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CHAPTER 10

'YUNUS'

(Prophet Jonah)

(109 VERSES)

VERSES 1 to 58

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Sura Yunus (10):

Sura Yunus (109 verses) was revealed in Makkah.¹ The name of the Sura Yunus is taken from its Verse 10:98:

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ **So, why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98].**

Imam Abu Abdullah^{-asws} (6th Imam) said: 'Allah^{-azwj} did not Ward off the Punishment except from the people of Yunus^{-as}.² See Appendix for the story of the nation of Prophet Yunus^{-as}.

When the Holy Verse was Revealed: **Say: 'Which thing is the greatest in testimony?' [6:19]** the polytheist of Makkah said, '(It is) strange that Allah^{-azwj} the Exalted did not Find any Rasool^{-saww} to Send to the people except an orphan of Abu Talib^{-asws}'. It was Revealed: **Alif Lam Ra; these are Verses of the Book of the Wise [10:1] Was it so strange for the people [10:2].** And Al-Waleed Bin Al-Mugheira said, 'By Allah^{-azwj}! If the Prophet-hood was true, I would be foremost with it than you^{-saww} are, for I am older than you^{-saww} in years, and more of wealth than you^{-saww} are'.³

Abu Abdullah^{-asws} (6th Imam) said, regarding His^{-azwj} Words: **a 'true footing' in the Presence of their Lord [10:2].** He^{-asws} said: 'He is Rasool-Allah^{-saww}'.⁴

Abu Abdullah^{-asws} said, regarding the Words of the Exalted: **'Come with a Quran other than this one or replace him'. [10:15]** – meaning Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}.

¹ تفسير القمي، ج 1، ص: 308

² (Extract) تفسير القمي 1: 317

³ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 1 H 78

⁴ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 89

Say: 'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. [10:15] – meaning regarding Ali^{-asws} Bin Abu Talib^{-asws} Amir Al-Momineen^{-asws}''⁵

5th Imam^{-asws} was asked about the rule of Abbasi Caliphs, Imam^{-asws} replied: 'As for the family of Ja'far, so it isn't with anything or to anything, and as for the family of Al-Abbas, so, for them would be a delayed kingdom, during which they would be drawing closer the far ones, and distancing the near ones during it, the difficulties would overcome them, there wouldn't be any ease during it until when they are secure from the Plan of Allah^{-azwj} and feel safe from His^{-azwj} Punishment, a shriek would be shrieked among them, there would not remain for them any wealth they had amassed, nor any men defending them, and these are the Words of Allah^{-azwj}: **until when earth takes its garnish and its adornment [10:24]** – the Verse.

I said, 'May I be sacrificed for you^{-asws}! So, when would that happen?'

He^{-asws} said: 'But one cannot time a time for its implementation, but when we^{-asws} narrate how much with something, and it transpires just as we^{-asws} say, and they would be saying, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth', and if it transpires differently to that, and they (still) say, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth', they would be Recompensed twice, but when the need and the destitution intensifies, and the people deny each other, then, during that this command would occur, morning and evening'. I said, 'May I be sacrificed for you^{-asws}! The need and the destitution, we recognise these, but what is the people denying each other?' He^{-asws} said: 'The man would come to his brother during a need, but he will meet him with another face which he used to meet him with regards to it (before), and would speak to him with other than the speech which he used to speak to him (before)''⁶

In a letter of Amir Al-Momineen^{-asws} to the people of Egypt: 'One who works for (the Sake of) Allah^{-azwj}, Allah^{-azwj} would Give him his Recompense in the world and in the Hereafter (as well), and Suffice him of the important matters in these two, and Allah^{-azwj} the Exalted has Said: **'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning'** [39:10].

So, whatever Allah^{-azwj} Gives them in the world, He^{-azwj} would not Reckon them with it in the Hereafter. Allah^{-azwj} the Exalted Said: **For those who do good is the good and more; [10:26]**, and the good, it is the Paradise, and the more, it is the world''⁷.

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **It would be as if their faces are overwhelmed by a piece of the dark night. [10:27]**. He^{-asws} said: 'But, do you not see the

⁵ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 90

⁶ Bihar Al-Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 8

⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 9

house when it is the night, it would be more intensely dark from the outside. So, like that their faces would increase in darkness”⁸.

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} is a Peak from His^{-azwj} (created peaks), so the meaning is without the peak. He^{-azwj} is to be professed as being One with the Lordship, and He^{-azwj} Described Himself^{-azwj} as being without limitation, therefore the mentioner of Allah^{-azwj} is other than Allah^{-azwj}, and Allah^{-azwj} is other than His^{-azwj} Names, and every thing upon which a name occurs, besides Him^{-azwj}, so it is a creation.

Do you not see His^{-azwj} Words: **“the Honour is for Allah [10:65]”**, and **“The Greatness is for Allah^{-azwj}”**, **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180] Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110].** The Names are addendum to Him^{-azwj}, and He^{-azwj} is the pure *Tawheed*”⁹.

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the great matters which would be happening from what had not happened yet, so he^{-asws} said:

‘It is not time yet, it would be revealed afterwards, and these are His^{-azwj} Words: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]”**¹⁰.

From Abu Abdullah^{-asws} having said: ‘There was between His^{-azwj} Words: **I have Accepted the supplication of both of you, [10:89]**, and seizing of Pharaoh^{-la} (a duration of) forty years”¹¹.

It was asked from Imam Al-Sadiq^{-asws} (6th Imam). Is it permissible that Allah^{-azwj} Mighty and Majestic would Try His^{-azwj} servants by a fact that will not be happening?’ He^{-asws} said: ‘No!’ I said, ‘The how come Allah^{-azwj} Mighty and Majestic Say to Musa^{-as} and Haroun^{-as}: **perhaps he would mind or fear [20:44]**, although He^{-azwj} had Known that Pharaoh^{-la} would neither mind nor fear?’

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

But, Allah^{-azwj} Mighty and Majestic did not Accept his^{-la} Eman and Said: **Now! And you had disobeyed before and you were from the corrupters! [10:91] But today We will Rescue you with your body for it to become a Sign for the ones to come after you [10:92]** – the Verse. He^{-azwj} is Saying: **“We^{-azwj} will Cast you^{-la} upon the shore from the earth, for you^{-la} to become a sign and a lesson for the ones after you^{-la}”**¹².

⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 45

⁹ Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 5

¹⁰ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 25

¹¹ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 4 H 55

¹² Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 4 H 43

In a Hadeeth, Rasool Allah^{-saww} said: 'O Ali^{-asws}! They are from those for whom Allah^{-azwj} the Exalted Says: ***Surely those against whom the Word of your Lord has proved True will not be believing [10:96] Even though every Sign should come to them [10:97]***. Supplicate against them with the destruction!' Ali^{-asws} supplicated against them with the destruction, and every limb which had spoken with the testimony against its owner, cut itself off until he died in his place.¹³

Abu Ja'far^{-asws} (5th Imam) said regarding His^{-azwj} Words: ***But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94]***: 'They are the Prophets^{-as}, those who had gathered, ***therefore do not become from the doubters [10:94]***. Rasool-Allah^{-saww} did not doubt and did not ask'.¹⁴

Abu Abdullah^{-asws} (6th Imam) said, regarding the Statement of Allah^{-azwj} Mighty and Majestic: ***Say: 'Look at what is in the skies and the earth, and the Signs and the warners do not avail a people not believing [10:101]***. He^{-asws} said: 'When ascension took place with Rasool-Allah^{-saww}, Jibraeel^{-as} came up to him^{-saww} with *Al-Buraaq* (the ride). So he^{-saww} rode on it and came to *Bayt Al-Maqdas* (Jerusalem). Then he^{-saww} met the ones whom he^{-saww} met from his^{-saww} brothers from the Prophets^{-as}.

Then he^{-saww} returned and narrated it to his^{-saww} companions, 'I^{-saww} came to *Bayt Al-Maqdas*, and returned during the night. Jibraeel^{-as} came to me^{-saww} with *Al-Buraaq*, so I^{-saww} rode upon it, and the sign of that is that I^{-saww} passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

Some of them said to the others, 'But rather he^{-saww} went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So, ask him^{-saww} about its markets, and its doors, and its businessmen'. They said, 'O Rasool-Allah^{-saww}, how is Syria, and how are its markets?'

He^{-asws} said: 'The Rasool^{-saww}, when asked about something that he^{-saww} did not recognise, he^{-saww} would not describe it until after seeing it in front of him^{-saww}. So when they were in the middle of that, Jibraeel^{-as} came up to him^{-saww} and said: 'O Rasool-Allah^{-saww}, this here is Syria which has been raised for you^{-saww}!' e Rasool-Allah^{-saww} turned and visualised Syria, with its doors, and its markets, and its traders'.

He^{-saww} said: 'Where are the questioners about Syria?' They said to him^{-saww}, 'It is so and so and so and so'. Rasool-Allah^{-saww} answered them with regards to all of what they asked from him^{-saww}. Even then they did not believe from among them, except for a few, and it is the Word of Allah^{-azwj} Blessed and Exalted: ***and the Signs and the warners do not avail a people not believing [10:101]***. Then Abu Abdullah^{-asws} said: 'We^{-asws} seek Refuge with Allah^{-azwj} from disbelief in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww}. We^{-asws} believe in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww}'.¹⁵

¹³ Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 19

¹⁴ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 84

¹⁵ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 19

Abu Ja'far^{-asws} (5th Imam) said, regarding His^{-azwj} Words: ***Is the one who guides to the Truth more rightful to be followed [10:35]*** – the Verse. As for the ones who Guides to the Truth, so they^{-asws} are Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} from after him^{-saww}. And as for the one who does not find Guidance unless he himself is guided, so he is the one from the adversaries – from Quraysh and others – and his family from after him'. And Imam^{-asws} said, regarding His^{-azwj} Words: ***Say: 'What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50]***: 'This is a Punishment to descend at the end of times upon the mischief-makers of the people of the Qiblah (Muslims), and they would be rejecting the descent of the Punishment upon them'. His^{-azwj} Words: ***and I am not a custodian upon you all [10:108]*** – i.e., I^{-saww} am not a custodian upon you all protecting your deeds, but rather upon me^{-saww} is that I^{-saww} should invite you".¹⁶

MERITS

ابن بابويه: بإسناده عن فضيل الرسان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين، وكان يوم القيامة من المقربين».

Ibn Babuwayh, by his chain, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites *Surah Yunus*^{-as} during every two months or three, there would be no fear of him becoming of the ignorant ones, and on the Day of Judgement he would be of the ones of Proximity'.¹⁷

و من كتاب (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي من الأجر و الحسنات بعدد من كذب يونس (عليه السلام) و صدق به، و من كتبها و جعلها في منزله و سمى جميع من في الدار و كان بهم عيوب ظهرت،

And from the book *Khawas Al Quran* –

'From the Prophet^{-saww} having said: 'One who recites this Chapter (*Surah Yunus*) would be Given from the Recompense and the Rewards of the number of the ones who belied Yunus^{-as} and ratified him^{-as}; and one who writes it and makes it to be in his house and makes it to be heard by the entirety of the ones in the house, and if there are faults with them, they would be manifested.

و من كتبها في طست و غسلها بماء نظيف و عجن بها دقيقاً على أسماء المتهمين و خبزها، و كسر لكل واحد منهم قطعة و أكلها المتهم، فلا يكاد يبلعها، و لا يبلعها أبداً و يقر بالسرقة».

And one who writes it in a tray and washes it with clean water and kneads flour with it upon the names of the accused ones (of theft) and make bread, and break a piece for each one of them a piece, and feed it to the accused, so he would hardly have swallowed, and he will not swallow it ever, and he would accept with the theft".¹⁸

¹⁶ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 91

¹⁷ ثواب الأعمال: 106.

¹⁸ خواص القرآن: 2 «قطعة منه».

VERSE 1

الرَّءِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {1}

Alif Lam Ra; these are Verses of the Book of the Wise [10:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرؤوف».

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

'I said to Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, 'O son^{-asws} of Rasool Allah^{-saww}! What is the Meaning of **Alif Lam Ra [10:1]**?' He^{-asws} said: 'Its Meaning is – I^{-azwj} am Allah^{-azwj}, the Kind (وَأَنَا اللَّهُ الرَّءُوفُ)'.¹⁹

VERSE 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ {2}

Was it so strange for the people that We would Reveal to a man from them that he would warn the people and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord. The Kafirs say, 'Surely this is clear sorcery!' [10:2]

عن يونس بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، في قوله: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ، قال: «الولاية».

From Yunus Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **and give glad tidings to those who believe that, for them would be a true footing in the Presence of their Lord [10:2]**, he^{-asws} said: The 'Al-Wilayah (is the true footing)'.²⁰

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه، إلى أبي عبد الله (عليه السلام)، في قوله تعالى: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ. قال: «ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from the one who informed him,

¹⁹ معاني الأخبار: 1 / 22.

²⁰ تفسير العياشي 2: 4 / 119.

It (was) asked from Abu Abdullah^{-asws} regarding the Words of the Exalted: **and give glad tidings to those who believe that, for them would be a true footing in the Presence of their Lord [10:2]**. He^{-asws} said: The (true footing is the) 'Wilayah of Amir Al-Momineen^{-asws}'²¹

عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ: فِي قَوْلِهِ جَلَّ جَلَّالُهُ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَ لَأَيُّهُ عَلِيٌّ بِنِ أَبِي طَالِبٍ ع.

From Jabir, from Abu Abdullah^{-asws} regarding His^{-azwj} Words, Majestic is His^{-azwj} Majesty **[10:2] and give good News to those who believe that for them is a true footing with their Lord**. He^{-asws} said: '(The true footing is the) Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ فَقَالَ هُوَ رَسُولُ اللَّهِ (صلى الله عليه وآله).

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from the one whom he mentioned:

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **and give glad tidings to those who believe that, for them would be a true footing in the Presence of their Lord [10:2]**, so he^{-asws} said: 'He^{-saww} is Rasool Allah^{-saww}'²³

الطبرسي: قيل: إن معنى قَدَمَ صِدْقٍ شفاعة محمد (صلى الله عليه وآله) لهم يوم القيامة. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy said that,

'The Meaning of: **a true footing [10:2]** is the intercession of Muhammad^{-saww} for them on the Day of Judgement'. He said, 'And it is reported from Abu Abdullah^{-asws}'²⁴

VERSES 3 & 4

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ {3}

Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the matters. There is none from an intercessor except from after His Permission. That is Allah, your Lord, therefore, worship Him. So will you not pay heed? [10:3]

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۗ وَعَدَّ اللَّهُ حَقًّا ۗ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۗ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

²¹ الكافي 1: 50 / 349.

²² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 9 H 17

²³ Al Kafi - H 15001

²⁴ مجمع البيان 5: 134.

To Him is your return, altogether, and the Promise of Allah is True. He Began the creation, then He Repeats it, in order to Recompense those who believe and do righteous deeds with the fairness; and those who are committing Kufr, for them would be a drink of scalding water and a painful Punishment due to their committing Kufr [10:4]

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{-asws} saying that: 'Allah^{-azwj} Created the good on the day of Sunday, and He^{-azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.²⁵

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far^{-asws} has narrated (on behalf of) Abu Abdullah^{-asws} that he said: 'Allah^{-azwj} Created the skies and the earth in six days, so the year is six days' short' (six months of 29 days).²⁶

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{-azwj} Separated six days from it in which He^{-azwj} created the skies, and the earth. So from then the months are deficient' (29 days in six of the months).²⁷

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسماؤه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Surely, Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Holy are His^{-azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters'.²⁸

²⁵ الكافي 8: 117 / 145 (Extract)

²⁶ تفسير العياشي 2: 6 / 120.

²⁷ تفسير العياشي 2: 7 / 120.

²⁸ تفسير العياشي 2: 7 / 120.

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

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

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

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

And in another report, he^{-asws} said: 'The one who thinks that Allah^{-azwj} is from something, so he Made Him^{-azwj} out to be something new. And the one who thinks that He^{-azwj} is inside something, so he has made Him^{-azwj} to be fortified. And the one who thinks that He^{-azwj} is upon something, so he has Made Him^{-azwj} to be carried'.²⁹

VERSE 5

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {5}

He is the (One) Who Made the sun a brightness and the moon a light, and Ordained stages in order for the number of the years to be known and the accounting. Allah did not Create that except with the Truth. He Details the Signs for a people who know [10:5]

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ أَبِي النَّوَّارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلْتُ فِدَاكَ لِأَيِّ شَيْءٍ صَارَتْ الشَّمْسُ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ

Sahl Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}. For which thing (reason) did the sun come to be hotter than the moon?'

فَقَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَغُورِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ نَارٍ فَمِنْ ثَمَّ صَارَتْ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ

He^{-asws} said: 'Allah^{-azwj} Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon'.

الكافي 1: 99 / 99. 29

فُلَّتْ جُعِلْتُ فِدَاكَ وَ الْقَمَرُ قَالَ إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ خَلَقَ الْقَمَرَ مِنْ ضَوْءِ نُورِ النَّارِ وَ صَفَوِ الْمَاءِ طَبَقًا مِنْ هَذَا وَ طَبَقًا مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِيَأْسًا مِنْ مَاءٍ فَمِنْ تَمَّ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

I said, 'May I be sacrificed for you, and the moon?' He^{-asws} said: 'Allah^{-azwj} Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun'.³⁰

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبيزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت أخذنا بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعاً]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Zarr Al-Ghafary^{-ra} has narrated, 'I^{-ra} was hand in hand with the Prophet^{-saww}, and we were walking together, so we looked at the sun until it disappeared. So I^{-ra} said, 'O Rasool Allah^{-saww}, where does it disappear to?'

قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ بَجْرِ لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

He^{-saww} said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that it comes directly below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, perform Sajdah along with it. Then it says, 'O Lord^{-azwj}! Where do You^{-azwj} Command me to rise from? From my west or from my emerging?' So those are the Words of the Mighty and Majestic: **And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]**, Meaning, by that what the Mighty Lord^{-azwj} has Made in His^{-azwj} kingdom, and the Knower of His^{-azwj} Creation'.

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طوله في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع - قال - فتلبس تلك الحلة كما يلبس أحدكم ثيابه، ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He^{-saww} said: 'Jibraeel^{-as} comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بما قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

الكافي 8: 332 / 241 ³⁰

The Prophet^{-saww} said: ‘Then it is as if it has imprisoned the light for a measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2].**

و القمر كذلك من مطلعته و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the moon is like that from its emergence and its flowing in the horizons of the sky, and its setting, and its rising to the seventh sky and performs Sajdah beneath the Throne. Then Jibraeel^{-as} comes to it with a garment of the Light of the Chair (Al-Kursi), so that is in the Words of the Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5]**. Abu Zarr^{-ra} said, ‘Then I^{-ra} secluded myself^{-ra} with Rasool Allah^{-saww}. So we Prayed the evening (Al-Maghrib) Salat’.³¹

في روضة الكافي علي بن محمد عن علي بن العباس عن علي بن حماد عن عمرو بن شمر عن جابر عن أبي جعفر عليه السلام قال: فضربت مثل محمد صلى الله عليه و آله الشمس و مثل الوصي القمر، و هو قول الله عز و جل: جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا

In Rowzat Al Kafi – Ali Bin Al Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Umara Bin shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘He^{-azwj} Struck an example of Muhammad^{-saww} as the sun, and an example of the successor^{-asws} as the moon, and these are the Words of Allah^{-azwj} Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5]**’.³²

VERSE 6

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ {6}

Surely in the interchange of the night and the day, and whatever Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:6]

الزخشي في (ربيع الأبرار): عن علي (عليه السلام): «من اقتبس علما من علم النجوم من حملة القرآن، ازداد به إيمانا و يقينا». ثم تلا: إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ.

Al Zamakhshary – In Rabi’e Al Abrar,

(It has been narrated) from Ali^{-asws} having said: ‘The one who extracts the knowledge of the stars (Astrology) from the bearers of the Quran (the Imams^{-asws}), he would increase by it in

³¹ التوحيد: 7 / 280

³² تفسير نور الثقلين، ج2، ص: 293

faith and conviction'. Then he^{-asws} recited: ***Surely in the interchange of the night and the day [10:6] – the Verse'***.³³

VERSES 7 & 8

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ
{7}

Surely, those who are not wishing for meeting Us and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]

أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ {8}

They, their abode is the Fire due to what they had been earning [10:8]

The Signs of Allah^{-azwj} and the greatest Sign

و قال علي بن إبراهيم: قوله تعالى: إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَي لَا يُؤْمِنُونَ بِهِ وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطمأنوا بها وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ قال: 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 Words of the Exalted: ***Surely those who are not wishing for meeting Us [10:7]*** i.e. not believing in it, ***and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]***, 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}!³⁴

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 نبأ 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}!³⁵

³³ ربيع الأبرار 1: 117.

³⁴ تفسير القمي 1: 309.

³⁵ (Extract) الكافي 1: 161 / 3

VERSES 9 – 12

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ
النَّعِيمِ {9}

Surely, those who believe and are doing righteous deeds, Allah will Guide them with their Eman. The rivers shall flow beneath them in the Gardens of Bliss [10:9]

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۗ وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
{10}

Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10]

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ ۗ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ {11}

And if Allah were to hasten the evil to the people as they desire the hastening of the good, their term would have been Ordained to them, but We Respite those who are not wishing to meet Us in their insolence, blindly wandering on [10:11]

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ
يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ {12}

And when harm touches the human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he carries on as though he had never called upon Us for a harm that had touched him; like that it is adorned for the extravagant, what they had been doing [10:12]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al Madany,

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا الْجَنَّاتُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّ جَنَّةَ عَدْنٍ وَ جَنَّةَ الْفِرْدَوْسِ وَ جَنَّةَ نَعِيمٍ وَ جَنَّةَ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ
جَلَّ جَنَّاتًا مَحْفُوفَةً بِمَنْدِهِ الْجَنَّاتِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجَنَّاتِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهِنَّ كَيْفَ يَشَاءُ

He the (narrator) said, 'Then Abu Ja'far^{asws} said: 'But rather the Gardens Mentioned in the Book are the Garden of Eden, and the Garden of Al-Firdows, and Garden of Naeem, and

Garden of *Al-Ma'wa'*. He^{-asws} said: 'And Allah^{-azwj} has Surrounded these Gardens with other Gardens, and that the Momin would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy howsoever he likes to.

وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئًا أَوْ اشْتَهَىٰ إِنَّمَا دَعَاؤُهُ فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الخِدْمَ بِمَا اشْتَهَىٰ مِنْ غَيْرِ أَنْ يَكُونَ طَلِبُهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ يَعْنِي الخِدَامَ

And if the Momin intends a thing, or covets it, he would call for it by saying, ***Glory is Yours, O Allah!*** [10:10]. So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***And their greeting therein would be, 'Peace'*** [10:10] – meaning the attendants.

قَالَ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَذَائِحِهِ مِنَ الْجِمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فَرَغَتِهِمْ

He^{-asws} said: ***and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds'*** [10:10], meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah^{-azwj} Mighty and Majestic during their being free from that'.³⁶

المفيد في (الاختصاص): بإسناده عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (عليهم السلام)، عن النبي (صلى الله عليه و آله) - في حديث طويل مع يهودي، و قد سأله عن مسائل - قال (صلى الله عليه و آله): «إذا قال العبد: (سبحان الله) سح كل شيء معه ما دون العرش، فيعطى قائلها عشر أمثالها،

Al Mufeed in Al Ikhtisas, by his chain,

(It has been narrated) from Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} – in a lengthy Hadeeth with a Jew, and he had asked him certain questions – he^{-saww} said: 'When the servant says: 'سبحان الله' 'Glorious is Allah!', everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like.

و إذا قال: (الحمد لله) أنعم الله عليه بنعيم الدنيا حتى يلقاه بنعيم الآخرة، و هي الكلمة التي يقولها أهل الجنة إذا دخلوها، و الكلام ينقطع في الدنيا ما خلا الحمد لله، و ذلك قوله: تَحِيَّتُهُمْ فِيهَا سَلَامٌ».

And when he says 'الحمد لله' 'The Praise is for Allah', Allah^{-azwj} Favours upon him the bounties of the world attaching these with the Bounties of the Hereafter, and it is the Word which would be spoken by the people of the Paradise when they enter it. And the speech is cut-off in the world except for, 'The Praise is for Allah', and these are His^{-azwj} Words: ***And their greeting therein would be, 'Peace'*** (سَلَامٌ).³⁷

³⁶ الكافي 8: 69 / 95 (Extract)

³⁷ لاختصاص: 34.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Ibn Amaar, from Al Hassan Bin Abdullah, from his forefathers,

حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن احمد بن أبي عبد الله عن أبي الحسن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية ابن عمار عن الحسن بن عبد الله عن آبائه عن جده الحسن بن علي بن أبي طالب صلى الله عليه وآله قال جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فقال له اخبرني عن تفسير سبحان الله والحمد لله ولا إله إلا الله والله أكبر

(It has been narrated) from his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘A number of Jews came to Rasool Allah^{-saww}. So their knowledgeable one asked him^{-saww}, ‘Inform me about the interpretation of

‘سبحان الله والحمد لله ولا إله إلا الله والله أكبر’

‘Glory be to Allah^{-azwj} and the Praise is for Allah^{-azwj}, and there is no god except for Allah^{-azwj}, and Allah^{-azwj} is the Greatest’.

فقال النبي صلى الله عليه وآله علم الله عز وجل ان بني آدم يكذبون على الله عز وجل فقال سبحان الله براءة مما يقولون،

So the Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Knew that the son of Adam^{-as} would be belying to Allah^{-azwj} Might and Majestic, so He^{-azwj} Said: “Glory be to Allah^{-azwj} (سبحان الله) to disavow from what they are saying.

وأما قوله الحمد لله فانه علم ان العباد لا يؤدون شكر نعمته فحمد نفسه قبل ان يحمد العباد وهو أول كلام لولا ذلك لما انعم الله تعالى على احد
بنعمته

And as for His^{-azwj} Words: “The Praise is for Allah^{-azwj}” (الحمد لله), so He^{-azwj} Knew that the servants would not be paying their gratitude for His^{-azwj} Bounties, so He^{-azwj} Praised Himself^{-azwj} before the servants Praised Him^{-azwj}, and it is the first Speech. Had it not been for that, Allah^{-azwj} would not have Endowed anyone with His^{-azwj} Bounties’.

وقوله لا إله إلا الله - يعني وحدانيته - لا يقبل الاعمال إلا بما وهي كلمة التقوى يثقل الله بها الموازين يوم القيامة

And His^{-azwj} Words: “There is no god except for Allah^{-azwj}” (لا إله إلا الله) – Meaning the Oneness – He^{-azwj} does not Accept the deeds except by it, and it is the Pious Word by which Allah^{-azwj} would be Increase the weight of the Scales on the Day of Judgement.

وأما قوله الله أكبر فهي كلمة اعلى الكلمات وأحبها إلى الله عز وجل يعني انه ليس شيء أكبر منه ولا تصح الصلاة إلا بما لكرامته على الله عز وجل
وهو الاسم الاعز الاكبر،

And as for His^{-azwj} Words: “Allah^{-azwj} is the Greatest” (الله أكبر), so it is the Elevated Speech and to most Beloved to Allah^{-azwj} Mighty and Majestic, Meaning that there is nothing Greater than Him^{-azwj}, and the Prayer is not correct except by it, due to its Prestige to Allah^{-azwj} Mighty and Majestic, and it is the most Revered and Prestigious of the Names’.

قال اليهودي صدقت يا محمد فما جزء قائلها قال: إذا قال العبد سبحان الله سبح مع ما دون العرش فيعطى قائلها عشر أمثالها

The Jew said, 'You^{-saww} have spoken the truth, O Muhammad^{-saww}! So what is the Recompense of its sayer?' He^{-saww} said: 'When the servant says 'سبحان الله' **Glory to You O Allah!**, everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like.

وإذا قال الحمد لله انعم الله عليه بنعم الدنيا موصولاً بنعم الآخرة وهي الكلمة التي يقولها أهل الجنة إذا دخلوها وينقطع الكلام الذي يقولونه في الدنيا ما خلا الحمد لله وذلك قوله تعالى (دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم ان الحمد لله رب العالمين)

And when he says, 'The Praise is for Allah^{-azwj} (الحمد لله) Allah^{-azwj} Favours upon him the bounties of the world attaching these with the Bounties of the Hereafter, and it is the Word which would be spoken by the people of the Paradise when they enter it. And the speech is cut-off in the world except for 'The Praise is for Allah^{-azwj}, and these are the Words of the Exalted: **Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10].³⁸**

VERSES 13 - 17

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ وَمَا كَانُوا لِيُؤْمِنُوا ۗ
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {13}

And We have Destroyed the generations from before you when they were unjust, and their Rasools came to them with the clear proofs but (still) they did not believe. Like that do We Recompense the criminals [10:13]

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ {14}

Then We Made you replacements in the earth from after them for Us to See how you are working [10:14]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّا بُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ ۗ
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِ نَفْسِي ۗ إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ ۗ إِلَيَّ ۗ إِنِّي أَخَافُ ۖ إِنْ
عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

And when Our clear Verses are recited to them, those who are not wishing for meeting Us say, 'Come with a Quran other than this one or replace him'. Say: 'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. I fear the Punishment of a Mighty Day if I disobey my Lord [10:15]

³⁸ Al Illal Al Sharaie – V 1 Ch 182 H 8 (Extract)

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ
 {16}

Say: 'If Allah had so Desired I would not have recited it to you nor made you recognise him, and I have lived a lifetime among you all from before it, are you not understanding?' [10:16]

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ {17}

So who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely, the criminals will not succeed [10:17]

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن أحمد بن الحسين، عن عمر بن يزيد، عن محمد بن جمهور، عن محمد بن سنان، عن الفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ، قال: «قالوا: أو بدل عليا (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Husayn, from Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **'Come with a Quran other than this one or replace him' [10:15]**, he^{-asws} said: 'Or replace Ali^{-asws}'.³⁹

ثم قال علي بن إبراهيم: فإنه حدثني الحسن بن علي، عن أبيه، عن حماد بن عيسى، عن أبي السفتاح، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ: «يعني أمير المؤمنين علي بن أبي طالب (عليه السلام) قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ يعني في علي بن أبي طالب أمير المؤمنين (عليه السلام)».

Then Ali Bin Ibrahim said, it was narrated to me by Al Hassan Bin Ali, from his father, from Hamaad Bin Isa, from Abu Al Safaataj,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **'Come with a Quran other than this one or replace him' [10:15]** having said: 'It means (replace) Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. **Say: 'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me [10:15] – Meaning, regarding Ali^{-asws} Bin Abu Talib^{-asws} Amir Al-Momineen^{-asws}'.⁴⁰**

العياشي: عن الشمالي، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ: «قالوا: لو بدل مكان علي أبو بكر أو عمر اتبعناه».

Al-Ayyashi, from Al-Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} the Exalted: **And when Our clear Verses are recited to them, those who are not wishing from meeting Us**

الكافي 1: 37 / 347 39

تفسير القمي 1: 310 40

say, 'Come with a Quran other than this one or replace him'. Say: 'It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me [10:15], he^{-asws} said: 'They said, 'If only you^{-sawww} would replace in place of Ali^{-asws}, (either with) Abu Bakr, or Umar, we would follow him'.⁴¹

[فرات الكوفي] قال: حدثني جعفر بن محمد الفزاري معنعنا، عن أبي حمزة الثمالي قال: سألت أبا جعفر (عليه السلام) عن قول الله تعالى: * (ائت بقراءان غير هذا أو بدله) * فقال أبو جعفر (عليه السلام): ذلك قول أعداء الله لرسول الله من خلفه - وهم يرون ان الله لا يسمع قولهم -: لو أنه جعل إماما غير علي أو بدله مكانه

Furaat Al Kufy said, 'Ja'far Bin Muhammad Al Fazar narrated to me, from Abu Hamza Al Sumaly who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} the Exalted: **'Come with a Quran other than this one or replace him' [10:15]**, so Abu Ja'far^{-asws} said: 'That is the speech of the enemies of Allah^{-azwj}, to His^{-azwj} Rasool^{-sawww} (when they were) backbiting him^{-sawww} – and they were thinking that Allah^{-azwj} does not Hear their speech – if only he^{-sawww} would make an Imam other than Ali^{-asws} or replace him^{-asws}, his^{-asws} place.

فقال الله ردا [يرد] عليهم قولهم: * (قل ما يكون لى أن أبدله من تلقاى نفسي) * يعني أمير المؤمنين علي بن أبي طالب (عليه السلام) * (إن أتبع إلا ما يوحى) * من ربي في علي، فذلك قوله: * (ائت بقراءان غير هذا أو بدله) *.

So Allah^{-azwj} Responded is a Rebuttal of their speech: **Say: 'It cannot happen for me that I would replace him from myself** – Meaning Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, **I only follow what is Revealed unto me** from my^{-sawww} Lord^{-azwj} with regards to Ali^{-asws}. So these are His^{-azwj} Words: **'Come with a Quran other than this one or replace him' [10:15]**.⁴²

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-sawww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah''.⁴³

⁴¹ تفسير العياشي 2: 10 / 120.

⁴² Hadeeth No. 134

⁴³ (Extract) تفسير القمي 2: 395.

VERSES 18 & 19

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۗ قُلْ
 أَنْتَبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {18}

And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: ‘These would be our intercessors in the Presence of Allah. Say: ‘Are you informing Allah of what He does not know of in the skies or in the earth? Glory be to Him, and Exalted is He from what they are associating’ [10:18]

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِيمَا فِيهِ
 يَخْتَلِفُونَ {19}

And people were not but for a single community, but they differed, and if a Word had not preceded from your Lord, it would have been decided between them regarding what they were differing in [10:19]

قال علي بن إبراهيم: كانت قريش تعبد الأصنام و يقولون: إنما نعبدهم ليقربونا إلى الله زلفى، فإننا لا نقدر على عبادة الله. فرد الله عليهم، فقال: قل لهم، يا محمد: أ تَنْبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ أَي لَيْسَ يَعْلَمُ، فوضع حرفا مكان حرف، أي ليس له شريك يعبد.

Ali Bin Ibrahim said,

‘The Quraysh used to worship the idols and they were saying, ‘But rather we are worshipping them to draw us closer to Allah in position, for we are not able upon worshipping Allah^{-azwj}. So Allah^{-azwj} Rebutted against them and He^{-azwj} Said: “O Muhammad^{-saww}! **‘Are you informing Allah of what He does not know of [10:18]**, i.e. wasn’t aware of? So He^{-azwj} Placed a letter in place of a letter, i.e. there isn’t for Him^{-azwj} an associate who can be worshipped.

و قال: قوله: وَ مَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً أَي على مذهب واحد فَاخْتَلَفُوا وَ لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ أَي كان ذلك في علم الله السابق أن يَخْتَلَفُوا، و بعث فيهم الأنبياء و الأئمة بعد الأنبياء، و لولا ذلك هللكوا عند اختلافهم.

And He^{-azwj} Said: **And people were not but for a single community** – i.e. upon one doctrine, **but they differed, and if a Word had not preceded from your Lord, it would have been decided between them [10:19]** – i.e. that was in the preceding Knowledge of Allah that they would be differing, and He^{-azwj} Sent among them the Prophets^{-as} after the Prophets^{-as}, and had it not been for that, they would have perished during their differing”⁴⁴

تفسير القمي 1: 310 44

VERSES 20 & 21

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ
{20}

And they are saying: 'If only a Sign had been Sent to him from his Lord'. Say: 'But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]

وَإِذَا أَدْفَنَّا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ {21}

And when We Make people taste Mercy from after a harm having touched them, then they plot regarding Our Signs. Say: 'Allah is Quicker in planning; surely, Our Messengers are writing down what you are plotting' [10:21]

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال: سألت الصادق (عليه السلام) عن قول الله عز و جل: ألم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

Ibn Babuwayh said, 'Ali Bin Ahmad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufyy, from Musa Bin Umran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

'I asked Al-Sadiq^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]**

فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب: هو الحجة القائم، و شاهد ذلك قول الله عز و جل: وَ يَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

He^{-asws} said: 'The **pious** - the Shias of Ali^{-asws}, and **the unseen** – it is Al-Hujjat Al-Qaim^{-asws}. And the testimony of that are the Words of Allah^{-azwj} Mighty and Majestic: **[10:20] And they are saying: 'If only a Sign had been Sent to him from his Lord'. Say: 'But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]'**⁴⁵

و عنه: بإسناده عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الفرج. قال: «إن الله عز و جل يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

And from him, by his chain, from Muhammad Bin Al Fazeyl,

45 كمال الدين و تمام النعمة: 17.

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about the Relief (Al-Qaim^{-asws}). He^{-asws} said: 'Surely, Allah^{-azwj} Mighty and Majestic is Saying: **therefore wait, for I too am from the waiting ones [10:20]**'.⁴⁶

و عنه: بإسناده عن محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج! أما سمعت قول الله عز و جل: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ فَاَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ، فعليكم بالصبر، فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم أصبر منكم».

And from him, by his chain from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Al-Reza^{-asws} said: 'How excellent is the patience and awaiting the relief (Al-Qaim^{-asws}! But, have you not heard the Words of Allah^{-azwj} Might and Majestic: **and watch out, I (too) am watching out along with you [11:93]**; and **therefore wait, for I too am from the waiting ones [10:20]**. Thus, it is upon you to be with the patience, for rather the relief (Al-Qaim^{-asws}) would come upon the despair, as those people who were before you were more patient than you are''⁴⁷.

VERSES 22 & 23

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَحْرًا مِمَّا
جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوُا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ لَئِن أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {22}

He is the One Who Travels you in the land and the sea, until when you were in the ships and the pleasant breeze flows with them and they rejoice with it, a stormy wind comes and the waves come to them from every place, and they think it would surround them, they supplicate to Allah being sincere to him in the Religion, 'If You Rescue us from this, we would become from the grateful ones' [10:22]

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ
مَتَاعَ الْحَيَاةِ الدُّنْيَا ۗ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {23}

But when He Rescues them, then they are rebelling in the earth without right. O you people! But rather, your rebellion is against your own selves. A provision of the life of the world, then to Us is your return, then We will Inform you with what you were doing [10:23]

⁴⁶ كمال الدين و تمام النعمة: 645 / 4.

⁴⁷ كمال الدين و تمام النعمة: 645 / 47.

العياشي: عن منصور بن يونس، عن أبي عبد الله (عليه السلام): «ثلاث يرجعن على صاحبهن: النكت، و البغي، و المكر، قال الله: يا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ».

Al Ayyashi, from Mansour Bin Yunus,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Three shall return to their perpetrators – the breaking (of the allegiance), and the rebellion, and the plots. Allah^{-azwj} Says: **But rather, your rebellion is against your own selves [10:23]**’.⁴⁸

قال: و قال أمير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعته يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجنا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفنا عنها حجابا ستره الله عليها و صانا حلالتهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

‘And Amir Al-Momineen^{-asws} said in his^{-asws} letter which he^{-asws} wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he^{-asws} said: ‘And which error is greater than what these two have come with? They have brought the wife of Rasool Allah^{-saww} out from her house, and uncovered from her a veil which Allah^{-azwj} had Veiled upon her, and kept their own wives in their own houses!’ They have not done justice to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!’

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكت، قال الله: يا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ ، و قال: فَمَنْ نَكَتْ فِيمَا يَنْكُتُ عَلَىٰ نَفْسِهِ، و قال: وَ لَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغيا علينا، و نكتنا بيعتي، و مكرنا بي».

There are three qualities being referenced upon the people in the Book of Allah^{-azwj} – The rebellion, and the plotting, and the breaking (of the allegiance). Allah^{-azwj} Said: **O you people! But rather, your rebellion is against your own selves [10:23]**, and Said: **So the one who breaks, is rather breaking against himself [48:10]**, and Said: **and the evil plot does not affect except its perpetrators [35:43]**, and they have rebelled against us^{-asws}, and broke their allegiance with me^{-asws}, and plotted against me^{-asws}.⁴⁹

VERSE 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

{24}

⁴⁸ تفسير العياشي 2: 13 / 121

⁴⁹ تفسير القمي 2: 210.

But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat, until when earth takes its garnish and its adornment, and its people think they are able upon it, Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ التُّعْمَانِ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ ذَكَرَ هَذِهِ الْخُطْبَةَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يَوْمَ الْجُمُعَةِ أَوْ صَبِيحَتِهَا وَأُوصِيَ نَفْسِي بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ الْأُمُورَ بِعِلْمِهِ وَ إِلَيْهِ يَصِيرُ عَدَا مِعَادَهَا وَ يَبْدُو فَنَائُهَا وَ فَنَائُكُمْ وَ تَصْرُمُ أَيَّامِكُمْ وَ فَنَاءُ آجَالِكُمْ وَ انْقِطَاعُ مَدَّتِكُمْ فَكَأَنَّ قَدْ زَالَتْ عَنْ قَلِيلٍ عَنَّا وَ عَنْكُمْ كَمَا زَالَتْ عَمَّنْ كَانَ قَبْلَكُمْ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man, who has narrated the following:

Abu Abdullah^{-asws} mentioned this sermon of Amir Al-Momineen^{-asws} on the day of Friday (in which he^{-asws} said): 'I^{-asws} advise you, O servants of Allah^{-azwj} to fear Allah^{-azwj} Who Began the affairs by His^{-azwj} Knowledge and to Him^{-azwj} is their journey tomorrow for its end. And in His^{-azwj} Hand is their extinction, and your extinction, and the expiration for your days, and the extermination of your allocated terms, and the cutting off of your terms. So, very shortly it would pass by you all just as it had left the ones who were before you all.

فَاجْعَلُوا عِبَادَ اللَّهِ اجْتِهَادَكُمْ فِي هَذِهِ الدُّنْيَا التَّرْوَدَ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْأَجْرَةِ الطَّوِيلِ فَإِنَّهَا دَارُ عَمَلٍ وَ الْأَخْرَجَةَ دَارُ الْقَرَارِ وَ الْجَزَاءِ فَتَجَافَوْا عَنْهَا فَإِنَّ الْمُعْتَرَّ مَنْ اعْتَرَّ بِهَا لَنْ تَعُدَّو الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمِّيئُهُ أَهْلُ الرِّعْبَةِ فِيهَا الْمُحِبِّينَ لَهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمُفْتُونِينَ بِمَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَا أَتْرَلْنَا مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعَامُ الْآيَةَ

Servants of Allah^{-azwj}! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So abandon it (the world), for deceived is the one who is deceived by its deception. Do not rely upon the world by attaching your hopes and become the ones who love it, the ones who covet it, the ones who are fascinated by it, lest you becomes just as Allah^{-azwj} Mighty and Majestic Said: ***But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat [10:24]*** – the Verse.⁵⁰

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبيه، عن أبي جعفر (عليه السلام)، قال: قلت له: جعلت فداك، بلغنا أن لآل جعفر راية، و لآل العباس رايتين، فهل انتهى إليك من علم ذلك شيء؟

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl, from his father,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It reached us that for the family of Ja'far^{-as} there is a flag, and for the family of Abbas there are two flags, so had there ended up to you^{-asws} any knowledge of anything from that?'

⁵⁰ Al-Kafi – H 14642 (Extract)

قال: «أما آل جعفر فليس بشيء، و لا إلى شيء، و أما آل العباس فإن لهم ملكا مبظئا، يقربون فيه البعيد، و يباعدون فيه القريب، و سلطانهم عسر ليس فيه يسر، حتى إذا أمنوا مكر الله و أمنوا عقابه، صيح فيهم صيحة لا يبقى لهم منال يجمعهم و لا رجال تمنعهم، و هو قول الله: حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا» الآية.

He^{-asws} said: 'As for the family of Ja'far^{-as}, so it is neither with anything nor to anything, and as for the family of Al-Abbas, so for them is a slow thinly-veiled kingdom in which they would be drawing near the remote ones, and in which they would be distancing the near ones, and their authority would be difficult, there wouldn't be ease during it, until when they feel secure from the Plan of Allah^{-azwj} and their posterity feels secure, a scream would be screamed among them, there would not remain for them any achievement gathering them nor any men who can defend them, and these are the Words of Allah^{-azwj}: **until when earth takes its garnish [10:24]** – the Verse.

قلت: جعلت فداك، متى يكون ذلك؟

I said, 'May I be sacrificed for you^{-asws}! When would that happen?'

قال: «أما إنه لم يوقت لنا فيه وقت، و لكن إذا حدثناكم بشيء فكان كما نقول، فقولوا: صدق الله و رسوله و إن كان بخلاف ذلك، فقولوا: صدق الله و رسوله توجروا مرتين، و لكن إذا اشتدت الحاجة و الفاقة و أنكر الناس بعضهم بعضا، فعند ذلك توقعوا هذا الأمر صباحا و مساء».

He^{-asws} said: 'But no timing has been Timed for us^{-asws} with regards to it, but, whenever we^{-asws} narrate to you all with anything, then it would happen just as we^{-asws} are saying, therefore, you should be saying, 'Allah^{-azwj} Spoke the Truth, and (so did) His^{-azwj} Rasool^{-sawww}', And if it happens differently to that, then you should be saying, 'Allah^{-azwj} Spoke the Truth and (so did) His^{-azwj} Rasool^{-sawww}', you would be Recompenses twice. But, when the need and the destitution intensify and the people deny each other, then during that this matter will take place, morning and evening'.

فقلت: جعلت فداك، الحاجة و الفاقة قد عرفناهما، فما إنكار الناس بعضهم بعضا؟

I said, 'May I be sacrificed for you^{-asws}! The need and the destitution, we have recognised these two, but what is the 'people denying each other'?'

قال: «يأتي الرجل أخاه في حاجة فيلقاه بغير الوجه الذي كان يلقاه فيه، و يكلمه بغير الكلام الذي كان يكلمه».

He^{-asws} said: 'The man would come to his brother regarding a need, so he would meet him during it with a face other than he (normally) used to meet him with, and he would speak to him with the speech which other than the speech he used to speak to him with'⁵¹.

Al-Ayyashi, from Al Fazal Bin Yasaar who said,

العباشي: عن الفضل بن يسار، قال: قلت لأبي جعفر (عليه السلام): جعلت فداك، إنا نتحدث أن لآل جعفر راية، و لآل فلان راية، فهل في ذلك شيء؟

تفسير القمي 1: 310. 51

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! We are narrating that for the family of Ja'far^{-as} there is a flag, and for the family of so and so (Al Abbas) there is a flag. So is there anything in that?'

فقال: «أما آل جعفر فلا، و أما راية بني فلان فإن لهم ملكا مبطنًا، يقربون فيه البعيد، و يبعدون فيه القريب، و سلطانهم عسر ليس فيه يسر، لا يعرفون في سلطانهم من أعلام الخير شيئًا، يصيبهم فيه فزعات ثم فزعات،

He^{-asws} said: 'As for the family of Ja'far^{-as}, so no, and as for a flag for the clan of so and so (Al-Abbas), for them is a slow thinly-veiled kingdom, in which they would be drawing nearer the remote ones, and during it they would be distancing the near ones, and their authority would be difficult, there being no ease in it. There would not be recognised during their rule anything from the signs of goodness. They would be afflicted in it with a panic, then a (another) panic.

كل ذلك يتجلى عنهم، حتى إذا أمنوا مكر الله، و أمنوا عذابه، و ظنوا أنهم قد استقروا، صيح فيهم صيحة لم يكن لهم فيها مناد يسمعهم و لا يجمعهم، و ذلك قول الله عز و جل: حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا إِلَىٰ قَوْلِهِ لِئَوْمٍ يَتَفَكَّرُونَ أَلَا إِنَّهُ لَيْسَ أَحَدٌ مِنَ الظَّالِمَةِ إِلَّا و لهم بقيا، إلا آل فلان فإنهم لا بقيا لهم».

All that would be manifested from them until when they feel secure from the Plan of Allah^{-azwj} and feel safe from His^{-azwj} Punishment, and they think that they have settled, a scream would be screamed among them, there would not happen to be for them a caller who would be heard nor gather them, and these are the Words of Allah^{-azwj} Mighty and Majestic: **until when earth takes its garnish [10:24]** – up to His^{-azwj} Words: **for a people who are pondering [10:24]**. Indeed! There isn't anyone from the unjust ones except and for them is a remaining one, except for the clan of so and so (Al-Abbas), for they, there would be no remaining ones for them'.

قال: جعلت فداك، أ ليس لهم بقيا؟ قال: «بلى، و لكنهم يصيبون منا دما، فبظلمهم نحن و شيعتنا فلا بقيا لهم».

He (the narrator) said, 'May I be sacrificed for you^{-asws}! Aren't there remaining ones for them (today)?' He^{-asws} said: 'Yes, but they would be inflicting us^{-asws} with blood (death), so due to the injustices, there would be us^{-asws} and our^{-asws} Shias , and there would be no remaining ones for them''⁵².

VERSE 25

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {25}

And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25]

⁵² تفسير العياشي 2: 14 / 121

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، قال: حدثنا سعد بن عبد الله، قال: حدثنا العباس بن سعد الأزرق - وكان من العامة - قال: حدثنا عبد الرحمن بن صالح، قال: حدثنا شريك بن عبد الله، عن العلاء بن عبد الكريم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: **وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ، فَقَالَ: «إِنَّ السَّلَامَ، هُوَ اللَّهُ عَزَّ وَ جَلَّ، وَ دَارُهُ الَّتِي خَلَقَهَا لِأَوْلِيَائِهِ الْجَنَّةِ».**

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraq narrated to us, from Sa'ad Bin Abdullah, from Al Abbas Ibn Saeed Al Azraq – and he was from the General Muslims, from Abdul Rahman Bin Salih, from Shareek Bin Abdullah, from Al A'ala Ibn Abdul Kareem who said,

'I heard Abu Ja'far^{-asws} saying regarding the Words of Allah^{-azwj} Mighty and Majestic **And Allah Calls to the House of Al-Salām [10:25]**, so he^{-asws} said: 'Al-Salām – is Him^{-azwj} (Who) is Allah^{-azwj} Mighty and Majestic, And His^{-azwj} House is the one which He^{-azwj} Created for His^{-azwj} Friends – the Paradise'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرِو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنِ الدُّعَاءِ إِلَى اللَّهِ وَ الْجِهَادِ فِي سَبِيلِهِ أَمْ هُوَ لِقَوْمٍ لَا يَجِلُّ إِلَّا لَهُمْ وَ لَا يَقُومُ بِهِ إِلَّا مَنْ كَانَ مِنْهُمْ أَمْ هُوَ مُبَاحٌ لِكُلِّ مَنْ وَحَدَّ اللَّهُ عَزَّ وَ جَلَّ وَ آمَنَ بِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَنْ كَانَ كَذَا فَلَهُ أَنْ يَدْعُوَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى طَاعَتِهِ وَ أَنْ يُجَاهِدَ فِي سَبِيلِهِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zabeyr,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'Inform me about the calling to Allah^{-azwj} and the Jihad in His^{-azwj} Way, is it for a (particular) people not being Permissible except for them and it cannot be established by any except for the one who was from them, or is it Permissible for every one who professes to the Oneness of Allah^{-azwj} Mighty and Majestic and believes in His^{-azwj} Rasool^{-saww}? And the one who was that, so for him is that he can call to Allah^{-azwj} Mighty and Majestic to His^{-azwj} obedience and that he can strive in His^{-azwj} Way?'

فَقَالَ ذَلِكَ لِقَوْمٍ لَا يَجِلُّ إِلَّا لَهُمْ وَ لَا يَقُومُ بِذَلِكَ إِلَّا مَنْ كَانَ مِنْهُمْ قُلْتُ مَنْ أَوْلِيَاكَ قَالَ مَنْ قَامَ بِشَرَائِطِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقِتَالِ وَ الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَهُوَ الْمَأْدُونُ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَكُنْ قَائِمًا بِشَرَائِطِ اللَّهِ عَزَّ وَ جَلَّ فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَلَيْسَ بِمَأْدُونٍ لَهُ فِي الْجِهَادِ وَ لَا الدُّعَاءِ إِلَى اللَّهِ حَتَّى يَحْكُمَ فِي نَفْسِهِ مَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ قُلْتُ فَبَيِّنْ لِي يَرْحَمَكَ اللَّهُ

He^{-asws} said: 'That (Jihad) is for a (particular) people, not being Permissible except for them, and none can establish that except for the one who was from them'. I said, 'Who are they?' He^{-asws} said: 'The one who stands by the Stipulations (Conditions) of Allah^{-azwj} Mighty and Majestic with regards to the killing, and the Jihad is upon the combatants. So it is Permissible for him regarding the calling to Allah^{-azwj} Mighty and Majestic, but the one who does not happen to be standing by the Stipulations of Allah^{-azwj} Mighty and Majestic with regards to the Jihad upon the combatants, so there is no Permissibility for him regarding the Jihad, and he cannot call to Allah^{-azwj} until he decides with regards to himself what Allah^{-azwj} has Taken upon him from the Stipulations of the Jihad'. I said, 'So explain it to me, may Allah^{-azwj} have Mercy on you^{-asws}'.

معاني الأخبار: 2 / 176 .53

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَ [نَبِيِّهِ] فِي كِتَابِهِ الدُّعَاءَ إِلَيْهِ وَ وَصَفَ الدُّعَاءَ إِلَيْهِ فَجَعَلَ ذَلِكَ لَهُمْ دَرَجَاتٍ يُعْرِفُ بَعْضُهَا بَعْضًا وَ يُسْتَدَلُّ بِبَعْضِهَا عَلَى بَعْضٍ فَأَخْبَرَ أَنَّهُ تَبَارَكَ وَ تَعَالَى أَوَّلُ مَنْ دَعَا إِلَى نَفْسِهِ وَ دَعَا إِلَى طَاعَتِهِ وَ اتَّبَعَ أَمْرَهُ فَبَدَأَ بِنَفْسِهِ فَقَالَ وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He^{-asws} said: ‘Allah^{-azwj} Blessed and High Informed His^{-azwj} Prophet^{-saww} in His^{-azwj} Book to call to Him^{-azwj}, and Described the calling to him. Thus, He^{-azwj} Made Levels for them to recognise one of it by the other, and Evidenced one upon the other. So He^{-azwj} Informed that He^{-azwj} the Blessed and High is the First One Who Calls to Himself^{-azwj}, and Calls to His^{-azwj} obedience, and the following of His^{-azwj} Commands. Thus, He^{-azwj} Began with Himself^{-azwj}, so He^{-azwj} Said: **And Allah Calls to the House of Al-Salaam and Guides the one He Desires, to the Straight Path [10:25]**.⁵⁴

ابن شهر آشوب: عن علي بن عبد الله بن عباس، عن أبيه، و زيد بن علي بن الحسين (عليهم السلام)، في قوله تعالى: وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ: «يعني به الجنة يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ يعني به ولاية علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Ali Bin Abdullah Bin Abbas,

(It has been narrated) from his father, and Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws}, regarding the Words of the Exalted: **And Allah Calls to the House of Al-Salaam [10:25]**: ‘It means by it the Paradise, **and Guides the one He Desires, to the Straight Path [10:25]** - Meaning by it (to) the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}’.⁵⁵

The Straight Path

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبد الله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصرط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Straight Path is Amir Al-Momineen Ali^{-asws}’.⁵⁶

وباسناده إلى أبي عبد الله عليه السلام قال: والله نحن الصراط المستقيم.

By its chain going up to Abu Abdullah^{-asws} that: ‘By Allah^{-azwj}! We^{-asws} are **the Straight Path [10:25]**’.⁵⁷

ي كتاب كمال الدين وتمام النعمة باسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصرط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

⁵⁴ Al Kafi – V 5 – The Book of Jihaad Ch 4 H 1 (Extract)

⁵⁵ المناقب 3: 74، شواهد التنزيل 1: 358 / 263

⁵⁶ معاني الأخبار: 2 / 32، شواهد التنزيل 1: 96 / 61

⁵⁷ Tafseer Noor Al Saqalayn CH 1 – H 89

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far^{-asws} in a lengthy Hadeeth and in it he^{-asws} said: 'And we^{-asws} are the Clear Way and the Straight Path to Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the Favour of Allah^{-azwj} upon His^{-azwj} creation'.⁵⁸

عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله وسلم: إن الله جعل عليا وزوجته وأبناء حجج الله على خلقه وهم أبواب العلم في أمتي من اهتدى بهم هدى إلى صراط مستقيم.

From Jabir Bin Abdullah who said that,

'Rasool Allah^{-saww} said: 'Verily Allah^{-azwj} has Made Ali^{-asws}, and his^{-asws} wife^{-asws}, and his^{-asws} sons^{-asws} to be Proofs of Allah^{-azwj} on His^{-azwj} creatures, and they^{-asws} are the Gateways of knowledge in my^{-saww} community. The one who is guided by them^{-asws}, will be guided to **the Straight Path [10:25]**'.⁵⁹

VERSE 26

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {26}

For those who do good is the good and more; neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَ زِيَادَةٌ: «فأما الحسنى فهي الجنة، و أما الزيادة فالدنيا، ما أعطاهم الله فيها لم يحاسبهم به في الآخرة، و يجمع الله لهم ثواب الدنيا و الآخرة، و يثيبهم بأحسن أعمالهم في الدنيا و الآخرة، يقول الله: وَ لَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ».

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **For those who do good is the good and more [10:26]**: 'As for the good, so it is the Paradise, and as for the more, so it is the world, what Allah^{-azwj} would Give them in it and would not Reckon them with, in the Hereafter. And Allah^{-azwj} would Gather for them the Rewards of the world and the Hereafter, and Reward them for the good deeds of theirs in the world and the Hereafter. Allah^{-azwj} is Saying: **neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]**'.⁶⁰

⁵⁸ Tafseer Noor Al Saqalayn – CH 1 – H 104

⁵⁹ Shawahid Al Tanzeel – H 89

⁶⁰ تفسير القمي 1: 311.

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن أبي جميلة و منصور بن يونس، عن محمد بن مروان، عن أبي عبد الله (عليه السلام)، قال: «ما من عين إلا و هي باكية يوم القيامة، إلا عينا بكت من خوف الله، و ما اغرورقت عين بمائها من خشية الله عز و جل إلا حرم الله عز و جل سائر جسدها على النار، و لا فاضت على خده فرهق ذلك الوجه قتر و لا ذلة،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah having said: 'There would be none from the eyes except that it would be crying on the Day of Judgement, except for the eye which cried from Fear of Allah^{-azwj}, and an eye would not be filled from its water (tears) due to fear of Allah^{-azwj} Mighty and Majestic except that Allah^{-azwj} Mighty and Majestic would Forbid its body upon the Fire, and would not Let there be upon the cheeks of that face, darkness or disgrace.

و ما من شيء إلا و له كيل أو وزن إلا الدمعة، فإن الله عز و جل يطفى باليسير منها البحار من النار، فلو أن عبدا بكى في أمة لرحم الله عز و جل تلك الامة بكاء ذلك العبد».

And there is none from the things except that for it is a measurement or a weight except for the tears, for Allah^{-azwj} Mighty and Majestic would Extinguish oceans of Fire by the smallest of it. So if a servant were to weep for the community, Allah^{-azwj} Mighty and Majestic would be Merciful upon that community due to the weeping of that servant'.⁶¹

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِيهِ عَنْ مَيْمُونِ الْقَدَّاحِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) أَقْرَأُ فُلْتُ مِنْ أَيِّ شَيْءٍ أَقْرَأُ قَالَ مِنَ السُّورَةِ التَّاسِعَةِ قَالَ فَجَعَلْتُ أَلْتَمِسُهَا فَقَالَ أَقْرَأُ مِنْ سُورَةِ يُونُسَ قَالَ فَقَرَأْتُ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةً وَ لَا يَرْهَقُ وُجُوهُهُمْ قَتْرٌ وَ لَا ذِلَّةٌ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنِّي لَأَعْجَبُ كَيْفَ لَا أَشَيْبُ إِذَا قَرَأْتُ الْقُرْآنَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

'Abu Ja'far^{-asws} said to me: 'Read!'. I said, 'From which thing?' He^{-asws} said: 'From the ninth Chapter'. So I went on to seek it. He^{-asws} said: 'Read from Surah Yunus (Chapter 10). So I recited: **For those who do good is the good and more; neither will darkness cover their faces nor disgrace [10:26]**. He^{-asws} said: 'Rasool Allah^{-saww} said: 'I^{-saww} am astonished how I^{-saww} do not age when I^{-saww} recite the Quran'.⁶²

VERSE 27

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ مِثْلَهَا وَتَرَهَّقُهُمْ ذِلَّةٌ مِمَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {27}

⁶¹ الكافي 2: 349/2 .

⁶² Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 19

And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah. It would be as if their faces are overwhelmed by a piece of the dark night. They are the inmates of the Fire, they would be abiding therein eternally [10:27]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا وَ تَرَهُمْ ذُلَّةً مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ. قال: «هؤلاء أهل البدع و الشبهات و الشهوات يسود الله وجوههم، ثم يلقونه،

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: **And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah [10:27]**. He^{-asws} said: 'They are the people of the innovation, and the doubts, and the lustful desires, Allah^{-azwj} would Darken their faces, then dump them.

يقول الله: كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا يسود الله وجوههم يوم القيامة، و يلبسهم الذلة و الصغار، يقول الله: أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ».

Allah^{-azwj} is Saying: **It would be as if their faces are overwhelmed by a piece of the dark night**. Allah^{-azwj} would Darken their faces on the Day of Judgement, and Clothe them with disgrace and the belittlement. Allah^{-azwj} is Saying: **They are the inmates of the Fire, they would be abiding therein eternally [10:27]**'.⁶³

يَحْيَى الْحَلْبِيُّ عَنِ الْمُتَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا قَالَ أَمَا تَرَى الْبَيْتَ إِذَا كَانَ اللَّيْلُ كَانَ أَشَدَّ سَوَادًا مِنْ خَارِجِ فَلَيْدِكَ هُمْ يَزْدَادُونَ سَوَادًا.

Yahya Al-halby, from Al-Musna, from Abu Baseer, who has said:

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **It would be as if their faces are overwhelmed by a piece of the dark night [10:27]**. He^{-asws} said: 'But, have you seen the house when it is the night, so it would be darker inside than the outside of it. So, like that, their darkness would be increased'.⁶⁴

VERSES 28 - 35

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ ۖ فَرَزَلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ {28}

And the Day when We will Gather them all together, then We will Say to those who associated: "(Be) In your places, you and your associates!" Then We shall Cause separation

⁶³ تفسير القمي 1: 311

⁶⁴ Al Kafi – V 8 H 14803

between them and their associates would say, 'It was not us that you were worshipping [10:28]

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ {29}

Therefore suffice with Allah as a Witness between us and you that we were unaware of your worshipping (us)' [10:29]

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوٓا۟ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ {30}

That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ {31}

Say: 'Who Gives you sustenance from the sky and the earth? Or Who Controls the hearing and the visions? And Who Extracts the living from the dead, and Extracts the dead from the living? And Who Regulates the matters?' So they would be saying, 'Allah'. Then say: 'So will you not then fear?' [10:31]

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۗ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ {32}

That is Allah, your True Lord. And what is there after the Truth except for the straying? How come you are turning away? [10:32]

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ {33}

Like that, the Word of your Lord is proven true against those who are making mischief. They are not believing [10:33]

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ فَأَنَّى تُؤْفَكُونَ {34}

Say: 'Is there from your associates anyone who can begin the creation and then repeat it?'

Say: 'Allah Begins the creation then He Repeats it. How come you are being deluded?'

[10:34]

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۗ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۗ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {35}

Say: 'Is there from your associates any one who can guide to the Truth?' Say: 'Allah Guides to the Truth. Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ عَثْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَقَدْ قَضَى
أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) بِقَضِيَّةٍ مَا قَضَى بِهَا أَحَدٌ كَانَ قَبْلَهُ وَكَانَتْ أَوَّلَ قَضِيَّةٍ قَضَى بِهَا بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ أَنَّهُ
لَقَدْ قَبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَفْضَى الْأَمْرَ إِلَى أَبِي بَكْرٍ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَقَالَ لَهُ أَبُو بَكْرٍ أَ شَرِبْتَ الْخَمْرَ فَقَالَ الرَّجُلُ نَعَمْ
فَقَالَ وَ لَمْ شَرِبْتَهَا وَ هِيَ مُحَرَّمَةٌ فَقَالَ إِنِّي لَمَّا أَسْلَمْتُ وَ مَنَزِلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرَبُونَ الْخَمْرَ وَ يَسْتَنْحِلُونَهَا وَ لَوْ أَعْلَمْتُ أَنَّهَا حَرَامٌ فَأَجْتَنِبُهَا

A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} had judged with a judgement which no one else had judged with it before him, and he^{-asws} was the first one to have judged with it after Rasool Allah^{-saww}. And that took place after the passing away of Rasool Allah^{-saww} resulting in the command going to Abu Bakr. They had come with a man to Abu Bakr who had drunk the wine. So Abu Bakr said to him, 'Did you drink the wine?' The man said, 'Yes'. He said, 'And why did you drink it and it is a Prohibition?' So he said, 'When I became a Muslim, and my house was in the midst of a people who were drinking the wine, and they were permitting it, and had I known that it was Prohibited, I would have avoided it'.

قَالَ فَالْتَقَمَتْ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ يَا أَبَا حَفْصٍ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ مُعْضِلَةٌ وَ أَبُو الْحَسَنِ لَهَا فَقَالَ أَبُو بَكْرٍ يَا غُلَامُ ادْعُ لَنَا عَلِيًّا قَالَ
عُمَرُ بَلْ يُؤْتَى الْحُكْمَ فِي مَنْزِلِهِ فَأَنْوَهُ وَ مَعَهُ سَلْمَانُ الْفَارِسِيُّ

He^{-asws} said: 'So Abu Bakr turned towards Umar, so he said, 'What are you saying, O Abu Hafs, regarding the matter of this man?' So he said, 'It is a dilemma, and Abu Al-Hassan^{-asws} is (right) for it'. So Abu Bakr said, 'O slave, call Ali^{-asws} for us'. Umar said, 'But he^{-asws} gives the judgement in his^{-asws} house'. So they came over to him^{-asws} and with him^{-asws} was Salman Al-Farsy^{-ra}.

فَأَخْبَرَهُ بِقِصَّةِ الرَّجُلِ فَأَقْتَصَّ عَلَيْهِ قِصَّتَهُ فَقَالَ عَلِيُّ (عليه السلام) لِأَبِي بَكْرٍ ابْعَثْ مَعَهُ مَنْ يَدُورُ بِهِ عَلَى مَجَالِسِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَمَنْ كَانَ تَلَا
عَلَيْهِ آيَةَ التَّحْرِيمِ فَلْيَشْهَدْ عَلَيْهِ فَإِنْ لَمْ يَكُنْ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلَا شَيْءَ عَلَيْهِ

He (Abu Bakr) informed him^{-asws} of the story of the man, and the man related his own story to him^{-asws}. So Ali^{-asws} said to Abu Bakr: 'Send someone who would go around with him at the

gatherings of the Emigrants and the Helpers, and the one who had recited the Verse of the Probation to him, so let him testify. But if there does not happen to be anyone who had recited the Verse of the Prohibition to him, then there is nothing upon him’.

فَفَعَلَ أَبُو بَكْرٍ بِالرَّجُلِ مَا قَالَ عَلِيُّ (عليه السلام) فَلَمْ يَشْهَدْ عَلَيْهِ أَحَدٌ فَحَلَّى سَبِيلَهُ فَقَالَ سَلْمَانُ لِعَلِيِّ (عليه السلام) لَقَدْ أَرَشَدْتَهُمْ فَقَالَ عَلِيُّ (عليه السلام) إِنَّمَا أَرَدْتُ أَنْ أُجِدَّ تَأْكِيدَ هَذِهِ الْآيَةِ فِي وَفِيهِمْ أَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ .

Abu Bakr did that with the man, what Ali^{-asws} said. But no one testified upon him, so he freed his way. Salman^{-ra} said to Ali^{-asws}, ‘You^{-asws} have guided them’. So Ali^{-asws} said: ‘But rather, I^{-asws} wanted renewal of the confirmation of this Verse regarding me^{-asws}: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]***’.⁶⁵

و عنه: عن أبي محمد القاسم بن العلاء (رحمه الله)، بإسناده عن عبد العزيز بن مسلم، عن الرضا (عليه السلام) - في حديث - قال فيه: «إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتية غيرهم، فيكون علمهم فوق علم أهل زمانهم في قوله تعالى: أَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ».

And from him (Yaqoub Al Kulayni), from Abu Muhammad Al Qasim Bin Al A’ala, by his chain from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza^{-asws} – in a Hadeeth – in which he^{-asws} said: ‘The Prophets^{-as} and the Imams^{-asws}, Allah^{-azwj} Guides them^{-asws} and Gives them^{-asws} from the Treasures of His^{-azwj} Knowledge, and His^{-azwj} Wisdom which He^{-azwj} does not Give to others. Thus, their^{-asws} Knowledge came to be higher than the knowledge of the people of their era – regarding the Words of the Exalted: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]***’⁶⁶

العباشي: عن عمرو بن أبي القاسم، قال: سمعت أبا عبد الله (عليه السلام) و ذكر أصحاب النبي (صلى الله عليه و آله)، ثم قرأ: أَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ إِلَى قَوْلِهِ: تَحْكُمُونَ فقلنا: من هو أصلحك الله؟ فقال: «بلغنا أن ذلك علي (عليه السلام)».

Al Ayyashi, from Amro Bin Abu Al Qasim who said,

‘I heard Abu Abdullah^{-asws} and he^{-asws} mentioned the companions of the Prophet^{-saww}, then recited ***Is He then Who Guides to the Truth more worthy to be followed [10:35]*** - up to His^{-azwj} Words: ***how are you judging? [10:35]***. So we said, ‘May Allah^{-azwj} Keep you^{-asws} well! Who is he?’ So he^{-asws} said: ‘It has reached us^{-asws} that is Ali^{-asws}’.⁶⁷

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ فَأَمَّا مَنْ يَهْدِي إِلَى الْحَقِّ فَهُمْ مُحَمَّدٌ (صلى الله عليه و آله) و آل محمد (عليهم السلام) من بعده، و أما من لا يَهْدِي إِلَّا أَنْ يُهْدَى فَهُوَ مَنْ خَالَفَ - من قريش و غيرهم - أهل بيته من بعده».

⁶⁵ Al Kafi – V 7 – The Book of Legal Penalties Ch 51 H 4

⁶⁶ الكافي 1: 1/157، معاني الأخبار: 100

⁶⁷ تفسير العباسي 2: 18/122.

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]?*** So as for the ones who Guides to the Truth, so they^{-asws} are Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} from after him^{-saww}. And as for the one who does not find Guidance unless he himself is guided, so he is the one from the adversaries – from Quraysh and others – and his family from after him'.⁶⁸

وقوله صلى الله عليه وآله: (إني تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وعترتي لا تتقدموهم ولا تتخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم)،

(Amir Al-Momineen^{-asws}) said: 'And his^{-saww} (Rasool Allah^{-saww}'s) words: 'I^{-saww} am leaving among you two matters, you will never go astray if you attach yourselves to them both, Book of Allah^{-azwj} and my^{-saww} Family. Do not be in front of them^{-asws}, and do not oppose them^{-asws}, and do not (try to) teach them^{-asws} for they^{-asws} are more knowledgeable than you are'.

فينبغي أن لا يكون الخليفة على الأمة إلا أعلمهم بكتاب الله وسنة نبيه وقد قال الله: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)،

Thus, it is befitting that none should be the Caliph over the community except for the one who is more knowledgeable than them of the Book of Allah^{-azwj} and the Sunnah of its Prophet^{-saww}, and Allah^{-azwj} has Said: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]?***

وقال رسول الله صلى الله عليه وآله: (ما ولت أمة قط أمرها رجلا وفيهم أعلم إلا لم يزل أمرهم يذهب سفلا حتى يرجعوا إلى ما تركوا)، فما الولاية غير الإمامة على الأمة؟

And Rasool Allah^{-saww} said: 'No community has ever been ruled by men, despite that there is a more knowledgeable one amongst them, except that its affairs never ceased to deteriorate to the extent that they return to where they had left'. So what is Al-Wilayah apart from the emirate (ruling) over the community?'⁶⁹

The two announcements at the end of times

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحُجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُؤَيِّدُونَنَا وَ يُكَدِّبُونَنَا أَنَا نَقُولُ إِنَّ صَيِّحَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ تُعْرِفُ الْمُحَقِّقَةَ مِنَ الْمُبْطِلَةِ إِذَا كَانَتَا قَالِ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazzaal and Al-Hajjaal, from Sa'albat, from Abdul Rahmaan Bin Muslama Al-Jariry who said:

⁶⁸ تفسير القمي 1: 312

⁶⁹ Kitaab Sulaym Bin Qays Al Hilali – H 11 (Extract)

I said to Abu Abdullah^{-asws}: ‘They (people) reproach us (Shias) and belie us that we are saying that the two ‘announcements’ would be occurring. They are saying, ‘From where would you recognise the true one from the false one when they both happen?’

فَمَاذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُمْ مَا نَزَدُ عَلَيْهِمْ شَيْئًا قَالُوا قُلُوا بِصِدْقٍ بِمَا إِذَا كَانَ مَنْ يُؤْمِنُ بِهَا مِنْ قَبْلِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

He^{-asws} said: ‘So what do you respond to them with?’ I said, ‘We do not respond to them with anything’. He^{-asws} said: ‘Say to them, ‘Those who believed in it from before (have faith) would recognise it. Allah^{-azwj} Mighty and Majestic Says: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]***⁷⁰

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير، عن هشام بن سالم، عن زرارة، عن أبي عبد الله (عليه السلام) قال: «ينادي مناد باسم القائم (عليه السلام)».

And from him, said, ‘My father narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ja’far Bin Bashir, from Hisham Bin Salim, from Zurara,

‘From Abdullah^{-asws} having said: ‘A caller would call out with the name of Al Qaim^{-asws}’.

قلت: خاص أو عام؟ قال: «عام، يسمع كل قوم بلسانهم».

I said, ‘Special or general (call)?’ He^{-asws} said: ‘General (call). Every people would hear it in their own language’.

قلت: فمن يخالف القائم (عليه السلام) و قد نودي باسمه؟ قال: «لا يدعهم إبليس حتى ينادي فيشكك الناس».

I said, ‘So who would oppose Al Qaim^{-asws} and there has been a call with his^{-asws} name?’ He^{-asws} said: ‘Iblees^{-la} would not leave them until he^{-la} (also) calls out, so the people will doubt’⁷¹.

و عنه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، عن محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن أبيه، عن أبي المغراء، عن المعلى بن خنيس، عن أبي عبد الله (عليه السلام)، قال: «صوت جبرئيل من السماء، و صوت إبليس من الأرض، فاتبعوا الصوت الأول، و إياكم و الأخير أن تفتنوا به».

And from him, said, ‘Muhammad Bin Al Majaylawiya narrated to us, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Kufy, from his father, from Abu Al Magra, from Al Moalla Bin Khunays,

‘From Abu Abdullah^{-asws} having said: ‘There would be the voice of Jibraeel^{-as} from the sky and the voice of Iblees^{-la} from the earth. Therefore follow the first voice and beware of the other one from being tempted by it’⁷².

⁷⁰ Al Kafi – H 14700

⁷¹ كمال الدين و تمام النعمة: 8 / 650

⁷² كمال الدين و تمام النعمة: 13 / 652.

VERSES 36 - 38

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ {36}

And most of them do not follow except for conjecture; surely the conjecture cannot not avail anything from the Truth; surely Allah is a Knower of what they are doing [10:36]

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {37}

And this Quran was not such as could be forged by the ones besides Allah, but it is a Verification of those (Books) which were before it, and (it is) the detailed Book. There is no doubt it is from the Lord of the worlds [10:37]

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {38}

Or are they saying he has fabricated it? Say: ‘Then bring a Chapter like it and call the ones you can from besides Allah, if you were truthful’ [10:38]

وَعَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ مَسْعَدَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ مِنَ الظَّنِّ فَإِنَّ الظَّنَّ أَكْذَبُ الْكَذِبِ.

And from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool Allah^{-saww} said: ‘Beware of ‘الظَّنَّ’ the conjecture, for the conjecture is the biggest of the lies’.⁷³

VERSES 39 & 40

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {39}

But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; similar to that belied those from before them, so look how was the end result of the unjust ones [10:39]

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {40}

⁷³ H 33192 - وسائل الشيعة / ج 27 / 59

And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]

Background report

قال علي بن إبراهيم: قوله تعالى: بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ أَي لَمْ يَأْتِهِمْ تَأْوِيلُهُ. كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ، قال: نزلت في الرجعة كذبوا بما، أي أنها لا تكون، ثم قال: وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ.

Ali Bin Ibrahim said, 'The Words of the Exalted: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them, similar to that belied those from before them [10:39]**, he said, 'It was revealed regarding the Return (Raj'at). They belied it, that it would be taking place. Then He^{-azwj} Said: **And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]**'.⁷⁴

سعد بن عبد الله في (بصائر الدرجات): عن أحمد بن محمد بن عيسى و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن هذه الأمور العظام من الرجعة و أشباهها. فقال: «إن هذا الذي تسألون عنه لم يبيء أوانه، و قد قال الله عز و جل: بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ».

Sa'ad Bin Abdullah in Basaair Al Darajaat, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan, from Zarara who said,

'I asked Abu Abdullah^{-asws} about these matters of the (decaying) bones from the Return (الرجعة), and similar to these, so he^{-asws} said: 'This which you are asking about, it is too early for its coming, and Allah^{-azwj} Mighty and Majestic has Said: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]**'.⁷⁵

حدثنا الهيثم النهدي عن محمد بن عمر بن يزيد عن يونس عن أبي يعقوب بن اسحق بن عبد الله عن أبي عبد الله عليه السلام قال ان الله تبارك وتعالى حصر عباده بايتين من كتابه الا يقولوا حتى يعلموا ولا يردوا ما لم يعلموا ان الله تبارك وتعالى يقول لم يؤخذ عليهم ميثاق الكتاب الا يقولوا على الله الا الحق وقال بل كذبوا لما لم يحيطوا بعلمه ولما يأتهم تأويله.

It has been narrated to us by Al-Haysam Al-Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaquob Bin Is'haq Bin Abdullah, who has narrated:

Abu Abdullah^{-asws} having said that: 'Allah^{-azwj} Blessed and Exalted, Restricted His^{-azwj} servant by two Verses from His^{-azwj} Book so that they would say only that which they know, and don't respond to what they do not know. Allah^{-azwj} Blessed and Exalted Said: **Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth [7:169]**, and Said: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]**'.⁷⁶

⁷⁴ تفسير العياشي 2: 23 / 123

⁷⁵ مختصر بصائر الدرجات: 24.

⁷⁶ Basaair Al Darajaat – P 10 Ch 22 H 3

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ «فهم أعداء محمد و آل محمد من بعده وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ الفساد: المعصية لله و لرسوله».

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **and from them is one who does not believe in it [10:40]:** 'They are the enemies of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} from after him^{-saww} **and your Lord is more Knowing of the corrupters [10:40]** – the corruption, it is the disobedience to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}' 77

VERSE 41

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلُكُمْ ۗ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ
{41}

And if they are (still) lying, then say: 'For me are my deeds and for you are your deeds. You are disassociated from what I do and I disassociate from what you are doing' [10:41]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فِيمَا أَعْلَمَ عَنْ عَمْرِو بْنِ مُدْرِكِ الطَّائِي عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِأَصْحَابِهِ أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ قَالَ بَعْضُهُمُ الصَّلَاةُ وَ قَالَ بَعْضُهُمُ الزَّكَاةُ وَ قَالَ بَعْضُهُمُ الصِّيَامُ وَ قَالَ بَعْضُهُمُ الْحُجُّ وَ الْعُمْرَةُ وَ قَالَ بَعْضُهُمُ الْجِهَادُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Abu Al Hassan Ali in Yahya among what he knew from Amro Bin Mudrak Al Taiy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool Allah^{-saww} said to his^{-saww} companions: 'Which bond of the *Emān* is the strongest?' So they said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing', and some of them said, 'The *Salāt*', and some of them said, 'The *Zakāt*', and some of them said, 'The Fasts', and some of them said, 'The Hajj and the Umrah', and some of them said, 'The *Jihād*'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِكُلِّ مَا قُلْتُمْ فَضَلُّ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرُّي مِنْ أَعْدَاءِ اللَّهِ .

Rasool Allah^{-saww} said: 'For everything what you said, there is a merit, and that is not it, but the strongest of the bonds of the *Emān* is the love regarding Allah^{-azwj}, and the hatred regarding Allah^{-azwj}, and the Wilayah of the Guardians^{-asws} of Allah^{-azwj}, and the disavowing from the enemies of Allah^{-azwj}' 78

77 تفسير القمّي 1: 312.

78 Al Kafi V 2 – The Book Of Belief and Disbelief CH 60 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أَخَذَا فَقِيلَ هُمَا ابْنَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرِيءٌ وَاحِدٌ مِنْهُمَا وَ أَبِي الْآخِرُ فَخَلِي سَبِيلَ الَّذِي بَرِيءٌ وَ قُتِلَ الْآخَرُ فَقَالَ أَمَا الَّذِي بَرِيءٌ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Zakariyya Al Momin, from Abdullah Bin Asad, from Abdullah Bin Ata'a who said,

'I said to Abu Ja'far^{-asws}, 'Two men from the people of Al-Kufa were seized, and it was said to them, 'Disavow from Amir Al-Momineen^{-asws}'. So one of the two disavowed and the other one refused. So they freed the way of the one who did disavow and killed the other one'. So he^{-asws} said: 'But as for the one who disavowed, so he is an understanding man in his Religion, and as for the one did not disavow, so he is a man who hastened to the Paradise'.⁷⁹

Al Wilayah and Tabarra (Disavowment)

وعن سليم بن قيس، قال: قلت لعلي بن أبي طالب عليه السلام: يا أمير المؤمنين: جعلت فداك، الإقرار بما جاء من عندكم جملة أو مفسراً؟ قال: لا، بل جملة. قلت: جعلت فداك، فما المسكر؟ قال: كل شراب إذا أكثر منه صاحبه سكر، فالجرعة منه بل القطرة حرام.

And from Suleym Bin Qays who said, 'I said to Ali^{-asws} Bin Abu Talib^{-asws}, 'May I be sacrificed for you^{-asws}, from what I have said, you^{-asws} have corrected it apart from Al-Wilayah, is it generally for the whole of the Clan of Hashim^{-as} or especially for your^{-asws} understanding ones and the knowledgeable ones^{-asws}?

قلت: جعلت فداك، ليس شئ مما قلت إلا وقد صح غير الولاية، أعمامة لجميع بني هاشم أو خاصة لفقهاءكم وعلمائكم؟ البراءة من عدوكم، من عادى جميعكم أو من عادى رجلاً منكم؟ فقال عليه السلام: لقد سألت - يا أخا بني هلال - فافهم. إذا أتيت بولايتنا أهل البيت في الجملة وبرئت من أعدائنا في الجملة فقد أجزأك. فإن عرفك الله الأئمة منا الأوصياء العلماء الفقهاء، وعرفتهم وأقررت لهم بالطاعة وأطعتهم فأنت مؤمن بالله وأنت من أهل الجنة، فهم الذين يدخلون الجنة بغير حساب.

The disavowing from your^{-asws} enemies, the ones who are inimical to all of you, or the one who is inimical to the men from among you?' He^{-asws} said: 'You have asked - O brother of son of Hilal - so understand. If you were to come with our^{-asws} Wilayah the People^{-asws} of the Household in its entirety, and disavow (keep away) from our^{-asws} enemies in entirety (all of them) it would be sufficient for you. If Allah^{-azwj} makes you to recognise the Imams^{-asws} from us^{-asws}, the successors^{-asws}, the knowledgeable ones^{-asws}, the understanding ones^{-asws}, and you have recognised them^{-asws} and accepted them^{-asws} for the obedience, and obey them^{-asws}, so you will be a Momin with Allah^{-azwj}, and you will be from the inhabitants of the Paradise, for they^{-asws} are the ones who will enter the Paradise without Reckoning'.

وإن وحدت الله وشهدت أن محمداً رسول الله وأخذت بما ليس بين جميع أهل القبلة فيه اختلاف - مما قد أجمعوا عليه أن الله قد أمر به ونهى عنه - وأشكل عليك موضع الإمامة والوصية والعلم والفقهاء، فرددت علمه إلى الله ولم تعادهم ولم تبرء منهم ولم تنصب لهم العداوة، فأنت جاهل بما جهلت ضال عما اهتدى إليه أهل الفضل والولاية. لله فيك المشية، إن عذبتك فبذنبك وإن تجاوزت عنك فبرحمته.

⁷⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 21

And if you (believe in) the Oneness of Allah^{-azwj}, and testify that Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}, and take to that in which there is no differing among the people of the Qiblah (Muslims) – from what has been gathered to them of what Allah^{-azwj} has Ordered for and Prohibited from – and it is difficult for you the subject of the Imamate, and the succession, and the knowledge, and the jurisprudence, so refer its knowledge to Allah^{-azwj}, and you are not be inimical to them, and do not keep away from them, and do not establish enmity towards them, for you are ignorant of what the people of Grace and the Wilayah have been guided to. It is up to Allah^{-azwj} to do with you what He^{-azwj} so Desires. If He^{-azwj} Punishes you, so it would be due to your sins, and if He^{-azwj} Exaggerates (your good deeds) so it would be due to His^{-azwj} Mercy.

وأما الناصب لنا والمعادي لنا فمشارك كافر عدو لله. والعارفون بحقنا المؤمنون بنا مؤمنون مسلمون أولياء الله.

And as for the ones who hate us^{-asws} (Nasibis) and are hostile to us^{-asws}, so they are ‘Mushrik’ Polytheists, ‘Kafir’ Infidels, enemies of Allah^{-azwj}. And the ones who have recognised our^{-asws} rights, are our^{-asws} ‘Momins’ (Believers) and the Momins are the submitters and the friends of Allah^{-azwj}.⁸⁰

VERSES 42 - 44

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {42}

And from them are ones who listen intently to you. But can you make the deaf to hear and even though they cannot understand? [10:42]

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {43}

And from them are ones who look on at you. But, can you guide the blind and even though they cannot see? [10:43]

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ {44}

Surely, Allah does not do any injustice to the people, but the people are being unjust to themselves [10:44]

و في أصول الكافي: علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي – عليه السلام – أنه قال: إنَّ الله أَعَزَّ و أَمْنَعُ من أن يَظْلِمَ، أو ينسب نفسه إلى ظلم. و لكنَّ الله خلطنا بنفسه، فجعل ظلمنا ظلمه، و ولايتنا ولايته. ثم أنزل بذلك قرآنا على نبيه، فقال: وَ ما ظَلَمْنَاهُمْ وَ لكنَّ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

And in Usool Al Kafy – Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl,

⁸⁰ Kitab Suleym Bin Qays Al Hilali – H 70

(It has been narrated) from Abu Al-Hassan^{-asws} Al-Maazy^{-asws} (7th Imam^{-asws}) having said: 'Allah^{-azwj} is Mightier and more Benevolent than to be unjust, or link Himself^{-azwj} to the injustice. But, Allah^{-azwj} 'Reflects' Himself^{-azwj} through us^{-asws}, so He^{-azwj} Made it if (anyone is) unjust to us^{-asws} so (he is) unjust to Him^{-azwj}, and our^{-asws} Wilayah as being His^{-azwj} Wilayah. Then He^{-azwj} Revealed the Quran with that upon His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: **and Allah is not unjust to them, but they are being unjust to themselves [3:117]**'.⁸¹

VERSES 45 & 46

وَيَوْمَ يُجْشِرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۗ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {45}

And the Day He will Gather them as if they had not tarried (remained) except for an hour from the day, recognising each other. They would lose, those who are belying meeting Allah, and they were not rightly guided [10:45]

وَأَمَّا نُورِنَاكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ
{46}

And either We will Show you part of that which We have Prepared for them or We will Cause you to pass away, then to Us would be their return, then Allah will Testify upon what they had been doing [10:46]

وباسناده الى مسعدة بن زياد قال: قال رجل لجعفر بن محمد عليهما السلام: يا ابا عبد الله انا خلقنا للعجب؟ قال: وما ذلك لله أنت؟ قال: خلقنا للفناء؟ فقال: مه يا ابن خلقنا للبقاء، وكيف [تفنى] جنة لا تبيد ونار لا تحمد، ولكن انما تتحول من دار الى دار.

And by his chain going up to Mas'adat Bin Ziyad who said,

'A man said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'O Abu Abdullah^{-asws}! I wonder at His^{-azwj} Creation of us?' He^{-asws} said: 'And what is that (wonder of yours) to Allah^{-azwj}?' He said, 'He^{-azwj} Created us for the annihilation'. So he^{-asws} said: 'Shh, O son! He^{-azwj} Created us for the remaining. And how can we be annihilated when the Paradise would not perish and the Fire would not be extinguished? But rather, we get transferred from a house to a house'.⁸²

VERSE 47

وَلِكُلِّ أُمَّةٍ رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {47}

⁸¹ الكافي 1/ 435

⁸² Tafseer Noor Al Saqalayn – Ch 23 H 167

And for every community there is a Rasool. So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47]

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية: لِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُوهُمُ فَضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ،

Al-Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the interpretation of this Verse: **And for every community there is a Rasool. So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47].**

قال: «تفسيرها بالباطن: أن لكل قرن من هذه الامة رسولا من آل محمد يخرج إلى القرن الذي هو إليهم رسول، و هم الأولياء، و هم الرسل».

He^{-asws} said: 'Its esoteric interpretation is that, for every generation from this community (of Muslims) is a Rasool^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, coming out to the generation to which he^{-asws} is Rasool^{-asws} for, and they^{-asws} are the Guardians^{-asws}, and they^{-asws} are the Rasools^{-asws}'.

و أما قوله: فَإِذَا جَاءَ رَسُوهُمُ فَضِيَ بَيْنَهُم بِالْقِسْطِ، قال: «معناه أن الرسل يقضون بالقسط و هم لا يُظْلَمُونَ كما قال الله».

And as for His^{-azwj} Words: **So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness**, he^{-asws} said: 'Its Meaning is that he^{-asws} would be judging equitably **and they would not be dealt with unjustly [10:47]** just as Allah^{-azwj} Says'⁸³

VERSES 48 & 49

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {48}

And they are saying: 'When would be this threat, if you were truthful?' [10:48]

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {49}

Say: 'I neither control for myself any harm or any benefit except what Allah so Desires. For every community there is a term, and when their term comes, so they would not be able to delay it for a moment, nor bring it forward' [10:49]

⁸³ تفسير العياشي 2: 23 / 123

العياشي: عن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ، قال: «هو الذي سمي لملك الموت (عليه السلام) في ليلة القدر».

Al-Ayyashi, from Hamran who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: **and when their term comes, so they would not be able to delay it for a moment, nor bring it forward** [10:49]. He^{-asws} said: 'It (the term) is that which is named for the Angel of death during the Night of Pre-destination (ليلة القدر)⁸⁴.

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام)، قال: «الأجل المقضي: هو المحتوم الذي قضاه الله و حتمه، و المسمى: هو الذي فيه البدء، يقدم ما يشاء، و يؤخر ما يشاء، و المحتوم ليس فيه تقديم و لا تأخير».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Al Halby, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Pre-destined term – It is the inevitable which Allah^{-azwj} has Destined it to be and Made it to be inevitable; and the Specified (term) – It is the one in which is (subject to) change – He^{-azwj} Brings forwards what He^{-azwj} so Desires to, and Delays what He^{-azwj} so Desires to. That which is the Pre-destined is one in which is neither the Bringing forward nor the delaying'⁸⁵.

VERSES 50 - 52

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ {50}

Say: 'What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50]

أَمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ؕ آلآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {51}

Is it when it does occur you will believe in it? Now! And you were hastening with it? [10:51]

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {52}

Then it would be Said to those who were unjust: "Taste the eternal Punishment! Are you being Recompensed except due to what you had earned? [10:52]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا: «يعني ليلا أو نهارا ما ذا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ فهذا عذاب ينزل في آخر الزمان على فسقة أهل القبلة و هم يجحدون نزول العذاب عليهم».

⁸⁴ تفسير العياشي 2: 24 / 123.

⁸⁵ تفسير القمي 1: 194.

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: **Say: 'What is your view if His Punishment comes to you by night [10:50] - Meaning night or day, what is that which the criminals can hasten from it? [10:50].** So, this is the Punishment which would descend at the end of times upon the mischievous ones of the people of the Qiblah (Muslims) and they would be fighting the descent of the Punishment upon them'.⁸⁶

VERSE 53

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلُّ إِي وَرَبِّي إِنَّهُ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ {53}

And they are asking you for information, 'Is it true?' Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلُّ مَا تَقُولُ فِي عَلِيٍّ قُلُّ إِي وَ رَبِّي إِنَّهُ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ .

Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Jowharey, from some of his companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And they are asking you for information, 'Is it true?' [10:53].** He^{-asws} said: 'What you^{-saww} are saying regarding Ali^{-asws}. **Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53]'**.⁸⁷

العياشي: عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام) عن أبيه، في قول الله: وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ، قال: «يستنبئك- يا محمد- أهل مكة عن علي بن أبي طالب (عليه السلام)، إمام هو؟ قُلُّ إِي وَ رَبِّي إِنَّهُ لَحَقُّ».

Al-Ayyashi, from Yahya Bin Saeed,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, regarding the Words of Allah^{-azwj}: **And they are asking you for information, 'Is it true?' [10:53].** He^{-asws} said: 'The people of Makkah are asking you^{-saww} – O Muhammad^{-saww} – about Ali^{-asws} Bin Abu Talib^{-asws}, is he^{-asws} an Imam^{-asws}? **Say: 'Yes, by my Lord! It is true, [10:53]'**.⁸⁸

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله: وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ، قال: «يسألونك- يا محمد- علي وصيك؟ قل: إِي وَ رَبِّي إِنَّهُ لَوْصِي».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} regarding His^{-azwj} Words: **And they are asking you for information, 'Is it true?' [10:53].** He^{-asws} said: 'They are asking you^{-saww} – O Muhammad'

⁸⁶ تفسير القمي 1: 312.

⁸⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 87

⁸⁸ تفسير العياشي 2: 25 / 123.

saww – is Ali^{-asws} your^{-saww} successor^{-asws}? **Say: ‘Yes, by my Lord! He^{-asws} is my^{-saww} successor^{-asws}’** 89

VERSE 54

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۗ
وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ {54}

And even if for every soul was to be whatever is in the earth in order to ransom itself with it. And they would be captivated by the regret when they see the Punishment, and it would be Decided between them with the fairness and they would not be dealt with unjustly [10:54]

علي بن إبراهيم: قال: حدثني محمد بن جعفر، قال حدثني محمد بن أحمد، عن أحمد بن الحسين، عن صالح بن أبي حماد، عن الحسن بن موسى الخشاب، عن رجل، عن حماد بن عيسى، عن رواه، عن أبي عبد الله (عليه السلام)، قال: سئل عن قول الله تبارك و تعالی: وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ، قال: قيل له: ما ينفعهم إسرار الندامة و هم في العذاب؟ قال: «كرهوا شماتة الأعداء».

Ali Bin Ibrahim said, ‘Muhammad Bin Ja’far narrated to me, from Muhammad Bin Ahmad, from Ahmad Bin Al Husayn, from Salih Bin Abu Hamad, from Al Hassan Bin Musa Al Khashab, from a man, from Hamad Bin Isa, from the one who reported it,

‘From Abu Abdullah^{-asws}. He (the narrator) said, ‘He^{-asws} was asked about the Words of the Blessed and Exalted: **And they would be captivated by the regret when they see the Punishment [10:54]**, it was said to him^{-asws}, ‘What would their persistent regret benefit them and they would be in the Punishment?’ He^{-asws} said: ‘They would be disliking the gloating of the enemies’’.⁹⁰

VERSES 55 - 58

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
{55}

Indeed! For Allah is whatever is in the skies and the earth. Indeed! The Promise of Allah is True, but most of them are not knowing [10:55]

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ {56}

He Causes to live and Causes to die, and to Him you will be returning [10:56]

المناقب 3: 61، شواهد التزليل 1: 363 / 267 و 364. 89

تفسير القمي 1: 313. 90

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
{57}

O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Momineen [10:57]

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ {58}

Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]

وَقَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ تَعَالَى: «يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ- وَ شِفَاءٌ لِمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ- قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا- هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ»

(Imam Hassan Al-Askari^{-asws} said): 'And Rasool Allah^{-saww} said regarding the Words of the Exalted: **O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Momineen [10:57] Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]'**.

قَالَ رَسُولُ اللَّهِ ص: «فَضْلُ اللَّهِ عَزَّ وَ جَلَّ» الْقُرْآنُ وَ الْعِلْمُ بِتَأْوِيلِهِ «وَ رَحْمَتُهُ» تَوْفِيقُهُ لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ مُعَادَاةُ أَعْدَائِهِمْ.

Rasool Allah^{-saww} said: 'The Grace of Allah^{-azwj} Mighty and Majestic is the Quran and the knowledge of its explanation, and His^{-azwj} Mercy is His^{-azwj} Giving inclination to the Wilayah of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and the enmity of their^{-asws} enemies.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ كَيْفَ لَا يَكُونُ ذَلِكَ خَيْرًا مِّمَّا يَجْمَعُونَ، وَ هُوَ تَمُّنُ الْجَنَّةِ وَ نَعِيمُهَا، فَإِنَّهُ يُكْتَسَبُ بِهَا رِضْوَانُ اللَّهِ تَعَالَى- الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ وَ يُسْتَحَقُّ بِهَا الْكَوْنُ بِحَضْرَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ. [وَ] إِنَّ مُحَمَّدًا وَ آلَهُ الطَّيِّبِينَ أَشْرَفُ زِينَةٍ فِي الْجَنَانِ.

Then Rasool Allah^{-saww} said: 'And how can that not happen to be better than what they are amassing, and it is the price of the Paradise and its Bounties? So the one who earns by it the Pleasure of Allah^{-azwj} the Exalted, which is superior than the Paradise (itself), and he would be deserving of it, the existing (living) in the presence of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, which is superior than the Paradise (itself), and that Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} are the most noble adornment in the Gardens'.

ثُمَّ قَالَ ص: يَرْفَعُ اللَّهُ بِهَذَا الْقُرْآنِ وَ الْعِلْمِ بِتَأْوِيلِهِ، وَ بِمَوْلَاتِنَا أَهْلَ الْبَيْتِ وَ التَّبَرِّي مِنْ أَعْدَائِنَا أَقْوَامًا، فَيَجْعَلُهُمْ فِي الْخَيْرِ قَادَةً، نَقْصُ آثَارِهِمْ، وَ تَرْمُقُ أَعْمَاهُمْ وَ يُفْتَدَى بِفِعَالِهِمْ،

Then he^{-asws} said: 'Allah^{-azwj} would Raise a people by this Quran and the knowledge of its explanation, and with our^{-asws} Wilayah, the People^{-asws} of the Household, and the disavowing from our^{-asws} enemies, so He^{-azwj} would Make them to be among the best of the leaders, pursuing their^{-asws} tracks and following their^{-asws} deeds.

وَتَرَعَبَ الْمَلَائِكَةُ فِي حُلَّتِهِمْ، وَ بِأَجْحَبَتِهَا تَمْسُحُهُمْ، وَ فِي صَلَوَاتِهَا [تُبَارِكُ عَلَيْهِمْ، وَ] تَسْتَغْفِرُ لَهُمْ [حَتَّى] كُلُّ رَطْبٍ وَ يَابِسٍ [يَسْتَغْفِرُ لَهُمْ] حَتَّى حَيْتَانِ الْبَحْرِ وَ هَوَائِهِ [سِبَاعِ الطَّيْرِ] وَ سِبَاعِ الْبَرِّ وَ أَنْعَامُهُ، وَ السَّمَاءُ وَ نُجُومُهَا.

And the Angels would be wishing to be in their isolation, and they would be touching them with their wings, and during their (sending) *Salawat*, they (Angels) would send Blessings upon them and seek Forgiveness for them, to the extent of every wet and dry (thing) would seek Forgiveness for them, even the fishes of the sea and its vermin, the predators of the birds and the predators of the land and its beasts, and the sky and its stars'.⁹¹

وَ هَذَا الْإِسْنَادُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ الْمَرْزُبَانِ الْفَارِسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْقَبِيضِ بْنِ الْمُحْتَارِ عَنْ أَبِيهِ

And by this chain, said, 'It was narrated to us by Ali Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzuban Al Farsy, from Muhammad In Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: حَرَجَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ هُوَ رَاكِبٌ وَ حَرَجَ عَلِيُّ ع وَ هُوَ يَمْشِي فَقَالَ لَهُ يَا أَبَا الْحُسَيْنِ إِذَا أَنْ تَرَكَبْتَ وَ إِذَا أَنْ تَنْصَرِفَ فَإِنَّ اللَّهَ أَمَرَنِي أَنْ تَرَكَبَ إِذَا رَكِبْتَ وَ تَمْشِيَ إِذَا مَشَيْتَ وَ تَجْلِسَ إِذَا جَلَسْتَ

From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'One day Rasool Allah^{-sawww} went out and he^{-sawww} was riding, and Ali^{-asws} came out and he^{-asws} was walking. So he^{-sawww} said to him^{-asws}: 'O Abu Al-Hassan^{-asws}! Either you^{-asws} ride or you^{-asws} leave, for Allah^{-azwj} has Commanded me^{-sawww} that you should ride when I^{-sawww} am riding, and you^{-asws} should walk when I^{-sawww} am walking, and you^{-asws} should be seated when I^{-sawww} sit down.

إِلَّا أَنْ يَكُونَ حَدًّا مِنْ حُدُودِ اللَّهِ لَا بَدَّ لَكَ مِنَ الْقِيَامِ وَ الْفُعُودِ فِيهِ وَ مَا أَكْرَمَنِي اللَّهُ بِكَرَامَتِهِ إِلَّا وَ قَدْ أَكْرَمَكَ بِمِثْلِهَا وَ حَصَّنِي بِالنُّبُوَّةِ وَ الرِّسَالَةِ وَ جَعَلَكَ وَلِيِّي فِي ذَلِكَ تَقُومُ فِي حُدُودِهِ وَ فِي صَعْبِ أُمُورِهِ

Indeed! It happens to be a limit from the Limits of Allah^{-azwj}, it being a must for you^{-asws} from the standing and the sitting with regards to it. And Allah^{-azwj} has not Honoured me^{-sawww} with His^{-azwj} Prestige except He^{-azwj} has Honoured you^{-asws} with the like of it. And He^{-azwj} Specialised me^{-sawww} with the Prophet-hood and the Message, and Made you^{-asws} as my^{-sawww} Guardian in that you^{-asws} should be standing within its limits and during His^{-azwj} difficult Commands.

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا مَا آمَنَ بِي مَنْ أَنْكَرَكَ وَ لَا أَقَرَّ بِي مَنْ جَحَدَكَ وَ لَا آمَنَ بِاللَّهِ وَ فِي [بِي] مَنْ كَفَرَ بِكَ وَ إِنَّ فَضْلَكَ لِمِنْ فَضْلِي وَ إِنَّ فَضْلِي لَكَ فَضْلٌ وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

By the One^{-azwj} Who Sent Muhammad^{-sawww} with the Truth as a Prophet^{-sawww}! He has not believed in me^{-sawww}, the one who denies you^{-asws}, nor has he acknowledged me^{-sawww} the one who rejects you^{-asws}, nor has he believed in Allah^{-azwj} and in me^{-sawww}, the one who disbelieves in you^{-asws}; and that your^{-asws} merits are from my^{-sawww} merits and my^{-sawww} merits are merits

⁹¹ Tafseer Imam Hassan Al Askari^{asws} – S 2

for you^{-asws}, and it is the Speech of my^{-saww} Lord^{-azwj} Mighty and Majestic: **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].**

فَفَضَّلَ اللَّهُ نُبُوَّةَ نَبِيِّكُمْ وَرَحْمَتَهُ وَلَا يَهُدَىٰ عَلَيَّ بِنِ أَبِي طَالِبٍ فَبَدَّلَكَ قَالَ بِالنُّبُوَّةِ وَالْوَلَايَةِ فَلْيَفْرَحُوا بِعَنِّي السَّبِيْعَةَ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ بِعَنِّي مُخَالِفِيهِمْ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَالِدِ فِي دَارِ الدُّنْيَا

The Grace of Allah^{-azwj} is the Prophet-hood of your Prophet^{-saww}, and His^{-azwj} Mercy is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. Thus, with that He^{-azwj} Said: *By the Prophet-hood and the Wilayah, so it is by that, let them be rejoicing*, Meaning the Shias of Ali^{-asws}, **it is better than what they are amassing [10:58]**, Meaning the adversaries, from the families and the wealth and the children in the house of the world.

وَاللَّهُ يَا عَلِيُّ مَا خُلِقْتَ إِلَّا لِتَعْبُدَ رَبَّكَ وَ لِتُعَرِّفَ بِكَ مَعَالِمَ الدِّينِ وَ يَصْلُحَ بِكَ دَارِسُ السَّبِيلِ وَ لَقَدْ صَلَّ عَنْكَ وَ لَمْ يَهْتَدِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ لَمْ يَهْتَدِ إِلَيْكَ وَ إِلَى وَلَايَتِكَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ بِعَنِّي إِلَى وَلَايَتِكَ

By Allah^{-azwj}, O Ali^{-asws}! You^{-asws} have not been Created except to worship your^{-asws} Lord^{-azwj} and for the information of the Religion to be known through you^{-asws}, and the way of the learning to be corrected by you^{-asws}. And the one who was not guided to you^{-asws} and to your^{-asws} Wilayah so he has strayed from you^{-asws} and was not guided to Allah^{-azwj} Mighty and Majestic, and it is the Speech of the Mighty and Majestic: **And I am Forgiving to the one who repents and believe and does righteous deeds, then (follows) righteous Guidance [20:82]**, Meaning to your^{-asws} Wilayah.

وَ لَقَدْ أَمَرَنِي رَبِّي تَبَارَكَ وَ تَعَالَىٰ أَنْ أَفْتَرِضَ مِنْ حَقِّكَ مَا افْتَرَضَهُ مِنْ حَقِّي وَ إِنَّ حَقَّكَ لَمَفْرُوضٌ عَلَيَّ مِنْ آمَنَ بِي وَ لَوْلَاكَ لَمْ يُعْرِفْ جِزْبُ اللَّهِ وَ بِكَ يُعْرِفُ عَدُوُّ اللَّهِ وَ مَنْ لَمْ يَلْفَهُ بِوَلَايَتِكَ لَمْ يَلْفَهُ بِشَيْءٍ وَ لَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ بِعَنِّي فِي وَلَايَتِكَ يَا عَلِيُّ وَ إِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

And my^{-saww} Lord^{-azwj} Blessed and Exalted has Commanded me^{-saww} that it has been Imposed from your^{-asws} rights what is Imposed from my^{-saww} rights for the necessitation upon the one who believes in me^{-saww}. And had it not been for you^{-asws} the Party of Allah^{-azwj} would not be recognised, and by you^{-asws} are the enemies of Allah^{-azwj} recognised. The one, who has not received your^{-asws} Wilayah, has not received anything, and Allah^{-azwj} Mighty and Majestic has Revealed unto me^{-saww}: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** - Meaning regarding your^{-asws} Wilayah, O Ali^{-asws} - **and if you don't do so, then you have not delivered His Message.**

وَ لَوْ لَمْ أُبَلِّغْ مَا أُمِرْتُ بِهِ مِنْ وَلَايَتِكَ لَحَبِطَ عَمَلِي وَ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَلَايَتِكَ فَقَطْ [فَقَدْ] حَبِطَ عَمَلُهُ وَ عَدَا يُحْزَىٰ وَ مَا أَقُولُ إِلَّا قَوْلَ رَبِّي تَبَارَكَ وَ تَعَالَىٰ وَ إِنَّ الْأَدْيَ أَقُولُ لِمَنْ اللَّهُ عَزَّ وَ جَلَّ أَنْزَلَهُ فِيكَ.

And had I^{-saww} not delivered what I^{-saww} had been Commanded with, from your^{-asws} Wilayah, my^{-saww} deeds would have been Confiscated, and the one who meets Allah^{-azwj} Mighty and Majestic without your^{-asws} Wilayah, so his deeds would be Confiscated, and tomorrow he would be ashamed. And I^{-saww} am not saying except for the Words of my^{-saww} Lord^{-azwj}

Blessed and Exalted, and that which I^{-sawww} am saying is from what Allah^{-azwj} Mighty and Majestic has Revealed regarding you^{-asws}”^{.92}

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) قَالَ شَكَأَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) وَجَعًا فِي صَدْرِهِ فَقَالَ (صلى الله عليه وآله) اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ.

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

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘A man complained to the Prophet^{-sawww} of pain in his chest, so he^{-sawww} said: ‘Seek healing with the Quran, for Allah^{-azwj} Mighty and Majestic is Saying: **and a Healing for what is in the chests [10:57]**’^{.93}

عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، في قول الله: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا، قال: «فليفرح شيعتنا هو خير مما أعطي عدونا من الذهب و الفضة».

From Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen^{-asws} regarding the Words of Allah^{-azwj} **Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing [10:58]**. He^{-asws} said: ‘So our^{-asws} Shias would be rejoicing. It is better than what our^{-asws} enemies have been Given from the gold and the silver’^{.94}

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «الإقرار بنبوة محمد (عليه وآله السلام) و الائتمار بأمر المؤمنين (عليه السلام) هو خير مما يجمع هؤلاء في دنياهم».

From Abu Hamza,

(It has been narrated) from Abu Ja’far^{-asws}, said, ‘I said, ‘(What about) **Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]**?’ He^{-asws} said: ‘The acceptance of the Prophet-hood of Muhammad^{-sawww}, and the completion of it with Amir-ul-Momineen^{-asws}, it is better from what they are amassing in their world’^{.95}

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن محمد بن الفضيل، عن الرضا (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «بولاية محمد و آل محمد (عليهم السلام) هو خير مما يجمع هؤلاء من دنياهم».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Reza^{-asws}, said, ‘I said, ‘(What about) **Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they**

⁹² Bashaarat Al Mustafa^{-sawww} Li Shia Al Murtaza^{-asws} - P 4 H 91

⁹³ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 7

⁹⁴ تفسير العياشي 2: 28 /124.

⁹⁵ تفسير العياشي 2: 29 /124.

are amassing [10:58]?’ He^{-asws} said: ‘By (being with) the Wilayah of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, it is better from what they are amassing in their world’.⁹⁶

وروى الشيخ محمد بن يعقوب (ره)، عن أحمد بن محمد، عن (عمر بن) عبد العزيز، عن محمد بن الفضيل، عن الرضا عليه السلام قال: قلت له: قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون) * قال: بولاية محمد وآل محمد صلوات الله عليهم [هو خير مما أعطوا: من الذهب والفضة. يعني فليفرحوا شيعتنا] هو خير مما يجمع هؤلاء من دنياهم.

Al Shaykh Muhammad Bin Yaqoub reported, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazel,

(It has been narrated) from Al-Reza^{-asws}, said, ‘I said to him^{-asws}, ‘(What about) the Words of the Exalted: **Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]?’** He^{-asws} said: ‘It is by the Wilayah of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} upon them. It is better than what they are given from the gold and the silver. It Means, our^{-asws} Shias are happy, that it is better than what those ones are amassing in their world’.⁹⁷

وروى محمد بن (مسعود)، عن الاصبغ بن نباتة، عن أمير المؤمنين عليه السلام في قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا) * قال: بذلك فليفرحوا شيعتنا، هو خير مما أعطوا أعداؤنا من الذهب والفضة. يعني: فليفرحوا شيعتنا بولاية محمد وآل محمد صلوات الله عليهم * أعداؤهم من متاع الدنيا

It has been reported from Muhammad Bin Masoud, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen^{-asws} regarding the Words of the Exalted: **Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing [10:58].** He^{-asws} said: ‘It is due to that, that our^{-asws} Shias are rejoicing, for it is better than what our^{-asws} enemies have been given from the gold and the silver. It Means – Our^{-asws} Shias are rejoicing due to their Wilayah to and their love for us^{-asws} **It is better than what they are amassing [10:58]** – their enemies from the enjoyment of the world’.⁹⁸

الطبرسي، قال: قال أبو جعفر الباقر (عليه السلام): «فضل الله: رسول الله، و رحمته: علي بن أبي طالب (صلوات الله عليه)».

Al-Tabarsy said,

‘Abu Ja’far^{-asws} Al-Baqir^{-asws} said: **the Grace of Allah ‘[10:58] – Rasool Allah^{-saww} and His Mercy – Ali^{-asws} Bin Abu Talib^{-asws}’.**⁹⁹

Appendix: The Story of the Nation of Prophet Yunus^{-as}

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} did not Ward off the Punishment except from the people of Yunus^{-as}. And Yunus^{-as} used to call them to Al-Islam, but they were refusing that, understanding that he^{-as} would be supplicating against them. Among them were two men, a

⁹⁶ الكافي 1: 350 / 55.

⁹⁷ Taweel Al Ayaat – Ch 10 H 7

⁹⁸ Taweel Al Ayaat – Ch 10 H 8

⁹⁹ مجمع البيان 5: 178.

worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Rubeel. The worshipper used to indicate to Yunus^{-as} to supplicate against them, and the scholar used to prevent it, and was saying, 'Do not supplicate against them, for Allah^{-azwj} would Answer you^{-as}, and He^{-azwj} does not like to Destroy His^{-azwj} servants'.

فقبل قول العابد ولم يقبل من العالم فدعا عليهم، فأوحى الله إليه: يأتيهم العذاب في سنة كذا وكذا، في شهر كذا وكذا، في يوم كذا وكذا،

He^{-as} accepted the words of the worshipper, and did not accept from the scholar. He^{-as} supplicated against them. Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: "There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day".

فلما قرب الوقت خرج يونس من بينهم مع العابد، وبقي العالم فيها، فلما كان في ذلك اليوم نزل العذاب، فقال العالم لهم: يا قوم افزعوا إلى الله فلعله يرحمكم ويرد العذاب عنكم،

When the time approached, Yunus^{-as} went out from among them along with the worshipper, while the scholar remained among them. When it was the day in which the Punishment was due to descend, the scholar said to them, 'O people! Panic towards Allah^{-azwj}, perhaps He^{-azwj} would be Merciful to you all, and so the Punishment may be Warded off from you all'.

فقالوا: كيف نصنع؟ قال: اجتمعوا واخرجوا إلى المفازة وفرقوا بين النساء و الاولاد، وبين الابن وأولادها، وبين البقر وأولادها، وبين الغنم وأولادها، ثم ابكوا وادعوا،

They said, 'How shall we do that?' He said, 'Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate'.

فذهبوا وفعلوا ذلك وضجوا وبكوا فرحمهم الله وصرف عنهم العذاب وفرق العذاب على الجبال وقد كان نزل وقرب منهم،

They went and did that, and cried out in distress. Allah^{-azwj} was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

فأقبل يونس ينظر كيف أهلكهم الله فرأى الزارعون يزرعون في أرضهم، قال لهم: ما فعل قوم يونس؟ فقالوا له - ولم يعرفوه -: إن يونس دعا عليهم فاستجاب الله له ونزل العذاب عليهم فاجتمعوا وبكوا فدعوا فرحمهم الله وصرف ذلك عنهم وفرق العذاب على الجبال، فهم إذا يطلبون يونس ليؤمنوا به،

Yunus^{-as} returned to see how Allah^{-azwj} had Destroyed them, but when he^{-as} saw their farmers cultivating in their own land, said to them: 'What did the people of Yunus^{-as} do?' They said, and they did not recognise him^{-as}, 'Yunus^{-as} supplicated against them and Allah^{-azwj} Answered for him^{-as}, and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah^{-azwj} was Merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So, now, they are seeking Yunus^{-as} so that they can express their belief in him^{-as}'.

فغضب يونس ومر على وجهه مغاضبا به كما حكى الله، حتى انتهى إلى ساحل البحر فإذا سفينة قد شحنت وأرادوا أن يدفعوها فسألهم يونس أن يحملوه فحملوه، فلما توسطوا البحر بعث الله حوتا عظيما فحبس عليهم السفينة من قدامها، فنظر إليه يونس ففرغ منه وصار إلى مؤخر السفينة فدار إليه الحوت وفتح فاه

Yunus^{-as} got angry, and passed by the face of the Punished (place) – as Allah^{-azwj} has Told about – until he^{-as} ended up to the coast of the sea. There was a ship, which was fully laden, and they were intending to set it to sail. Yunus^{-as} asked them if they would carry him^{-as}, and they carried him^{-as}. When they were in the middle of the sea, Allah^{-azwj} Sent a gigantic whale, which blocked the path of the ship from its front. Yunus^{-as} looked at it, and was terrified from it, and went to the other side of the ship. The whale swam around and followed him^{-as} and opened its mouth.

فخرج أهل السفينة فقالوا: "فينا عاص فتسأهموا فخرج سهم يونس، وهو قول الله عزوجل: "فسأهم فكان من المدحضين" فأخرجوه فألقوه في البحر فالتقمه الحوت ومر به في الماء.

The people of the ship came out and said, 'There is despair amongst us, so let us draw lots. It was the lot of Yunus^{-as} that came out, and these are the Words of Allah^{-azwj} Mighty and Majestic: **So he drew lots with them and he was the one to be thrown off [37:141]**. So they came out and threw him^{-as} into the sea. The whale swallowed him^{-as} up while he^{-as} was blaming himself^{-as}, and it went with him^{-as} in the water.

وقد سأل بعض اليهود أمير المؤمنين عليه السلام عن سجن طاف أقطار الارض بصاحبه، فقال: يا يهودي أما السجن الذي طاف أقطار الارض بصاحبه فإنه الحوت الذي حبس يونس في بطنه، فدخل في بحر القلزم، ثم خرج إلى بحر مصر، ثم دخل إلى بحر طبرستان، ثم خرج في دجلة الغوراء،

And a Jew had asked Amir Al-Momineen^{-asws} about a prison, which circled the ends of the earth with its prisoner, so he^{-asws} said: 'O Jew! As for the prison which circled the ends of the earth with its prisoner, so it is the whale which imprisoned Yunus^{-as} in its belly, and entered in the sea of Al-Qalzam, then went out to the sea of Egypt, then entered in the sea of Tabarstan, then entered in Al-Gowra.

قال: ثم مرت به تحت الارض حتى لحقت بقارون، وكان قارون هلك في أيام موسى عليه السلام ووكل الله به ملكا يدخل في الارض كل يوم قامه رجل، وكان يونس في بطن الحوت يسبح الله ويستغفره، فسمع قارون صوته فقال للملك الموكل به: أنظرنني فأني أسمع كلام آدمي، فأوحى الله إلى الملك الموكل به: أنظره، فأنظره،

Then passed with him^{-as} underneath the earth until it met Qaroun. And Qaroun was destroyed in the days of Musa^{-as}, and Allah^{-azwj} Allocated an Angel, which entered him into the earth every day, and Yunus^{-as} was in the belly of the whale Glorifying Allah^{-azwj} and seeking His^{-azwj} Forgiveness. Qaroun heard his^{-as} voice and said to the Angel which was allocated to him, 'Wait, for I hear the speech of a human'. Allah^{-azwj} Revealed to the Angel who was allocated to him: "Wait". So, he waited'.

ثم قال قارون: من أنت؟ قال يونس: أنا المذنب الخاطيء يونس بن متى قال: فما فعل الشديد الغضب لله موسى بن عمران؟ قال: هيهات هلك، قال: فما فعل الرؤوف الرحيم على قومه هارون بن عمران؟ قال: هلك، قال: فما فعلت كلثم بنت عمران التي كانت سميت لي؟ قال: هيهات ما بقي من آل عمران أحد،

Then Qaroun said, 'Who are you^{-as}?' Yunus^{-as} said: 'I^{-as} am a sinner, an erroneous one, Yunus^{-as} Bin Matta'. He said, 'So what was the intense Wrath of Allah^{-azwj} for the sake of Musa^{-as} Bin Imran^{-as}?' He^{-as} said: 'Far be it! Destroyed!' He said, 'What did the Kind, the Merciful Do with the people of Haroun^{-as} Bin Imran^{-as}?' He^{-as} said: 'Destroyed!' He said, 'What did Kulsoom daughter of Imran do, the one who was named for me?' He^{-as} said: 'Far be it! There did not remain even one from the Progeny of Imran'.

فقال قارون: وا أسفاه على آل عمران، فشكر الله له ذلك، فأمر الله الملك الموكل به أن يرفع عنه العذاب أيام الدنيا فرفع عنه،

Qaroun said, 'O regret, upon the Progeny of Imran! So, he thanked Allah^{-azwj} for that, therefore Allah^{-azwj} Commanded the Angel who was Allocated to him that he should lift the Punishment from him, for the days of the world. So, he raised it from him.

فلما رأى يونس ذلك نادى في الظلمات: " أن لا إله إلا أنت سبحانك إني كنت من الظالمين " فاستجاب الله له وأمر الحوت فلفظه على ساحل البحر وقد ذهب جلده ولحمه، وأثبت الله عليه شجرة من يقطين وهي الدباء، فأظلمت من الشمس فسكن،

When Yunus^{-as} saw that: **and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].** Allah^{-azwj} Answered him^{-as} and Commanded the whale that it should spit him^{-as} out, and it spat him^{-as} out upon the coast of the sea, and his^{-as} skin and flesh had dissolved, and Allah^{-azwj} Caused a pumpkin tree to grow for him^{-as} – and it is the gourd – It shaded him^{-as} from the sun. So, he^{-as} was silent.

ثم أمر الله الشجرة فتنتحت عنه ووقعت الشمس عليه، فجزع فأوحى الله إليه: يا يونس لم ترحم مائة ألف أو يزيدون وأنت تجزع من ألم ساعة؟ فقال: يا رب عفوك عفوك،

Then Allah^{-azwj} Commanded the tree, so it withered away, and the sun shone upon him^{-as}. He^{-as} was alarmed, so Allah^{-azwj} Revealed unto him^{-as}: "O Yunus^{-as}! Why, why did you^{-as} not have mercy upon a hundred thousand or more, and you^{-as} are alarmed from the pain of an hour?' So he^{-as} said: 'O Lord^{-azwj}! Your^{-azwj} Forgiveness, Your^{-azwj} Forgiveness!'

فرد الله بدنه ورجع إلى قومه وأمنوا به، وهو قوله: " فلولا كانت قرية آمنت فنفعها إيمانها إلا قوم يونس لما آمنوا كشفنا عنه عذاب الخزي في الحياة الدنيا ومتعناهم إلى حين "

Allah^{-azwj} Returned his^{-as} body back to him^{-as} and he^{-as} returned to his^{-as} people, and they believed in him^{-as}, and these are His^{-azwj} Words: **So why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98].**

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام قال: لبث يونس في بطن الحوت ثلاثة أيام، ونادى في الظلمات: ظلمة بطن الحوت، وظلمة الليل، وظلمة البحر: أن لا إله إلا أنت سبحانك إني كنت من الظالمين، فاستجاب له ربه فأخرجه الحوت إلى الساحل، ثم قذفه فألقاه بالساحل، وأثبت الله عليه شجرة من يقطين وهو القرع، فكان يمصه ويستظل به بورقه، وكان تساقط شعره ورق جلده، وكان يونس عليه السلام يسبح ويذكر الله الليل والنهار،

'And in a report of Abu Al-Jaroud,

'From Abu Ja'far^{-asws} having said: 'Yunus^{-as} stayed in the belly of the whale for three days, and called out in the triple darkness – darkness of the belly of the whale, and darkness of the night, and darkness of the sea: **'There is no god except Allah! Glorious are You, I was of the unjust ones!'** [21:87]. So, his^{-as} Lord^{-azwj} Answered him^{-as}, and the whale threw him^{-as} out upon the coast. And Allah^{-azwj} Caused a pumpkin tree – and it is a gourd – to Grow for him^{-as} – and he^{-as} was sucking on it, and shading by it and its leaves. And his^{-as} hair had come off, and his skin had become like paper. And Yunus^{-as} used to Glorify and Remember Allah^{-azwj} during the night and the day.

فلما أن قوي واشتد بعث الله دودة فأكلت أسفل القرع فذبلت القرعة ثم يبست، فشق ذلك على يونس فظل حزينا فأوحى الله إليه: مالك حزينا يا يونس؟ قال: يا رب هذه الشجرة التي تنفعي سلطت عليها دودة فبيست،

When he^{-as} was strong and robust, Allah^{-azwj} Sent a worm which ate the root of the plant. The pumpkin withered away and died out. That proved to be too difficult upon Yunus^{-as}, and he^{-as} was saddened. Allah^{-azwj} Revealed unto him^{-as}: "What makes you^{-as} to grieve, O Yunus^{-as}?" He^{-as} said: 'O Lord^{-azwj}! This is the tree, which was benefitting me^{-as}. The worm overcame it, so it withered away'.

قال: يا يونس أحزنت لشجرة لم تزرعها ولم تسقها ولم تعن بها إن يبست حين استغنيت عنها، ولم تحزن لاهل نينوى أكثر من مائة ألف؟ أردت أن ينزل عليهم العذاب؟ إن أهل نينوى قد آمنوا واتفقوا فارجع إليهم،

He^{-azwj} Said: "O Yunus^{-as}! You^{-as} are aggrieved for a tree, which you^{-as} did not place, and did not water, and were not aware of it when you^{-as} were benefitting from it, and you^{-as} did not grieve for the people of Naynawa, who were more than a hundred thousand, and wanted that the Punishment should Descend upon them? The people of Naynawa have believed, and feared, so return to them".

فانطلق يونس عليه السلام إلى قومه فلما دنا من نينوى استحي أن يدخل فقال لراع لقيه: ائت أهل نينوى فقل لهم: إن هذا يونس قد جاء، قال الراعي: أتكذب؟ أما تستحي ويونس قد غرق في البحر وذهب؟ قال له يونس: اللهم إن هذه الشاة تشهد لك أني يونس،

Yunus^{-as} went to his^{-as} people. So when he^{-as} approached Naynawa, he^{-as} felt embarrassed from entering it. He^{-as} said to a shepherd who met him^{-as}; 'You are of the people of Naynawa, so tell them, 'This is Yunus^{-as} who has come'. The shepherd said, 'Are you^{-as} lying or are you^{-as} are mocking me, as Yunus^{-as} has drowned in the sea and is gone?' Yunus^{-as} said to him: 'Evidence to them this sheep, who shall testify to you that I^{-as} am Yunus^{-as}'.

فلما أتى الراعي قومه وأخبرهم أخذوه وهموا بضربه، فقال: إن لي بينة بما أقول، قالوا: من يشهد؟ قال: هذه الشاة تشهد، فشهدت بأنه صادق، (2) وأن يونس قدرده الله إليهم (3) فخرجوا يطلبونه فوجدوه فجاؤوا به وآمنوا وحسن إيمانهم فمتعهم الله إلى حين وهو الموت، وأجارهم من ذلك العذاب.

The sheep spoke to him, that he^{-as} is indeed Yunus^{-as}. When the shepherd came to his people and informed them, they grabbed him and thought of killing him, so he said, 'I have a clear proof for myself of what I am saying. They said, 'Who will testify?' He said, 'This sheep will testify'. So, it testified that he is speaking the truth, and that Allah^{-azwj} had returned Yunus^{-as} back to them. They went out seeking him^{-as}, and found him^{-as}. So they came with him^{-as} and believed, and their faith was good, and Allah^{-azwj} Respited them to a time, and it is the death, and Protected them from that Punishment".

قال: وحدثني أبي، عن ابن أبي عمير، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: سمعت أم سلمة النبي صلى الله عليه وآله يقول في دعائه: " اللهم ولا تكلني إلى نفسي طرفة عين أبدا " فسألته في ذلك، فقال صلى الله عليه وآله: يا أم سلمة وما يؤمنني، وإنما وكل الله يونس بن متى إلى نفسه طرفة عين فكان منه ماكان .

He (Ali Bin Ibrahim) said, 'And my father narrated to me, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Umm Salma^{-ra} heard the Prophet^{-saww} saying during his^{-saww} supplication: 'O Allah^{-azwj}! And do not Allocate me^{-saww} to myself^{-saww} even for the blink of an eye, ever!' She^{-ra} asked him^{-saww} about that, and he^{-saww} said: 'O Umm Salma^{-ra}! And what will make you^{-ra} believe me^{-saww}. And rather, Allah^{-azwj} Allocated Yunus^{-as} Bin Mata^{-as} to himself^{-as} for the blink of an eye, and it happened from him^{-as} what happened''.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وذا النون إذ ذهب مغاضبا " يقول: من أعمال قومه " فظن أن لن نقدر عليه " يقول: ظن أن لن يعاقب بما صنع.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And the one with the whale (Yunus), when he went away in anger, [21:87]:** 'He^{-azwj} is Saying: "From the deeds of his^{-as} people". **so he thought that We will never be Able upon him [21:87].** He^{-azwj} is Saying: "'He^{-as} thought that he^{-as} will never be Punished due to what he^{-as} did"'¹⁰⁰.

¹⁰⁰ Bihar Al-Anwaar— V 14, The book of Prophet-hood, Ch 26 H 2