{-azwj} Said: **And surely the ones unjust** - Meaning the ones who have been unjust to this (Decisive) Word, **for them would be a painful Punishment [42:21]. You will see the ones unjust** - to the Progeny^{-asws} of their^{-asws} rights, **fearing from what they have earned**, said, 'They are scared of what they had done, **and it would befall with them**, i.e., what they are afraid of'.⁴²

VERSE 23

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعًا 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 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 فَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسُورَاتٍ فَقُمَ شَوْكُهُنَّ

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,

'From Abu Abdullah^{-asws} having said: 'So 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**

⁴¹ Al Kafi – V 8 H 14880 (Extract)

⁴² تفسير القمي 2: 274

Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]. So he^{-saww} called the people, and they gathered, and he^{-saww} ordered with the clearing (of the ground), and the thorns were removed.

ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ وَأَوَّلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَاللَّهِمَّ وَالِ مَنْ
وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

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.

فَوَقَعَتْ حَسَكَةُ النِّفَاقِ فِي قُلُوبِ الْقَوْمِ وَقَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ دِكْرُهُ هَذَا عَلَىٰ 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}’.

فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الْأَنْصَارُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ دِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَ شَرَّفَنَا بِكَ وَ بَنَزُولِكَ بَيْنَ ظَهْرَانَيْنَا فَقَدْ فَرَّحَ اللَّهُ صَدِيقَنَا وَ كَبَّتْ
عَدُونَا وَ قَدْ يَأْتِيكَ وَفُودٌ فَلَا تَجِدُ مَا تُعْطِيهِمْ فَيَشْمَتُ بِكَ الْعَدُوُّ فَتُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّىٰ إِذَا قَدِمَ عَلَيْكَ وَفَدٌ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ

So when he^{-as} proceeded to Al Medina, the Helpers came to him^{-saww} and they said, ‘O Rasool-Allah^{-saww}! Allah^{-azwj}, Majestic is His^{-azwj} Mention has Favoured upon us and has Ennobled us with you^{-saww} and by your^{-saww} dwelling between our midst. So Allah^{-azwj} has Made our friends happy and our enemies are suppressed, and there come to you delegations, so you^{-saww} do not find what to give them, and the enemies gloat upon you^{-saww}. So we would love it if you^{-saww} were to take a third of our wealth so that when a delegation of Makkah comes over to you^{-saww}, you^{-saww} would find what to give them’.

فَلَمَّا يَرُدُّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمْ شَيْئاً وَ كَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جِبْرَائِيلُ (عليه السلام) وَ قَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا
الْمُودَّةَ فِي الْقُرْبَىٰ وَ لَمْ يَقْبَلْ أَمْوَالَهُمْ

But Rasool-Allah^{-saww} did not respond upon them with anything, and he^{-saww} was awaiting what would be coming from his^{-saww} Lord^{-azwj}. So Jibraeel^{-as} descended and said: **‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’**, and he^{-saww} did not accept their wealth.

فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا عَلَىٰ مُحَمَّدٍ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ وَ يَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسِ مِنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ
الْيَوْمَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمُودَّةَ فِي الْقُرْبَىٰ ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمْسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ قِيَّتَنَا

So, the hypocrites said, ‘This has not been Revealed upon Muhammad^{-saww}, and he^{-saww} does not intend except to raise the shoulders of his^{-saww} cousin and load upon us the People^{-asws} of his^{-saww} Household. Yesterday he^{-saww} was saying: ‘The one whose Master I^{-saww} am, so Ali^{-asws} is his Master’, and today: **‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’**. Then the Verse of *Khums* was Revealed, so they said, ‘He^{-saww} intends that we give him^{-saww} our wealth, and our war booties’.

ثُمَّ أَنَا جَبْرِئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ بُيُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوءَةِ عِنْدَ عَلِيِّ (عليه السلام) فَإِنِّي لَمْ أَتْرِكْ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالَمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَلَايَتِي وَ يَكُونُ حُجَّةً لِمَنْ يُولَدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

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 النَّبُوءَةِ 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’.⁴³

The loyal seven

عبد الله بن جعفر الحميري: بإسناده، عن هارون بن مسلم، قال: حدثني مسعدة بن صدقة، قال: حدثني جعفر بن محمد، عن آبائه (عليهم السلام): «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قام رسول الله (صلى الله عليه و آله)، فقال: أيها الناس، إن الله تبارك و تعالى قد فرض لي عليكم فرضا، فهل أنتم مؤدوه؟ قال: فلم يجبه أحد منهم، فانصرف.

Abdullah Bin Ja'far Al Humeiri, from Haroun Bin Muslim, from Mas'adat Bin Sadqa,

(It has been narrated) from Ja'far Bin Muhammad^{-asws}, from his forefathers^{-asws} having said: ‘When this Verse: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23]** - was Revealed unto Rasool-Allah^{-saww}, so Rasool-Allah^{-saww} stood up and said: ‘O you people! Verily Allah^{-azwj} has Obligated upon you all certain Obligations regarding me^{-saww}, so are you going to be its performers?’ He^{-asws} said: ‘But no one from among them answered him^{-saww}, and they left.

فلما كان من الغد قام فيهم فقال مثل ذلك، ثم قام فيهم، و قال [مثل] ذلك في اليوم الثالث، فلم يتكلم أحد، فقال: أيها الناس، إنه ليس من ذهب و لا فضة و لا مطعم و لا مشرب. قالوا: فألقه إذن. قال: إن الله تبارك و تعالى أنزل علي قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قالوا: أما هذه فنعم.»

So when it was the next day, he^{-saww} stood up among them and said similar to that. Then he^{-saww} stood up among them and said similar to that for the third day, but no one spoke’. So he^{-saww} said: ‘O you people! It is not gold, nor silver, nor food, nor drink’. So they said, ‘Then say it’. He^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Revealed unto me^{-saww}: **Say: ‘I do not ask**

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extract)

you for recompense over it, except for the cordiality to be for my relatives' [42:23]. So they said, 'But if it is this, so yes'.

فقال أبو عبد الله (عليه السلام): «فوالله ما وفي بما إلا سبعة نفر: سلمان، و أبو ذر، و عمار، و المقداد بن الأسود الكندي، و جابر بن عبد الله الأنصاري، و مولى لرسول الله (صلى الله عليه و آله) يقال له الثيب، و زيد بن أرقم».

So Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! No one was loyal to it except for seven of them – Salman^{-ra}, and Abu Dharr^{-ra}, and Ammar^{-ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra}, and Jabir Bin Abdullah Al-Ansary^{-ra}, and a slave of Rasool-Allah^{-saww} called Al-Sabit^{-ra}, and Zayd Bin Arqam^{-ra}'.⁴⁴

The Relatives

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُثَنَّى عَنْ زُرَّارَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Musna, from Zurara, from Abdullah Bin Ajlan,

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23] [42:23].** He^{-asws} said: 'They^{-asws} (relatives) are the Imams^{-asws}'.⁴⁵

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي الخزاز، عن مثنى الحناط، عن عبد الله بن عجلان، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قال: «هم الأئمة الذين لا يأكلون الصدقة و لا تحل لهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abdullah Bin Ajlan who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],** he^{-asws} said: 'They^{-asws} (relatives) are the Imams^{-asws} who do not consume the charity (الصدقة) and it is not Permissible for them^{-asws}'.⁴⁶

ثم قال: و أخبرنا السيد أبو جعفر مهدي بن نزار الحسيني، قال: أخبرنا الحاكم أبو القاسم الحسكاني، قال: حدثنا القاضي أبو بكر الحيري، قال: أخبرنا أبو العباس الضبي، قال: أخبرنا الحسن بن علي بن زياد السري، قال: أخبرنا يحيى بن عبد الحميد الحماني، قال: أخبرنا حسين الأشقر، قال: أخبرنا قيس عن الأعمش، عن سعيد بن جبير، عن ابن عباس، قال: لما نزلت قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا الآية، قالوا: يا رسول الله من هؤلاء الذين أمر الله بمودتهم؟ قال: «علي و فاطمة و ولدها».

Then said, 'And Al Syed Abu Ja'far Al Mahdy Bin Nazaar Al Husayni informed us, from Al Hakim Abu Al Qasim Al Haskany, from Al Qazy Abu Bakr Al Hayry, from Abu Al Abbas Al Zab'ie, from Al Hassan Bin Ali Bin Ziyad Al Saray, from Yahya Bin Abdul Hameed Al Hamany, from Husayn Al Ashqar, from Qays, from Al Amsh, from Saeed Bin Jubeyr,

⁴⁴ قرب الإسناد: 38

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 7

⁴⁶ تأويل الآيات: 2 / 545 / 9

(It has been narrated) from Ibn Abbas who said, 'When (the Verse): **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, was Revealed, they said, 'O Rasool-Allah^{-saww}! Who are these whom Allah^{-azwj} has Commanded us for their^{-asws} cordiality?' He^{-saww} said: 'Ali^{-asws}, and (Syeda) Fatima^{-asws} and their^{-asws} children^{-asws} 47

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن إسماعيل ابن عبد الخالق، قال: سمعت أبا عبد الله (عليه السلام) يقول لأبي جعفر الأحول، و أنا أسمع: «أتيت البصرة؟» فقال: نعم. قال: «كيف رأيت مسارعة الناس إلى هذا الأمر، و دخولهم فيه؟» فقال: و الله إنهم لقليل، و قد فعلوا، و إن ذلك لقليل. فقال: «عليك بالأحداث، فإنهم أسرع إلى كل خير».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ismail Ibn Abdul Khaliq who said,

'I heard Abu Abdullah^{-asws} saying to Abu Ja'far Ahowl, and I was listening, 'Did you go to Al Basra?' He said, 'Yes'. He^{-asws} said: 'How did you see the quickness of the people to this matter (Al Wilayah) and their entering into it?' He said, 'By Allah^{-azwj}! They are a few, and they had done it, and surely that is only a few'. So he^{-asws} said: 'Upon you is with the Ahadeeth, and they would be quick to all good'.

ثم قال: «ما يقول أهل البصرة في هذه الآية قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى؟» قلت: جعلت فداك، إنهم يقولون: [إنها] لأقارب رسول الله (صلى الله عليه و آله).

Then he^{-asws} said: 'What are the people of Al-Basra saying regarding this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]?**' I said, 'May I be sacrificed for you^{-asws}! They are saying it is for the relatives of Rasool-Allah^{-saww}!'

فقال: «كذبوا، إنما نزلت فينا خاصة، في أهل البيت، في علي و فاطمة و الحسن و الحسين، أصحاب الكساء (عليهم السلام)».

So he^{-asws} said: 'They are lying! But rather, it was Revealed regarding us^{-asws} in particular, regarding the People^{-asws} of the Household, regarding Ali^{-asws}, and Fatima^{-asws}, and Al Hassan^{-asws}, and Al-Husayn^{-asws} – the Companions of the Cloak (صحاب الكساء) 48

الثعالبي قال: أنبأني عقيل بن محمد، قال: أخبرنا المعافى بن المبتلى، حدثنا محمد بن جرير، حدثني محمد بن عمار، حدثني إسماعيل بن أبان، حدثنا الصباح بن يحيى المزني، عن السدي، عن أبي الديلم، قال: لما جىء بعلي بن الحسين (صلوات الله عليهما) أسيرا قائما على درج دمشق، قام رجل من أهل الشام، فقال: الحمد لله الذي قتلكم، و استأصل شأفتكم، و قطع قرن الفتنة.

Al Sa'alby, from the sons of Aqeel Bin Muhammad, from Al Ma'afy Bin al Mubtala, from Muhammad Bin Jureyr, from Muhammad Bin Amarat, from Ismail Bin Aban, from Al Sabah Bin Yahya Al Mazny, from Al Sady, from Abu Al Daylam who said,

'When they came with Ali^{-asws} Bin Al-Husayn^{-asws} as a captive at the stairway of Damascus, a Syrian man stood up and said, 'The Praise is due to Allah^{-azwj} Who Killed you^{-asws}, and Eradicated your^{-asws} roots, and Cut off a century of Fitna'.

47 مجمع البيان 9: 43، الصواعق المحرقة: 170 47

الكافي 8: 66 / 93 48

فقال له علي بن الحسين (صلوات الله عليهما): «أقرأ القرآن؟» قال: نعم. قال: «قرأت آل حم». قال: قرأت القرآن، و لم أقرأ آل حم. قال: «قرأت قل لا أسئلكم عليه أجراً إلا المودة في القربى؟». قال: لأنتم هم؟ قال: «نعم».

Ali^{-asws} Bin Al Husayn^{-asws} said to him: 'Have you read the Quran?' He said, 'Yes'. He^{-asws} said: 'Have you read The Progeny^{-asws} of Ha Meem (آل حم)?' He said, 'I have read the Quran, but I have not read The Progeny^{-asws} of Ha Meem (آل حم)'. He^{-asws} said: 'Have you read: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**? He said, 'Are you^{-asws} them^{-asws}? He^{-asws} said: 'Yes'.⁴⁹

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله: قل لا أسئلكم عليه أجراً إلا المودة في القربى: «يعني في أهل بيته».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim, who said,

'I heard Abu Ja'far^{-asws} saying regarding the Words of Allah^{-azwj} **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]:** 'It Means the people^{-asws} of his^{-saww} Household'.

قال: «جاءت الأنصار إلى رسول الله (صلى الله عليه و آله)، فقالوا: إنا قد نصرنا و فعلنا فخذ من أموالنا ما شئت، فأذن الله: قل لا أسئلكم عليه أجراً إلا المودة في القربى يعني في أهل بيته،

He^{-asws} said: 'The Helpers came to Rasool-Allah^{-saww}, so they said, 'We have been victorious in our actions, so take from our wealth whatsoever you^{-saww} like to'. Thus Allah^{-azwj} Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** - Meaning with regards to the people^{-asws} of his^{-saww} Household.

ثم قال رسول الله (صلى الله عليه و آله) بعد ذلك: من حبس أجيراً أجره فعليه لعنة الله و الملائكة و الناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً و لا عدلاً، و هو محبة آل محمد».

Then Rasool-Allah^{-saww} said after that: 'The one who withholds this recompense, so upon him are the Curses of Allah^{-azwj} and His^{-azwj} Angels, and of all the people put together. Allah^{-azwj} will not Accept from him on the Day of Judgement, only and just the love of the Progeny^{-asws} of Muhammad^{-saww}'.

ثم قال: «و من يفتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا و هي [إقرار] الإمامة لهم، و الإحسان إليهم، و برهم و صلّتهم نَزِدْ لَهُ فِيهَا حُسْنًا أي نكافئ على ذلك بالإحسان».

Then he^{-asws} said: '**And one who earns good, We will Increase the good for him therein [42:23]**, and it is the acceptance of their^{-asws} Imamate, and the goodness towards them^{-asws}, and being righteous with them^{-asws}, and maintaining good relations with them^{-asws} - **We will**

تفسير الطبري 25: 16، العمدة: 51 / 46 ⁴⁹

Increase the good for him therein [42:23], i.e., We^{-azwj} will Reward him upon that with the goodness'.⁵⁰

عنه، عن الهيثم بن عبد الله النهدي، عن العباس بن عامر القصير، عن حجاج الخشاب، قال: سمعت أبا عبد الله عليه السلام يقول لابي جعفر الاحول: ما يقول من عندكم في قول الله تبارك وتعالى؟ - " قل لا أسألكم عليه أجرا الا المودة في القربى. " فقال: كان الحسن البصري يقول: في أقربائي من العرب،

From him, from Al Haysam Bin Abdullah Al Nahdy, from Al Abbas Bin Aamir Al Qaysar, from Hajaaj Al Khashaab who said,

'I heard Abu Abdullah^{-asws} saying to Abu Ja'far Al-Ahowl: 'What are they saying in your presence regarding the Words of Allah^{-azwj} Blessed and Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**? He said, 'Al-Hassan Al-Basry was saying, 'It is regarding the near relatives from the Arabs'.

فقال أبو عبد الله عليه السلام: لكني أقول لقريش الذين عندنا: هي لنا خاصة، فيقولون: هي لنا ولكم عامة،

So, Abu Abdullah^{-asws} said: 'But I^{-asws} am saying among the Quraysh who are in our^{-asws} presence: 'It is for us^{-asws} in particular', and they are saying, 'It is for us and for you^{-asws} generally'.

فأقول: خبروني عن النبي صلى الله عليه وآله، إذا نزلت به شديدة من خص بها؟ أليس ايانا خص بها؟ حين أراد أن يلاعن أهل نجران أخذ بيد علي وفاطمة والحسن والحسين عليهم السلام، ويوم بدر قال لعلي وحزمة وعبيدة بن الحارث قال: فأبوا يقرون لي، أفلكم الحلو، ولنا المر؟!

So I^{-asws} am saying: 'Inform me^{-asws} about the Prophet^{-saww}, whenever a difficulty descended upon him^{-saww}, who was specialised for it? Were we^{-asws} not meant to be specialised with it? When Rasool Allah^{-saww} intended to curse the people of Najran, he^{-saww} grabbed the hand of Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. And on the Day of Badr he^{-saww} said to Ali^{-asws}, and Hamza, and Ubeyda Bin Al-Haarid: 'They have refused to accept me^{-saww}'. So for you is the sweet, and for us^{-asws} is the bitter?'⁵¹

For those who do not accept the Imams^{-asws} is the imprecation

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ إِنَّا نَكْرَهُمُ النَّاسَ فَتَنْجِ عَلَيْنَهُمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أَمْرَاءِ السَّرَايَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah^{-azwj} Mighty and Majestic **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

⁵⁰ 275 :2 تفسیر القمی (extract)

⁵¹ Al Mahaasin – V 1 Bk 4 – H 47

فَنَحْنُ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْنُ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

So we argue against them by the Words of the Mighty and Majestic **But rather, only Allah is your Guardian and His Rasool [5:55]** – up to the end of the Verse. But they are saying, ‘It was Revealed regarding the *Momineen*’. And we are arguing against them by the Words of Allah^{-azwj} Mighty and Majestic: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. But they are saying, ‘It was Revealed regarding the relatives of the Muslims’.

قَالَ فَلَمْ أَدْعُ شَيْئًا مِمَّا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شَبَّهَهُ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ

He (the narrator) said, ‘So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he^{-asws} said to me: ‘When it was like that, so call them to the (*Mubahila*) imprecation’. I said, ‘And how should I deal with it?’

قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَطْطُهُ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبَّكَ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنَى فِي أَصَابِعِهِ ثُمَّ أَنْصَفَهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

He^{-asws} said: ‘Correct soul for three (days)’, and I think he^{-asws} said: ‘And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, ‘O Allah^{-azwj}! Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment’.

ثُمَّ رَدَّ الدَّعْوَةَ عَلَيْهِ قُلْتُ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then return the supplication upon him, so say, ‘And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment’.

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبَثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ .

Then he^{-asws} said to me: ‘So it won’t be long before you see that in him, for by Allah^{-azwj}, I^{-asws} have not found any creature who will answer me^{-asws} to it (the imprecation)’.⁵²

⁵² Al Kafi V 2 – The Book Of Supplication CH 34 H 1

Cordiality of the People^{-asws} of the Household is an Obligation

عنه، عن أبيه، عن حدثه، عن اسحاق بن عمار، عن محمد بن مسلم، قال: سمعت أبا عبد الله عليه السلام يقول: ان الرجل يحب الرجل ويغض ولده، فأبى الله عز وجل الا أن يجعل حبنا مفترضا أخذه من أخذه وتركه من تركه واجبا، فقال: " قل لا أسألكم عليه أجرا الا المودة في القربى " .

From him, from his father, from the one who narrated it, from Is'haq Bin Amaar, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'The man loves the man but hates his children, but Allah^{-azwj} Mighty and Majestic Refused and Made loving us^{-asws} as a Necessity. The one who took it, took it (an Obligation), and the one who neglected it, neglected it, an Obligation. Thus He^{-azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.⁵³

عنه، عن ابن محبوب، عن أبي جعفر الاحول، عن سلام بن المستنير، قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل " قل لا أسألكم عليه أجرا الا المودة في القربى " فقال: هي والله فريضة من الله على العباد لمحمد صلى الله عليه وآله في أهل بيته.

From him, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Salaam Bin Mustaneer who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, so he^{-asws} said: 'By Allah^{-azwj}! It is an Obligation from Allah^{-azwj} upon the servants to Muhammad^{-saww} with regards to the People^{-asws} of his^{-saww} Household'.⁵⁴

Consequences of not accepting the Obligation of cordiality

ثم قال: و أخبرنا السيد أبو جعفر، قال: أخبرنا الحاكم أبو القاسم بالإسناد المذكور في كتاب (شواهد التنزيل لقواعد التفضيل) مرفوعا إلى أبي أمامة الباهلي، قال: قال رسول الله (صلى الله عليه وآله): «إن الله تعالى خلق الأنبياء من أشجار شتى، و خلقت أنا و علي من شجرة واحدة، فأنا أصلها، و علي فرعها، [و فاطمة لقاحها]، و الحسن و الحسين ثمارها، و أشياعنا أوراقها، فمن تعلق بغصن من أغصانها نجا، و من زاغ عنها هوى،

Then said, 'And Al Syed Abu Ja'far informed us saying, 'Al Hakim Abu Al Qasim informed us by the chain mentioned in the book Shawaheed Al Tanzeel Li Qawaaid Al Tafzeel, raising it up to Abu Amama Al Bahily who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created the Prophets^{-as} from various Trees, and Created me^{-saww} and Ali^{-asws} from one Tree. So I^{-saww} am its origin, and Ali^{-asws} is its branch, and (Syeda) Fatima^{-asws} is its sap, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits, and our^{-asws} Shias are its leaves. So the one who attaches himself to one of its branches is saved, and the one who alienates from it has fallen.

و لو أن عبدا عبد الله بين الصفا و المروة ألف عام ثم ألف عام حتى يصير كالشئ البالي، ثم لم يدرك محبتنا، أكبه الله على منخريه في النار. ثم تلا قل لا أسألكم عليه أجرا إلا المودة في القربى».

⁵³ Al Mahaasin – V 1 Bk 4 – H 45

⁵⁴ Al Mahaasin – V 1 Bk 4 – H 46

Even if a servant was to worship between Al-Safa and Al-Marwa for a thousand years, then a thousand years, then a thousand years until he becomes obsolete, then he does not become aware of our^{-asws} love, Allah^{-azwj} would Pull him by his nostril into the Fire'. Then he^{-saww} recited: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.⁵⁵

Rewards of accepting the Cordiality

وقد جاء في مودتهم فضل كثير: منه ما روي عنه صلى الله عليه وآله أنه قال: أنا شافع يوم القيامة لأربعة أصناف ولو جاؤوا بذنوب أهل الدنيا: رجل نصر ذريتي، ورجل بذل ماله لذريتي عند الضيق، ورجل أحب ذريتي باللسان والقلب، ورجل سعى في حوائج ذريتي إذا طردوا أو شردوا.

And there has come a lot regarding their^{-asws} cordiality, from it is what is reported from him^{-saww} having said: 'I^{-saww} would intercede on the Day of Judgment for our types (of people), and even if they come with sin of (all) the people of the world – A man who helps my^{-saww} offspring, and a man who spends his wealth for my^{-saww} offspring during the hardship, and a man who loves my^{-saww} offspring with the tongue and the heart, and a man who strives regarding the needs of my^{-saww} offspring when they are either expelled or frightened away".⁵⁶

Earning good

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدَ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصِّدْقُ عَلَيْنَا وَ إِلَّا يَكْذِبُ عَلَيْنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **And one who earns good, We will Increase the good for him therein [42:23]**. He^{-asws} said: 'The earning, is the submission to us^{-asws}, and the truthfulness upon us^{-asws}, and that he would not be lying upon us^{-asws}'.⁵⁷

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى العلوي، عن أبي محمد إسماعيل بن محمد بن إسحاق بن جعفر بن محمد، قال: حدثني عمي علي بن جعفر، عن الحسين بن زيد، عن أبيه، عن جده (عليهم السلام) قال: خطب الحسن بن علي بن أبي طالب (عليهما السلام) حين قتل علي (عليه السلام)، ثم قال: «و إنا من أهل بيت افترض الله مودتهم على كل مسلم حيث يقول: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدَ لَهُ فِيهَا حُسْنًا فاقتراف الحسنة مودتنا أهل البيت».

Muhammad Bin Al Abbas, from Al Hassan Bin Muhammad Bin Yahya Al Alawy, from Abu Muhammad Ismail Bin Muhammad Bin Is'haq Bin Ja'far Bin Muhammad, from the uncle of Ali Bin Ja'far, from Al Husayn Bin Zayd, from his father, from his grandfather who said,

'Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} gave a sermon when Ali^{-asws} was murdered, saying: 'And I^{-asws} am from the People^{-asws} of the Household whose cordiality Allah^{-azwj} has

⁵⁵ مجمع البيان 9: 43، شواهد التنزيل 2: 137 / 140

⁵⁶ Taweel Al Ayaat Al Zaahira – H 16

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 95 H 4

Obligated upon every Muslim where He^{-azwj} is Saying: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely Allah is Forgiving, Grateful [42:23].** So the earning of the good is (to have) our^{-asws} cordiality, of the People^{-asws} of the Household'.⁵⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْرَفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يُزِيدُهُ وَلَايَةً مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَا يَنْتَهُمُ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

'Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And one who earns good, We will Increase the good for him therein [42:23],** said; 'The one who befriends the successors^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, and follows their^{-asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{-as} and the former Momineen until their Wilayah arrives to Adam^{-as}, and these are the Words of Allah^{-azwj}: **One who comes with the good deed, for him would be better than it [27:89].**

يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرِ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

He^{-azwj} will Enter him into the Paradise, and these are the Words of Allah^{-azwj}: **'Whatever recompense I ask you for, so it is for yourselves [34:47].** He^{-saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{-saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.⁵⁹

VERSES 24 - 26

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ ۖ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24}

Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, and Allah Deletes the falsehood and Confirms the Truth with His Word. He is All-Knowing with the contents of the chests [42:24]

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25}

And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25]

⁵⁸ تأويل الآيات 2: 2 / 545 8

⁵⁹ الكافي 8: 379 / 574

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ
{26}

And He Answers those who believe and do righteous deeds, and Increases them from His Grace; and for the Kafirs, there would be severe Punishment [42:26]

Reaction of the companions to the Verse of Cordiality

[الفضل الطبرسي] ذكر أبو حمزة الثمالي في تفسيره: حدثني عثمان بن عمير عن سعيد بن جبیر عن عبد الله بن عباس ان رسول الله (صلى الله عليه وآله) حين قدم المدينة واستحكم الإسلام قالت الأنصار فيما بينها: نأتي رسول الله (صلى الله عليه وآله) فنقول له إن تعرك أمور فهذه أموالنا تحكم فيها من غير حرج ولا محذور عليك فأتوه في ذلك فنزلت * (قل لا أسئلكم عليه أجرا إلا المودة في القربى) *

Al Fazal Al Tabarsy mentioned Abu Hamza Al Sumaly in this Tafseer saying, 'Usman Bin Umeyr narrated to me, from Saeed Bin Jubeyr, from Abdullah Bin Abbas that,

'Rasool-Allah^{-saww}, when he^{-saww} proceeded to Al-Medina and Al-Islam became strong, the Helpers said regarding what was in between them, 'We should go to Rasool-Allah^{-saww} and say to him^{-saww} 'You have fought for these affairs, so here is our wealth, you^{-saww} judge with regards to this without any fault or hindrance to you^{-saww} (i.e., take whatever you^{-saww} want)'. So they came to him^{-saww} with regards to that, thus (the Verse) **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],** was revealed'.

فقرأها عليهم وقال: تودون قرابتي من بعدي فخرجوا من عنده مسلمين لقوله، فقال المنافقون: إن هذا لشيء افتراه في مجلسه أراد بذلك أن يذلنا لقرابته من بعده فنزلت * (أم يقولون افترى على الله كذبا) *

Rasool-Allah^{-saww} recited it to them and said: 'Be cordial to my^{-saww} near relatives from after me^{-saww}'. They went out from him^{-saww} having submitted to his^{-saww} words. But the hypocrites said, 'This is something which has been forged in his^{-saww} gathering intending by that to he^{-saww} would humiliate us (in favour of) his^{-saww} near relatives from after him^{-saww}'. Thus, it was Revealed: **Or are they saying, He has fabricated a lie upon Allah? [42:24].**

فأرسل إليهم فتلاها عليهم فبكوا واشتد عليهم فأنزل الله * (وهو الذي يقبل التوبة عن عباده) * الآية،

Rasool-Allah^{-saww} sent for them, and recited it to (some of) them. They (non-hypocrites) cried intensely to Rasool-Allah^{-saww}, and so Allah^{-azwj} Revealed: **And He is the One Who Accepts the repentance from His servants [42:25]** – the Verse.

فأرسل في أثرهم فبشرهم وقال: * (ويستجيب الذين ءامنوا) * وهم الذين سلموا لقوله.

So Rasool-Allah^{-saww} sent a message after them and gave them the good news and said: **And He Answers those who believe [42:26]** - and they were the ones who submitted to Rasool-Allah^{-saww}'s words'.⁶⁰

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيْرَةَ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ قَالَ هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ يَظْهَرُ الْغَيْبُ فَيَقُولُ لَهُ الْمَلِكُ آمِينَ وَ يَقُولُ اللَّهُ الْعَزِيزُ الْجَبَّارُ وَ لَكَ مِثْلًا مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ مَا سَأَلْتَ بِحَبْلِكَ إِثَّاهُ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{-asws} regarding the Words of the Blessed and Exalted: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace.** He^{-asws} said: 'He is the *Momin* supplicating for his brother in his absence, so the Angels is saying, 'Ameen', to him, and Allah^{-azwj} the Mighty, the Compeller is Saying: 'And for you is the like of what you asked for, and I^{-azwj} have Given you what you asked for due to your love for him'.⁶¹

VERSE 27

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ {27}

And if Allah was to Amplify the sustenance to His servants, they would rebel in the land. But, He Sends down in a measurement what He so Desires to. He is Aware, Insightful with His servants [42:27]

علي بن إبراهيم: قوله تعالى: وَ لَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ قَالَ: قال الصادق (عليه السلام): «لو فعل لفلعوا، و لكن جعلهم محتاجين بعضهم إلى بعض و استعبدتهم بذلك، و لو جعلهم كلهم أغنياء لبغوا في الأرض وَ لَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ مَا يَعْلَمُ أَنَّهُ يَصْلَحُهُمْ فِي دِينِهِمْ وَ دُنْيَاهُمْ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ».

Ali Bin Ibrahim –

The Words of the Exalted: **And if Allah was to Amplify the sustenance to His servants, they would rebel in the land [42:27]**, said, 'Al-Sadiq^{-asws} said: 'Had He^{-azwj} Done it, they would have done it, but, He^{-azwj} Made some of them to be needy to the others, and Enslaved them by that. Had He^{-azwj} Made all of them to be needless, they would have rebelled in the earth, **But, He Sends down in a measurement what He so Desires to [42:27]** – from what He^{-azwj} Knows what is correct for them in their Religion and their world, **He is Aware, Insightful with His servants [42:27]**'.⁶²

⁶⁰ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 273

⁶¹ Al Kafi V 2 – The Book Of Supplication CH 30 H 3

⁶² تفسير القمي 2: 276.

VERSE 28

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ {28}

And He is the One Who Sends the rain from after their despair, and He Spreads His Mercy, and He is the Guardian, the Praised One [42:28]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ زُرَيْقِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى قَوْمٌ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ بِلَادَنَا قَدْ قُحِطَتْ وَتَوَالَتِ السِّنُونَ عَلَيْنَا فَادْعُ اللَّهَ تَبَارَكَ وَتَعَالَى يُرْسِلَ السَّمَاءَ عَلَيْنَا

Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja'far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah-asws said: 'The people came to the Rasool Allah-saww, and they said, 'O Rasool Allah-saww! Our towns have drought and it has prevailed upon us for years. So supplicate to Allah-azwj Blessed and Exalted to Send the sky (to rain) upon us'.

فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْمَنْبَرِ فَأُخْرِجَ وَاجْتَمَعَ النَّاسُ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَدَعَا وَآمَرَ النَّاسَ أَنْ يُؤْمِنُوا

Rasool Allah-saww ordered for the Pulpit. They brought it out, and the people gathered. The Rasool Allah-saww ascended and supplicated, and ordered the people to say 'Ameen'.

فَلَمْ يُلْبِثْ أَنْ هَبَطَ جَبْرَيْلُ فَقَالَ يَا مُحَمَّدُ أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنْ يُمَطِّرُوا يَوْمَ كَذَا وَكَذَا وَسَاعَةَ كَذَا وَكَذَا فَلَمْ يَزَلِ النَّاسُ يَنْتَظِرُونَ ذَلِكَ الْيَوْمَ وَتِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ عَزَّ وَجَلَّ رِيحاً فَأَنَارَتْ سَحَاباً وَجَلَّتِ السَّمَاءُ وَارْتَحَتْ عَزَائِلُهَا

It was not long before Jibraeel-as descended and said: 'O Muhammad-saww! Inform the people that your-saww Lord-azwj has Promised to them that He-azwj would Make it rain on such and such a day, and at such and such a time'. So the people did not cease to look out for that day and that particular time, until that time came up. Allah-azwj Mighty and Majestic Excited a wind, and it raised clouds which covered the sky, and released the rain.

فَجَاءَ أُولَئِكَ التَّفَرُّ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لَنَا أَنْ يَكُفَّ السَّمَاءَ عَنَّا فَإِنَّا كِدْنَا أَنْ نَغْرُقَ فَاجْتَمَعَ النَّاسُ وَدَعَا النَّبِيُّ (صلى الله عليه وآله) وَآمَرَ النَّاسَ أَنْ يُؤْمِنُوا عَلَى دُعَائِهِ

Then those individuals came with their rich ones to the Prophet-saww. They said, 'O Rasool Allah-saww, Supplicate to Allah-azwj for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet-saww supplicated, and ordered the people that they should say 'Ameen' upon his-saww supplication.

فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللَّهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا تَقُولُ لَيْسَ نَسْمَعُ فَقَالَ قُولُوا لِلَّهِمْ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صَبِّهَا فِي بُطُونِ الْأُودِيَةِ وَ فِي نَبَاتِ الشَّجَرِ وَ حَيْثُ يَرَعَى أَهْلُ الْوَبَرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَاباً.

A man from the people said, 'O Rasool Allah-saww, make us hear it, for all what you-saww are saying, we cannot hear'. So he-saww said; 'Say, 'O Allah-azwj! Around us and not upon us. O Allah-azwj! Let it pour in the middle of the valleys, and in the growth of the trees, and where

the shepherds pasture. O Allah^{-azwj}! Make it to be a Mercy, and do not Make it to be a Punishment!’⁶³

VERSES 29 - 31

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ {29}

And from His Signs is the Creation of the skies and the earth and whatever from the animals Allah Spreads therein, and He is Able upon the entirety of them, when He so Desires [42:29]

VERSE 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ {30}

Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أُعِيتَ عَلَيَّ أَنْ أَجِدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

‘A man from the scholars of the people of Syria came up to Abu Ja’far^{-asws}. He said, ‘O Abu Ja’far^{-asws}, I have come to ask you^{-asws} a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ

So Abu Ja’far^{-asws} said to him: ‘What would that be?’

قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

⁶³ Al Kafi – H 14714

He said, 'I ask you^{-asws} about the first thing what Allah^{-azwj} Created from His^{-azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرُهُ

So Abu Ja'far^{-asws} said: 'They have not said anything. I^{-asws} hereby inform you that Allah^{-azwj} Blessed and Exalted Existed and there was nothing other than Him^{-azwj}, and He^{-azwj} was Mighty and there was no one who was mighty before Him^{-azwj}, and these are His^{-azwj} Words: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180]**, and He^{-azwj} was the Creator before the creation, and Had He^{-azwj} Created something from His^{-azwj} Creation, something from something, then there would be no termination from it ever (the chain – as people think as per the Big Bang theory), and it would never cease if Allah^{-azwj} had something with Him^{-azwj} and He^{-azwj} did not precede it. But He^{-azwj} Existed when there was nothing other than Him^{-azwj}.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرٍ مَا شَاءَ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَفِيعَةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He^{-azwj} Created the thing from which are all things, and it is the water from which He^{-azwj} Created the things. So He^{-azwj} Made lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He^{-azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He^{-azwj} so Desired it to swirl. So He^{-azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{-azwj} Folded it, so He^{-azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدَرٍ مَا شَاءَ اللَّهُ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَفِيعَةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَوَّاهَا وَ أَغْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا

Then Allah^{-azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{-azwj} so Desired it to rise. So He^{-azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and these are His^{-azwj} Words: **Surely in that is a lesson for one who fears [79:26] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29]**.

قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسَطَهَا

He^{-asws} said: 'And there was neither a sun, nor a moon, nor stars nor clouds. Then He^{-azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{-azwj} Raised the sky before the earth, so that is His^{-azwj} Words, Mighty is His^{-azwj} Mention: **And the earth, He Expanded it after that [79:30]** . He^{-azwj} is Saying that He^{-azwj} Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

So the Syrian said to him^{-asws}, 'O Abu Ja'far^{-asws}, the Words of Allah^{-azwj} the Exalted: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَهْمًا كَانَتَا رَتْقًا مُلْتَصِقَتَيْنِ مُلتَصِقَتَيْنِ فَفَتَقْتَ إِحْدَاهُمَا مِنَ الْآخَرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرُ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَى السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ

So Abu Ja'far^{-asws} said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far^{-asws} said: 'Seek Forgiveness from your Lord^{-azwj}, for it is in the Words Allah^{-azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{-azwj} Blessed and Exalted Created the creatures, He^{-azwj} Spread therein all kinds of animals. He^{-azwj} Opened up the sky by the rain and the earth by the seed'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وَلَدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

The Syrian said, 'I testify that you^{-asws} are from the children of the Prophets^{-as} and that your^{-asws} knowledge is their^{-as} knowledge'.⁶⁴

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {31}

And you will not be escaping in the earth, and there would neither be a Guardian nor a Helper from besides Allah [42:31]

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عِزِّي يَضْرِبُ وَلَا نَكْبَةٍ وَلَا صُدَاعٍ وَلَا مَرَضٍ إِلَّا بِدَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُو عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللَّهُ أَكْثَرَ مِمَّا يُؤْخَذُ بِهِ .

⁶⁴ Al Kafi – V 8 H 14515

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘There is no vein being struck, nor a calamity, nor a headache, nor an illness except it is due to a sin, and these are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**’. Then he^{-asws} said: ‘And what He^{-azwj} Forgives is much more than what He^{-azwj} Seizes with’.⁶⁵

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَوْ لَا التَّيْبَةُ مَا عُرِفَ وَلَيْتَنَا مِنْ عَدُوِّنَا وَ لَوْ لَا مَعْرِفَةُ خُفُوقِ الْإِخْوَانِ - مَا عُرِفَ مِنَ السَّيِّئَاتِ شَيْءٌ إِلَّا عُوقِبَ عَلَى جَمِيعِهَا، لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ - وَ يَغْفُوا عَنْ كَثِيرٍ.

(Imam Hassan Al-Askari^{-asws} said): ‘And Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘Had there not been for the *Taqayya*, our^{-asws} friends would not be recognised, and had there been no recognition of the rights of the brethren, nothing from the evil deeds be recognised except they would all be Punishment – all together. But Allah^{-azwj} Mighty and Majestic is Saying: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**’.⁶⁶

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه جميعاً، عن ابن محبوب، عن علي بن رثاب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ، أ رأيت ما أصاب علياً (عليه السلام) و أهل بيته (عليهم السلام) من بعده، أ هو بما كسبت أيديهم، و هم أهل بيت طهارة معصومون؟

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Ali Bin Ra'ib who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**. ‘Do you^{-asws} see what afflicted Ali^{-asws} and the people^{-asws} of his^{-asws} Household from after him^{-asws}. Is it what their^{-asws} own hands had wrought, and they^{-asws} are the People^{-asws} of the Household, Purified, Infallible?’

فقال: «إن رسول الله (صلى الله عليه و آله) كان يتوب إلى الله و يستغفره في كل يوم و ليلة مائة مرة من غير ذنب، إن الله يخص أوليائه بالمصائب ليأجرهم عليها».

He^{-asws} said: ‘Rasool-Allah^{-saww} used to repent to Allah^{-azwj}, and seek Forgiveness seventy times every day and night, without having any sins to him^{-saww}. Allah^{-azwj} had Specialised His^{-azwj} friends with the afflictions in order to Recompense them upon these’.⁶⁷

الحسن بن محبوب عن أبي حمزة عن أبي إسحاق قال: قال علي عليه السلام: لأحدثنكم بحديث يحق على كل مؤمن أن يعيه فحدثنا به غداة ونسيه عشية قال: فرجعنا إليه فقلنا له: الحديث الذي حدثنا به غداة نسيناه وقلت: هو حق على كل مؤمن ان يعيه

Al Hassan Bin Mahboub, from Abu Hamza, from Abu Is'haq who said,

⁶⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

⁶⁶ Tafseer Imam Hassan Al Askari^{-asws} – S 165

⁶⁷ الكافي 2: 326 / 2.

'Ali^{-asws} said: 'I^{-asws} shall narrate to you all with a Hadeeth which is rightful upon every Momin that he retains it'. So he^{-asws} narrated to us in the morning and we forgot it in the evening. So, we returned to him^{-asws}, and we said to him^{-asws}, 'The Hadeeth which you^{-asws} narrated with in the morning, we forgot it, and you^{-asws} said it is rightful upon every Momin that he retains it'.

فأعده علينا فقال: انه ما من مسلم يذنب ذنباً فيعفو الله عنه في الدنيا الا كان أجل وأكرم من أن يعود عليه بعقوبة في الآخرة وقد أجله في الدنيا وتلا هذه الآية: (وما أصابكم من مصيبة فيما كسبت أيديكم ويعفو عن كثير)

So he^{-asws} repeated it upon us, and he^{-asws} said: 'It is – there is none from a Muslim who commits a sin, so Allah^{-azwj} Forgives him in the world, except that He^{-azwj} is more Majestic and more Benevolent that for Him^{-azwj} to Repeat the Punishment upon him in the Hereafter, and He^{-azwj} has already Done it in the world'. And he^{-asws} recited this Verse: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.⁶⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ التَّوَّاءِ عَزِيٍّ وَ لَا نَكْبَةٍ حَجَرٍ وَ لَا عَثْرَةَ قَدَمٍ وَ لَا خُدْشَ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَّا يَعْفُو اللَّهُ أَكْثَرَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***: 'There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{-azwj} Pardons is a lot (more).

فَمَنْ عَجَّلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلٌ وَ أَكْرَمُ وَ أَعْظَمُ مِنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ .

So for the one for whom Allah^{-azwj} Hastens the Punishment for his sin in the world, so Allah^{-azwj} Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Him^{-azwj} to Repeat Punishing him in the Hereafter'.⁶⁹

علي بن إبراهيم: قال الصادق (عليه السلام): «لما ادخل رأس الحسين (عليه السلام) على يزيد لعنه الله، و أدخل عليه علي بن الحسين (عليهما السلام) و بنات أمير المؤمنين (عليه السلام)، و كان علي بن الحسين (عليهما السلام) مقيدا مغلولاً، فقال يزيد: يا علي بن الحسين، الحمد لله الذي قتل أباك. فقال علي بن الحسين (عليهما السلام): لعن الله من قتل أبي.

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq^{-asws} said: 'When the head of Al-Husayn^{-asws} was brought to Yazeed^{-la}, May Allah^{-azwj} Curse him^{-la}, and were brought to him^{-la}, Ali^{-asws} Bin Al-Husayn^{-asws} and daughters of Amir Al-

⁶⁸ Kitab Al Zohad – Ch 18 H 266

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

Momineen-asws, and Ali-asws Bin Al-Husayn-asws was bound and shackled. Yazeed-la said: 'O Ali-asws Bin Al-Husayn-asws! The Praise is due to Allah-azwj Who Killed your-asws father-asws'. So Ali-asws Bin Al-Husayn-asws said: 'Curse of Allah-azwj be upon the one who killed my-asws father-asws!'

قال: فغضب يزيد و أمر بضرب عنقه (عليه السلام) فقال علي بن الحسين (عليهما السلام): فإذا قتلتني فبنات رسول الله (صلى الله عليه و آله) من يردن إلى منازلهن، و ليس لهن محرم غيري؟ فقال: أنت تردن إلى منازلهن،

He-asws said: 'Yazeed-la got angry and ordered for the striking his-asws neck (execution). So Ali-asws Bin Al-Husayn-asws said: 'So if you-la were to kill me-asws, then for the daughters of Rasool-Allah-saww, who will return them to their houses, and there is not for them a 'Mahram' apart from me-asws?' So he-la said: 'You-asws will return them to their houses'.

ثم دعا بمبرد، فأقبل يبرد الجامعة من عنقه بيده. ثم قال: يا علي بن الحسين، أ تدري ما الذي أريد بذلك؟ قال: بلى تريد أن لا يكون لأحد علي منة غيرك. فقال يزيد: هذا و الله [ما] أردت.

Then he-la called for the shackles (to be removed), so he-la went towards the shackles and removed all of them from his-asws neck by his-la own hand. Then he-la said, 'O Ali Bin Al-Husayn-asws! Do you-asws know what it is which I intend by that?' He-asws said: 'Yes. You want that there should not be anyone for me-asws, (to ask) for a favour apart from you-la'. So Yazeed-la said, 'By Allah-azwj! This is what I-la want'.

ثم قال: يا علي بن الحسين ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

Then he-la said: 'O Ali-asws Bin Al-Husayn-asws ! **And whatever difficulty afflicts you it is regarding what your hands have earned [42:30]**'.

فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أصاب من مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمُ الْآيَةُ فَنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

So Ali-asws Bin Al-Husayn-asws said: 'Not at all! This has not been Revealed regarding us-asws! But rather, (what has been) Revealed regarding us-asws is: **Neither does a difficulty afflicts in the earth nor regarding yourselves [57:22]** (No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: **complete the verse so it becomes understandable** the Verse. So we-asws are the ones who do not despair upon what has escaped us-asws from the world, nor are we-asws happy with what has been Given to us-asws from it'.⁷⁰

VERSES 32 - 34

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32}

And from His Signs are the ships in the sea like the banners [42:32]

⁷⁰ تفسير القمي 2: 352

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
{33}

If He so Desires, He could Calm the winds, so it would be motionless upon its back. Surely, there are Signs in that for every patient, grateful one [42:33]

أَوْ يُوبِقْهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ {34}

Or He could Destroy these due to what they earned, and He Pardons a lot [42:34]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ التَّوَّاءِ عِزِّي وَ لَا نَكْبَةِ حَجَرٍ وَ لَا عَثْرَةَ قَدَمٍ وَ لَا حَدَشَ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَّا يَعْفُو اللَّهُ أَكْثَرَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]:** ‘There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{-azwj} Pardons is a lot (more).

فَمَنْ عَجَّلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلٌ وَ أَكْرَمُ وَ أَعْظَمُ مَنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ .

So for the one for whom Allah^{-azwj} Hastens the Punishment for his sin in the world, so Allah^{-azwj} Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Him^{-azwj} to Repeat Punishing him in the Hereafter’.⁷¹

مع: بهذا الإسناد، عن ابن عيسى، عن الأهوازي، عن ابن أبي عمير، عن حماد، عن الحلبي، قال: قلت لأبي عبد الله عليه السلام: ما أدنى ما يكون به العبد كافراً؟ قال: أن يبتدع شيئاً فيتولى عليه ويرأى ممن خالفه.

By this chain, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Hamad, from Al Halby who said,

‘I said to Abu Abdullah^{-asws}, ‘What is the least of what the servant would become a Kafir with?’ He^{-asws} said: ‘If he innovates something, so he carries on upon it and disavows from the ones who oppose him’.⁷²

⁷¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

⁷² Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 33

أبي، عن سعد، عن ابن نوح، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: كان رجل في الزمن الأول طلب الدنيا من حلال فلم يقدر عليها، وطلبها من حرام فلم يقدر عليها، فأتاه الشيطان فقال له: يا هذا إنك قد طلبت الدنيا من حلال فلم تقدر عليها، وطلبتها من حرام فلم تقدر عليها، أفلا أدلك على شيء تكثر به دنياك ويكثر به تبعك؟ قال: بلى.

My father, from Sa'ad, from Ibn Nuh, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'There was a man during the former times who sought the world from Permissible means, but he was not able upon it, and he sought it from Prohibited means, but he was (still) not able upon it.

Then Satan^{-la} came to him and said to him, 'O you! You have sought the world from Permissible means, but were not able upon it, and you sought it from Prohibited means, but you were (still) not able upon it. So, shall I^{-la} point you upon something by which your world would be abundance, and your followers would be abundant?' He said, 'Yes'.

قال: تبتدع دينا وتدعو إليه الناس. ففعل فاستجاب له الناس وأطاعوه وأصاب من الدنيا، ثم إنه فكر فقال: ما صنعت؟ ابتدعت دينا ودعوت الناس ما أرى لي توبة إلا أن آتي من دعوته إليه فأرده عنه.

He^{-la} said, 'Begin a religion and call the people to it'. He did so, and the people responded to him, and obeyed him, and he attained from the world. Then he thought, and he said (to himself), 'What have I done? I began a religion and called the people. I do not see a repentance for me except if I go to the one I called to it, and I return him from it'.

فجعل يأتي أصحابه الذين أجابوه فيقول لهم، إن الذي دعوتكم إليه باطل وإنما ابتدعته فجعلوا يقولون له: كذبت وهو الحق ولكنك شككت في دينك فرجعت عنه.

So, he went to his companions, the ones who had responded to him, and he said to them, 'That which I called you all to, is false, and rather I innovated it'. But, they were saying to him, 'You are lying, and it is the truth. But, you doubted in your religion, so you returned from it'.

فلما رأى ذلك عمد إلى سلسلة فوتد لها وتدا ثم جعلها في عنقه وقال: لا أحلها حتى يتوب الله عز وجل علي فأوحى الله عز وجل إلى نبي من الأنبياء: قل لفلان: وعزني لو دعوتني حتى تنقطع أوصالك ما استجبت لك حتى ترد من مات على ما دعوته إليه فيرجع عنه.

When he saw that, he deliberated to a chain and pegged it (in the ground), and tied it, then made it to be in his neck, and said, 'I will not release it until Allah^{-azwj} Mighty and Majestic Turns (Accepts my repentance) to Me^{-azwj}'. Allah^{-azwj} Mighty and Majestic Revealed unto a Prophet^{-as} from the Prophets: "Say to so and so, by My^{-azwj} Mighty and My^{-azwj} Majesty! Even if you were to supplicate to me until your joints are broken, I^{-azwj} will not Answer (Forgive) you until you return (all the) ones who died upon what you called them to, and they return from it".^{73, 74}

⁷³ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 16

⁷⁴ Al Mahaasin – V 1 Bk 5 H 70

VERSE 35

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا هُمْ مِنْ مَحِيصٍ {35}

And those who are disputing regarding Our Signs may know there is no way out for them [42:35]

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them^{-asws}'.⁷⁵

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!⁷⁶

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!⁷⁷

VERSE 36

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {36}

So, whatever you are Given from something, it is a provision of the life of the world, and what is in the Presence of Allah is better and more lasting for those who believe, and they are relying upon their Lord [42:36]

⁷⁵ (Extract) تفسير القمي 1: 199.

⁷⁶ تفسير القمي 1: 309.

⁷⁷ (Extract) الكافي 1: 161 / 3.

أحمد بن محمد بن خالد البرقي، في (المحاسن): عن الحسن بن يزيد النوفلي، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من أحب أن يعلم ما له عند الله، فليعلم ما الله عنده».

Ahmad Bin Muhammad Bin Khalid Al Barqy, in Al Mahasin, from Al Hassan Bin Yazeed Al Nowfaly, from Ismail Bin Abu Zyad Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who loves that he should know what is for him with Allah^{-azwj}, so he should know what is there with himself for the sake of Allah^{-azwj}'.⁷⁸

عن النبي صلى الله عليه وآله قال: أما إن من شيعة علي عليه السلام لمن يأتي يوم القيامة وقد وضع له في كفة سيئاته من الآثام ما هو أعظم من الجبال الرواسي و البحار السيرة، تقول الخلائق: هلك هذا العبد، فلا يشكون أنه من المالكين وفي عذاب الله من الخالدين،

From the Prophet^{-saww} having said: 'But, from the Shias of Ali^{-asws} would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, 'This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah^{-azwj}.

فيأتيه النداء من قبل الله تعالى: يا أيها العبد الجاني هذه الذنوب الموبقات فهل بإزائها حسنة تكافئها وتدخل الجنة برحمة الله، أو تزيد عليها فتدخلها بوعد الله، يقول العبد: لا أدري،

Then, there would come a call from Allah^{-azwj} Mighty and Majestic: "O you servant, the wrong-doer, the offender! These are major sins (upon you). So, are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah^{-azwj} by the Mercy of Allah^{-azwj}, or an increase upon these (good deeds), so you can enter it?" The servant would be saying, 'I don't know'.

فيقول منادي ربنا عزوجل: إن ربي يقول: ناد في عرصات القيامة: ألا إن فلان بن فلان من بلد كذا وكذا وقرية كذا وكذا قد رهن بسيئاته كأمثال الجبال والبحار ولا حسنة بإزائها، فأى أهل هذا المحشر كانت لي عنده يد أو عارفة فليغثني بمجازاتي عنها، فهذا أوان شدة حاجتي إليها

So, the caller of our Lord^{-azwj} Mighty and Majestic would call out: 'My Lord^{-azwj} is saying: "Call out in the plains of the Day of Judgment, 'I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. So, which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it'.

فينادي الرجل بذلك، فأول من يجيبه علي بن أبي طالب: لبيك لبيك لبيك أيها الممتحن في محبتي، المظلوم بعداوتي،

So, the man would call out with that, and the first one who answer him would be Ali^{-asws} Bin Abu Talib^{-asws}: 'Here I^{-asws} am! Here I^{-asws} am, O you, the one being tried regarding my^{-asws} love, the one oppressed by my^{-asws} enemies'.

ثم يأتي هو ومن معه عدد كثير وجم غفير و إن كانوا أقل عددا من خصمائه الذين لهم قبله الظلمات

Then he^{-asws} would come, and with him^{-asws} would be a large number and a myriad (of people), and even though they would be fewer in number than his^{-asws} disputants – those who had grievances before him^{-asws}.

فيقول ذلك العدد: يا أمير المؤمنين نحن إخوانه المؤمنون، كان بنا بارا ولنا مكرما، وفي معاشرته إيانا مع كثرة إحسانه إلينا متواضعا، وقد نزلنا له عن جميع طاعاتنا وبذلناها له،

So, that number would be saying, ‘O Amir Al-Momineen^{-asws}! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community, he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him’.

فيقول علي عليه السلام: فبماذا تدخلون جنة ربكم؟ فيقولون: برحمة الله الواسعة التي لا يعدمها من والاك ووالى آلك يا أخا رسول الله،

(At that), Ali^{-asws} would be saying: ‘Then by what would you be entering the Paradise of your Lord^{-azwj}?’ They would be saying, ‘By His^{-azwj} Mercy, the Capacious, which there is no remoteness from the one who loves you^{-asws} and befriends your^{-asws} friends, O brother^{-asws} of Rasool-Allah^{-saww}!’.

فيأتي النداء من قبل الله تعالى: يا أخا رسول الله هؤلاء إخوانه المؤمنون قد بذلوا له فأنت ماذا تبذل له؟ فيأتي أنا الحكم، ما بيني وبينه من الذنوب قد غفرها له بمولاته إياك، وما بينه وبين عبادي من الظلمات فلا بد من فصلي بينه وبينهم،

So, a call would come from Allah^{-azwj} Mighty and Majestic: “O brother^{-asws} of Rasool-Allah^{-saww}! These are your^{-asws} brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you^{-asws} are making it to be for him, for I^{-azwj} am the Judge of what is between Me^{-azwj} and him, from the sins which I^{-azwj} have Forgiven for him due to his being in your^{-asws} Wilayah, and whatever is between him and My^{-azwj} servants from the wrongs, so it is inevitable from the Judgmental decision between him and them”.

فيقول علي عليه السلام: يا رب أفعل ما تأمرني،

Ali^{-asws} would be saying: ‘O Lord^{-azwj}! I^{-asws} will do whatever You^{-azwj} Command me^{-asws} to’.

فيقول الله: يا علي اضمن لخصمائه تعويضهم عن ظلاماتهم قبله،

Allah^{-azwj} Mighty and Majestic would be Saying: “O Ali^{-asws}! Guarantee to his disputants that you^{-asws} would be compensating them for his wrongdoings upon them”.

فيضمن لهم علي عليه السلام ذلك ويقول لهم: اقترحوا علي ما شئتم اعطكم عوضا من ظلاماتكم قبله،

Ali^{-asws} would be guaranteeing that to them and he^{-asws} would be saying to them: ‘Suggest to me^{-asws} whatever you so desire to, I^{-asws} shall give it to you instead for the wrongdoings from him’.

فيقولون: يا أخا رسول الله تجعل لنا بإزاء ظلامتنا قبله ثواب نفس من أنفاسك ليلة بيتوتتك على فراش محمد صلى الله عليه وآله،

They would be saying, 'O brother^{-asws} of Rasool-Allah^{-saww}! (We want) you^{-asws} to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your^{-asws} breathing on the night you^{-asws} spent upon the bed of Muhammad^{-saww}, (the night of Hijra)'.

فيقول علي عليه السلام: قد وهبت ذلك لكم،

Ali^{-asws} would be saying: 'I^{-asws} have gifted that to you all'.

فيقول الله عزوجل: فانظروا يا عبادي الآن إلى ما نلتموه من علي، فداء لصاحبه من ظلاماتكم، ويظهر لهم ثواب نفس واحد في الجنان من عجائب قصورها وخيراتھا، فيكون ذلك ما يرضي الله به خصماء اولئك المؤمنين،

So, Allah^{-azwj} Mighty and Majestic would be Saying: "Look now, O My^{-azwj} servants, at what you have attained from Ali^{-asws} Bin Abu Talib^{-asws}, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali^{-asws}), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah^{-azwj} would Please them with – the disputants to those Momineen.

ثم يريهم بعد ذلك من الدر جات والمنازل مالا عين رأت، ولا اذن سمعت، ولا خطر على بال بشر،

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

يقولون: يا ربنا هل بقي من جنانك شيء ؟ إذا كان هذا كله لنا فأين تحل سائر عبادك المؤمنين والانبياء والصدیقون والشهداء والصالحون ؟ ويخيل إليهم عند ذلك أن الجنة بأسرها قد جعلت لهم،

They would be saying, 'O our Lord^{-azwj}! Does there remain anything from Your^{-azwj} paradise (for anybody else), when it was so that all of this is for us? So, whereabouts would Your^{-azwj} servants, the Momineen, and the Prophets^{-as}, and the truthful, and the martyrs, and the righteous would be?' And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فيأتي النداء من قبل الله تعالى: يا عبادي هذا ثواب نفس من أنفاس علي بن أبي طالب الذي اقترحموه عليه قد جعله لكم فخذوه وانظروا،

(At that), a call would come from Allah^{-azwj} Mighty and Majestic: "O My^{-saww} servants! This is the Reward of one breath from the breathing of Ali^{-asws} Bin Abu Talib^{-asws} which you had suggested to him^{-asws}. He^{-asws} has made it to be for you all. Therefore, take it and look around!"

فيصيرون هم وهذا المؤمن الذي عوضه علي عليه السلام في تلك الجنان ثم يرون ما يضيفه الله عزوجل إلى ممالك علي عليه السلام في الجنان ما هو أضعاف ما بذله عن وليه الموالي له مما شاء من الاضعاف التي لا يعرفها غيره.

So, they would be coming - them and this *Momin* whom Ali^{-asws} compensated on his behalf, to those Gardens. Then they would be seeing what Allah^{-azwj} Mighty and Majestic has Added to the kingdoms of Ali^{-asws} in the Garden, what would be a multiple of what he^{-asws} made to be on behalf of his^{-asws} friend, to the friends of his^{-asws}, from whatever Allah^{-azwj} Mighty and Majestic so Desires, from the additions which none knows apart from Him^{-azwj}.

ثم قال رسول الله صلى الله عليه وآله: أذلك خيرنزل أم شجرة الزقوم المعدة لمخالفني أخي ووصيي علي بن أبي طالب عليه السلام؟.

Then Rasool-Allah^{-saww} said: '**Is that a better lodgement or the tree of Zaaqum? [37:62]** – The (lodgement) prepared for the adversaries of my^{-saww} brother^{-asws}, and my^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws}'.⁷⁹

VERSE 37

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ {37}

And those who shun the major sins and immoralities, and when they are angry, they are forgiving [42:37]

في كتاب ثواب الاعمال باسناده إلى عباد بن كثير النوا قال: سألت أبا جعفر عليه السلام عن الكبائر فقال: كل شيء وعد الله عليه النار.

In the book Sawaab Al-Amaal, by his chain going up to Abaad Bin Kaseer Al-Naza who said,

'I asked Abu Abdullah^{-asws} about the major sins, so he^{-asws} said: 'Everything for which Allah^{-azwj} has Promised the Fire, for its committing (of a sin)'.⁸⁰

Major sins in the Book of Allah^{-azwj}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far^{-asws} narrated to me saying: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws} saying: 'Amro Bin Ubeyd came over to Abu Abdullah^{-asws}. So when he greeted and was seated, recited this Verse: **And those who shun the major sins and immoralities [42:37]**, then held back. So Abu Abdullah^{-asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic'.

⁷⁹ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82

⁸⁰ Tafseer Noor Al Saqalayn – CH 53 H 75

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الْإِشْرَاقُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيَّاسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهُ لَا يَنْبَأُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he^{-asws} said: ‘Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah^{-azwj}. Allah^{-azwj} is Saying; “And the one who Associates with Allah^{-azwj}, so Allah^{-azwj} has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allah^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Saying: **and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87].**

ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Saying: **Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99].**

وَ مِنْهَا عُقُوبُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَ جَبَّاراً شَقِيئاً وَ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَجَزَّؤُهُ جَهَنَّمَ خَالِداً فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah^{-azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{-azwj} has Prohibited to kill except with the right to do so, because Allah^{-azwj} the Mighty and Majestic is Saying: **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93]** – up to the end of the Verse.

وَ قَذَفَ الْمُحْصَنَةَ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah^{-azwj} Mighty and Majestic is Saying: **Surely, those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23].**

وَ أَكَلَ مَالَ الْيَتِيمِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah^{-azwj} Mighty and Majestic is Saying: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10].**

وَ الْفِرَارُ مِنَ الزَّحْفِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَنْ يُؤْمِدْ يُؤْمِدْ دُبْرَهُ إِلَّا مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ يَنْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah^{-azwj} Mighty and Majestic is Saying: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]**

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah^{-azwj} Mighty and Majestic is Saying: ***Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275].***

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah^{-azwj} Mighty and Majestic: ***And they had taught to the one who acquired it (sorcery), there would be no share for him in the Hereafter [2:102].***

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدُ فِيهِ مُهَانًا،

And the adultery, because Allah^{-azwj} Mighty and Majestic is Saying: ***And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].***

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah^{-azwj} Mighty and Majestic is Saying: ***Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter [3:77].***

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah^{-azwj} Mighty and Majestic is Saying: ***and the one who embezzles will bring what he had embezzled with him on the Day of Judgement [3:161].***

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat: ***then their foreheads and their sides and their backs shall be branded with it [9:35].***

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah^{-azwj} Mighty and Majestic is Saying: ***And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart [2:283].***

و شرب الخمر، لأن الله عز و جل نهي عنها، كما نهي عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah^{-azwj} Mighty and Majestic has Prohibited from it just as He^{-azwj} has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah^{-azwj} has Obligated, because Rasool-Allah^{-saww} said:

‘The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah^{-azwj} and the responsibility of His^{-azwj} Rasool^{-saww}’.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{-azwj} Mighty and Majestic is Saying: ***They, for them is the Curse and for them would be the evil abode [13:25]***.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم.

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{-asws} merits and the Knowledge’.⁸¹

For detailed Ahadeeth on major sins see Al Kafi V 2 – The Book of Eman and Kufr

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(9).pdf)

Controlling the anger

قال: قال أبو جعفر (عليه السلام): «من كظم غيظاً، و هو يقدر على إمضاءه، حشا الله قلبه أمناً و إيماناً يوم القيامة». قال: «و من ملك نفسه إذا رغب و إذا رهب و إذا غضب، حرم الله جسده على النار».

Abu Ja’far^{-asws} said: ‘The one who controls his anger, and he has the ability over its decline, Allah^{-azwj} would Make his heart to be safe and full of belief on the Day of Judgement. And the one who controls himself when he has hope, and fear, and anger, Allah^{-azwj} would Prohibit his body upon the Fire’.⁸²

قَب، المناقب لابن شهر آشوب دَخَلَ عَمْرُو بْنُ عَبِيدٍ عَلَى الصَّادِقِ ع وَ قَرَأَ إِنَّ تَحْتَبِئُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ وَ قَالَ أَجِبْ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ فَقَالَ نَعَمْ يَا عَمْرُو

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

Amro Bin Ubeyd entered to see Al-Sadiq^{-asws} and recited: ***If you shun the major sins which you are Forbidden from, [4:31]***. And he said, ‘I would love to know the major sins from the Book of Allah^{-azwj}’. He^{-asws} said; ‘Yes, O Amro!’

Then he^{-asws} detailed it that the major sins are: -

ثُمَّ فَصَّلَهُ بِأَنَّ الْكِبَائِرَ الثَّلَاثُ بِاللَّهِ - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

⁸¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

⁸² تفسير القمي 2: 277.

Association with Allah^{-azwj} - **Allah does not Forgive if He is associated with, [4:48].**

وَالْيَأْسُ وَلَا تَبْأَسُوا مِنْ رَوْحِ اللَّهِ

And the despair - **and do not despair from Mercy of Allah; [12:87].**

وَعُقُوبُ الْوَالِدَيْنِ لِأَنَّ الْعَاقَّ جَبَّارٌ شَقِيٌّ وَبَرٌّ بِوَالِدَيْهِ وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And disloyalty to the parents, because the disloyal is a tyrant, a wretch - **And righteousness with my mother, and did not Make me tyrannous, wretched [19:32].**

وَقَتْلُ النَّفْسِ - وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا

And killing the soul - **And whoever kills a Momin intentionally, [4:93].**

وَقَدْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا

And slandering the married (chaste) women and devouring wealth of the orphans - **(As for) those who are devouring the wealth of the orphans unjustly [4:10].**

وَالْفِرَارُ مِنَ الرَّحْفِ وَ مَنْ يُؤْمِنِ يَوْمَئِذٍ ذُبُرُهُ

And the fleeing from the march (army) - **And the one who turns his back to them on that day [8:16].**

وَ أَكْلُ الرِّبَا الَّذِينَ يَأْكُلُونَ الرِّبَا

And consuming the interest - **Those who are consuming the interest [2:275].**

وَالسِّحْرُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

And the sorcery - **And they had taught to the one who bought it, [2:102].**

وَالزِّنَا وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَمًا

And the adultery - **nor are they committing adultery. And one who does that, indulges in sin [25:68].**

وَالْيَمِينُ الْغَمُوسُ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ ثَمَنًا

And the false oath - **Those who are taking for the Covenant of Allah and their own oaths, a small price [3:77].**

وَالْغُلُولُ وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ

And the embezzlement - **and the one who embezzles will bring what he had embezzled [3:161].**

وَ مَنَعَ الزَّكَاةَ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ

And refusing (to pay) the Zakat – **On the Day when these shall be heated in the Fire of Hell, [9:35].**

وَشَهَادَةُ الزُّورِ وَكِتْمَانُ الشَّهَادَةِ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ

And false testimony and concealing the testimony - **And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart; [2:283].**

وَشَرْبُ الْخَمْرِ لِقَوْلِهِ ع شَارِبُ الْخَمْرِ كَعَابِدٍ وَثَنٍ

And drinking the wine due to his^{-asws} words: ‘Drinker of the wine is like a worshipper of the idols’.

وَتَرْكُ الصَّلَاةِ لِقَوْلِهِ مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ بَرَأَ مِنْ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ

And neglecting the Salat, due to his^{-asws} words: ‘One who neglects the Salat deliberately, so he is free from the Responsibility of Allah^{-azwj}, and responsibility of His^{-azwj} Rasool^{-saww}’.

وَنَقْضُ الْعَهْدِ وَ قَطِيعَةُ الرَّحِمِ - الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ

And breaking the pact and cutting off the kinship - **Those who are breaking the Pact of Allah [2:27].**

وَقَوْلُ الزُّورِ - وَاجْتَنِبُوا قَوْلَ الزُّورِ

And the false words - **and keep aside from the false words [22:30].**

وَالْجُرْأَةُ عَلَى اللَّهِ - أَفَأَمِنُوا مَكْرَ اللَّهِ

The audacity against Allah^{-azwj}: **Are they feeling secure from the Plan of Allah? [7:99].**

وَكُفْرَانُ النِّعْمَةِ - وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And committing Kufr (ungratefulness) with the Bounties - **and if you are ungrateful, then My Punishment is Severe” [14:7].**

وَبَخْسُ الْكَفْلِ وَالْوُزْنِ وَإِلَّا لِلْمُطَقِّفِينَ

And being deficient in measuring and weighing - **Woe be unto the fraudsters [83:1].**

وَالْيَوَاطُ - الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ

And the sodomy - **Those who are shunning the major sins [53:32].**

وَالْبِدْعَةُ قَوْلُهُ ع مَنْ تَبَسَّمَ فِي وَجْهِ مُبْتَدِعٍ فَقَدْ أَعَانَ عَلَى هَدْمِ دِينِهِ

And the innovation – His^{-asws} words: ‘One who smiles in the face of an innovator, so he has assisted upon demolishing his religion’.

قَالَ فَخَرَجَ عَمْرُو وَ لَهُ صُرَاخٌ مِنْ بُكَائِهِ وَ هُوَ يَقُولُ هَلَكَ مَنْ سَلَبَ ثِرَاتَكُمْ وَ نَارَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ.

He (the narrator) said, 'Amro went out and for him was screaming from his crying and he was saying, 'He is destroyed, the one who looted your^{-asws} inheritance, and disputed you^{-asws} all regarding the merit and the knowledge!''⁸³

VERSES 38 - 40

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ {38}

And those who are answering to their Lord, and establishing the Salat, and their affair is to consult between them, and they are spending from what We have Graced them [42:38]

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39}

And those, when the transgression afflicts them, they are helping each other [42:39]

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۖ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ {40}

And a Recompense of an evil is an evil similar to it. But, one who pardons and amends, so his Recompense is upon Allah. He does not love the unjust ones [42:40]

عَلِيٌّ عَنْ مُحَمَّدٍ عَنْ يُوسُفَ عَنْ أَبَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ خَلَالًا وَلَا حَرَامًا إِلَّا وَ لَهُ حَدٌّ كَحَدِّ الدَّارِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَزْشُ الْخُدْشِ فَمَا سِوَاهُ وَ الْجُلْدَةُ وَ نِصْفُ الْجُلْدَةِ

Ali has narrated from Muhammad from Yunus from Aban from Sulayman ibn Harun who has said:

I heard Abu Abd Allah^{-asws} saying, All that Allah^{-azwj} has Created, and has put them under limits like the limits of a house, which shows what is of the house, what is of the road and the walkway, There is even the 'الطَّرِيقِ' rule for compensation for a scratch, and a الطَّرِيقِ rule (penalty) in the form of a lash or half a lashing.⁸⁴

VERSES 41 - 43

وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41}

And the one who triumphs after having been oppressed, so those ones (the triumphs), there is no way (to blame) upon them (of the war) [42:41]

⁸³ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 4 a

⁸⁴ Al-Kafi, Vol. 1, H. 181 الكافي ج : 1 ص : 44

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
{42}

But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ {43}

And the one who is patient and forgives, surely that is from the matters requiring determination [42:43]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال الأحمسي، عن الحسن بن وهب، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: «وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ»، قال: «ذلك القائم (عليه السلام)، إذا قام انتصر من بني أمية و من المكذبين و النصاب».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41]**, he^{-asws} said: 'That is Al-Qaim^{-asws}, when he^{-asws} rises, he^{-asws} would overcome the clan of Umayya, and the beliers, and the Hostile Ones (Nasibis)'.⁸⁵

[في تفسير علي بن إبراهيم] [قال:] حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: سمعته يقول: * (ولمن انتصر بعد ظلمه) * يعني القائم (عليه السلام) وأصحابه * (فأولئك ما عليهم من سبيل) * والقائم إذا قام انتصر من بني أمية ومن المكذبين والنصاب هو وأصحابه وهو قول الله: * (إنما السبيل على الذين يظلمون الناس ويبغون في الأرض بغير الحق أولئك لهم عذاب أليم) *.

In Tafseer of Ali Bin Ibrahim, said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{-asws} saying: **'And the one who triumphs after having been oppressed [42:41] - Meaning Al-Qaim^{-asws} and his^{-asws} companions, so those ones, they is no way (to blame) upon them [42:41]**. And Al-Qaim^{-asws}, when he^{-asws} rises, would overcome ones from the Clan of Umayya, and from the liars and the Hostile ones (Nasibis), him^{-asws} and his^{-asws} companions. And these are the Words of Allah^{-azwj}: **But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]**'.⁸⁶

⁸⁵ تأويل الآيات 2: 18 / 549.

⁸⁶ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 276

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَصَمَةَ قَاضِي مَرْو عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَتَّبِعُ فِيهِمْ قَوْمٌ مُرَاءُونَ يَتَّقَوْنَ وَ يَتَنَسَّكُونَ خُدَاءَهُ سَفَهَاءٌ لَا يُوجِبُونَ أَمْرًا مَعْرُوفٍ وَ لَا نَهْيًا عَنْ مُنْكَرٍ إِلَّا إِذَا أَمِنُوا الضَّرَرَ يَطْلُبُونَ لِأَنْفُسِهِمُ الرُّخْصَ وَ الْمَعَاذِيرَ يَتَّبِعُونَ زَلَّاتِ الْعُلَمَاءِ وَ فَسَادَ عَمَلِهِمْ يَقْبَلُونَ عَلَى الصَّلَاةِ وَ الصِّيَامِ وَ مَا لَا يَكْلِمُهُمْ فِي نَفْسٍ وَ لَا مَالٍ وَ لَوْ أَضْرَتِ الصَّلَاةُ بِسَائِرِ مَا يَعْمَلُونَ بِأَمْوَالِهِمْ وَ أَبْدَانِهِمْ لَرَفَضُوهَا كَمَا رَفَضُوا أَسْمَى الْفَرَائِضِ وَ أَشْرَفَهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashr Bin Abdullah, from Abu Isama, a judge of Merv, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘There would transpire at the end of the times, a people who would be followed by a show-off people. They would be reciting and performing the rituals of juvenile fools, not considering it an Obligation the enjoining of the good and the forbidding of the evil, except when they are safe from harm. They would be seeking for themselves the permission and the excuse of following the blunders of the scholars and their corrupt deeds. They would be coming upon the Salat and the Fasts and whatever does not affect their lives or their wealth. And if the Salat were to harm the rest of what they are doing with their wealth and their bodies, they would reject it just as they would reject the loftiest of the Obligations and its nobility.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ هُنَالِكَ يَنْبَغُ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَيَعْمَهُمْ بِعِقَابِهِ فَيَهْلِكُ الْأَبْرَارُ فِي دَارِ الْفُجَارِ وَ الصِّغَارُ فِي دَارِ الْكِبَارِ

The enjoining of the good, and the forbidding of the evil is a great Obligation by which the (other) Obligation stand. Over there the Anger of Allah^{-azwj} Mighty and Majestic is Completed upon them and they are engulfed by His^{-azwj} Punishment. So the righteous ones end up being destroyed in the house of the immoral ones, and the young ones in the house of the older ones.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ وَ مِنْهَاجُ الصُّلَحَاءِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ وَ تَأْمَنُ الْمَذَاهِبُ وَ تَحِلُّ الْمَكَاسِبُ وَ تُرَدُّ الْمَظَالِمُ وَ تُعْمَرُ الْأَرْضُ وَ يَنْتَصِفُ مِنَ الْأَعْدَاءِ وَ يَسْتَقِيمُ الْأَمْرُ

The enjoining of the good and the forbidding of the evil is a way of the Prophets^{-as} and a manifesto of the righteous ones. (It is) a great Obligation by which the (other) Obligations stand, and the Doctrines are secured, and the earnings are made to be Permissible, and the injustices are repelled, and the lands are developed, and the justice is achieved from the enemies, and the matters are straightened.

فَاتَّكِرُوا بِثُلُوبِكُمْ وَ الْفُظُوهَا بِاللِّسَانِكُمْ وَ صُكُّوا بِمَا جِبَاهَهُمْ وَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَئِيمَةً فَإِنْ اتَّعَظُوا وَ إِلَى الْحَقِّ رَجَعُوا فَلَا سَبِيلَ عَلَيْهِمْ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ يَعْبِرِ الْحَقُّ أَوَّلِيكَ هُمْ عَذَابٌ أَلِيمٌ

Therefore, deny the evil by your hearts, and the words of your tongues, and slap it in the foreheads, and do not fear with regards to Allah^{-azwj} an accusation of the accuser. So, if they heed advice (fine), and to the Truth they should return. So there is no way against them, but rather: **But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42].**

هَذَاكَ فَجَاهِدُوهُمْ بِأَبْدَانِكُمْ وَ أَنْبِضُوهُمْ بِقُلُوبِكُمْ غَيْرَ طَالِبِينَ سُلْطَانًا وَ لَا بَاغِينَ مَالًا وَ لَا مُرِيدِينَ بَطْلًا ظَفَرًا حَتَّى يَفِيضُوا إِلَى أَمْرِ اللَّهِ وَ يَخْضَعُوا عَلَى طَاعَتِهِ

So that is where you should be fighting them with your bodies, and hating them by your hearts without seeking any authority, nor gaining wealth, nor wanting a triumph by injustice, until they are loyal to the Command of Allah^{-azwj} and go upon His^{-azwj} obedience’.

قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبِ النَّبِيِّ (صلوات الله عليه) أَيُّ مَعْدَبٍ مِنْ قَوْمِكَ مِائَةُ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خَيْرِهِمْ فَقَالَ (عليه السلام) يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْصِبُوا لِعَظَمِي .

He^{-asws} said: ‘And Allah^{-azwj} Mighty and Majestic Revealed unto The Prophet Shuayb^{-as}: “I^{-azwj} will be Punishing, from your^{-as} people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones”. So he^{-as} said: ‘O Lord^{-azwj}!’ They (the forty thousand) are evil, but what is the matter with the good ones?’ So Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: “They sweet-talked the people of the disobedience and were not angry due to My^{-azwj} Anger”⁸⁷.

VERSES 44 - 46

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ {44}

And one who Allah Lets to stray, so there would be no guardian for him from after it; and you will see the ones unjust, when they do see the Punishment, they would be saying, ‘Is there any way to return?’ [42:44]

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۚ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ ۚ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ {45}

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, ‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust would be in a permanent Punishment [42:45]

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ {46}

⁸⁷ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن علي الصيرفي، عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، أنه قرأ: «وَتَرَى الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ وَ عَلِيٌّ هُوَ الْعَذَابُ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ يَعْنِي أَنَّهُ سَبَبُ الْعَذَابِ، لِأَنَّهُ قَسِيمُ الْجَنَّةِ وَالنَّارِ».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Fazeyl, from Abu Hamza,

(It has been narrated) from Ja'far^{-asws} having recited: ***and you will see the ones unjust [42:44]***, to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, ***when they do see the Punishment***, and Ali^{-asws} is the Punishment, ***saying, 'Is there any way to return?' [42:44]*** - Meaning, he^{-asws} is the reason for their Punishment, because he^{-asws} is the Distributor of the Paradise and the Fire (الجنة والنار)⁸⁸.

وعنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز وجل: خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ يَعْنِي [إِلَى] الْقَائِمِ (عليه السلام)».

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al sayyari, from Al barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Amro Bin Shimr, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Words of the Mighty and Majestic: ***And you will see them being presented to it, fearing from the abasement, looking with a fearful glance [42:45]***, Meaning at Al-Qaim^{-asws}'⁸⁹.

ثم قال علي بن إبراهيم: أخبرنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: ثم قال أيضا: «قوله تعالى: وَ تَرَى الظَّالِمِينَ لآلَ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ وَ عَلِيٌّ (عليه السلام) هُوَ الْعَذَابُ فِي هَذَا الْوَجْهِ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ

Then Ali Bin Ibrahim said, 'Ja'far Bin Ahmad informed us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I heard him^{-asws} saying: 'The Words of the Exalted: ***and you will see the ones unjust [42:44]*** - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, ***when they do see the Punishment***, and Ali^{-asws} is the Punishment in this aspect, ***saying, 'Is there any way to return?' [42:44]***.

فَنَوَالِي عَلِيًّا (عليه السلام) وَ تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ لَعَلِّي يَنْظُرُونَ إِلَى عَلِيٍّ مِنْ طَرْفٍ خَفِيٍّ

So Ali^{-asws} would govern, ***And you will see them being presented to it, fearing from the abasement*** – to Ali^{-asws}, ***looking with a fearful glance [42:45]*** – at Ali^{-asws}.

وَ قَالَ الَّذِينَ آمَنُوا يَعْنِي آلَ مُحَمَّدٍ وَ شِيعَتُهُمْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ لآلَ مُحَمَّدٍ حَقَّهُمْ فِي عَذَابٍ مُقِيمٍ،

⁸⁸ تأويل الآيات 2: 550 / 19.

⁸⁹ تأويل الآيات 2: 550 / 20.

And those who believe – Meaning the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias, shall say, **‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust** – to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, **would be in a permanent Punishment [42:45]’.**

قال: و الله يعني النصاب الذين نصبوا العداوة لأمر المؤمنين و ذريته (عليهم السلام) و المكذبين و ما كان لهم من أولياء ينصرونهم من دون الله و من يُضِلُّ الله فَمَا لَهُ مِنْ سَبِيلٍ.

He^{-asws} said: ‘And Allah^{-azwj} Means the Hostile Ones (Nasibis) who established enmity towards Amir Al-Momineen^{-asws} and his^{-asws} offspring^{-asws}, and the beliers: **they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]’.**⁹⁰

VERSES 47 - 50

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ {47}

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it [42:47]

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَّحَ بِهَا ۖ وَإِنْ تَصِبُّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ {48}

But if they turn aside, then We did not Send you as a keeper over them. Surely, upon you is only the delivery. And We, when We Make the human being to taste Mercy from us, he rejoices with it, and surely evil afflicts them due to what their own hands have sent ahead, for the human being is ungrateful [42:48]

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ {49}

For Allah is the Kingdom of the skies and the earth. He Creates whatever He so Desires to. He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۚ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

(Extract) تفسير القمي 2: 278 90

Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. Surely, He is Knowing, Able [42:50]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا: «يعني ليس معهم ذكر و يَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ يعني ليس معهم أنثى أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا أي يهب لمن يشاء ذكراً و إناثاً جميعاً، يجمع له البنين و البنات، أي يهبهم جميعاً لواحد».

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

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **He Grants a daughters to one He so Desires to [42:49]**, he^{-asws} said: 'Meaning there are no sons with them, **and Grants the sons to one He so Desires to [42:49]** - Meaning there are no daughters with them, **Or He Pairs them as males and females [42:50]**, i.e., He^{-azwj} Endows to whosoever He^{-azwj} Desires to, males and females together, Gathering for him the sons and the daughters, i.e., Endowing them all for one person'.⁹¹

ثم قال علي بن إبراهيم: حدثني أبي، عن المحمودي، و محمد بن عيسى بن عبيد، عن محمد بن إسماعيل الرازي، عن محمد بن سعيد، أن يحيى بن أكثم سأل موسى بن محمد، عن مسائل و فيها: أخبرنا عن قول الله عز و جل: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا، فهل يزوج الله عباده الذكران، و قد عاقب قوماً فعلوا ذلك؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Mahmoudy, and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Razy, from Muhammad Bin Saeed who said that,

'Yahya Bin Aksam asked Musa Bin Muhammad certain questions, and among these was, 'Inform us about the Words of Allah^{-azwj} Mighty and Majestic: **Or He Pairs them as males and females [42:50]**. So, does Allah^{-azwj} Pair two males, and He^{-azwj} has Punished people who did that?'

فسأل موسى أخاه أبا الحسن العسكري (عليه السلام)، و كان من جواب أبي الحسن (عليه السلام): «أما قوله تعالى: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا، فإن الله تبارك و تعالى يزوج ذكران المطيعين إناثاً من الخور العين، و إناث المطيعات من النساء من ذكران المطيعين،

Musa asked his brother Abu Al-Hassan Al-Askari^{-asws}, and from the answer of Abu Al-Hassan^{-asws} was: 'As for the Words of the Exalted: **Or He Pairs them as males and females [42:50]**, so Allah^{-azwj} Blessed and Exalted would get the obedient males to be married to women from the Maiden Houries, and the obedient females to the obedient males.

و معاذ الله أن يكون الجليل عني ما لبست على نفسك تطلباً للرخصة لارتكاب المآثم و مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَاناً أي إن لم يتب».

And Allah^{-azwj} Forbid that the Majestic should Mean what you have clothed upon yourself in seeking a licence for the commission of sins: **And one who does that, indulges in sin [25:68]**

تفسير القمي 2: 278. 91

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69] - i.e., if he does not repent'.⁹²

VERSE 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ {51}

And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise [42:51]

المفيد: في حديث مسائل عبد الله بن سلام لرسول الله (صلى الله عليه و آله)، قال له: يا محمد، فأخبرني، كلمك الله قبلاً؟ قال: «ما لعبد أن يكلمه الله إلا وحياً أو من وراء حجاب». قال: صدقت يا محمد.

Al Mufeed –

‘In a Hadeeth of the questions of Abdullah Bin Salam to Rasool-Allah^{-saww}, he said to him^{-saww}, ‘O Muhammad^{-saww}! Inform me, does Allah^{-azwj} Speak to you^{-saww} face to face?’ He^{-saww} said: ‘It is not for a servant that Allah^{-azwj} Speaks to him except as Revelation, or from behind a Veil’. He said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}!’⁹³

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابي الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطائف دعا علياً عليه السلام فواجه فقال الناس وقال أبو بكر وعمر نواجه دوننا فقام النبي صلى الله عليه وآله فحمد الله وأثنى عليه ثم قال ايها الناس انكم تقولون اني ناجيت علياً عليه السلام اني والله ما ناجيته ولكن الله نجاه

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

‘Rasool-Allah^{-saww}, during the military expedition of Al-Ta’if, called Ali^{-asws}, and he^{-saww} whispered to him^{-asws}. The people said, and Abu Bakr and Umar said, ‘He^{-saww} is whispering to him^{-asws} apart from us’. The Prophet^{-saww} stood up. He^{-saww} Praised Allah^{-azwj} and Commended Him^{-azwj}, then said: ‘O you people, you all are saying that I^{-saww} whispered to Ali^{-asws}. By Allah^{-azwj}, I^{-saww} did not whisper to him^{-asws}, but Allah^{-azwj} whispered to him^{-asws}’.

قال فعرضت هذا الحديث على ابي عبد الله عليه السلام فقال ان ذلك ليقل.

He (the narrator) said, ‘I presented this Hadeeth to Abu Abdullah^{-asws}. He^{-asws} said: ‘That is what he^{-saww} said’.⁹⁴

⁹² تفسير القمي 2: 278.

⁹³ الاختصاص: 43.

⁹⁴ Basaair Al Darajaat – P 8 CH 16 H 3

وعنه بهذا الاسناد عن منيع عن يونس عن علي بن اعين عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطائف لابعثن اليكم رجلا كنفسه يفتح الله به الخير سيفه سوطه فيشرف الناس له

And from him by this chain, from Muni'e, from Yunus, from Ali Bin Ayn, who has said:

'Abu Abdullah^{-asws} having said: 'Rasool Allah^{-saww} said for the inhabitants of Al-Ta'if: 'I^{-saww} am sending to you a man who is like myself^{-saww}. Allah^{-azwj} will Conquer Al-Khyber by him^{-asws}, his^{-asws} sword, his^{-asws} whip. The people are honoured by it'.

فلما اصبح ودعا عليا عليه السلام فقال اذهب بالطائف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله اثبت فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجي عليا عليه السلام.

When it was the morning, he^{-saww} called Ali^{-asws}. He^{-saww} said; 'Go to Al-Ta'if'. Then Allah^{-azwj} Commanded the Prophet^{-saww} that he^{-saww} should also join him^{-asws} after Ali^{-asws} had left. When he^{-saww} reached to him^{-asws}, Ali^{-asws} was on the top of the mountain. Rasool-Allah^{-saww} said to him^{-asws}: 'Stay there!' We heard a squeak like the squeak of the man. We said, 'O Rasool Allah^{-saww}, what is this?' He^{-saww} said that: 'Allah^{-azwj} is Whispering to Ali^{-asws}'.⁹⁵

حدثنا ابراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله لقد اسرى بي ربي فأوحى إلى من وراء الحجاب ما أوحى وكلمني فكان مما كلمني ان قال يا محمد على الاول و على الآخر وهو بكل شئ عليم

It has been narrated to us by Ibrahim Bin Haasham, from Al-Barqy, from Ibn Sinan, and someone else, from Abdullah Bin Sinan who said:

'Abu Abdullah^{-asws} says that the Rasool Allah^{-saww} said: 'My^{-saww} Lord^{-azwj}, He^{-azwj} Revealed unto me^{-saww} from behind the Veil what He^{-azwj} Revealed, and Spoke to me^{-saww} from what He^{-azwj} Spoke to me^{-saww}. He^{-azwj} Said: "O Muhammad^{-saww}, Ali^{-asws} is the First and the Last and he^{-asws} is a knower of all things".

فقال يا رب اليس ذلك انت اليس ذلك انت فقال فقال يا محمد صلى الله عليه وآله انا الله لا اله الا انا الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون انا الله لا اله الا انا الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات والارضين وانا العزيز الحكيم

He^{-saww} said: 'O Lord^{-azwj}, is that not You^{-azwj}, is that not You^{-azwj}?' He^{-azwj} Said: "O Muhammad^{-saww}, I^{-azwj} am Allah^{-azwj}. There is no god but I^{-azwj}, the King, the Holy, the Saviour, the Guarantor, the Guardian, the Mighty, the Compeller, the Supreme. Glory be to Allah^{-azwj} for there are no associates with Me^{-azwj}. I^{-azwj} am Allah^{-azwj}, there is no god but I^{-azwj}, the Creator, the Evolver, the Designer, for Whom^{-azwj} are the Good Names. Whatsoever is in the Heavens and the earth Glorify Him^{-azwj}, and I^{-azwj} am the Mighty, the Wise.

⁹⁵ Basaair Al Darajaat – P 8 CH 16 H 10

يا محمد صلى الله عليه وآله انا الله لا اله الا انا الاول ولا شئ قبلي وانا الاخر فلا شئ بعدى وانا الظاهر فلا شئ فوقى وانا الباطن فلا شئ تحتي وانا الله لا اله الا انا بكل شئ عليم يا محمد صلى الله عليه وآله على الاول اول من اخذ ميثاقي من الائمة يا محمد صلى الله عليه وآله على الاخر آخر من اقبض روحه من الائمة وهى الدابة التى تكلمهم

O Muhammad^{-saww}, I^{-azwj} am Allah^{-azwj}, there is no god but I^{-azwj}. The First, and there is nothing before Me^{-azwj}, and I^{-azwj} am the Last. There is nothing after Me^{-azwj}, and I^{-azwj} am the Manifest. There is nothing Higher than Me^{-azwj}, and I^{-azwj} am the Hidden. There is nothing below Me^{-azwj}. And I^{-azwj} am Allah^{-azwj}, there is no god but I^{-azwj}, the Knower of everything. O Muhammad^{-saww}, Ali^{-asws} is the first of the first one from the Imams^{-asws} who took My^{-azwj} Covenant. O Muhammad^{-saww}, Ali^{-asws} is the last one from the Imams^{-asws} whose soul will be Captured, and he^{-asws} is the walker (*Al-Dabbat*) who speaks.

يا محمد على الظاهر اظهر عليه جميع ما اوصيته اليك ليس لك ان تكتم منه شيئا يا محمد على الباطن ابطنة سر الذى اسررتك اليك وليس فيما بيني و بينك سر ازويه عن على ما خلقت من حلال أو حرام على عليم به.

O Muhammad^{-saww}, Ali^{-asws} is the manifest, for all that I^{-azwj} have Advised to you has been showed to him^{-asws}. It is not for you^{-saww} to conceal from it anything. O Muhammad^{-saww}, Ali^{-asws} is the hidden. I^{-azwj} Confided in him^{-asws} the secret which I^{-azwj} Confided in you^{-saww}, and there is nothing between Me^{-azwj} and you^{-saww} of a secret but it has been narrated to Ali^{-asws}. Whatever I^{-azwj} have Created from the Permissible and the Prohibited, Ali^{-asws} is the knower of it'.⁹⁶

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى، عن بكر بن عبد الله ابن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحمد الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبيد الله بن عبيد، عن أبي معمر السعداني: أن رجلا أتى أمير المؤمنين (عليه السلام) - و ذكر حديث الشاك إلى أن قال - فقال أمير المؤمنين (عليه السلام): له: «و أما قوله تعالى: وَ مَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ، ما ينبغي لبشر أن يكلمه الله إلا وحيا، و ليس بكائن إلا من وراء حجاب، أو يرسل رسولا فيوحي بإذنه ما يشاء

Ibn babuwayh said, 'Ahmad bin al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya, from Bakr Bin Abdullah Ibn Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysaboury who said, 'I found in the book of my father, in his own handwriting, 'Talha Bin Zayd narrated to us, from Ubeydullah in Ubeyd, from Abu Moamar Al Sa'dany,

'A man came to Amir Al-Momineen^{-asws}' – and he mentioned the Hadeeth of the doubt up to the point where he said, 'So Amir Al-Momineen^{-asws} said to him: 'And as for the Words of the Exalted: ***And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil [42:51]*** – it is not befitting for a mortal that Allah^{-azwj} Speaks to him except as Revelation, and it does not happen except from behind a Veil, ***or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51]***.

[كذلك] قال الله تبارك و تعالى علوا كبيرا، قد كان الرسول يوحى إليه من رسل السماء، فيبلغ رسل السماء رسل الأرض، و قد كان الكلام بين رسل الأرض و بينه من غير أن يرسل بالكلام مع رسل أهل السماء.

⁹⁶ Basaair Al Darajaat – P 10 CH 18 H 36

Like that Allah^{-azwj} Blessed and Exalted, Lofty, Great, Said so. There have been the Rasools^{-as} being Revealed to from the Rasools (Angels) of the sky. So the Rasools of the sky deliver to the Rasools^{-as} of the earth. And there has been the speech between the Rasools^{-as} of the earth and Him^{-azwj} from without the Speech having been Sent with the Rasools of the sky.

و قد قال رسول الله (صلى الله عليه و آله): يا جبرئيل، هل رأيت ربك؟ فقال (عليه السلام): إن ربي لا يرى. فقال رسول الله (صلى الله عليه و آله): من أين تأخذ الوحي؟ فقال: آخذه من إسرافيل.

And Rasool-Allah^{-saww} had said: 'O Jibraeel^{-as}! Have you^{-as} seen your^{-as} Lord^{-azwj}?' He^{-as} said: 'My^{-as} Lord^{-azwj} cannot be seen'. So Rasool-Allah^{-saww} said: 'From where do you^{-as} take the Revelation?' He^{-as} said: 'I^{-as} take it from Israfeel^{-as}'.

فقال: و [من] أين يأخذه إسرافيل؟ قال: يأخذه من ملك فوقه من الروحانيين. فقال: فمن أين يأخذه ذلك الملك؟ قال: يقذف في قلبه قذفاً.

So he^{-saww} said: 'And from who does Israfeel^{-as} take?' He^{-as} said: 'He^{-as} takes it from an Angel above him^{-as}, from the spiritual ones'. He^{-saww} said: 'So from where does that Angel take?' He^{-as} said: 'It is cast into his heart by a casting.'

فهذا وحي، و هو كلام الله عز و جل، و كلام الله ليس بنحو واحد، منه ما كلم الله به الرسل، و منه ما قذفه في قلوبهم، و منه رؤيا يريها الرسل، و منه وحي و تنزيل يتلى و يقرأ، فهو كلام الله،

So this is a Revelation, and it is the Speech of Allah^{-azwj} Mighty and Majestic. And the Speech of Allah^{-azwj} isn't by one method. From it is what Allah^{-azwj} Speaks to the Rasools^{-as} with, and from it is what He^{-azwj} Casts into their^{-as} hearts, from it is a dream He^{-azwj} Shows to the Rasools^{-as}, and from it is a Revelation Sent down being recited and read out. So, it is the Speech of Allah^{-azwj}.

فاكتف بما وصفت لك من كلام الله، فإن معنى كلام الله ليس بنحو واحد، فإن منه ما يبلغ رسل السماء رسل الأرض». فقال: فرجت عني فرج الله عنك.

Therefore, suffice with what I^{-asws} describe to you from the Speech of Allah^{-azwj}, for the meaning of the Speech of Allah^{-azwj} is not by one method. So, from it is what the Rasools of the sky deliver to the Rasools^{-as} of the earth'. He said, 'You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}'.⁹⁷

VERSES 52 & 53

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52}

And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with

⁹⁷ التوحيد: 5 / 264.

one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come/return [42:53]

Not knowing the Book and the Eman

تفسير القمي جعفر بن أحمد عن عبد الكريم بن عبد الرحيم عن محمد بن علي عن محمد بن الفضل عن أبي حمزة عن أبي جعفر ع في قول الله تعالى لَنَبِيٍّ- مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَغْنِي عَلَيَّا وَعَلَيَّ هُوَ النُّورُ

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Rahman, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} the Exalted to His^{-azwj} Prophet^{-saww}: **'You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) [42:52]** – meaning Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Noor.

فَقَالَ- هُدَيْ بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يَغْنِي عَلَيَّا بِهِ هَدَى مَنْ هَدَى مِنْ خَلْقِهِ وَقَالَ اللَّهُ لَنَبِيٍّ- وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يَغْنِي أَنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ وَتَدْعُو إِلَيْهَا

He^{-azwj} Said: **We Guide with one We so Desire from Our servants; [42:52]** - meaning Ali^{-asws}, Guiding through him^{-asws} the one from His^{-azwj} creatures He^{-azwj} Guides. And Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **and surely you (Rasool) guide to the Straight Path [42:52]** – meaning you^{-saww} should instruct with the Wilayah of Ali^{-asws} and call to it.

وَعَلَيَّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطِ اللَّهِ يَغْنِي عَلَيَّا- الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْنِي عَلَيَّا أَنَّهُ جَعَلَهُ خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ شَيْءٍ وَاتَّمَنَّهُ عَلَيْهِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

And Ali^{-asws}, he^{-asws} is the Straight Path, **A Path of Allah** – meaning Ali^{-asws} - **Who, for Him is whatever is in the skies and whatever is in the earth.** – meaning Ali^{-asws}. He^{-azwj} Made him^{-asws} His^{-azwj} treasurer upon whatever is in the skies and whatever is in the earth, of anything, and Entrusted it to him^{-asws} - **Indeed! To Allah do the matters eventually come [42:53]**"⁹⁸.

11- فس، تفسير القمي بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَاتَانِ الْآيَتَانِ هَكَذَا قَوْلُ اللَّهِ- حَتَّى إِذَا جَاءَنَا يَغْنِي فَلَنَا وَ فَلَنَا يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ حِينَ يَرَاهُ- يَا لَيْتَ بَيْتِي وَ بَيْتَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُفَسِّسَ الْقَرِينُ

Tafseer Al Qummi – By the preceding chain, from Abu Hamza,

⁹⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 10

'From Abu Ja'far^{-asws} having said: 'These two Verses were Revealed like this – Words of Allah^{-azwj}: **'Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say**, one of them to the other, **'Oh! If only between me and you was the distance of the east and the west!'** So evil is the associate [43:38].

فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ قُلْ لِفُلَانٍ وَ فُلَانٍ وَ أَتْبَاعِهِمَا- لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust** - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, **You are (now) sharers in the Punishment [43:39]**.

ثُمَّ قَالَ اللَّهُ لِنَبِيِّهِ- أَ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَ مَنْ كَانَ فِي ضَلَالٍ مُبِينٍ- فَإِنَّمَا نَذَرْنَا بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ يَعْنِي مِنْ فُلَانٍ وَ فُلَانٍ

Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]** So if We were to Take you away, We would still Take Revenge from them [43:41], Meaning from so and so, and so and so (Abu Bakr and Umar).

ثُمَّ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلَيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي أَنَّكَ عَلَى وَلَايَةِ عَلِيٍّ وَ عَلَيُّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Then Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww}: **Therefore adhere with that which is Revealed unto you [43:43]** - regarding Ali^{-asws}, **surely you are upon a Straight Path [43:43]** - Meaning, you^{-saww} are upon the Wilayah of Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Straight Path".⁹⁹

The Guiding Light

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) في قول الله عز و جل: وَ لَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا، قال: «ذاك علي بن أبي طالب (عليه السلام)».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Abasy, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **but We Made it a Light We Guide with one We so Desire from Our servants; and surely you guide to the Straight Path [42:52]**, he^{-asws} said: 'That (Light) is Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁰⁰

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قول الله لنبيه (صلى الله عليه و آله): مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا: «يعني عليا (عليه السلام)، و علي هو النور، فقال: تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يعني عليا (عليه السلام)، هدى به من هدى من خلقه.

⁹⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 11 a

¹⁰⁰ تأويل الآيات 2: 551 / 22.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww} **[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light**, he^{-asws} said: '(Light) meaning Ali^{-asws}, and Ali^{-asws} is the Light, so He^{-azwj} Said **Guiding thereby whom We Desire to of Our servants**, Meaning Ali^{-asws}, Guide by him^{-asws} the one whom He^{-azwj} Guides from His^{-azwj} creatures'.

و قال لنبیه (صلی الله علیه و آله): وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ یعنی إِنَّكَ لَتَأْمُرُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، و تدعو إليها، و علي هو الصراط المستقیم صراط الله یعنی عليا (عليه السلام) الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ یعنی عليا (عليه السلام) أَنْ جَعَلَهُ خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ، وَ أَوْتَمَنَهُ عَلَيْهِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ».

And he^{-azwj} Said to His^{-azwj} Prophet^{-saww} **and most surely you show the way to the Straight Path**, Meaning you^{-saww} are commanding for the Wilayah of Amir Ul Momineen^{-asws}, and calling them to it, and Ali^{-asws} is the Straight Path, **[42:53] The Path of Allah**, Meaning Ali^{-asws} **Whose is whatsoever is in the skies and whatsoever is in the earth** Meaning Ali^{-asws} having Made him^{-asws} as the Treasurer of whatsoever is in the skies and in the earth, and Entrusted it to him^{-asws} **Indeed, to Allah do all affairs eventually come**'.¹⁰¹

Guiding to the Straight Path

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قوله تعالى: إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ، إِنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ (عليه السلام) و تدعو إليها، و هو الصراط المستقیم».

Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Words of the exalted: **and surely you guide to the Straight Path [42:52]**, you^{-saww} are commanding for the Wilayah of Ali^{-asws} and are calling them to him^{-asws}, and he^{-asws} is the Straight Path'.¹⁰²

The Spirit

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابي الصباح الكنايني عن ابي بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah^{-asws} about the Statement of Allah^{-azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. You did not know what the Book**

¹⁰¹ تفسير القمي 2: 279.

¹⁰² بصائر الدرجات: 5 / 98

was, nor the Eman [42:52]. He^{-asws} said: 'A Creature from the creatures of Allah^{-azwj}, greater than Jibraeel^{-as} and Mikaeel^{-as}. It was with Rasool-Allah^{-saww}, informed him^{-saww} and protected him^{-saww}, and it is with the Imams^{-asws} after him^{-saww}'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَصْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلُهُ رَجُلٌ مِنْ أَهْلِ هَيْبَةٍ وَأَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) مَا صَعِدَ إِلَى السَّمَاءِ وَإِنَّهُ لَفِينَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

'A man from the people of Hayt asked him^{-asws} and I was present, about the Words of Allah^{-azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command [42:52].** So he^{-asws} said: 'Since Allah^{-azwj} Mighty and Majestic Sent down the Spirit unto Muhammad^{-saww}, it has not ascended to the sky, and it is among us^{-asws}'.¹⁰⁴

The Trustee

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذي له ما في السموات وما في الأرض يعني عليا أنه جعل عليا خازنه على ما في السموات وما في الأرض من شيء واتممه عليه إلا إلى الله تصير الأمور.

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far^{-asws}, regarding the Words of Allah^{-azwj} Blessed and Exalted: **A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53],** said: 'It means Ali^{-asws}. He^{-azwj} Made Ali^{-asws} His^{-azwj} Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him^{-asws}, but it is to Allah^{-azwj} that the matters return'.¹⁰⁵

¹⁰³ Basaair Al Darajaat – P 9 CH 16 H 2

¹⁰⁴ Al Kafi V 1 – The Book Of Divine Authority CH 56 H 2

¹⁰⁵ Basaair Al Darajaat – P 2 CH 19 H 16