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CHAPTER 10

‘YUNUS’

(Jonah)

(109 VERSES)

VERSES 59 to 109

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 59 & 60

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۚ أَمْ عَلَى اللَّهِ تَفْتَرُونَ {59}

Say: ‘What is your view of what Allah Sent down for you of sustenance, so you are making (some) of it Prohibited and Permissible?’ Say: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {60}

And what are the thoughts of those who are fabricating the lie upon Allah, of the Day of Judgment? Surely, Allah is with Grace upon the people, but most of them are not grateful [10:60]

وعن ابن محبوب أو غيره ، عن مثنى الحنات ، عن أبي بصير ، قال : قلت لابي جعفر (عليه السلام) : ترد علينا أشياء لا نجدها في الكتاب والسنة ، فنقول فيها برأينا ، فقال : أما أنك إن أصبت لم توجر ، وإن أخطأت كذبت على الله .

And from Ibn Mahboub or someone else, from Masny Al Hanat, from Abu Baseer who said,

‘I said to Abu Ja’far^{-asws}, ‘Matters tend to get referred to us (which) we cannot find in the Book and the Sunnah, so we say regarding these by our opinion’. So he^{-asws} said: ‘But, if you

get it right you would not be Rewarded, and if you err, you would have fabricated lie upon Allah^{-azwj}”¹.

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعَمَةِ بِإِسْنَادِهِ إِلَى عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ.

In the Book Kamaal Al Deen Wa Tamaam Al Ni'ma, by his chain to Abdul Rahman Bin Zamrat,

From the Prophet^{-saww}, a lengthy Hadeeth, saying in it: ‘And the one who interprets the Quran by his opinion, forges the lie upon Allah^{-azwj}’².

VERSE 61

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {61}

And you do not happen to be occupied in a matter, and you do not recite from it of the Quran, nor are you doing from any deed, except We are Witnesses upon you all when you are engaging in it, and there isn't hidden from your Lord the weight of a particle in the earth nor in the sky, nor smaller than that nor greater, except (it is) in a 'Clear Book' [10:61]

في الجمع عن الصادق عليه السلام قال: كان رسول الله صلى الله عليه وآله وسلم إذا قرئ هذه الآية بكى بكاءً شديداً.

In Majma Al Bayan (of Al Tabarsy) –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww}, when he^{-saww} recited this Verse, wept with an intense weeping’³.

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَوْلُهُ: وَ مَا تَكُونُ فِي شَأْنٍ وَ مَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ مُحَاطَبَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِذَا قُرَأَ هَذِهِ الْآيَةُ بَكَى بَكَاءً شَدِيداً.

In Tafseer of Ali Bin Ibrahim –

‘His^{-azwj} Words: ***And you do not happen to be occupied in a matter, and you do not recite from it of the Quran [10:61]*** – is Addressed to Rasool-Allah^{-saww}, ***and you do not recite from***

¹ Wasaail Al Shia – H 33185

² Tafseer Noor Al Saqalayn – V 3 P 93

³ تفسير الصافي، ج 2، ص: 408

it of the Quran, nor are you doing from any deed, except We are Witnesses upon you all – Rasool-Allah^{-saww}, when he^{-saww} read this Verse, wept with an intense weeping”^{.4}

فِي كِتَابِ التَّوْحِيدِ حَدِيثٌ طَوِيلٌ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ يَقُولُ فِيهِ وَ قَدْ سَأَلَهُ رَجُلٌ عَمَّا اشْتَبَهَ عَلَيْهِ مِنَ الْآيَاتِ: وَ أَمَّا قَوْلُهُ: وَ مَا يَغْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ كَذَلِكَ رُبُّنَا لَا يَغْزُبُ عَنْهُ شَيْءٌ وَ كَيْفَ يَكُونُ مَنْ خَلَقَ الْأَشْيَاءَ لَا يَعْلَمُ مَا خَلَقَ وَ هُوَ الْخَلَّاقُ الْعَلِيمُ.

In the book Al Tawheed, there is a lengthy Hadeeth,

‘From Ali^{-asws} saying in it, and he^{-asws} had been asked by a man about what was confusing to him from the Verse: ‘And as for His^{-azwj} Words: **and there isn’t hidden from your Lord the weight of a particle in the earth nor in the sky [10:61]**, like that is our Lord^{-azwj}. Nothing is hidden from Him^{-azwj}, and how can that happen to be that the One^{-azwj} Who Created the things would not know what He^{-azwj} Created and He^{-azwj} is the All-Knowing Creator”^{.5}

VERSES 62 - 64

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {63}

Those who are believing and they were fearing [10:63]

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {64}

For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]

The friends of Allah^{-azwj}

العباشي: عن عبد الرحمن بن سالم الأشمل، عن بعض الفقهاء، قال: قال أمير المؤمنين (عليه السلام): أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ، ثم قال: «تدرون من أولياء الله؟» قالوا: من هم، يا أمير المؤمنين؟ فقال: «هم نحن و أتباعنا فمن تبعنا من بعدنا، طوبى لنا و طوبى لهم، و طوباهم أفضل من طوبانا».

Al Ayyashi, from Abdul Rahman Bin Saalim Al Ashal, from one of the jurists who said,

⁴ H 89 – تفسير نور الثقلين، ج2، ص: 308

⁵ H 90 – تفسير نور الثقلين، ج2، ص: 308

'Amir Al-Momineen^{-asws} said: **'Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]'**. Then he^{-asws} said: 'Do you all know who the friends of Allah^{-azwj} are?' They said, 'Who are they, O Amir-Al-Momineen^{-asws}?' So he^{-asws} said: 'They are us^{-asws}, and the ones who follow us^{-asws}. So the ones who follow us^{-asws} from after us^{-asws} (Shias to be born later) beatitude is for us^{-asws} all and beatitude is for them, and their beatitude is higher than our beatitude'.

قيل: يا أمير المؤمنين، ما شأن طوباهم أفضل من طوبانا؟ ألسنا نحن و هم على أمر؟ قال: «لا، لأنهم حملوا ما لم تحملوا، و أطاقوا ما لم تطيقوا».

It was said, 'O Amir-Al-Momineen^{-asws}! What is the matter that their beatitude is higher than ours? Is it not that us and them are upon one matter?' He^{-asws} said: 'No! Because they would be bearing what you cannot endure, and they would be tolerating that which you cannot tolerate'.⁶

فقلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أفيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

(Suleym Bin Qays Al-Hilali said, 'I said, 'May Allah^{-azwj} Keep you^{-asws} well, will the Momin who recognises his caller^{-asws}, enter the Fire?' He^{-asws} (Amir-Al-Momineen^{-asws}) said: 'No'. I said, 'Will the one who does not recognise his Imam^{-asws}, enter the Paradise?' He^{-asws} said: 'No, except if Allah^{-azwj} so Desires'. I said, 'Will the Kafir or the Polytheist enter the Paradise?' He^{-asws} said, 'None shall enter the Fire except for the infidel, except for what Allah^{-azwj} so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمنا عارفا بإمامه مطيعا له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah^{-azwj} Keep you^{-asws} well, the one who meets Allah^{-azwj} as a Momin, having recognised his Imam^{-asws} and having been obedient to him^{-asws}, is one of the people of the Paradise?' He^{-asws} said: 'Yes, if he meets Allah^{-azwj}, and he is a Momin for whom Allah^{-azwj} has Said **And those who are believing and doing righteous deeds, Those who are believing and they were fearing [10:63], Those who are believing and are not mixing their Eman with injustice [6:82]'**.

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيئته، إن عذبه فبذنبه وإن تجاوز عنه فبرحمته.

I said, 'Supposing one of them meets Allah^{-azwj} having committed major sins?' He^{-asws} said: 'He will be at Allah^{-azwj}'s Desire. If He^{-azwj} Punishes him, it will be due to his sins, and if He^{-azwj} Elevates him, it would be due to His^{-azwj} Mercy'.

قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عني الله (أنه ولي المؤمنين)، لأن الذين عني الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

تفسير العياشي 2: 30 / 124. 6

I said, ‘(Do you^{-asws} mean) he will enter the Fire, and he is a Momin?’ He^{-asws} said: ‘Yes, due to his sins, because he is not from those Momineen about whom Allah^{-azwj} has Said: **Allah is the Guardian of the Momineen [3:68]** because those Meant by Allah^{-azwj} are: **The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]**, they are the Momineen, **Those who are believing and are not mixing their Eman with injustice [6:82]**’.⁷

[يحيى الشجري] أخبرنا أبو بكر محمد بن علي بن الحسين بن أحمد الجوزداني المقرئ بقراءتي عليه قال: أخبرنا أبو مسلم عبد الرحمن بن محمد بن إبراهيم بن محمد بن محمد بن شهدل المدني، قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة، قال: أخبرنا أبو عبد الله أحمد بن الحسين بن سعيد، قال: حدثنا أبي قال: حدثنا حصين عن أبي حمزة عن علي بن الحسين (عليهما السلام) عن جابر بن عبد الله رضي الله عنهما، عن النبي (صلى الله عليه وآله وسلم): * (ألا إن أولياء الله) * قال: هم المتحابون في الله عزوجل.

Yahya Al Shajary – Abu Bakr Muhammad Bin Ali Bin Al Husayn Bin Ahmad Al Jowzdany Al Maqray informed us by my recitation to him, from Abu Muslim Abdul Rahman Bin Muhammad Bin Ibrahim Bin Muhammad Bin Shahdal Al Madainy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqda, from Abu Abdullah Ahmad Bin Al Husayn Bin Saeed, from his father, from Haseyn, from Abu Hamza,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws}, from Jabir Bin Abdullah, from the Prophet^{-saww} having said: ‘**Indeed! The friends of Allah [10:62]** – they are the ones who love each other for the Sake of Allah^{-azwj} Mighty and Majestic’.⁸

عن بريد العجلي، عن أبي جعفر (عليه السلام)، قال: «وجدنا في كتاب علي بن الحسين (عليه السلام): أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قال: إذا أدوا فرائض الله، و أخذوا بسنن رسول الله (صلى الله عليه و آله)، و تورعوا عن محارم الله، و زهدوا في عاجل زهرة الدنيا، و رغبوا فيما عند الله، و اكتسبوا الطيب من رزق الله، لا يريدون به التفاخر و التكاثر، ثم أنفقوا فيما يلزمهم من حقوق واجبة، فأولئك الذين بارك الله لهم فيما اكتسبوا، و يثابون على ما قدموا لآخرتهم».

From Bureyd Al Ajaly,

‘From Abu Ja’far^{-asws} having said: ‘We^{-asws} found in the book of Ali Bin Al Husayn^{-asws}: **“Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62].** He^{-asws} said: ‘When they fulfil the Obligations of Allah^{-azwj}, and they take to the Sunnah of Rasool-Allah^{-saww}, and they abstain from the Prohibitions of Allah^{-azwj}, and they are ascetic in the temporal blossoms of the world, and they are desirous with regards to what is in the Presence of Allah^{-azwj}, and they earn the good from the sustenance of Allah^{-azwj}, not intending by it the pride and the abundance, then they spend in what is necessitated upon them from the Obligatory rights, then they are those whom Allah^{-azwj} Blesses for them in what they earn, and they would be Rewarded upon what they had sent forwards for their Hereafter’.⁹

المفيد في (أماليه): قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثنا محمد بن أحمد الكاتب، قال: حدثنا ابن أبي خيثمة، قال: حدثنا عبد الله بن داهر، عن الأعمش، عن عباية الأسدي، عن ابن عباس رحمه الله، قال: سئل أمير المؤمنين علي بن أبي طالب (عليه السلام) عن قوله تعالى: أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ. فقيل له: من هؤلاء الأولياء؟

⁷ Kitab Suleym Bin Qays - H 7 (Extract)

⁸ Tafseer Abu Hamza Al Sumaly H 136

⁹ تفسير العياشي 2: 31 / 124

Al Mufeed in his (book) Al Amaaly, said, 'Abu Ubeydullah Muhammad Bin Imran Al Marzabany informed me, from Muhammad Bin Ahmad the scribed, from Ibn Abu Khaysama, from Abdullah Bin Dahir, from Al Amsh, from Abaya Al Asady, from Ibn Abbas who said,

'Amir Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} was asked about the Words of the Exalted: **'Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62],** being said to him^{-asws}, 'Who are these friends?'

فقال أمير المؤمنين (عليه السلام): «هم قوم أخلصوا لله تعالى في عبادته، و نظروا الى باطن الدنيا حين نظر الناس إلى ظاهرها، فعرفوا آجلها حين غر الخلق سواهم بعاجلها، فتركوا منها ما علموا أنه سيتركهم، و أماتوا منها ما علموا أنه سيميتهم».

Amir Al-Momineen^{-asws} said: 'They are a people who are sincere to Allah^{-azwj} the Exalted in worshipping Him^{-azwj}, and they are looking at the esoteric of the world when the people are looking at its apparent. So, they understand its current (temporal) state when the people besides them get deceived by its current (temporal) state. Thus, they leave from it what they know it would be leaving them, and they are killing-off from it what they know would be killing them.

ثم قال: «أيها المعلل نفسه بالدنيا، الراكض على حبالها، المجتهد في عمارة ما سيخرب منها، ألم تر إلى مصارع آبائك في البلى، و مضاجع أبنائك تحت الجنادل و الثرى، كم مرضت بيديك و عللت بكفيك، تستوصف لهم الأطباء و تستعطب لهم الأحباء، فلم يغن عنهم غناؤك، و لا ينجع فيهم دواؤك».

Then he^{-asws} said: 'O you holder of his self with the world! The one galloping towards its traps, the striver regarding the buildings from it what would be getting ruined (in the future)! Do you not look at the death place of your forefathers in the destruction, and the sleep of your children beneath the rapids and the soil? How many fell sick at your hands and were pained by your palms? You were looking for the doctors who could not speak for them and the loved ones were exhausted for them, but your riches could not avail them nor could your medication save them'.¹⁰

The glad tidings in the world

عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُمْ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ.

From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

Abu Ja'far^{-asws} has reported that a man asked the Rasool^{-saww} Allah^{-azwj} about the Words of Allah^{-azwj}: **For them is the glad tiding in the life of the world [10:64],** he^{-saww} said: 'This is the good dream which the Momin sees, so he receives good news by it in this world'.¹¹

¹⁰ الأُمالي: 2 / 86.

¹¹ Al Kafi – H 14508

الطبرسي: في معنى هُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ، عن أبي جعفر (عليه السلام) في معنى البشارة: «أنها في الدنيا الرؤيا الصالحة يراها المؤمن لنفسه أو ترى له، و في الآخرة الجنة، و هي ما يبشروهم به الملائكة عند خروجهم من القبور، و في القيامة إلى أن يدخلوا الجنة يبشروهم بها حالا بعد حال».

Al Tabarsy –

‘Regarding the meaning of **For them is the glad tidings in the life of the world and in the Hereafter [10:64]**, from Abu Ja’far^{-asws} regarding the meaning of the glad tidings: ‘In the world it is the righteous dream the Momin sees for himself or is shown to him, and in the Hereafter it is the Paradise, and it is what the Angels give them glad tidings with during their exit from the graves, and during the Day of Judgment up to their entering the Paradise, they would be giving them glad tidings with it, in a state after a state’.

ثم قال: و روي ذلك في حديث مرفوع عن النبي (صلى الله عليه و آله).

Then he (Al-Tabarsy) said, ‘And that is reported in a Hadeeth raised from the Prophet^{-sawww}’¹².

The glad tidings in the Hereafter

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا عُقْبَةُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْوَرِيدِ ثُمَّ اتَّكَأَ وَ كَانَ مَعِيَ الْمُعَلَّى فَعَمَزَنِي أَنْ أَسْأَلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيَّ شَيْءٍ يَرَى فَقُلْتُ لَهُ بَضْعَ عَشْرَةَ مَرَّةً أَيَّ شَيْءٍ فَقَالَ فِي كُلِّهَا يَرَى وَ لَا يَرِيدُ عَلَيْهَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullah^{-asws} said to me: ‘O Uqba! Allah^{-azwj} will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach upto this’, and he^{-asws} gestured by his^{-asws} to the jugular (vein), then he^{-asws} reclined. And Mualla was with me, so he winked at me that I should ask him^{-asws}, so I said, ‘O son^{-asws} of Rasool-Allah^{-sawww}! So when his soul reaches to this, which thing would he see?’ And I said it to him^{-asws} ten times, ‘Which thing?’, and every time he^{-asws} said: ‘He sees’, and would not increase upon it.

ثُمَّ جَلَسَ فِي آخِرِهَا فَقَالَ يَا عُقْبَةُ فَقُلْتُ لَبَّيْكَ وَ سَعْدَيْكَ فَقَالَ أَبَيْتُ إِلَّا أَنْ تَعْلَمَ فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا دِينِي مَعَ دِينِكَ فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ وَ بَكَيْتُ فَرَقُّ لِي فَقَالَ يَرَاهَا وَ اللَّهُ فَقُلْتُ بِأَبِي وَ أُمِّي مِنْ هُما

Then he^{-asws} sat up during the last of it and he^{-asws} said: ‘O Uqba!’ So I said, ‘At your^{-asws} service and your^{-asws} assistance!’ So he^{-asws} said: ‘You refuse except that I^{-asws} teach you?’. So I said, ‘Yes, O Rasool-Allah^{-sawww}! But rather, my Religion is with your^{-asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{-asws}, O son^{-asws} of Rasool-Allah^{-sawww}, every moment?’ And I cried, so he^{-asws} was sympathetic to me,

مجمع البيان 5: 182. 12

and he^{-asws} said: 'He sees them both, by Allah^{-azwj}'. So I said, 'May my father and my mother be sacrifice for you^{-asws}! Who are the two (he would be seeing)?'

قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ (عليه السلام) يَا غُفْبَةُ لَنْ تَمُوتَ نَفْسُ مُؤْمِنَةٍ أَبَدًا حَتَّى تَرَاهُمَا قُلْتُ فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ أ يَرْجِعُ إِلَى الدُّنْيَا فَقَالَ لَا يَمْضِي أَمَامَهُ إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ فَقُلْتُ لَهُ يَقُولَانِ شَيْئًا قَالَ نَعَمْ يَدْخُلَانِ جَمِيعًا عَلَى الْمُؤْمِنِ فَيَجْلِسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ رَأْسِهِ وَ عَلِيٍّ (عليه السلام) عِنْدَ رِجْلَيْهِ

He^{-asws} said: 'That would be Rasool-Allah^{-saww} and Ali^{-asws}. O Uqba! Never would a Believer be drying, ever, until he sees them both^{-asws}'. I said, 'So when the Believer looks at them^{-asws} both, would he return to the world?' So he^{-asws} said: 'No, he would go ahead when he looks at them^{-asws} in front of him'. So I said to him^{-asws}, 'Would they^{-asws} be saying anything?' He^{-asws} said: 'Yes. They^{-asws} would both be coming over to the Believer, so Rasool-Allah^{-saww} would be seated by his head, and Ali^{-asws} by his feet.

فَيَكِيبُ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرْ أَنَا رَسُولُ اللَّهِ إِنِّي خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُومُ عَلِيٍّ (عليه السلام) حَتَّى يُكَبِّ عَلَيْهِ فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرْ أَنَا عَلِيٌّ بِنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ أَمَا لَأَنْفَعَنَّكَ

Rasool-Allah^{-saww} would lean over and he^{-saww} would be saying: 'O friend of Allah^{-azwj}! Receive glad tidings. I^{-saww} am Rasool-Allah^{-saww}. I^{-saww} am better for you than whatever you left from the world'. Then Rasool-Allah^{-saww} would get up and Ali^{-asws} would stand until he^{-asws} leans over him, and he^{-asws} would be saying: 'O friend of Allah^{-azwj}! Receive glad tidings. I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws} whom you used to love, I^{-asws} shall benefitting me'.

ثُمَّ قَالَ إِنَّ هَذَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قُلْتُ أَيْنَ جَعَلَنِي اللَّهُ فِدَاكَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ فِي يُونسَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هَاهُنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ. لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ .

Then he^{-asws} said: 'This is in the Book of Allah^{-azwj}, Mighty and Majestic'. I said, 'May I be sacrificed for you^{-asws}! Where is this from the Book of Allah^{-azwj}? He^{-asws} said: 'In (Surah) Yunus^{-as} (Chapter 10), the Words of Allah^{-azwj} Mighty and Majestic: **Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**'.¹³

عن عبد الرحيم، قال: قال أبو جعفر (عليه السلام): «إنما أحذركم حين تبلغ نفسه هاهنا، فينزل عليه ملك الموت، فيقول له: أما ما كنت ترجو فقد أعطيت، و أما ما كنت تخافه فقد أمنت منه،

From Abdul Rahman said,

'Abu Ja'far^{-asws} said: 'When the soul of one of you reaches over here (throat), so the Angel of Death descends upon him saying to him: 'As for what you had been hoping for, you will be Given it, and as for what you had been fearing, you would be secured from it'.

و يفتح له باب إلى منزله من الجنة، و يقال له: انظر إلى مسكنك من الجنة، و انظر هذا رسول الله و علي و الحسن و الحسين (عليهم السلام) رفقاؤك، و هو قول الله: الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

¹³ Al Kafi V 3 – The Book Of Funerals CH 12 H 1

And the Gate of the Paradise would be Opened for him to his house in the Paradise, and it is said to him: 'Look towards your dwelling from the Paradise, and look, this is Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, your friends. And these are the Words of Allah^{-azwj}: **Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter [10:64]**'.¹⁴

ابن شهر آشوب: عن زريق، عن الصادق (عليه السلام)، في قوله تعالى: هُمْ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا، قال: «هو أن يبشراه بالجنة عند الموت». يعني محمدا و عليا (عليهما السلام).

Ibn Shehr Ashub, from Zareyq,

(It has been narrated) from Al-Sadiq^{-asws} regarding the Words of the Exalted: **For them is the glad tiding in the life of the world and in the Hereafter [10:64]**. He^{-asws} said: 'It is that he would be given the glad tidings of the Paradise during the death'. Meaning Muhammad^{-saww}, and Ali^{-asws}'.¹⁵

[العياشي] عن أبي حمزة الثمالي قال: قلت لأبي جعفر (عليه السلام): ما يصنع بأحدنا عند الموت قال: أما والله يا أبا حمزة ما بين أحدكم وبين أن يرى مكانه من الله ومكانه منا يقر به عينه إلا أن يبلغ نفسه هاهنا، ثم أهوى بيده إلى نحره، ألا أبشرك يا أبا حمزة فقلت: بلى جعلت فداك: إذا كان ذلك أتاه رسول الله (صلى الله عليه وآله) وعلي (عليه السلام) معه، قعد عند رأسه فقال له إذا كان ذلك رسول الله (صلى الله عليه وآله): أما تعرفني؟ أنا رسول الله هلم إلينا فما أمامك خير لك مما خلفت، أما ما كنت تخاف فقد أمنت، وأما ما كنت ترجو فقد هجمت عليه، أيتها الروح اخرجي إلى روح الله ورضوانه، ويقول له علي (عليه السلام) مثل قول رسول الله (صلى الله عليه وآله)، ثم قال: يا أبا حمزة ألا أخبرك بذلك من كتاب الله؟ قوله: * (الذين ءامنوا وكانوا يتقون) *.

Al Ayyashi, from Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far^{-asws}, 'What is done with one during the death'. The Imam^{-asws} said: 'But, by Allah^{-azwj}, O Abu Hamza! What is between one of you and him seeing his place from Allah^{-azwj} and his place from us^{-asws}, by which his eyes would be delighted, except that his soul reaches over here' – and the Imam^{-asws} gestured by his^{-asws} hand to his^{-asws} throat. 'Shall I^{-asws} give you the good news, O Abu Hamza?' So I said, 'Yes, may I be sacrificed for you^{-asws}!'

قال إذا كان ذلك أتاه رسول الله (صلى الله عليه وآله) وعلي (عليه السلام) معه، قعد عند رأسه فقال له رسول الله (صلى الله عليه وآله): أما تعرفني؟ أنا رسول الله هلم إلينا فما أمامك خير لك مما خلفت، أما ما كنت تخاف فقد أمنت، وأما ما كنت ترجو فقد هجمت عليه. أيتها الروح اخرجي إلى روح الله ورضوانه، ويقول له علي (عليه السلام) مثل قول رسول الله (صلى الله عليه وآله)،

The Imam^{-asws} said: 'When it would be that, Rasool-Allah^{-saww} comes and Ali^{-asws} is with him^{-saww}. So they^{-asws} sit besides his head. So Rasool-Allah^{-saww} says to him: 'Do you recognise me^{-saww}? I^{-asws} am Rasool-Allah^{-saww} Come to us^{-asws}, for what is in front of you is better for you than what is behind you. As for what you had feared, so you have been Secured from it, and as for what you had hoped for, so you have come up suddenly to it. O you soul! Come out to the Spirit of Allah^{-azwj} and His^{-azwj} Pleasure'. And Ali^{-asws} says to him similar to the words of Rasool-Allah^{-saww}'.

¹⁴ تفسير العياشي 2: 32 / 124.

¹⁵ المناقب 3: 223.

ثم قال: يا أبا حمزة ألا أخبرك بذلك من كتاب الله؟ قوله: * (الذين ءامنوا وكانوا يتقون) *.

Then the Imam^{-asws} said: 'O Abu Hamza! Shall I^{-asws} inform you of that from the Book of Allah^{-azwj}? His^{-azwj} Words: **Those who are believing and they were fearing [10:63]**'.¹⁶

عنه، عن ابن فضال، عن علي بن عتبة، عن عتبة بن خالد، قال: دخلنا على أبي عبد الله عليه السلام أنا ومعلّى بن خنيس فقال: يا عتبة لا يقبل الله من العباد يوم القيامة إلا هذا الذي أنتم عليه، وما بين أحدكم وبين أن يرى ما تقر به عينه إلا أن تبلغ نفسه هذه وأوماً بيده إلى الوريد،

From him, from Ibn Fazaal, from Ali Bin Uqba, from Uqba Bin Khalid who said,

'We came up to Abu Abdullah^{-asws}; I and Moala Bin Khunays. So he^{-asws} said: 'Allah^{-azwj} will not Accept from the servant on the Day of Judgement except those who are upon what you are upon, and there is nothing in between one of you seeing what would delight his eyes except for the reaching of his soul to this – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} jugular (vein)'.

(قال:) ثم اتكأ وعمز إلي المعلّى أن سله فقلت: يا بن رسول الله إذا بلغت نفسه هذه فأني شيء يرى؟ – فردد عليه بضعة عشر مرة "أي شيء يرى؟" فقال في كلها: "يرى" لا يزيد عليها، ثم جلس في آخرها، فقال: يا عتبة، قلت: لبيك وسعديك، فقال: أبيت إلا أن تعلم؟ – فقلت: نعم يا بن رسول الله انما ديني مع دمي فإذا ذهب دمي كان ذلك، وكيف بك يا بن رسول الله كل ساعة وبكيت، فرق لي

He (the narrator) said, 'Then he^{-asws} reclined and gestured to Al-Moala to question him^{-asws}. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! When his soul reaches to here, which thing would he see?' So he^{-asws} responded to him with a finger, ten times 'Which thing would he see?' So he^{-asws} said during each of it: 'He sees' – not increasing to him. Then he^{-asws} became seated at the end of it, so he^{-asws} said: 'O Uqba! I said, 'Here I am, at your^{-asws} service!' So he^{-asws} said, 'You refuse, except to know?' So I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! But rather, my Religion is in my blood, so if my blood were to flow out, that would be that. And how would it be with you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, every time, and I weep, (of your^{-asws} separation (from) me'.

فقال: يراها والله، قلت بأبي أنت وأمي من هما؟ – فقال: ذاك رسول الله صلى الله عليه وآله وعليه عليه السلام، يا عتبة لن تموت نفس مؤمنة أبداً حتى تراهما، قلت: فإذا نظر إليهما المؤمن أيرجع إلى الدنيا؟ – قال: لا، بل يمضي أمامه،

He^{-asws} said: 'He sees the both of them^{-asws}, by Allah^{-azwj}'. I said, 'May my father and my mother be sacrificed for you^{-asws}! Who two?' So he^{-asws} said: 'That is Rasool-Allah^{-saww} and Ali^{-asws}. O Uqba! Never does a believing soul die, ever, until he sees the two of them^{-asws}'. I said, 'So when the Believer sees the two of them^{-asws}, does he return to the world?' He^{-asws} said: 'But, he dies in front of them^{-asws}'.

فقلت له: يقولان شيئاً جعلت فداك؟ – فقال: نعم، يدخلان جميعاً على المؤمن فيجلس رسول الله (صلى الله عليه وآله) عند رأسه وعلي (عليه السلام) عند رجله فيكب عليه رسول الله صلى الله عليه وآله فيقول، يا ولي الله أبشر أنا رسول الله، إني خير لك مما تترك من الدنيا ثم ينهض رسول الله، فيقدم عليه علي صلوات الله عليه حتى يكب عليه فيقول: يا ولي الله أبشر أنا علي بن أبي طالب الذي كنت تحبني أما لانفعلنك

¹⁶ Tafseer Abu Hamza Al Sumaly – H 137

I said to him^{-asws}, 'Do the two of them^{-asws} say anything, may I be sacrificed for you^{-asws}?' So he^{-asws} said: 'Yes. They both^{-asws} come up to the Believer, so Rasool-Allah^{-saww} sits at his head, and Ali^{-asws} at his feet. So Rasool-Allah^{-saww} turns towards him saying: 'O friend of Allah^{-azwj}! Be joyful. I^{-saww} am Rasool-Allah^{-saww}, and I^{-saww} am better for you than what you have left from the world'. Then Rasool-Allah^{-saww} rises, and Ali^{-asws} comes forward until he^{-asws} turns towards him saying: 'O friend of Allah^{-azwj}! Be joyful. I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, the one^{-asws} whom you used to love. I^{-asws} shall be of advantage for you'.

(ثم قال أبو عبد الله عليه السلام): أما إن هذا في كتاب الله عزوجل، قلت: أين هذا جعلت فداك من كتاب الله؟ - قال: في سورة يونس قول الله تبارك وتعالى ههنا "الذين آمنوا وكانوا يتقون، لهم البشرى في الحياة الدنيا وفي الآخرة، لا تبدل لكلمات الله ذلك هو الفوز العظيم"

(Then Abu Abdullah^{-asws} said): 'But, this is in the Book of Allah^{-azwj}'. I said, 'And where is this from the Book of Allah^{-azwj}, may I be sacrificed for you^{-asws}?' He^{-asws} said to me: '*Surah Yunus* (Chapter 10), the Words of Allah^{-azwj} Blessed and Exalted: **Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64 [10:63] Those who had believed and were pious [10:64]**'.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عُبَيْدَةَ الْخَدَّاءِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْإِسْطَاعَةِ وَ قَوْلِ النَّاسِ فَقَالَ هُمْ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ الْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وَ بِظُهُورِهِ وَ بِقَتْلِ أَعْدَائِهِمْ وَ بِالنَّجَاةِ فِي الْآخِرَةِ وَ الْوُزُودِ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَى الْخَوْضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I asked Abu Ja'far^{-asws} about the capability and the words of the people. So he^{-asws} said: 'Then He^{-azwj} Recompensed them so He^{-azwj} Said: **For them is the glad tiding in the life of the world and in the Hereafter [10:64]**. And the Imam^{-asws} gives them the good news of the rising of Al-Qaim^{-asws} and of his^{-asws} appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad^{-saww}, may Allah^{-azwj} Send *Salawat* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the truthful, at the Fountain'.¹⁸

أَبَانُ بْنُ عُمَانَ عَنْ عُقْبَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ يَرَى قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَرَى قَالَ يَرَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ لَهُ رَسُولُ اللَّهِ أَنَا رَسُولُ اللَّهِ أَنْبِئْهُ ثُمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) فَيَقُولُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{-asws} saying: 'The man, when his soul comes up to be in his chest, sees'. I said, 'May I be sacrificed for you^{-asws}! And what does he see?' He^{-asws} said: 'He sees Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} is saying to him: 'Receive glad tidings!' The he sees Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is saying to him: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, whom you used to love. Your love would benefit you today'.

¹⁷ Al Mahaasin – V 1 Bk 4 – H 158

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 83 (Extract)

قَالَ قُلْتُ لَهُ أَ يُكُونُ أَحَدٌ مِّنَ النَّاسِ يَرَىٰ هَذَا ثُمَّ يَرْجِعُ إِلَى الدُّنْيَا قَالَ لَا إِذَا رَأَىٰ هَذَا أَبَدًا مَاتَ وَ أَعْظَمَ ذَلِكَ قَالَ وَ ذَلِكَ فِي الْقُرْآنِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ. هُمْ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ .

He (the narrator) said, 'I said to him^{-asws}, 'Can it happen for anyone from the people when he sees this, then he would return to the world?' He^{-asws} said: 'No. When he sees this, he would be dead forever, and that is a great thing. And that is in the Quran, the Words of Allah^{-azwj} Mighty and Majestic: **For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah [10:64]**'.¹⁹

VERSES 65 - 67

وَلَا يَحْزُنكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۖ هُوَ السَّمِيعُ الْعَلِيمُ {65}

And do not let their words grieve you, surely the Honour is for Allah entirely. He is the Hearing, the Knowing [10:65]

أَلَا إِنَّ لِلَّهِ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ۖ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَاءَ ۚ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {66}

Indeed! For Allah are the ones in the skies and the ones in the earth, and they do not follow those who are calling on the ones besides Allah as associates, except they are only following the conjecture, and surely they are only lying [10:66]

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ {67}

He is the One Who Made the night for you to rest in it, and the day giving visibility. Surely in that are Signs for a people who listen [10:67]

وَعَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّا كُفُّمُ 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 the conjecture, for the conjecture is the biggest of the lies''.²⁰

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 12 H 8

²⁰ 59 / 27 ج - وسائل الشيعة / H 33192

VERSES 68 & 69

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَكُمْ مِنْ
سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {68}

They are saying, 'Allah has Taken a son (for Himself)'. Glory be to Him, He is the Needless. For him is whatever is in the skies and whatever is in the earth. Is there any authorisation with you for (saying) this? Are you saying upon Allah what you are not knowing? [10:68]

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {69}

Say: 'Surely those who are fabricating the lie upon Allah will not be successful [10:69]

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ {70}

A provision in the world, then to Us would be their return, then We shall Make them taste the severe Punishment due to their having committed Kufr [10:70]

الباق ع، عَنْ جَلَدِي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشُّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنَّهُ اجْتَمَعَ يَوْمًا عِنْدَ رَسُولِ اللَّهِ ص أَهْلُ خَمْسَةِ أَدْيَانٍ: الْيَهُودُ وَ النَّصَارَى، وَ الدَّهْرِيَّةُ، وَ التَّنَوِّيَّةُ، وَ مُشْرِكُو الْعَرَبِ.

(Imam Hassan Al-Askari-asws said): 'And my-asws father-asws has narrated to me-asws, from my-asws grandfather-asws Ali-asws Bin Al-Husayn-asws Zayn Al-Abideen-asws, from his-asws father-asws Al-Husayn-asws Bin Ali-asws, chief of the martyrs, from Amir Al-Momineen Ali-asws Bin Abu Talib-asws, may the Salawat of Allah-azwj be upon them-asws altogether, that one day there had gathered in the presence of Rasool-Allah-saww, people of five religions – the Jews, and the Christians, and the Eternalists, and the Dualists, and the Arab polytheists.

فَقَالَتِ الْيَهُودُ: نَحْنُ نَقُولُ: عَزِيزُ ابْنِ اللَّهِ، وَ قَدْ جِئْنَاكَ يَا مُحَمَّدٌ لِنَنْظُرَ مَا تَقُولُ فَإِنْ تَبِعْنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْنَا خَصَمْنَاكَ.

The Jews said, 'We are saying, 'Uzair-as is the son of Allah-azwj, and we have come to you-saww, O Muhammad-saww to consider what you-saww are saying. So if you follow us, then we are foremost to the correctness than you-saww are and superior, but if you-saww oppose us, we will debate you-saww'.

وَ قَالَتِ النَّصَارَى: نَحْنُ نَقُولُ، إِنَّ الْمَسِيحَ ابْنَ اللَّهِ اتَّخَذَ بِهِ. وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْنَا فَتَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْنَا خَصَمْنَاكَ.

And the Christians said, 'We are saying that the Messiah-as is the son of Allah-azwj, integrated with Him-azwj, and we have come to you to consider what you-saww are saying. So if you-saww

follow us, then we are foremost to the correctness than you^{-saww} are and superior, and if you^{-saww} oppose us, we will debate you^{-saww}'.

وَقَالَتِ الدَّهْرِيَّةُ: نَحْنُ نَقُولُ: الْأَشْيَاءُ لَا بَدَاءَ لَهَا وَهِيَ دَائِمَةٌ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَنَحُنْ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Eternalists said, 'We are saying, 'The things, there is no change for these, and these are eternal, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you^{-saww} follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

وَقَالَتِ الثَّنَوِيَّةُ: نَحْنُ نَقُولُ: إِنَّ الثَّوَرَ وَالظُّلُمَةَ هُمَا الْمُدَبِّرَانِ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَنَحُنْ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Dualists said, 'We are saying, 'The light and the darkness, these two are the governing forces, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you^{-saww} follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

وَقَالَ مُشْرِكُو الْعَرَبِ: نَحْنُ نَقُولُ إِنَّ أَوْثَانَنَا آلِهَةٌ وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ فَإِنْ تَبِعْتَنَا فَتَنَحُنْ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا حَصَمْنَاكَ.

And the Arab polytheists said, 'We are saying that our idols are gods, and we have come to you^{-saww} to consider what you^{-saww} are saying. So if you follow us, then we are foremost to the correctness than you^{-saww} are and superior, but if you^{-saww} oppose us, we will debate you^{-saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: آمَنْتُ بِاللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ، وَكَفَرْتُ بِكُلِّ مَعْبُودٍ سِوَاهُ.

Rasool-Allah^{-saww} said: 'I^{-saww} believe in Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and disbelieve in every worshipped on besides Him^{-azwj}'.

ثُمَّ قَالَ لَهُمْ: إِنَّ اللَّهَ تَعَالَى بَعَثَنِي كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا، حُجَّةً عَلَى الْعَالَمِينَ وَسَيَرُّدُ اللَّهِ كَيْدَ مَنْ يَكِيدُ دِينَهُ فِي غَرِّهِ.

Then he^{-saww} said to them: 'Allah^{-azwj} the Exalted Sent me^{-saww} for all of the people as a bearer of glad tidings and as a warner, a Divine Authority upon the worlds, and Allah^{-azwj} would be Repelling the plots of the ones who plot against His^{-azwj} Religion (back) into his throat'.

ثُمَّ أَقْبَلَ ص عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَأَنْتُمْ قُلْتُمْ: إِنَّ الْقَدِيمَ عَزَّ وَجَلَّ اتَّخَذَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمُوهُ بِهَذَا الْقَوْلِ أَرَدْتُمْ أَنَّ الْقَدِيمَ صَارَ مُخَدَّتًا—لِوُجُودِ هَذَا الْمُخَدَّثِ الَّذِي هُوَ عِيسَى أَوْ الْمُخَدَّثِ الَّذِي هُوَ عِيسَى صَارَ قَدِيمًا—لِوُجُودِ الْقَدِيمِ الَّذِي هُوَ اللَّهُ أَوْ مَعْنَى قَوْلِكُمْ: «إِنَّهُ اتَّخَذَ بِهِ» أَنَّهُ اخْتَصَمَهُ بِكَرَامَةٍ لَمْ يَكُرم بِهَا أَحَدًا سِوَاهُ

Then he^{-saww} turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His^{-azwj} son. What is that which

you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this temporal being who is Isa^{-as}, or did the temporal being who is Isa^{-as} became eternal in order to find the eternal who is Allah^{-azwj}? Or is the meaning of your words, 'He^{-azwj} is united with him^{-as}', that He^{-azwj} Particularised him^{-as} with the honour which He^{-azwj} did not Honour with anyone else besides him^{-as}?

فَإِنْ أَرَدْتُمْ أَنَّ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا فَقَدْ أَبْطَلْتُمْ، لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَإِنْ أَرَدْتُمْ أَنَّ الْمُحَدَّثَ صَارَ قَدِيمًا - فَقَدْ أَحْلَسْتُمْ لِأَنَّ الْمُحَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا،

So, if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transform and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

وَإِنْ أَرَدْتُمْ أَنَّهُ اتَّحَدَ بِهِ - بِأَنْ اخْتَصَّهُ وَاصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَقْرَبْتُمْ مُحْدُوثِ عِيسَى، وَ مُحْدُوثِ الْمَعْنَى الَّذِي اتَّحَدَ بِهِ مِنْ أَجْلِهِ، لِأَنَّهُ إِذَا كَانَ عِيسَى مُحَدَّثًا وَ كَانَ اللَّهُ اتَّحَدَ بِهِ - بِأَنْ أَحَدَثَ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عِيسَى وَ ذَلِكَ الْمَعْنَى مُحْدَثَيْنِ، وَ هَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ.

And if you are intending with it that He^{-azwj} is united with him^{-as}, by Him^{-azwj} Particularising him^{-as} and Choosing him^{-as} over the rest of His^{-azwj} servant, so you are acknowledging with Isa^{-as} as being temporal, and by the newly occurrence of the togetherness which He^{-azwj} is united with him^{-as} from the reason of it, because if Isa^{-as} was a newly occurring being, and Allah^{-azwj} was united with him^{-as} – by it the togetherness is a new occurrence of him^{-as} becoming the most prestigious of the creatures in His^{-azwj} Presence, so Isa^{-as} and that togetherness would be two newly occurrences, and this is against what you said in the beginning’.

قَالَ: فَقَالَتِ النَّصَارَى: يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى لَمَّا أَظْهَرَ عَلَى يَدِ عِيسَى مِنَ الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدْ اتَّحَدَ وَلَدًا عَلَى جِهَةِ الْكَرَامَةِ.

He (Imam Hassan Al-Askari^{-asws}) said: ‘So the Christians said, ‘O Muhammad^{-saww}! When Allah^{-azwj} the Exalted Manifested upon the hands of Isa^{-as}, from the strange things what were manifested, so He^{-azwj} has Taken him^{-as} as a son upon the aspect of the prestige’.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: فَقَدْ سَمِعْتُمْ مَا قُلْتُمْ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَّرْتُمُوهُ.

Rasool-Allah^{-saww} said to them: ‘You have heard what I^{-saww} have said to the Jews with regards to this meaning which you are mentioning’.

ثُمَّ أَعَادَ ص ذَلِكَ كُلَّهُ، فَسَكَتُوا إِلَّا رَجُلًا وَاحِدًا مِنْهُمْ، فَقَالَ لَهُ: يَا مُحَمَّدُ أَوْ لَسْتُمْ تَقُولُونَ: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ [قَالَ: قَدْ قُلْنَا ذَلِكَ].

Then he^{-saww} repeated that, all of it, and they were silent except for one man from them, and he said to him^{-saww}, ‘O Muhammad^{-saww}! And Aren’t you^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}?’ He^{-saww} said: ‘We^{-saww} have said that’.

فَقَالَ: [فَإِذَا قُلْتُمْ ذَلِكَ فَلِمَ مَنَعْتُمُونَا - مِنْ أَنْ نَقُولَ: إِنَّ عِيسَى ابْنُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: إِنَّهُمَا لَمْ يَشْتَبِهَا، لِأَنَّ قَوْلَنَا: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَإِنَّمَا هُوَ مُشْتَقٌّ مِنَ الْخَلَّةِ وَ الْخَلَّةُ: فَأَمَّا الْخَلَّةُ فَإِنَّمَا مَعْنَاهَا الْفَقْرُ وَ الْفَاقَةُ، فَقَدْ كَانَ خَلِيلًا إِلَى رَبِّهِ فَقِيرًا، وَ إِلَيْهِ مُنْقَطِعًا، وَ عَنْ غَيْرِهِ مُتَعَقِّفًا مُعْرِضًا مُسْتَعْنِيًا،

He said, 'So when you^{-saww} said that, then why are you^{-saww} forbidding us from saying that Isa^{-as} is the son of Allah^{-azwj}?' So Rasool-Allah^{-saww} said: 'These two are not alike because our^{-saww} saying that Ibrahim^{-as} is the Friend of Allah^{-azwj}, rather it is a derivation from the (Khallat) neediness and the (Khullat) friendship. So rather, the 'Khallat', its meaning is the poverty and the destitution, and it has always been so that the friend was beggar (needy) to his^{-as} Lord^{-azwj}, and to Him^{-azwj} he^{-as} cut himself off (from others), and he^{-as} was abstemious from other, turning away, needless.

وَذَلِكَ لَمَّا أُرِيدَ قَذْفُهُ فِي النَّارِ، فَرَمَى بِهِ فِي الْمُنْجَنِيْقِ فَبَعَثَ اللَّهُ تَعَالَى جِبْرَائِيلَ ع وَ قَالَ لَهُ: أَذْرُكَ عَبْدِي. فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلِّفَنِي مَا بَدَا لَكَ فَقَدْ بَعَثَنِي اللَّهُ لِنُصْرَتِكَ.

And that is when it was intended to throw him^{-as} into the Fire, and they cast him^{-as} in the catapult, So Allah^{-azwj} the Exalted Sent Jibraeel^{-as} and Said to him^{-as}: "Be aware of My^{-azwj} servant'. So he^{-as} came and met him (Ibrahim^{-as}) in the air and said to him: 'Demand (from) me^{-as} whatever comes to you^{-as}, for Allah^{-azwj} has Sent me^{-as} to help you^{-as}'.

فَقَالَ: بَلَى حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ وَ لَا حَاجَةَ لِي إِلَّا إِلَيْهِ.

He^{-as} said: 'But, Sufficient is my^{-as} Lord^{-azwj} and the best Disposer (of affairs). I^{-as} will not ask other than Him^{-azwj}, nor is there any need for me^{-as} except to Him^{-azwj}'.

فَسَمَّاهُ خَلِيلَهُ أَيُّ، فَقِيرُهُ وَ مُحْتَاجُهُ، وَ الْمُنْقَطِعُ إِلَيْهِ عَنْ سِوَاهُ.

Thus, he^{-as} was named as His^{-azwj} Friend – i.e., beggar to Him^{-azwj} and needy to Him^{-azwj}, and the one cut off to Him^{-azwj} from the ones besides Him^{-azwj}.

وَ إِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْخَلَّةِ- وَ هُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيَهُ، وَ وَقَفَ عَلَى أَسْرَارِهِ لَمْ يَقِفْ عَلَيْهَا غَيْرُهُ- كَانَ مَعْنَاهُ الْعَالَمُ بِهِ وَ بِأَمُورِهِ، وَ لَا يُوجِبُ ذَلِكَ تَشْبِيهِ اللَّهِ بِخَلْقِهِ،

And when the meaning of that was made to be from the friendship – and it is so that he^{-as} was included together with Him^{-azwj}, and stood upon such secrets which other had not stood upon these – its meaning is the knowledge with Him^{-azwj} and with His^{-azwj} Commands, and that does not obligate a resemblance of Allah^{-azwj} with His^{-azwj} creatures.

أَ لَا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقَطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ وَ إِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ وَ أَنَّ مَنْ يَلِدُهُ الرَّجُلُ وَ إِنَّ أَهَانَهُ وَ أَقْصَاهُ، لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَلَدَهُ لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ.

Are you not seeing that, when he^{-as} had not cut off (from others) to Him^{-azwj}, did not happen to be His^{-azwj} Friend, and when He^{-azwj} did not Teach him^{-as} His^{-azwj} secrets, he^{-as} did not happen to be His^{-azwj} Friend? And that the one who is born of the man, and even if he insults him or throws him out, he would not exit from happening to be his son, because the meaning of the birth has been established.

ثُمَّ إِنَّ وَجِبَ - لِأَنَّهُ قَالَ اللَّهُ: إِبْرَاهِيمَ خَلِيلِي - أَنْ تَقِيسُوا أَنْتُمْ فَتَقُولُوا: إِنَّ عِيسَى ابْنُهُ، وَجِبَ أَيْضاً كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: إِنَّهُ ابْنُهُ، فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجَزَاتِ - لَمْ يَكُنْ بِذَوْنِ مَا كَانَ مَعَ عِيسَى، فَقُولُوا إِنَّ مُوسَى أَيْضاً ابْنُهُ، وَ إِنَّهُ يُجَوِّزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: شَيْخُهُ وَ سَيِّدُهُ وَ عَمُّهُ وَ رَئِيسُهُ وَ أَمِيرُهُ - كَمَا قَدْ ذَكَرْتُهُ لِلْيَهُودِ.

Then, it would obligate – because Allah^{-azwj} Said: “Ibrahim^{-as} is My^{-azwj} Friend” – that you should be comparing and saying that Isa^{-as} is His^{-azwj} son. It would obligate as well, like that, that you should be saying for Musa^{-as} that he^{-as} is His^{-azwj} son, for that which was with him^{-as} from the miracles, did not happen to appear what was with Isa^{-as}. So you should be saying that Musa^{-as} is His^{-azwj} son as well, and it would be allowed that you should be saying upon this meaning – his elder, and his chief, and his uncle, and his head, and his emir – just as I^{-saww} have (already) mentioned to the Jews’.

فَقَالَ بَعْضُهُمْ: وَ فِي الْكُتُبِ الْمُنَزَّلَةِ أَنَّ عِيسَى قَالَ: أَذْهَبُ إِلَى أَبِي.

One of them said, ‘And in the Revealed Books, Isa^{-as} said: ‘I^{-as} am going to my^{-as} Lord^{-azwj}’.

فَقَالَ رَسُولُ اللَّهِ ص: فَإِنْ كُنْتُمْ بِذَلِكَ الْكِتَابِ تَعْمَلُونَ، فَإِنَّ فِيهِ: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ» فَقُولُوا: إِنَّ جَمِيعَ الَّذِينَ حَاطَبَهُمْ كَانُوا أَبْنَاءَ اللَّهِ، كَمَا كَانَ عِيسَى ابْنُهُ - مِنَ الْوَجْهِ الَّذِي كَانَ عِيسَى ابْنُهُ،

Rasool-Allah^{-saww} said: ‘If you are acting by that Book, so therein is, ‘I^{-as} am going to my^{-as} Father and your Father’. So he^{-as} is saying that the entirety of those whom he^{-as} was addressing to, they were sons of Allah^{-azwj}, just as Isa^{-as} was His^{-azwj} son – from the aspect which Isa^{-as} was His^{-azwj} son.

ثُمَّ إِنَّ مَا فِي هَذَا الْكِتَابِ يُبْطِلُ عَلَيْكُمْ هَذَا [الْمَعْنَى] الَّذِي زَعَمْتُمْ أَنَّ عِيسَى مِنْ جِهَةِ الْإِخْتِصَاصِ كَانَ ابْنًا لَهُ، لِأَنَّكُمْ قُلْتُمْ: إِنَّمَا قُلْنَا: إِنَّهُ ابْنُهُ - لِأَنَّهُ تَعَالَى الْإِخْتِصَاصُ بِمَا لَمْ يَخْتَصَّ بِهِ غَيْرُهُ، وَ أَنْتُمْ تَعْلَمُونَ أَنَّ الَّذِي خَصَّ بِهِ عِيسَى لَمْ يَخْتَصَّ بِهِ هَؤُلَاءِ الْقَوْمَ الَّذِينَ قَالَ هُمْ عِيسَى: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ»

Then that which is in this Book invalidates against you this meaning which you are alleging, that Isa^{-as}, from the aspect of the particularisation, was a son of His^{-azwj}, because you said, ‘But rather, we are saying that he^{-as} is His^{-azwj} son because the Exalted Particularised him^{-as} with what He^{-azwj} did not Particularise others with it, and you are knowing (full well) that, that which Isa^{-as} was Particularised with, those people were not particularised with, those to whom Isa^{-as} said: ‘I^{-as} am going to my^{-as} Father and your Father’.

فَبُطِّلَ أَنْ يَكُونَ الْإِخْتِصَاصُ لِعِيسَى، لِأَنَّهُ قَدْ ثَبَتَ عِنْدَكُمْ بِقَوْلِ عِيسَى لِمَنْ لَمْ يَكُنْ لَهُ مِثْلُ الْإِخْتِصَاصِ عِيسَى، وَ أَنْتُمْ إِنَّمَا حَكَيْتُمْ لَفْظَةَ عِيسَى وَ تَأَوَّلْتُمُوهَا عَلَى غَيْرِ وَجْهِهَا لِأَنَّهُ إِذَا قَالَ: «أَبِي وَ أَبِيكُمْ» فَقَدْ أَرَادَ غَيْرَ مَا ذَهَبْتُمْ إِلَيْهِ وَ تَحَلَّيْتُمُوهُ،

Thus, it invalidates that the particularisation happens to be (only) for Isa^{-as}, because it has been proved in your presence by the words of Isa^{-as} to the one who happened to have for him the particularisation of Isa^{-as}, and you all, are rather relating the words of Isa^{-as} and are interpreting it upon other than its (correct) aspect. Because when he^{-as} said: ‘My^{-as} Father and your Father’, so he^{-as} intended another (someone else) he^{-as} would be going to, and you are discrediting him^{-as}.

وَ مَا يُدْرِيكُمْ لَعَلَّهُ عَنَى: أَذْهَبُ إِلَى آدَمَ وَ إِلَى نُوحٍ إِنَّ اللَّهَ يَرْغَبُ فِيهِمْ وَ يَجْمَعُنِي مَعَهُمْ، وَ آدَمُ أَبِي وَ أَبُوكُمْ وَ كَذَلِكَ نُوحٌ، بَلْ مَا أَرَادَ غَيْرَ هَذَا

And what would make you realise? Perhaps he^{-as} meant: 'I^{-as} am going to Adam^{-as}, and to Noah^{-as}. Allah^{-azwj} would Raise me^{-as} to them^{-as}, and Gather me^{-as} with them^{-as}. And Adam^{-as} is my^{-as} father and your father, and like that is Noah^{-as}. But, (in fact), he^{-as} did not intend other than this'.

قَالَ: فَسَكَتَ النَّصَارَى، وَقَالُوا: مَا رَأَيْنَا كَالْيَوْمِ مُجَادِلًا وَلَا مُخَاصِمًا وَ سَنَنْظُرُ فِي أُمُورِنَا.

He (Imam Hassan Al-Askari^{-asws}) said: 'So the Christians were silenced, and they said, 'We have not seen like today, neither a debater nor a disputant, and we will be looking into our matter'.²¹

VERSES 71 - 73

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنَّ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ {71}

And recite to them the News of Noah when he said to his people: 'O people! If my stay and my reminding (you) of the Signs of Allah was grievous upon you - so upon Allah do I rely - then gather your affairs and your associates, then let not your affair be dubious upon you, then issue judgment upon me and do not respite [10:71]

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {72}

But if you turn back, so I did not ask for any recompense from you (anyway). Surely, my Recompense is upon Allah, and I am Commanded that I should become from the submitters [10:72]

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73}

But they belied him, so We Delivered him and the ones with him in the ship and We Made them remain behind and We Drowned those who were belying Our Signs. So Look, how was the end result of the warned ones [10:73]

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 323 (Extract)

THE STORY OF NOAH^{-as}

HIS^{-as} NAME

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن العباس بن معروف، عن علي بن مهزيار، عن أحمد بن الحسن الميثمي، عن ذكره، عن أبي عبد الله (عليه السلام) أنه قال: «كان اسم نوح (عليه السلام) عبد الغفار، وإنما سمي نوحا لأنه كان ينوح على قومه».

Ibn Babuwayh said, 'My father narrated to me from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Abbass Bin Marouf, from Ali Bin Mahziyar, from Ahmad Bin Al-Hassan Al-Maysamy, from the one who mentioned it:

'Abu Abdullah^{-asws} has said: 'The name of Noah^{-as} was Abdul Ghaffar, and he was called Noah^{-as} because he^{-as} lamented (Nawha) over his^{-as} people'.²²

و عنه: عن محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن سعيد بن جناح، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الملك، وإنما سمي نوحا لأنه بكى خمسمائة سنة».

And from him (Ibn Babuwayh), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Saeed Bin Janah, from one of our companions:

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The name of Noah^{-as} was Abdul Malik, and he^{-as} was called Noah^{-as} because he^{-as} wept for five hundred years'.²³

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن ذكره، عن سعيد بن جناح، عن رجل، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الأعلى، وإنما سمي نوحا لأنه بكى خمسمائة عام

And from him (Ibn Babuwayh), 'My father narrated to me from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramat, from the one who mentioned it, from Saeed Bin Janah, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The name of Noah^{-as} was Abdul A'la, and he^{-saww} was called Noah^{-as} because he^{-saww} wept for five hundred years'.

ثم قال ابن بابويه: الأخبار في اسم نوح (عليه السلام) كلها متفقة غير مختلفة، تثبت له التسمية بالعبودية، وهو عبد الغفار و الملك و الأعلى.

Then Ibn Babuwayh said, The News regarding the name of Noah^{-as} are all co-incidental, without differences, for his^{-as} names were the names of the worshipper, and he^{-as} was a servant of Al-Ghaffar, and Al-Malik, and Al-A'la'.²⁴

²² (علل الشرائع: 1 / 28)

²³ (علل الشرائع: 2 / 28)

²⁴ (علل الشرائع: 3 / 28)

DROWNING OF THE PEOPLE

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza^{-asws}, 'What was the reason for Allah^{-azwj} Mighty and Majestic to Drown all of the world during the era of Noah^{-as}, and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له.

He^{-asws} said: 'There were no children among them, because Allah^{-azwj} Mighty and Majestic Sterilised the backbones of the people of Noah^{-as} and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah^{-azwj} Mighty and Majestic did not Destroy by His^{-azwj} Punishment, the one who did not have a sin upon him.

و أما الباقيون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

And as for the remainder of them, from the people of Noah^{-as}, He^{-azwj} Drowned them due to their belying the Prophet^{-as} of Allah^{-azwj} - Noah^{-as}, and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it)²⁵.

THE FLOOD

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ نُوحَ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَّغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهَ وَ كَشَفَ الطَّبَقَ فَقَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

Abu Abdullah^{-asws} has said: 'The wife of Noah^{-as} came while he^{-as} was building the ship. So she said to him^{-as}, 'Water is flowing out from the oven'. So he^{-as} stood up quickly, until he^{-as} went and covered it and sealed it with his^{-as} seal. The water stopped. So when he^{-as} was free

²⁵ (علل الشرائع: 1/ 30).

from building the ship, he^{-as} went to the seal, broke it and uncovered the lid. The water gushed forth'.²⁶

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْتَحْزُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طَوَّالاً قَطَعَهُ ثُمَّ نَحْتَهُ فَقَالُوا قَدْ قَعَدَ تَجَاراً ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْتَحْزُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلْحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَعَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far^{-asws} has said that: 'When Noah^{-as} planted the seeds, his^{-as} people passed by him^{-as}. They were laughing at him^{-as} and were mocking him^{-as} and were saying, 'He^{-as} has become a planter (farmer)', until the trees became tall and mighty, he^{-as} cut them, then carved them. So they said, 'He^{-as} has become a carpenter'. Then he^{-as} composed it into a ship. So they passed by him^{-as} laughing, and mocking, and they were saying, 'He^{-as} has become a navigator in the wilderness of the earth', until he^{-as} completed it'.²⁷

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي بَرِيدَةَ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah^{-asws} has said: 'The water (of the storm of Noah^{-as}) rose above every mountain, and above every coast by fifteen cubits'.²⁸

AFTER THE FLOOD

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن الوشاء، عن علي بن أبي حمزة، قال: قال لي أبو الحسن (عليه السلام): «إن سفينة نوح كانت مأمورة، طافت بالبيت حيث غرقت الأرض، ثم أتت منى في أيامها، ثم رجعت السفينة وكانت مأمورة، و طافت بالبيت طواف النساء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Washa, from Ali Bin Abu Hamza who said:

'Abu Al-Hassan^{-asws} said to me: 'The ship of Noah^{-as} was Commanded to perform *Tawaaf* of the House (Tawaaf of Kabah) where the ground had submerged. Then it came to Mina during its days. Then the ship returned and was Commanded to perform *Tawaaf* the House for the *Tawaaf* of the women (*Tawaaf Al-Nisa*)'.²⁹

²⁶ Al Kafi – H 144871

²⁷ Al Kafi – H 144871

²⁸ Al Kafi – H 14876

²⁹ (الكافي 4: 212 / 1).

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفِي سَنَةٍ وَ ثَلَاثُمِائَةٍ سَنَةً مِنْهَا ثَمَانُمِائَةٌ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةٍ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّمَاءِ وَ نَضَبَ الْمَاءَ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وَلَدَهُ الْبُلْدَانَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah^{-asws} has said: 'The life span of Noah^{-as} was of two thousand and three hundred years, of which eight hundred and fifty were spent before he^{-as} was Sent (as a Prophet^{-as}), and a thousand years less fifty years (950) was whilst he^{-as} was among his^{-as} people calling them, and five hundred years were after he^{-as} had disembarked from the ship, and the water subsided, so he^{-as} built the cities and settled his^{-as} children in them.

ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكُ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَذْخُلَ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكُ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَأَمُضِ لِمَا أُمِرْتُ بِهِ فَقَبِضَ رُوحَهُ (عليه السلام).

Then the Angel of death came while he^{-as} was in the open sun and said: 'Peace be upon you^{-as}!' So Noah^{-as} returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you^{-as} to capture your^{-as} soul'. He^{-as} said: 'Leave me whilst I^{-asws} come out from the open sun and enter into the shade'. So he said to him^{-as}; 'Yes'. So he^{-as} transferred himself^{-as}, then said: 'O Angel of Death! All of what has passed by me^{-as} from the (life of the) world is like my^{-as} transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his^{-as} soul'.³⁰

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسُمِائَةٍ سَنَةً ثُمَّ أَتَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدْ انْقَضَتْ بُيُوتُكَ وَ اسْتَكْمَلَتْ أَيَّامُكَ فَانْظُرْ إِلَى الْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ أَثَارِ عِلْمِ النَّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامَ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالَمٌ تُعْرِفُ بِهِ طَاعَتِي وَ يُعْرِفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا بَيْنَ مَقْبِضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخِرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِياً أَهْدِي بِهِ السُّعْدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْقِيَاءِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah^{-asws} has said: 'Noah^{-as} lived for five hundred years after the storm. Then Jibraeel^{-as} came to him^{-as}, so he^{-as} said: "O Noah^{-as}! Your^{-as} Prophet-hood has expired, and your^{-as} days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you^{-as} and hand these over to your^{-as} son Saam^{-as}, for I^{-azwj} do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me^{-azwj} can be recognised, and My^{-azwj} Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet^{-as} and Sending of another Prophet^{-as} and I^{-azwj} never Leave the people without a Proof from Me^{-azwj} calling towards Me^{-azwj}, and guiding to My^{-azwj} Way, and clarifying My^{-azwj}

³⁰ Al Kafi – H 1487

Commands, for I^{-azwj} have Ordained that I^{-azwj} shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me^{-azwj} against the wretched ones”.

قَالَ فَذَفَعُ نُوحٌ (عليه السلام) الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوءَةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) يَهُودَ (عليه السلام) وَ أَمْرَهُمْ بِاتِّبَاعِهِ وَ أَمْرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

He^{-asws} said: ‘So Noah^{-as} handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam^{-as}. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from’. And Noah^{-as} gave them the good news of Hud^{-as} and commanded them to be obedient to him^{-as}, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves’.³¹

THE SHIP OF NOAH^{-as}

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَبُّوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مَائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِيَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah^{-asws} has said: ‘The ship of Noah^{-as} was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy’.³²

VERSE 74

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ {74}

Then We Sent Rasools from after him to their people, and they came with the clear proofs, but they did not believe due to what they had belied with from before. Like that We Seal upon the hearts of the transgressors [10:74]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَخَلَقَ مَا أَحَبَّ بِمَا أَحَبَّ وَ كَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ مَا أَبْغَضَ بِمَا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ja'fary,

³¹Al Kafi – H 14878

³² Al Kafi – H 14874

(It has been narrated) from Abu Ja'far^{-asws}, and from Uqba, from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the creatures. So He^{-azwj} Created whatever He^{-azwj} Loved from what He^{-azwj} Loved, and it was so that what He^{-azwj} Loved, He^{-azwj} Created from the clay of the Paradise. And He^{-azwj} Created whatever He^{-azwj} Hated from what He^{-azwj} Hated, and it was so that what He^{-azwj} Hated, He^{-azwj} Created from the clay of the Fire. Then He^{-azwj} Sent them into the shadows'.

فَقُلْتُ وَ أَيُّ شَيْءٍ الظَّلَالُ قَالَ أَلَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْءٌ وَ لَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ اللَّهُ فِيهِمُ النَّبِيِّينَ يَدْعُوهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ وَ هُوَ قَوْلُهُ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

I said, 'And which thing is 'the shadows'? He^{-asws} said: 'Do you not see your own shadow in the sun, it is something, but it isn't a thing? Then He^{-azwj} Sent the Prophets^{-as} among them, calling them to the acknowledgment of Allah^{-azwj}, and these are His^{-azwj} Words: **And if you were to ask them who created them, they would certainly say, 'Allah'. Then why are they deluded? [43:87].**

ثُمَّ دَعَاهُمْ إِلَى الْإِقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ ثُمَّ دَعَاهُمْ إِلَى وَلَايَتِنَا فَأَقَرَّ بِهَا وَ اللَّهُ مِنْ أَحَبِّ وَ أَنْكَرَهَا مِنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ التَّكْذِيبُ ثُمَّ .

Then He^{-azwj} Called them to the acknowledgment with the Prophets^{-as}. So some of them acknowledged, and some of them denied. Then He^{-azwj} Called them to our^{-asws} Wilayah. So the one who acknowledges it, by Allah^{-azwj}, is the one whom He^{-azwj} Loved, and the one who denied it, he is the one whom Allah^{-azwj} Hated. And these are His^{-azwj} Words: **but they did not believe due to what they had belied with from before [10:74]**'. Then Abu Ja'far^{-asws} said: 'It was so that the belying was then and there'.³³

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ إِلَى قَوْلِهِ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ، قَالَ: «بَعَثَ اللَّهُ الرُّسُلَ إِلَى الْخَلْقِ وَ هُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ، فَمَنْ صَدَقَ حِينَئِذٍ صَدَقَ بَعْدَ ذَلِكَ، وَ مَنْ كَذَبَ حِينَئِذٍ كَذَبَ بَعْدَ ذَلِكَ».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Then We Sent Rasools from after him to their people, and they came with the clear proofs, but they did not believe due to what they had belied with from before [10:74]**. He^{-asws} said: 'Allah^{-azwj} Sent the Rasools^{-as} to the creatures and they were in the loins of the men and the wombs of the women. So the one who ratified at that time, ratified after that (upon coming to the world), and the one who belied at that time, belied after that (upon coming to the world)'.³⁴

³³ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 2

³⁴ تفسير العياشي 2: 36 / 126.

VERSES 75 - 86

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ
{75}

Then We Sent from after them, Musa and Haroun to Pharaoh and his chiefs with Our Signs, but they were arrogant and they were a criminal people [10:75]

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ {76}

When the Truth came to them from Our Presence, they said, 'Surely this is clear sorcery' [10:76]

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۖ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ {77}

Musa said: 'Are you speaking about the Truth when it came to you? 'Can this be sorcery?' And the sorcerers will not succeed [10:77]

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ {78}

They are saying, 'Have you come to us in order to turn us away from what we found our forefathers to be upon, and for both of you would be greatness in the land? And we are not going to believe in you two' [10:78]

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {79}

And Pharaoh said, 'Come to me with every skilful sorcerer' [10:79]

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلْقُونَ {80}

And when the sorcerers came, Musa said to them: 'Cast whatever you want to cast!' [10:80]

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ {81}

When they did cast, Musa said to them: 'What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the corrupters [10:81]

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82}

And Allah will Prove the Truth to be true by His Words, and even if the criminals dislike it [10:82]

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {83}

But none believed in Musa except an offspring from his people, upon fear from Pharaoh and their chiefs lest he persecutes them; and surely Pharaoh was lofty in the land, and he was from the extravagant ones [10:83]

وَقَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {84}

And Musa said: 'O people! If you believe in Allah, then you should be relying upon Him if you were submitters' [10:84]

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ {85}

They said: 'We rely upon Allah, 'O Lord! Do not Make us to be a Fitna for the unjust people [10:85]

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {86}

And Rescue us by Your Mercy from the Kafir people' [10:86]

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قَالَ مُوسَى يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ: «فإن قوم موسى استعبدهم آل فرعون، و قالوا: لو كان لهؤلاء على الله كرامة كما يقولون ما سلطنا عليهم.

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 Musa said: 'O people! If you believe in Allah, then you should be relying upon Him if you were submitters' [10:84] So they said: 'We rely upon Allah, 'O Lord! Do not Make us to be a Fitna for the unjust people [10:85], said: 'The people of Musa^{-as} had been enslaved by the**

people of the Pharaoh^{-la}, and they said, 'Had there been dignity for them from Allah^{-azwj} as they are saying it to be, we would not have been empowered over them'.

فقال موسى لقومه: يَا قَوْمِ إِن كُنتُمْ آمِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ».

Musa^{-as} said to his^{-as} people **Musa said: 'O people! If you believe in Allah, then you should be relying upon Him if you were submitters' [10:84] So they said: 'We rely upon Allah, 'O Lord! Do not Make us to be a Fitna for the unjust people [10:85] And Rescue us by Your Mercy from the Kafir people' [10:86]'**.³⁵

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، عن قوله: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ، قال: «لا تسلطهم علينا فتفتنهم بنا».

Al-Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, about His^{-azwj} Words: **'O Lord! Do not Make us to be a Fitna for the unjust people [10:85]**, said: 'Do not empower them over us, so we would end up being tried by them'.³⁶

VERSE 87

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۚ وَبَشِّرِ الْمُؤْمِنِينَ {87}

And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قال: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون، و قد اجتمع في مجلسه جماعة من العلماء و الفقهاء و المتكلمين، فسأله العلماء عن الفرق بين العترة و الامة و شرف العترة، و ذكر اثني عشر موطنًا في تفسير الاصطفاء من القرآن - إلى أن قال: - «و أخرج محمد (صلى الله عليه و آله) الناس من مسجده ما خلا العترة حتى تكلم الناس في ذلك، و تكلم العباس، فقال: يا رسول الله، لم تركت عليا و أخرجتنا؟»

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

'Al-Reza^{-asws} was present at a gathering of Al-Mamoun, and there had gathered in his gathering a group of scholars, and the jurists, and the theologians. So the scholars asked him^{-asws} about the difference between the Family (of Rasool-Allah^{-saww}) and the community,

³⁵ تفسير القمّي 1: 314.

³⁶ تفسير العياشي 2: 38 / 127

and the nobility of the Family. And he^{-asws} mentioned twelve places in the interpretation of the 'Choosing' from the Quran – until he^{-asws} said: 'And Muhammad^{-saww} expelled the people from his^{-saww} Masjid except for his^{-saww} own Family to the extent that the people spoke regarding that, and Al-Abbas spoke, so he said, 'O Rasool-Allah^{-saww}! Why did you^{-saww} leave Ali^{-asws} and expelled us?'

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

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

قالت العلماء: و أين هذا من القرآن؟ قال الرضا (عليه السلام): «أوجدكم في ذلك قرانا وأقرؤه عليكم؟» قالوا: هات. قال: «قول الله عز وجل: وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً فِي هَذِهِ الْآيَةِ مَنْزِلَةَ هَارُونَ مِنْ مُوسَىٰ، وَفِيهَا أَيْضًا مَنْزِلَةُ عَلِيٍّ (عليه السلام) مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله)،

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

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

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

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

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

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

He^{-asws} said: 'And who can deny us^{-asws} that, and Rasool-Allah^{-saww} has said: 'I^{-asws} am the City of the Knowledge and Ali^{-asws} is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I^{-asws} have clarified, and

explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah^{-azwj} Mighty and Majestic'.³⁷

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

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

'Rasool-Allah^{-saww} went out to the Masjid, so he^{-saww} said: 'Surely, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-as} Musa^{-as} that: "Build for Me^{-azwj} pure Masjid, none should dwell in it except for you^{-as}, and Haroun^{-as} and the two sons of Haroun'. And Allah^{-azwj} Revealed unto me^{-saww} that I^{-as} should built a pure Masjid, none should dwell in it except for myself^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and the two sons^{-asws} of Ali^{-asws}'.³⁸

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

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

'From Abu Ibrahim^{-as} (7th Imam^{-asws}) having said: 'When the Children of Israel feared their tyrants, Allah^{-azwj} Revealed unto Musa^{-as} and Haroun^{-as}: **"Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87]** – they^{-as} had been Commanded that they should be praying Salat in their houses"³⁹.

VERSES 88 & 89

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ {88}

And Musa said: 'Our Lord! You Gave Pharaoh and his chiefs adornments and the wealth in the life of the world. Our Lord! They are straying (people) away from Your Way. Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88]

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {89}

³⁷ عيون أخبار الرضا (عليه السلام) 1: 232 / 1.

³⁸ (Non-Shia source) مناقب علي بن أبي طالب (عليه السلام): 301 / 252.

³⁹ تفسير القمي 1: 314.

He said: "I have Accepted the supplication of both of you, therefore be steadfast and do not follow the way of those who don't know" [10:89]

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

Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so between the Words of Allah^{-azwj} Mighty and Majestic: **"I have Accepted the supplication of both of you [10:89]** (Musa^{-asws} and Haroun^{-as}), and between the Seizing of the Pharaoh^{-la}, (a duration of) forty years'.⁴⁰

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

Al Tabarsy –

'Pharaoh^{-la} remained after this supplication (of Musa^{-as} and Haroun^{-as}, for forty years' – (Reported) from Abu Abdullah^{-asws}'.⁴¹

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} supplicated and Haroun^{-as} said 'Ameen', and the Angels (also) said, 'Ameen'. So Allah^{-azwj} Blessed and High Said: **He said: "I have Accepted the supplication of both of you, therefore be steadfast [10:89];** and (for) the one who fights in the Way of Allah^{-azwj}, I^{-azwj} shall Answer for him just as I^{-azwj} Answered for both of you^{-as}, up to the Day of Judgment"''.⁴²

Obliteration of wealth – Two miracles

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَمَّا الطَّمْسُ لِأَمْوَالِ قَوْمِ فِرْعَوْنَ فَقَدْ كَانَ مِثْلَهُ آيَةً لِمُحَمَّدٍ ص وَ عَلِيٍّ ع، وَ ذَلِكَ أَنَّ شَيْخًا كَبِيرًا جَاءَ بِإِنْبِيهِ إِلَى رَسُولِ اللَّهِ ص وَ الشَّيْخُ يَبْكِي وَ يَقُولُ: يَا رَسُولَ اللَّهِ ابْنِي هَذَا عَدَوْتُهُ صَغِيرًا، وَ صُنْتُهُ طِفْلًا غَزِيرًا، وَ أَعْنَتُهُ بِمَالِي كَثِيرًا حَتَّى [إِذَا] اشْتَدَّ أَرْزُهُ وَ قَوِيَ ظَهْرُهُ، وَ كَثُرَ مَالُهُ وَ قَبِيتُ قُوَّتِي، وَ ذَهَبَ مَالِي عَلَيْهِ وَ صِرْتُ مِنَ الضَّعْفِ إِلَى مَا تَرَى قَعْدِي، فَلَا يُوَاسِينِي بِالْقَوْتِ الْمُمْسِكِ لِرِمْقِي.

(Imam Hassan Al-Askari^{-asws} said): 'And Amir Al-Momineen^{-asws} said: 'And as for the effacement of the wealth of the people of Pharaoh^{-la}, so there has been like it a Sign for Muhammad^{-saww} and Ali^{-asws}, and that is that an elderly man came with his son to Rasool-Allah^{-saww}, and the old man was crying and saying, 'O Rasool-Allah^{-saww}! This son of mine, I

⁴⁰ Al Kafi V 2 – The Book Of Supplication CH 19 H 5

⁴¹ مجمع البيان 5: 196.

⁴² Al Kafi V 2 – The Book Of Supplication CH 31 H 8

provided for him when he was small and dealt with him like a dear child, and I gave to him a lot of my wealth, to the extent that when his bones hardened, and his back strengthened, and his wealth became a lot, while my strength has declined and my wealth has gone upon him, and I have become from the weak ones to what you^{-saww} can see sitting with me. But he does not console me with the sustenance so I can breathe’.

فَقَالَ رَسُولُ اللَّهِ ص لِلشَّابِّ: مَاذَا تَقُولُ قَالَ: يَا رَسُولَ اللَّهِ لَا فَضْلَ مَعِيَ عَنْ قُوَّتِي وَ قُوَّتِ عِيَالِي.

Rasool-Allah^{-saww} said to the youth: ‘What is that which you are saying?’ He said, ‘O Rasool-Allah^{-saww}! There is no excess from my own subsistence and the subsistence of my dependants’.

فَقَالَ رَسُولُ اللَّهِ ص لِلْوَالِدِ: مَاذَا تَقُولُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي أَتَابِيرَ حِنْطَةٍ - وَ شَعِيرٍ وَ تَمْرٍ وَ زَبِيبٍ، وَ [بَذَرَ] الدَّرَاهِمِ وَ الدَّنَانِيرِ وَ هُوَ غَنِيٌّ.

Rasool-Allah^{-saww} said to the father: ‘What is that which you are saying?’ He said, ‘O Rasool-Allah^{-saww}! For him there are stockpiles of wheat, and barley, and dates, and raisins, and (as well as) bags of Dirhams and Dinars, and he is rich’.

فَقَالَ رَسُولُ اللَّهِ ص لِلابْنِ: مَاذَا تَقُولُ قَالَ الْإِبْنُ: يَا رَسُولَ اللَّهِ مَا لِي شَيْءٌ بِمَا قَالَ.

Rasool-Allah^{-saww} said to the son: ‘What are you saying?’ He said, ‘O Rasool-Allah^{-saww}! There is nothing for me, from what he is saying’.

قَالَ رَسُولُ اللَّهِ ص: اتَّقِ اللَّهَ يَا فَتَى، وَ أَحْسِنْ إِلَى وَالِدِكَ الْمُحْسِنِ إِلَيْكَ يُحْسِنِ اللَّهُ إِلَيْكَ. قَالَ: لَا شَيْءَ لِي.

Rasool-Allah^{-saww} said: ‘Fear Allah^{-azwj}, O youth, and be good to your father, the one who was good to you, (and) Allah^{-azwj} will be Good to you’. He said, ‘There is nothing for me’.

قَالَ رَسُولُ اللَّهِ ص: فَتَحْنُ نُعْطِيهِ عَنْكَ فِي هَذَا الشَّهْرِ، فَأَعْطِيهِ أَنْتَ فِيمَا بَعْدَهُ وَ قَالَ لِأَسَامَةَ: أَعْطِ السَّيِّحَ مِائَةَ دِرْهَمٍ نَفَقَةَ شَهْرٍ - لِنَفْسِهِ وَ عِيَالِهِ. فَفَعَلَ.

Rasool-Allah^{-saww} said: ‘We^{-saww} shall give him, on your behalf, (expense monies) regarding this month, and you give him regarding what is after it’. And he^{-saww} said to Asama: ‘Give the old man one hundred Dirhams, as expense money for a month – for himself and his dependants’. So he did,

فَلَمَّا كَانَ رَأْسُ الشَّهْرِ جَاءَ السَّيِّحُ وَ الْغُلَامُ، فَقَالَ الْغُلَامُ: لَا شَيْءَ لِي. فَقَالَ رَسُولُ اللَّهِ ص: لَكَ مَالٌ كَثِيرٌ، وَ لَكِنَّكَ تُنْسِي الْيَوْمَ وَ أَنْتَ فَقِيرٌ وَ قَبِيرٌ، أَفَقْرُ مِنْ أَبِيكَ هَذَا، لَا شَيْءَ لَكَ.

When it was the beginning of the (next) month, the old man and the boy came over, and the boy said, ‘There is nothing for me (to give to my father)’. So Rasool-Allah^{-saww} said: ‘For you there is a lot of wealth, but you will come to the evening of today and you would be poor, destitute, poorer than this father of yours. There would be nothing for you’.

فَانْصَرَفَ الشَّابُّ، فَإِذَا جِيرَانُ أَنَابِيرِهِ قَدْ اجْتَمَعُوا عَلَيْهِ يَقُولُونَ: حَوْلْ هَذِهِ الْأَنْابِيرَ عَنَّا. فَجَاءَ إِلَى أَنَابِيرِهِ، فَإِذَا الْخِنْطَةُ وَالشَّعِيرُ وَالْتَّمُرُ وَالرَّيْسَبُ قَدْ نَثْنُ جَمِيعُهُ، وَفَسَدَ وَهَلَكَ، وَ أَخَذُوهُ بِتَحْوِيلِ ذَلِكَ عَنْ جَوَارِهِمْ، فَكَثُرَتْ أَمْوَالُ كَثِيرَةٍ فَحَوَّلَهَا وَ أَخْرَجُوهَا بَعِيداً عَنِ الْمَدِينَةِ.

The youth left, and in the vicinity of his granaries (people) had gathered and they were saying, 'Transfer these stockpiles away from us!' So he went to his granaries, and the wheat, and the barley, and the dates, and the raisins had rotted in their entirety, and spoiled, and destroyed. He transferred that from their vicinity and hired employees with a lot of money, and they transferred these and took them out far from Al-Medina.

ثُمَّ ذَهَبَ لِيُخْرِجَ إِلَيْهِمُ الْكِرَاءَ مِنْ أَكْبَاسِهِ- الَّتِي فِيهَا دَرَاهِمُهُ وَ دَنَابِيرُهُ- فَإِذَا هِيَ [قَدْ] طُمِسَتْ وَ مَسَحَتْ حِجَارَةً، وَ أَخَذَهُ الْحَمَالُونَ بِالْأُجْرَةِ، فَبَاعَ مَا كَانَ لَهُ مِنْ كِسْفَةٍ وَ فُرْشٍ وَ دَارٍ وَ أَعْطَاهَا فِي الْكِرَاءِ، وَ خَرَجَ مِنْ ذَلِكَ كُلِّهِ صِفْراً، ثُمَّ بَقِيَ فَقِيراً وَ قِيراً لَا يَهْتَدِي إِلَى قُوتِ يَوْمِهِ، فَسَقَمَ لِذَلِكَ جَسَدُهُ وَ ضَعِيَ.

Then he went to extract (money) to (pay) the hired movers from his bags in which were his Dirhams and his Dinars – and these had been wiped out and transformed into stones, and the carriers seized him for the hire charges. So he sold whatever there was for him, from the clothes, and the carpets, and house, and gave it to them regarding the hire charges, and he came out from that, all of it, with zero. Then he remained as poor, destitute, there being no subsistence for his day. So his body became sick and wasted due to that.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا الْعَاقُونَ لِلْآبَاءِ وَ الْأُمّهَاتِ اعْتَبِرُوا، وَ اعْلَمُوا أَنَّهُ كَمَا طُمِسَ فِي الدُّنْيَا عَلَى أَمْوَالِهِ- فَكَذَلِكَ جُعِلَ بَدَلُ مَا كَانَ أُعِدَّ لَهُ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ مُعَدَّلاً لَهُ فِي النَّارِ مِنَ الدَّرَكَاتِ.

Rasool-Allah^{-saww} said: 'O you disloyal ones to the fathers and the mothers, learn a lesson, and know that just as there has been effacement upon his wealth in the world – similar to that it would be changed what was prepared for him in the levels of the Paradise, to the levels prepared for him in the Fire!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ بِعِبَادَةِ الْعِجْلِ مِنْ دُونِ اللَّهِ بَعْدَ مُؤْتِيهِمْ لِنَلِّكَ الْآيَاتِ، فَإِيَّاكُمْ وَ أَنْ تُضَاهَوْهُمْ فِي ذَلِكَ. وَ قَالُوا: وَ كَيْفَ نُضَاهِيهِمْ يَا رَسُولَ اللَّهِ قَالَ: بِأَنْ تُطِيعُوا مَخْلُوقاً فِي مَعْصِيَةِ اللَّهِ وَ تَتَوَكَّلُوا عَلَيْهِ مِنْ دُونِ اللَّهِ، فَتَكُونُوا قَدْ ضَاهَيْتُمُوهُمْ.

Then Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted Condemned the Jews for worshipping the calf besides Allah^{-azwj} after having Shown them those Signs, therefore beware of copying them regarding that'. And they said, 'And how would be copy them, O Rasool-Allah^{-saww}?'. He^{-saww} said: 'By obeying a person in the disobedience of Allah^{-azwj} and relying upon him besides Allah^{-azwj}, so you would happen to be copying them'.

قَالَ الْإِمَامُ ع وَ أَمَّا نَظِيرُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّ رَجُلًا مِنْ مُجَنِّبِيهِ كَتَبَ إِلَيْهِ مِنَ الشَّامِ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا بَعِيَالِي مُثْقَلٌ وَ عَلَيْهِمْ إِنْ خَرَجْتُ خَائِفٌ وَ بِأَمْوَالِي الَّتِي- أَخْلَفْتُهَا إِنْ خَرَجْتُ- ضَمِينٌ، وَ أَحِبُّ اللَّحَاقَ بِكَ، وَ الْكَوْنَ فِي جُمَّتِكَ، وَ الْحُقُوفَ فِي خِدْمَتِكَ، فَجَدُّ لِي يَا أَمِيرَ الْمُؤْمِنِينَ.

And as for its matching (miracle) for Ali^{-asws} Bin Abu Talib^{-asws} – so a man from the ones who loved him^{-asws} wrote to him^{-asws} from Syria, 'O Amir Al-Momineen^{-asws}! I am heavily weighted down with my dependants and I fear going out and leaving my wealth upon them – which I would be leaving behind when I do go out - and I would love to meet you^{-asws}, and the

universe is in your^{-asws} words, and the life is in your^{-asws} service, therefore take me seriously, O Amir Al-Momineen^{-asws}.

فَبَعَثَ إِلَيْهِ عَلِيٌّ ع: اَجْمَعْ أَهْلَكَ وَ عِيَالَكَ - وَ حَصِّلْ عِنْدَهُمْ مَالَكَ، وَ صَلِّ عَلَى ذَلِكَ كُلِّهِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، ثُمَّ قُلْ: «اللَّهُمَّ هَذِهِ كُلُّهَا وَ ذَاتِي عِنْدَكَ - بِأَمْرِ عَبْدِكَ وَ وَلِيِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ» ثُمَّ قُمْ وَ انْهَضْ إِلَيَّ.

Ali^{-asws} sent him a message: 'Gather your family and dependants – and secure your wealth with them, and upon all that, send *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, then say, 'O Allah^{-azwj}! All of this is an entrustment with You^{-azwj}, by the instructions of Your^{-azwj} servant and Your^{-azwj} Guardian^{-asws}, Ali^{-asws} Bin Abu Talib^{-asws}'. Then arise and come over to me^{-asws}'.

فَفَعَلَ الرَّجُلُ ذَلِكَ، وَ أَخْبَرَ مُعَاوِيَةَ بِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَمَرَ مُعَاوِيَةُ أَنْ يُسَبِّحَ عِيَالَهُ وَ يُسْتَرْقُوا، وَ أَنْ يُنْهَبَ مَالُهُ.

The man did that, and Muawiya got the news of his fleeing to Ali^{-asws} Bin Abu Talib^{-asws}, and Muawiya^{-la} ordered with the imprisoning of his dependants and the plundering and confiscation of his wealth.

فَدَهَبُوا، فَأَلْقَى اللَّهُ تَعَالَى عَلَيْهِمْ شِبَّةَ عِيَالٍ مُعَاوِيَةَ، وَ شِبَّةَ أَخَصِّ حَاشِيَةِ لِيَزِيدَ بْنِ مُعَاوِيَةَ يَقُولُونَ: نَحْنُ أَخَذْنَا هَذَا الْمَالَ وَ هُوَ لَنَا، وَ أَمَّا عِيَالُهُ فَقَدْ اسْتَرْقَيْنَاهُمْ وَ بَعَثْنَاهُمْ إِلَى السُّوقِ. فَكَفُّوا لَمَّا رَأَوْا ذَلِكَ.

They went, but Allah^{-azwj} the Exalted Cast upon them the resemblances of the dependants of Muawiya, and resemblance in particular a resemblance of a near one of Yazeed^{-la} Bin Muawiya^{-la} and he was saying, 'We have already seized this wealth and it is (now) for us, and as for his dependants, so we captured them and sent them to the (slave) market (to be sold)'. So they refrained when they saw that.

وَ عَرَفَ اللَّهُ عِيَالَهُ أَنَّهُ قَدْ أَلْقَى عَلَيْهِمْ شِبَّةَ عِيَالٍ مُعَاوِيَةَ وَ عِيَالٍ خَاصَّةَ يَزِيدَ، فَأَشْفَقُوا مِنْ أَمْوَالِهِمْ أَنْ يَسْرِقَهَا اللُّصُوفُ، فَمَسَخَ اللَّهُ الْمَالَ عَقَارِبَ وَ حَيَّاتٍ، كُلَّمَا قَصَدَ اللُّصُوفُ لِيَأْخُذُوا مِنْهُ لُدُّعُوا وَ لُسِعُوا، فَمَاتَ مِنْهُمْ قَوْمٌ، وَ ضَيَّ آخَرُونَ، وَ دَفَعَ اللَّهُ عَنْ مَالِهِ بِذَلِكَ - إِلَى أَنْ قَالَ عَلِيٌّ ع يَوْمًا لِلرَّجُلِ: أَ تُحِبُّ أَنْ يَأْتِيَنَّكَ عِيَالُكَ وَ مَالُكَ قَالَ: بَلَى.

And Allah^{-azwj} Caused his dependants to recognise that He^{-azwj} has Cast upon them the resemblances of the dependants of Muawiya and dependants of Yazeed^{-la} in particular a dependant of Yazeed^{-la}. But they feared upon their wealth that it might be stolen by the thieves, so Allah^{-azwj} Transformed the wealth into scorpions and snakes. Every time the thieves aimed to take from it, they were stung and despaired. So a group of them died, and the others were tired, and Allah^{-azwj} Defended his wealth with that – until such time as one day Ali^{-asws} said to the man: 'Would you love it if your dependants and your wealth were to come to you?' He said, 'Yes'.

قَالَ عَلِيٌّ ع: اللَّهُمَّ انْتِ بِهِم. فَإِذَا هُمْ بِحَضْرَةِ الرَّجُلِ - لَا يَفْقِدُ مِنْ جَمِيعِ عِيَالِهِ وَ مَالِهِ شَيْئًا.

Ali^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} Bring them'. And they were in the presence of the man – there being nothing missing from the entirety of his dependants and his wealth by anything (or anyone).

فَأَخْبَرُوهُ بِمَا أَلْقَى اللَّهُ تَعَالَى مِنْ شِبْهِ عِيَالٍ مُعَاوِيَةٍ وَ خَاصِيَةٍ - وَ خَاشِيَةِ يَزِيدَ عَلَيْهِمْ وَ بِمَا مَسَحَهُ مِنْ أَمْوَالِهِ عَقَارِبَ وَ حَيَاتٍ - تَلَسَّعَ اللَّصَّ الَّذِي يُرِيدُ أَخَذَ شَيْءٍ مِنْهُ.

They informed him with what Allah^{-azwj} the Exalted has Cast from the resemblances of the dependants of Muawiya and in particular, a near one of Yazeed^{-la}, upon them and with what He^{-azwj} Transformed from his wealth into scorpions and snakes – to exhaust the thief whom intended to take anything from it.

قَالَ عَلِيٌّ ع: إِنَّ اللَّهَ رُبَّمَا أَظْهَرَ آيَةً لِيَعْضِ الْمُؤْمِنِينَ لِيَزِيدَ فِي بَصِيرَتِهِ، وَ لِيَعْضِ الْكَافِرِينَ لِيُبَالِغَ فِي الْإِعْذَارِ إِلَيْهِ..

Ali^{-asws} said: 'Sometimes Allah^{-azwj} tends to Manifest a Sign to some of the Momineen in order for there to be an increase in his insight, and to some of the Kafirs in order to cut off the excuses to him'.⁴³

VERSES 90 - 92

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {90}

And We Made the Children of Israel to cross the sea, then Pharaoh and his army pursued them in rivalry and enmity, 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]

الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {91}

Now! And you had disobeyed before and you were from the corrupters! [10:91]

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً - وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ {92}

But today We will Rescue you with your body for it to become a Sign for the ones to come after you, and surely most of the people are heedless from Our Signs [10:92]

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمار، عن أبيه، عن سفيان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام) - وكان والله صادقا كما سمي - يقول: «يا سفيان، عليك بالتحفة، فإنها سنة إبراهيم الخليل (عليه السلام)، وإن الله عز وجل قال لموسى وهارون (عليهما السلام): اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى يقول الله عز وجل: كُنِيَاهُ، وقولا له: يا أبا مصعب». (و كان اسم فرعون أبا مصعب الوليد بن مصعب).

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

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 288 & 289

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} – and by Allah^{-azwj}, he^{-asws} was as truthful as he^{-asws} has been named – saying: 'O Sufyan! It is upon you to observe Taqiyya (dissimulation), for it is the Sunnah of Ibrahim^{-as} the Friend (of the Beneficent), and that Allah^{-azwj} Mighty and Majestic Said to Musa^{-as} and Haroun^{-as}: **Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] Then speak to him gentle words, perhaps he would mind or fear [20:44]**. Allah^{-azwj} Mighty and Majestic is Saying: "Teknonym him^{-la}, and say (refer) to him^{-la} as: 'O Abu Mas'ab!' (And the name of Pharaoh^{-la} was Abu Mas'ab Al-Waleed Bin Mas'ab).

إلى أن قال: قال: سفيان: فقلت له: يا بن رسول الله، هل يجوز أن يطمع الله عز وجل عباده في كون ما لا يكون؟ قال: «لا». فقلت: فكيف قال الله عز وجل لموسى وهارون (عليهما السلام): لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى وقد علم أن فرعون لا يتذكر ولا يخشى.

Sufyan (the narrator) said, 'So I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Is it permissible that Allah^{-azwj} Mighty and Majestic would Tempt His^{-azwj} servants by the fact that will not be happening?' He^{-asws} said: 'No!' So I said, 'So did Allah^{-azwj} Mighty and Majestic Say to Musa^{-as} and Haroun^{-as}: **perhaps he would mind or fear [20:44]**, and Knew that Pharaoh^{-la} would neither mind nor fear'.

فقال: «إن فرعون قد تذكر وخشي، ولكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز وجل يقول: حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ،

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

فلم يقبل الله عز وجل إيمانه، وقال: أَلَا نَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَأَلَيْتُومَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً، يقول: نلقيك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

Allah^{-azwj} Mighty and Majestic did not Accept his^{-la} belief 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 land, for you^{-la} to become a sign and a lesson for the ones after you^{-la}".⁴⁴

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ جَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَ جُنُودُهُ بَغْيًا وَ عُدْوًا إلى قوله: وَ أَنَا مِنَ الْمُسْلِمِينَ: «فإن بني إسرائيل قالوا: يا موسى، ادع الله أن يجعل لنا ممّا نحن فيه فرجا. فدعا، فأوحى الله إليه: أن أسر بهم. قال: يا رب، البحر أما مهم. قال: امض، فإني أمره أن يطيعك و ينفرج لك.

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

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **And We Made the Children of Israel to cross the sea, then Pharaoh and his army pursued them in rivalry and enmity [10:90]** – up to His^{-azwj} Words: **and I am from the submitters' [10:90]**: 'The Children of Israel

said, 'O Musa^{-as}! Supplicate to Allah^{-azwj} to Make for us a relief from what we are in'. So he^{-as} supplicated, and Allah^{-azwj} Revealed unto him^{-as}: "I^{-azwj} am Withholding them". He^{-as} said: 'O Lord^{-azwj}! But the sea is the important (issue)'. He^{-azwj} Said: "Go, for I^{-azwj} would Command it to obey you^{-as} and to part for you^{-as}".

فخرج موسى ببني إسرائيل، و أتبعهم فرعون حتى إذا كاد أن يلحقهم، و نظروا إليه و قد أظلمهم، قال موسى للبحر: انفرج لي.

Musa^{-as} brought out the Children of Israel and Pharaoh^{-la} pursued them until when he^{-la} almost met them, and they looked at him^{-la} and he^{-la} had overshadowed them. Musa^{-as} said to the sea: 'Part for me^{-as}!'

قال: ما كنت لأفعل. و قال بنو إسرائيل لموسى: غررتنا و أهلكتنا، فليتك تركتنا يستعبدنا آل فرعون، و لم نخرج إلى أن نقتل قتلة. قال: كلا، إن معي ربي سيهدين.

He^{-asws} said: 'It did not do so, and the Children of Israel said to Musa^{-as}, 'You^{-as} drowned us and destroyed us! Alas! If only you^{-as} had left us alone to serve the people of Pharaoh^{-la}, and we would not have come out. We will be killed by a (severe) killing'. He^{-as} said: Never! With me^{-as} is my^{-as} Lord^{-azwj} to Guide me^{-as}'.

و اشتد على موسى ما كان يصنع به عامة قومه، و قالوا: يا موسى، إنا لمدركون، و زعمت أن البحر ينفرج لنا حتى نخضع و نذهب، فقد رهقنا فرعون و قومه، و هم هؤلاء نراهم قد دنوا منا.

And it became difficult upon Musa^{-as} what the generality of his^{-as} people did with him^{-as}, and they said, 'O Musa^{-as}! We have been apprehended, and you^{-as} claimed that the sea would part for us until we move and go away. But, Pharaoh^{-la} and his^{-la} people had burdened us, and they are these ones whom we see to have approached us!'

فدعا موسى ربه، فأوحى الله إليه: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلِقَ الْبَحْرُ، فمضى موسى و أصحابه حتى قطعوا البحر، و أدركهم آل فرعون، فلما نظروا إلى البحر، قالوا لفرعون: ما تعجب مما ترى؟ قال: أنا فعلت هذا. فمروا و مضوا فيه، فلما توسط فرعون و من معه أمر الله البحر فأطبق عليهم، فأغرقهم أجمعين،

Musa^{-as} supplicated to his^{-as} Lord^{-azwj}, and Allah^{-azwj} Revealed unto him^{-as}: **"Strike the sea with your staff!" [26:63]**. So he^{-as} struck it, and the sea rent asunder. So Musa^{-as} and his^{-as} companions proceeded until they crossed the sea, and the people of Pharaoh^{-la} realised it. When they looked at the sea, they said to Pharaoh^{-la}, 'How strange is what you^{-la} see?' He^{-la} said, 'I^{-la} did this'. So they passed by and went into it. When Pharaoh^{-la} and the ones with him^{-la} were in the middle, Allah^{-azwj} Commanded the sea, and it layered upon them, and they drowned in their entirety.

فلما أدرك فرعون الغرق قالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بُنُوا إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ يقول الله: الْآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ يقول: كنت من العصاة فاليوم ننجيك يدينك-

When Pharaoh^{-la} faced the drowning, **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]**. Allah^{-azwj} Said: **Now! And you had disobeyed before and you were from the corrupters! [10:91]**. He⁻

azwj is Saying: "You^{-la} were from the disobedient ones, **But today We will Rescue you with your body [10:92]**".

قال - إن قوم فرعون ذهبوا أجمعين في البحر، فلم ير منهم أحد، و هوأ في البحر إلى النار، و أما فرعون فنبذه الله وحده فألقاه بالساحل لينظروا إليه و ليعرفوه، ليكون لمن خلفه آية، و لئلا يشك أحد في هلاكه، لأنهم كانوا اتخذوه ربا، فأراهم الله إياه جيفة ملقاة بالساحل، ليكون لمن خلفه عبرة و عظة، يقول الله: **وَ إِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِّ آيَاتِنَا لَغَافِلُونَ**.

He^{-asws} said: 'The people of Pharaoh^{-la} went in their entirety into the sea, and not one of them was seen. They went in the sea into the Fire (Hell). And as for Pharaoh^{-la}, so Allah^{-azwj} Discarded him^{-la} alone, and he^{-la} was thrown at the coast in order for them to look at him^{-la} and to recognise him^{-la} to become a Sign for the ones after him^{-la}, and lest someone would doubt in his^{-la} destruction, because they had taken him^{-la} as a lord. Therefore, Allah^{-azwj} Showed him^{-la} to them as a carcass having been thrown by the coast, for it to become a lesson and a preaching for the one after him^{-la}. Allah^{-azwj} is Saying: **"and surely most of the people are heedless from Our Signs [10:92]"**.⁴⁵

Why did Allah^{-azwj} Drown Pharaoh^{-la} even though he^{-la} had submitted?

حدثنا عبد الواحد محمد بن عبدوس النيسابوري العطار رضى الله عنه قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري قال: حدثنا إبراهيم بن محمد الهمداني قال: قلت لابي الحسن على بن موسى الرضا "ع": لاي علة أغرق الله عز وجل فرعون وقد آمن به وافر بتوحيده؟ قال: انه آمن عند رؤية البأس وهو غير مقبول، وذلك حكم الله تعالى ذكره في السلف والخلف قال الله تعالى: (فلما رأوا بأسنا قالوا آمنا بالله وحده وكفرنا بما كنا به مشركين فلم يك ينفعهم إيمانهم لما رأوا بأسنا)

Abdul Wahid Muhammad Bin Abdous Al Neyshapouri Al Ataar narrated to us, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al Neyshapouri, from Ibrahim Bin Muhammad Al Hamdany who said,

'I said to Al-Hassan Al-Reza^{-asws}, 'For which reason did Allah^{-azwj} Mighty and Majestic Drown Pharaoh^{-la}, and he^{-la} had believed in Him^{-azwj} and accepted His^{-azwj} Oneness?' He^{-asws} said: 'Because he^{-la} believed when he^{-la} saw the evil (Punishment), and the belief when one sees the evil (Punishment) is not Acceptable. That is the Judgement of Allah^{-azwj} the Exalted regarding the ancestors and the posterities. Allah^{-azwj} the Exalted Says: **But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment [40:85]**'.

وقال الله عز وجل: (يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا)

And Allah^{-azwj} Mighty and Majestic Said: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**.

وهكذا فرعون لما أدركه الغرق قال: آمنت انه لاإله إلا الذي آمنت به بنو اسرائيل وانا من المسلمين، فقليل له الآن وقد عصيت قبل وكنت من المفسدين، فالיום ننجيك ببدنك لتكون لمن خلفك آية،

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And like this is what Pharaoh^{-la} 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].*** So it was said to him^{-la}: ***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].***

وقد كان فرعون من قرنة إلى قدمه في الحديد وقد لبسه على بدنه، فلما أغرق القاه الله على نحوه من الأرض ببذنه ليكون لمن بعده علامة فيرونه مع تثقله بالحديد على مرتفع من الأرض، وسبيل التثقل ان يرسب ولا يرتفع فكان ذلك آية وعلامة،

And Pharaoh^{-la} was clad in iron from head to toe upon his^{-la} body. So when he^{-la} drowned, Allah^{-azwj} Cast him^{-la} upon a high part of the land, with his^{-la} body, so that it would be a Sign for the ones after him^{-la} so that they would see him^{-la} to be upon a high part of the land with the iron, and that the iron is heavy and (with it) he^{-la} should not have been upon the high ground. So that was a Sign and a pointer.

ولعلة أخرى أغرق الله عز وجل فرعون وهي انه استغاث بموسى لما أدركه الغرق ولم يستغث بالله فأوحى الله عز وجل إليه يا موسى ما أغثت فرعون لانك لم تخلقه ولو استغاث بي لاغثته.

And another reason from Allah^{-azwj} Mighty and Majestic to Drown Pharaoh^{-la} that he^{-la} cried out for help to Musa^{-as} and did not cry out to Allah^{-azwj}. So Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: ***"O Musa^{-as}! You^{-as} did not come to the help of Pharaoh^{-la} because you^{-as} did not create him^{-la}, but had he^{-la} cried out to Me^{-azwj}, I^{-azwj} would have Helped him^{-la}"***.⁴⁶

ابن بابويه، قال: حدثنا عبد الواحد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز وجل فرعون و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس، و الإيمان عند رؤية البأس غير مقبول، و ذلك حكم الله تعالى في السلف و الخلف

Ibn Babuwayh, from Abdul Wahid Bin Abdous Al Neyshapuri Al Attaar, from Ali Ibn Muhammad Quteyba Al Neyshapuri, from Hamdan Bin Suleyman Al Neyshapuri, Ibrahim Bin Muhammad Al hamdany who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'For which reason did Allah^{-azwj} Mighty and Majestic Drown Pharaoh^{-la} and he^{-la} had believed in Him^{-azwj} and accepted His^{-azwj} Oneness?' He^{-asws} said: 'Because he^{-la} when he^{-la} saw the Punishment, and believing during seeing the Punishment is not Acceptable. And that is the Judgement of Allah^{-azwj} regarding the ancestors and the posterity'.⁴⁷

The words of Jibraeel^{-as} Ratified by Allah^{-azwj}

و قال علي بن إبراهيم: قال الصادق (عليه السلام): «ما أتى جبرئيل رسول الله (صلى الله عليه و آله) إلا كتبنا حزينا، و لم يزل كذلك منذ أهلك الله فرعون، فلما أمره الله بنزل هذه الآية: **الآنَ وَ قَدْ عَصَيْتَ قَبْلَ وَ كُنْتَ مِنَ الْمُفْسِدِينَ** نزل عليه و هو ضاحك مستبشر،

And Ali Bin Ibrahim said,

⁴⁶ Al Illal Al Sharaie – V 1 Ch 53 H 2

⁴⁷ عيون أخبار الرضا (عليه السلام) 2: 7 / 77

'Al-Sadiq^{-asws} said: 'Jibraeel^{-as} did not used to come to Rasool-Allah^{-saww} except bleak, gloomy, and he^{-as} did not cease to be like that since Allah^{-azwj} Destroyed Pharaoh^{-la}. So when Allah^{-azwj} Commanded him^{-as} with the Revelation of this Verse: **Now! And you had disobeyed before and you were from the corrupters! [10:91]**, he^{-as} descended and he^{-as} was smiling, cheerful.

فقال له رسول الله (صلى الله عليه وآله) ما أتيتني - يا جبرئيل - إلا و تبينت الحزن في وجهك حتى الساعة؟ قال: نعم - يا محمد - لما أغرق الله فرعون قال: آمنت أنه لا إله إلا الذي آمنت به بنو إسرائيل و أنا من المسلمين، فأخذت حمأة فوضعتها في فيه، ثم قلت له: الآن و قد عصيت قبل و كنت من المفسدين؟!

Rasool-Allah^{-saww} said to him^{-as}: 'O Jibraeel^{-as}! You^{-as} did not come to me^{-saww} except and the grief was manifested in your^{-as} face until now?' He^{-as} said: 'Yes, O Muhammad^{-saww}! When Allah^{-azwj} Drowned Pharaoh^{-la}, **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]**. So I^{-as} took stinky black mud and placed it in his^{-la} mouth, then I^{-as} said to him^{-la}: '**Now! And you had disobeyed before and you were from the corrupters! [10:91]**.'

و عملت ذلك من غير أمر الله، خفت أن تلحقه الرحمة من الله، و يعذبني على ما فعلت، فلما كان الآن و أمرني الله أن أؤدي إليك ما قلته أنا لفرعون، آمنت و علمت أن ذلك كان لله رضا».

And I^{-as} had done that from without there being a Command from Allah^{-azwj}. I^{-as} feared that (perhaps) the Mercy from Allah^{-azwj} would be Shown to him^{-la}, and He^{-azwj} would Punish me^{-as} on what I^{-as} had done. So when it was now, and Allah^{-azwj} Commanded me^{-as} to entrust to you^{-as} what I^{-as} had said to Pharaoh^{-la}, I^{-as} feel secure and know that, that was a Pleasure of Allah^{-azwj}''.

و قال أيضا، في قوله تعالى: فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ: «فإن موسى (عليه السلام) أخبر بني إسرائيل أن الله قد أغرق فرعون فلم يصدقوه، فأمر الله البحر فلفظ به على ساحل البحر حتى رآوه ميتا».

And he^{-asws} said as well regarding the Words of the Exalted: **But today We will Rescue you with your body [10:92]**: 'Musa^{-as} informed the Children of Israel that Allah^{-azwj} had Drowned Pharaoh^{-la}, but they did not ratify him^{-as}. So Allah^{-azwj} Commanded the sea, so it spurted him^{-la} upon the coast of the sea until they saw him^{-la} as dead''^{.48}

VERSES 93 & 94

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93}

And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; but they did not differ until the Knowledge came to them. Surely

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your Lord will Judge between them on the Day of Judgement with regards to what they were differing in [10:93]

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94}

But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. The Truth has come to you from your Lord, therefore do not become from the doubters [10:94]

علي بن إبراهيم، قال: حدثني أبي، عن عمرو بن سعيد الراشدي، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «لما أسري برسول الله (صلى الله عليه وآله) إلى السماء، فأوحى الله إليه في علي (صلوات الله عليه) ما أوحى من شرفه و عظمه عند الله، و رد إلى البيت المعمور، و جمع له النبيين فصلوا خلفه، عرض في نفس رسول الله (صلى الله عليه وآله) من عظم ما أوحى الله إليه في علي (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me, from Amro Bin Saeed Al Raashidy, from Ibn Muskaan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When Rasool-Allah^{-saww} was ascended with to the sky, Allah^{-azwj} Revealed unto him^{-saww} with regards to Ali^{-asws}, what He^{-azwj} Revealed from his^{-asws} nobility and greatness in the Presence of Allah^{-azwj}, and he^{-saww} returned to Bayt Al-Ma'mour, and the Prophets^{-as} had gathered there for him^{-saww}. So they^{-as} all Prayed Salat behind him^{-saww}. It was displayed within the self of Rasool-Allah^{-saww} from the greatness of what Allah^{-azwj} Had Revealed unto him^{-saww} with regards to Ali^{-asws}.

فأنزل الله: فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ، فَقَدْ أَنْزَلْنَا عَلَيْهِمْ فِي كِتَابِهِمْ مِنْ فَضْلِهِ مَا أَنْزَلْنَا فِي كِتَابِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ، وَ لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَاسِرِينَ». فقال الصادق (عليه السلام): «فوالله ما شك و ما سأل».

Allah^{-azwj} Revealed: ***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]*** - Meaning the Prophets^{-as}, for We^{-azwj} had Revealed unto them^{-as} in their^{-as} Books from his^{-asws} merits which We^{-azwj} Revealed in your^{-saww} Book: ***The Truth has come to you from your Lord, therefore do not become from the doubters [10:94]*** And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]'. So Al-Sadiq^{-asws} said: 'So, by Allah^{-azwj}! He^{-saww} did not doubt and did not question'.⁴⁹

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد ابن مسعود، عن أبيه، قال: حدثنا علي بن عبد الله، عن بكر بن صالح، عن أبي الخير، عن محمد بن حسان، عن محمد بن عيسى، عن محمد بن إسماعيل الداري، عن محمد بن سعيد الإذخري- و كان ممن يصحب موسى بن محمد بن علي الرضا (عليه السلام)- أن موسى أخبره، أن يحيى بن أكنم كتب إليه يسأله عن مسائل، فيها: و أخبرني عن قول الله عز و جل: فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ من المخاطب بالاية؟ فإن كان المخاطب بها النبي (صلى الله عليه وآله) أليس قد شك فيما أنزل الله عز و جل إليه؟ و إن كان المخاطب غيره فعلى غيره إذن أنزل القرآن؟

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Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Al Alawy narrated to us, from Ja'far Bin Muhammad Ibn Masoud, from his father, from Ali Bin Abdullah, from Bakr Bin Salih, from Abu Al Khayr, from Muhammad Bin Hisan, from Muhammad Bin Isa, from Muhammad Bin Ismail Al Dary,

(It has been narrated) from Muhammad Bin Saeed Al-Azkhary – and he was from the ones who were the companions of Musa Bin Muhammad Bin Ali Al-Reza^{-asws} – that Musa informed him that Yahya Bin Aksam wrote to him asking him about a problem, and in it was, 'And inform me about the Words of Allah^{-azwj} Mighty and Majestic: **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]**, who is being Addressed by this Verse? For, if it was the Prophet^{-saww} who was being Addressed, did he^{-saww} have doubt in what Allah^{-azwj} Mighty and Majestic had Revealed unto him^{-saww}? And if it was someone else, so is it upon someone else that the Quran had been Revealed?'

قال موسى: فسألت أخي علي بن محمد (عليهما السلام) عن ذلك، فقال: «أما قوله: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ فَإِنَّ الْمَخَاطَبَ بِذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله)، و لم يكن في شك مما أنزل الله عز وجل، و لكن قالت الجهلة: كيف لا يبعث إلينا نبيا من الملائكة؟ إنه لم يفرق بينه وبين غيره في الاستغناء عن المأكول والمشرب والمشى في الأسواق.

Musa said, 'So I asked my brother^{-asws}, Ali^{-asws} Bin Muhammad^{-asws} about that, so he^{-asws} said: 'As for 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]**, so the one Addressed by that is Rasool-Allah^{-saww}, and it was not the doubt about what Allah^{-azwj} Mighty and Majestic had Revealed unto him^{-saww}, but the ignoramus said, 'How come there has not been Sent to us a Prophet^{-as} from the Angels?' They could not differentiate between him^{-saww} and others with regards to being self-sufficient from the eating, and the drinking, and the walking in the markets.

فأوحى الله عز وجل إلى نبيه (صلى الله عليه وآله): فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ بِمَحْضٍ مِنَ الْجَهْلَةِ، هل بعث الله رسولا قبلك إلا وهو يأكل الطعام ويمشي في الأسواق؟ و لك بهم أسوة، و إنما قال: فَإِنْ كُنْتَ فِي شَكٍّ و لم يكن، و لكن لينصفهم، كما قال له (صلى الله عليه وآله): قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ و لو قال: تعالوا نبتهل فنجعل لعنة الله عليكم.

Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Prophet^{-saww} **then ask those who have read the Book from before you [10:94]** in the presence of the ignorant ones, 'Has Allah^{-azwj} ever Sent a Rasool^{-as} except that he^{-as} ate the food, and walked in the markets? And for you^{-saww} they^{-as} were examples. But rather, He^{-azwj} Said: **But if you are in doubt [10:94]**, and did not Say, 'But in order to do justice to them', just as He^{-azwj} Said to him^{-saww}: **then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].** And He^{-azwj} could have Said: "Come, let us imprecate, so let the Curse of Allah^{-azwj} be upon the liars".

لم يكونوا يجيبون للمباهلة و قد عرف أن نبيه (صلى الله عليه وآله) مؤد عنه رسالته، و ما هو من الكاذبين، و كذلك عرف النبي (صلى الله عليه وآله) أنه صادق فيما يقول، و لكن أحب أن ينصف من نفسه.

They (the Christians of Najran) would not have been able to answer to the imprecation and would have recognised that he^{-saww} is indeed Allah^{-azwj} Prophet^{-saww}, a performer in accordance with His^{-azwj} Message, and he^{-saww} is not from the liars, and thus recognise the Prophet^{-saww} that he^{-saww} is a truthful with regards to what he^{-saww} is saying, but I^{-azwj} Loved it that he^{-saww} should do justice from himself'.⁵⁰

و عنه، قال: حدثنا محمد بن الحسن (رضي الله عنه)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن إبراهيم بن عمر، رفعه إلى أحدهما (عليهما السلام)، في قول الله عز وجل لنبيه (صلى الله عليه وآله): فَإِنْ كُنْتَ فِي شكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ. قال: «قال رسول الله (صلى الله عليه وآله): لا أشك ولا أسأل».

And from him, (Al Sadouq) who said, 'Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar,

It was asked from the one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj} Mighty and Majestic to His^{-azwj} Prophet^{-saww}. **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].** He^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} neither doubt nor do I^{-saww} question'.⁵¹

ابن شهر آشوب: سئل الباقر (عليه السلام) عن قوله تعالى: فَسْئَلِ الَّذِينَ يَاقُرُونَ الْكِتَابَ مِنْ قَبْلِكَ. فقال: «قال رسول الله (صلى الله عليه وآله): لما أسري بي إلى السماء الرابعة أذن جبرئيل وأقام، وجمع النبيين والصدّيقين والشهداء والملائكة، ثم تقدمت و صليت بهم، فلما انصرفت قال لي جبرئيل: قل لهم: هم تشهدون؟ قالوا: نشهد أن لا إله إلا الله، وأنك رسول الله، وأن علياً أمير المؤمنين».

Ibn Shehr Ashub –

'Al-Baqir^{-asws} was asked about the Words of the Exalted: **then ask those who have read the Book from before you [10:94].** So he^{-asws} said: 'Rasool-Allah^{-saww} said: 'When I^{-saww} was ascended with to the fourth sky, Jibraeel^{-as} Called out (Azaan for the Salat), and stood. And the Prophets^{-as}, and the Truthful, and the Martyrs, and the Angels gathered. Then I^{-saww} proceeded to lead them in the Salat with them. Jibraeel^{-as} said to me^{-saww}: 'Say to them: 'How would you all be testifying?' They said, 'We testify that there is no god except for Allah^{-azwj}, and that you^{-saww} are Rasool-Allah^{-saww}, and that Ali^{-asws} is Amir-Al-Momineen^{-asws}'.⁵² (PS. – Proves the third testimony in the Tashahhud of the Salat)

(تفسير الثعلبي) و (أربعين الخطيب) بإسنادهما عن الحسين بن محمد الدينوري، بإسناده عن علقمة، عن ابن مسعود، عن النبي (صلى الله عليه وآله)، قال: «لما عرج بي إلى السماء، انتهيت مع جبرئيل إلى السماء الرابعة، فرأيت بيتاً من ياقوت أحمر، فقال جبرئيل: هذا هو البيت المعمور، خلقه الله تعالى قبل السماوات والأرض بخمسين ألف عام، ثم قال: قم – يا محمد – فصل».

Tafseer Al Sa'alby and Arbaeen Al Khateeb, by their two chains, from Al Husayn Bin Muhammad Al Daynoury, by his chain from Alqama, from Ibn Masoud,

(It has been narrated) from the Prophet^{-saww} having said: 'When I^{-saww} was ascended with to the sky, I^{-saww} ended up with Jibraeel^{-as} to the fourth sky. So I^{-saww} saw a House of red sapphire. So Jibraeel^{-as} said: 'This is Bayt Al-Mamour. Allah^{-azwj} the Exalted Created it before

⁵⁰ علل الشرائع: 1/129

⁵¹ علل الشرائع: 2/130

⁵² البحار 37: 338/79 عن تأول الآيات

the skies and the earth by fifty thousand years'. Then said: 'Arise – O Muhammad^{-saww} – so pray Salat!'

و جمع الله النبيين فصليت بهم، فلما سلمت أتانى ملك من عند ربي، و قال يا محمد، ربك يقرئك السلام، و يقول لك: سل الرسل على ماذا أرسلتهم من قبلك؟ فسألهم، فقالوا: على ولايتك و ولاية علي بن أبي طالب».

'And Allah^{-azwj} Gathered the Prophets^{-as}, So I prayed Salat with them^{-as}. So when I^{-saww} greeted (at the end of the Salat), An Angel came to me^{-saww} from My^{-azwj} Lord^{-azwj} and said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and is saying to you^{-saww}: "The Rasools^{-as}, upon what did I^{-azwj} Sent them, from before you^{-saww}? So I^{-saww} asked them^{-as} all, and they said, 'Upon your^{-saww} Wilayah, and the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}' 53

VERSE 95

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ {95}

And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]

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

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no Sign of Allah^{-azwj} greater than I^{-asws}!'⁵⁴

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}!'⁵⁵

Please see Ahadeeth under Verse 10:101 below

53 مائة منقبة: 82 / 150 عن ابن عباس، ينابيع المودة: 82 عن ابن مسعود

54 تفسير القمّي 1: 309.

55 (Extract) الكافي 1: 161 / 3

VERSES 96 & 97

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ {96}

Surely, those against whom the Word of your Lord has proved True will not be believing [10:96]

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {97}

Even if every Sign were to come to them, until they (actually) see the painful Punishment [10:97]

قَالَ: فَلَمَّا قَرَعَهُمْ بِحَدِّ رَسُولِ اللَّهِ ص حَضَرَهُ مِنْهُمْ جَمَاعَةٌ فَعَانَدُوهُ وَ قَالُوا: يَا مُحَمَّدُ إِنَّكَ تَدَّعِي عَلَى قُلُوبِنَا خِلَافَ مَا فِيهَا- مَا نَكْرَهُ أَنْ تَنْزِلَ عَلَيْكَ حُجَّةٌ تُلْزِمُ الْإِتِّبَادَ لَهَا فَتَنْقَادَ.

(Imam Hassan Al-Askari^{-asws}) said: 'So when Rasool-Allah^{-saww} read it out to them, a group of them presented and objected, and they said, 'O Muhammad^{-saww}! You^{-saww} are claiming upon our hearts opposite to what is therein – what we are disliking the Revelation of the Proof upon you necessitating the following to it, so we follow'.

فَقَالَ رَسُولُ اللَّهِ ص: لَئِنْ عَانَدْتُمْ هَاهُنَا مُحَمَّدًا، فَسَتُعَانِدُونَ رَبَّ الْعَالَمِينَ- إِذْ أَنْطَقَ صَحَافَتُكُمْ بِأَعْمَالِكُمْ، وَ تَقُولُونَ ظَلَمْتَنَا الْحَقِيقَةَ، فَكُتِبُوا عَلَيْنَا مَا لَمْ نَفْعَلْ فَعِنْدَ ذَلِكَ يُسْتَشْهَدُ جَوَارِحُكُمْ فَتَشْهَدُ عَلَيْكُمْ.

Rasool-Allah^{-saww} said: 'If you are objecting to Muhammad^{-saww} over here, then you will be objecting to the Lord^{-azwj} of the worlds – when your parchments speak with your deeds, and you would be saying, 'The recorders have been unjust to us, and they wrote against us what we did not do'. Then, during that, your own body parts would testify against you'.

فَقَالُوا: لَا تُبْعِدْ شَاهِدَكَ فَإِنَّهُ فِعْلُ الْكَذَّابِينَ، بَيْنَنَا وَ بَيْنَ الْقِيَامَةِ بُعْدٌ، أَرَأَيْتَ فِي أَنْفُسِنَا مَا تَدَّعِي لِنَعْلَمَ صِدْقَكَ، وَ لَنْ تَفْعَلَهُ لِأَنَّكَ مِنَ الْكَذَّابِينَ.

They said, 'Do not use distant witnesses, for that is a deed of the liars. Between us and the (Day of) Judgment is far (remote). Show us within ourselves what you^{-saww} are claiming in order for us to know your^{-saww} truthfulness, and you^{-saww} will never do it because you^{-saww} are from the liars!'

فَقَالَ رَسُولُ اللَّهِ ص لِأَعْلَى ع: اسْتَشْهَدِ جَوَارِحُكُمْ. فَاسْتَشْهَدَهَا عَلِيُّ ع، فَشَهِدَتْ كُلُّهَا عَلَيْهِمْ- أَهْمُمْ لَا يَوَدُّونَ أَنْ يَنْزِلَ عَلَى أُمَّةٍ مُحَمَّدٌ عَلَى لِسَانِ مُحَمَّدٍ خَيْرٌ مِنْ عِنْدِ رَبِّكُمْ آيَةً بَيِّنَةً، وَ حُجَّةٌ مُعْجِزَةٌ لِبُيُوتِهِ، وَ إِمَامَةٌ أَخِيهِ عَلِيِّ ع مَخَافَةَ أَنْ تَبْهَرَهُمْ حُجَّتُهُ، وَ يُؤْمِنَ بِهِ عَوَامُهُمْ، وَ يَضْطَرِبَ عَلَيْهِمْ كَثِيرٌ مِنْهُمْ.

Rasool-Allah^{-saww} said to Ali^{-asws}: 'Get their body parts to testify'. So Ali^{-asws} got them to testify, and they testified, all of these, against them, 'They are not liking it that there should descend upon the community of Muhammad^{-saww}, upon the tongue of Muhammad^{-saww}, any goodness from the Presence of their Lord^{-azwj}, (or) a clarifying Sign, and a miracle as a proof of his^{-saww} Prophet-hood, and Imamate of his^{-saww} brother Ali^{-asws}, fearing that his^{-saww} proofs

would dazzle them and the generality of their people would believe in him^{-saww}, and a lot of them would be disturbed to be against them’.

فَقَالُوا: يَا مُحَمَّدُ لَسْنَا نَسْمَعُ هَذِهِ الشَّهَادَةَ- الَّتِي تَدَّعِي أَنَّ جَوَارِحَنَا تَشْهَدُ بِهَا.

But they said, ‘O Muhammad^{-saww}! We did not hear this testimony which you^{-saww} claimed that it was our body parts testified with it’.

فَقَالَ: يَا عَلِيُّ هَؤُلَاءِ مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى: إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ- لَا يُؤْمِنُونَ وَ لَوْ جَاءَتْهُمْ كُلُّ آيَةٍ. ادْعُ عَلَيْهِمْ بِأَهْلَاكِ. فَدَعَا عَلَيْهِمْ عَلِيُّ ع بِأَهْلَاكِ، فَكُلُّ جَارِحَةٍ نَطَقَتْ بِالشَّهَادَةِ عَلَى صَاحِبِهَا- انْقَطَعَتْ حَتَّى مَاتَ مَكَانَهُ.

He^{-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 if every Sign were to come to them [10:97]***. Supplicate against them with the destruction!’ So 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.

فَقَالَ قَوْمٌ آخَرُونَ حَضَرُوا مِنَ الْيَهُودِ: مَا أَقْسَاكَ يَا مُحَمَّدُ قَتَلْتَهُمْ أَجْمَعِينَ! فَقَالَ رَسُولُ اللَّهِ ص: مَا كُنْتُ لِأَلَيْنَ عَلَى مَنْ اشْتَدَّ عَلَيْهِ غَضَبُ اللَّهِ تَعَالَى أَمَّا إِيَّاهُمْ لَوْ سَأَلُوا اللَّهَ تَعَالَى بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ أَنْ يُمَهِّلَهُمْ وَ يُقِيلَهُمْ لَفَعَلَ بِهِمْ- كَمَا كَانَ فَعَلَ بِمَنْ كَانَ مِنْ قَبْلُ مِنْ عَبْدَةِ الْعِجْلِ- لَمَّا سَأَلُوا اللَّهَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ،

So, another group for Jews present said, ‘How heard-hearted of you^{-saww}, O Muhammad^{-saww}! You killed them all’. So Rasool-Allah^{-saww} said: ‘I^{-saww} would not be lenient to the one whom the Anger of Allah^{-azwj} the Exalted has Intensified upon. They, had they asked Allah^{-azwj} the Exalted by Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws} to Respite them and Give them rest, He^{-azwj} would have Done so with them – just as He^{-azwj} Did with the one who were before, from the worshippers of the calf – when they did ask Allah^{-azwj} by Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} goodly Progeny^{-asws}’.⁵⁶

VERSE 98

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {98}

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]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «ما رد الله العذاب إلا عن قوم يونس، و كان يونس يدعوهم إلى الإسلام فيأبون ذلك فهم أن يدعو عليهم، و كان فيهم رجلان: عابد، و عالم، و كان اسم أحدهما مليخا، و اسم الآخر روبيل، فكان العابد يشير على يونس بالدعاء عليهم، و كان العالم ينهأ، و يقول: لا تدع عليهم فإن الله يستجيب لك، و لا يحب هلاك عباده.

⁵⁶ Tafseer Imam Hassan Al Askari^{asws} – S 310 (Extract)

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

'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, so they were refusing that, and they used to call against him. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubeel. 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، و لم يقبل من العالم، فدعا عليهم، فأوحى الله عز و جل إليه: يأتيهم العذاب في سنة كذا و كذا، في شهر كذا و كذا، و في يوم كذا و كذا.

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، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعله يرحمكم، فيرد العذاب عنكم.

When the time approached, Yunus^{-as} went out from among them along with the worshipper, whilst the scholar remained amongst them. So 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 و اخرجوا إلى المفازة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا. فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

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'. So 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 لينظر كيف أهلكهم الله تعالى، فرأى الزارعين يزرعون في أرضهم، قال: لهم: ما فعل قوم يونس. فقالوا له، و لم يعرفوه: إن يونس دعا عليهم فاستجاب الله له، و نزل العذاب عليهم، فاجتمعوا و بكوا، و دعوا، فرحمهم الله، و صرف ذلك عنهم، و فرق العذاب على الجبال، فهم إذن 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?' So 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 Turned that away 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}.

ضب يونس، و مر على وجهه مغاضبا، كما حكى الله تعالى، حتى انتهى إلى ساحل البحر، فإذا سفينة قد شحنت، و أرادوا أن يدفعوها، فسألهم يونس أن يحملوه فحملوه، فلما توسطوا البحر بعث الله حوتا عظيما، فحبس عليهم السفينة من قدامها، فنظر إليه يونس ففرغ منه، و صار إلى مؤخر السفينة فدار إليه الحوت و فتح فاه،

Yunus^{-as} was angered and passed by with anger upon his^{-as} face, just as Allah^{-azwj} the Exalted Related, until he^{-as} ended up to the coast of the sea, and there was a ship which had been loaded and they had intended to sail off. Yunus^{-as} asked them if they could carry him^{-as}. So they carried him^{-as}. When they were in the middle of the sea, Allah^{-azwj} Sent a great whale, and it blocked the ship to them from its front. Yunus^{-as} looked at it and panicked from it and went to the back of the ship. So the whale circled towards him^{-as} and opened its mouth.

ففخرج أهل السفينة، فقالوا: فينا عاص. فتساهموا فخرج سهم يونس، و هو قول الله عز و جل: فَساهم فكان من المذخطين فأخرجوه فآلقوه في البحر، فالتقمه الحوت و مر به في الماء.

The people of the ship came out and they said, 'Among us is a disobedient one'. So they cast lots and the lot of Yunus^{-as} was drawn, 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 brought him^{-as} out and threw him^{-as} into the sea, and the whale swallowed him^{-asws} and went with him^{-as} into the sea'.

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب الله له، و أمر الحوت أن يلفظه، فلفظه على ساحل البحر، و قد ذهب جلده و لحمه، و أنبت الله عليه شجرة من يقطين- و هي الدباء- فأظلته عن الشمس، فشكر،

When Yunus^{-as} saw that, **so he called out in the darkness: 'Surely there is no god except You. Glorious are You, I was from the unjust ones!'** [21:87]. Allah^{-azwj} Answered him^{-as} and Commanded the whale that it should spit him^{-as} out. So 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 thankful.

ثم أمر الله الشجرة فتفتح عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت 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}. So 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 for a while?" So he^{-as} said: 'O Lord^{-azwj}! Your^{-azwj} Pardon, Your^{-azwj} Pardon!'

فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به، و هو قوله: فَلَوْلَا كَانَتْ قُرْيَةٌ آمَنَتْ فَتَنَفَعُوا بِإِيمَانِهَا إِلَّا قَوْمٌ يُؤْنَسُ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَى حِينٍ»

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]***.⁵⁷

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لبث يونس (عليه السلام) في بطن الحوت ثلاثة أيام، و نادى في الظلمات الثلاث - ظلمة بطن الحوت، و ظلمة الليل، و ظلمة البحر - أن لا إله إلا أنت سبحانك إني كنت من الظالمين. فاستجاب له ربه، فأخرجه الحوت إلى الساحل، ثم قذفه فألقاه بالساحل.

Then he (Ali Bin Ibrahim) said, 'In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Yunus^{-as} remained in the belly of the whale for three days, and he^{-as} called out in three darkness's -darkness of the belly of the whale, and darkness of the night, and darkness of the sea: ***'Surely there is no god except You. Glorious are You, I was from the unjust ones!'*** [21:87]. So his^{-as} Lord^{-azwj} Answered him^{-as} and the whale brought him^{-as} to the coast, then spat him^{-as} out and threw him at the coast''⁵⁸

The reason for the Punishment being Warded off from the people of Yunus^{-as}

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): لأي علة صرف الله عز و جل العذاب عن قوم يونس و قد أظلمهم، و لم يفعل ذلك بغيرهم من الأمم؟

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'For which reason did Allah^{-azwj} Mighty and Majestic Turn away the Punishment from the people of Yunus^{-as} and it had already overshadowed them, and did not do that with other communities?'

فقال: «لأنه كان في علم الله عز و جل أنه سيصرفه عنهم لتوبتهم، و إنما ترك إخبار يونس بذلك، لأنه عز و جل أراد أن يفرغه لعبادته في بطن الحوت، فيستوجب بذلك ثوابه و كرامته».

He^{-asws} said: 'Because it was in the Knowledge of Allah^{-azwj} Mighty and Majestic that it would be Turned away from them due to their repentance. But rather, He^{-azwj} Left Yunus^{-as} alone to give the news of that, because the Mighty and Majestic Wanted that he^{-as} should devote himself^{-as} to His^{-azwj} worship in the belly of the whale, so that it would Obligate by that his^{-as} Rewards and his^{-as} prestige'.⁵⁹

⁵⁷ (Extract) تفسير القمي 1: 317

⁵⁸ تفسير القمي 1: 319

⁵⁹ علل الشرائع: 1 / 77

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن سنان، عن معروف بن خربوذ، عن أبي جعفر (عليه السلام)، قال: «إن الله عز وجل رياح رحمة و رياح عذاب، فإن شاء الله أن يجعل العذاب من الرياح رحمة فعل - قال - و لن يجعل الرحمة من الرياح عذابا - قال - و ذلك أنه لم يرحم قوما قط أطاعوه، و كانت طاعتهم إياه وبالاً عليهم، إلا من بعد تحولهم عن طاعته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

‘From Abu Ja’far^{-asws} having said: ‘For Allah^{-azwj} Mighty and Majestic there is a wind of Mercy and a wind of Punishment. So if Allah^{-azwj} so Desires that He^{-azwj} Makes the Punishment to be from the Wind of Mercy, does so. But He^{-azwj} never Makes the Mercy to be from the wind of Punishment, and that is because He^{-azwj} does not Mercy a people at all who obey Him^{-azwj} and their obedience to Him^{-azwj} was a scourge upon them, except from after their turning away from His^{-azwj} obedience’.

قال: «و كذلك فعل بقوم يونس لما آمنوا رحمهم الله بعد ما قد كان قدر عليهم العذاب و قضاء، ثم تداركهم برحمته، فجعل العذاب المقدر عليهم رحمة، فصرفه عنهم، و قد أنزله عليهم و غشيهم، و ذلك لما آمنوا به و تضرعوا إليه».

He^{-asws} said: ‘And like that He^{-azwj} Dealt with the people of Yunus^{-as} when they believed. Allah^{-azwj} Mercied them after having Determined the Punishment upon them and Ordained it. Then He^{-azwj} Staved it by His^{-azwj} Mercy, so He^{-azwj} Made the Ordained Punishment upon them as Mercy, so He^{-azwj} Turned it away from them, and He^{-azwj} had Sent it down upon them and it had overwhelmed them, and what is when they believed in Him^{-azwj} and beseeched to Him^{-azwj}’.⁶⁰

The reason for Yunus^{-as} being swallowed up by the whale

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزي، عن الحارث بن حصيرة، عن حبة العري، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa’dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

‘Amir-Al-Momineen^{-asws} said: ‘Allah^{-azwj} Presented my^{-asws} Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus^{-as} paused (with regards to) it, so Allah^{-azwj} Captivated him^{-as} in the belly of the whale until he^{-as} accepted it’.⁶¹

الكافي 8: 92 / 64.⁶⁰

بصائر الدرجات: 1 / 95.⁶¹

VERSES 99 & 100

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ
{99}

And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So will you force the people until they become Momineen? [10:99]

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ {100}

And it was not for a soul that it believes except by the Permission of Allah, and He Makes the uncleanness to be upon those who are not understanding [10:100]

ابن بابويه، قال: حدثنا تميم عن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، في مسائل سأها المأمون أبا الحسن علي بن موسى الرضا (عليه السلام)، فكان فيما سأله أن قال له المأمون: فما معنى قول الله تعالى: وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَ مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ؟.

Ibn babuwayh said, 'Tameem narrated to us, from Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy

(It has been narrated) regarding questions, which Al-Mamoun asked Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}. So from what he asked, Mamoun said to him^{-asws}, 'What is the Meaning of the Words of the Exalted: ***And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So will you force the people until they become Momineen? [10:99]*** And it was not for a soul that it believes except by the Permission of Allah [10:100]?'

فقال الرضا (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: إن المسلمين قالوا لرسول الله (صلى الله عليه و آله): لو أكرهت - يا رسول الله - من قدرت عليه من الناس على الإسلام لكثير عددنا و قويننا على عدونا.

Al-Reza^{-asws} said: 'My^{-asws} father^{-asws} Musa Bin Ja'far^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws} Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali Bin Al Husayn^{-asws}, from his^{-asws} father^{-asws} Al Husayn Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali Bin Abu Talib^{-asws} having said: 'The Muslims said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! If only you^{-saww} would force the people by the power against them to be upon Al Islam, it would increase our number and our strength against our enemies'.

فقال رسول الله (صلى الله عليه و آله): ما كنت لألقى الله تعالى ببدعة لم يحدث لي فيها شيئا، و ما أنا من المتكلفين.

Rasool-Allah^{-saww} said: 'I^{-saww} am not going to meet Allah^{-azwj} with an innovation in which there would be nothing for me^{-saww}, and I^{-saww} am not from the pretenders'.

فأنزل الله تبارك و تعالى عليه: يا محمد و لو شاء ربك لآمن من في الأرض كلها على سبيل الإلجاء و الاضطراب في الدنيا، كما يؤمنون عند المعاناة و رؤية البأس في الآخرة، و لو فعلت ذلك بهم لم يستحقوا مني ثوابا و لا مدحا، لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى و الكرامة و دوام الخلود في جنة الخلد فأنت تكرر الناس حتى يكونوا مؤمنين.

Thus, Allah^{-azwj} Blessed and Exalted Revealed: "O Muhammad^{-saww}! **And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety [10:99]** - upon the Way of forcing and compulsion in the world, just as they are believing when they see the evil (Punishment) in the Hereafter. And Had I^{-azwj} done that with them, they would not be deserving of any Rewards from Me^{-azwj} not any Praise, by I^{-azwj} Want from them to believe out of choice, not out of compulsion, in order to be deserving from Me^{-azwj} the nearness, and the Prestige, and spend an eternity of time in the eternal Paradise: **So will you force the people until they become Momineen? [10:99]**.

و أما قوله تعالى: و ما كان لنفس أن تؤمن إلا بإذن الله فليس ذلك على سبيل تحريم الإيمان عليها، و لكن على معنى أنها ما كانت لتؤمن إلا بإذن الله، و إذنه أمره لها بالإيمان ما كانت مكلفة متعبدة، و إلجاءه إياها إلى الإيمان عند زوال التكليف و التعب عنها.

And as for the Words of the Exalted: **And it was not for a soul that it believes except by the Permission of Allah [10:100]**? So that is not upon the way of a Prohibition against having faith, but it is upon the Meaning that they were not going to believe until Allah^{-azwj} had Permitted it. And His^{-azwj} Permission is His^{-azwj} Command for it for the belief which was responsible and devout, and the forcing it to the faith at the end of the assignment and the worship from it.

فقال المأمون: فرجت عني - يا أبا الحسن - فرج الله عنك.

Al-Mamoun said, 'You^{-asws} have relieved me - O Abu Al-Hassan^{-asws} - may Allah^{-azwj} Relieve you^{-asws}'.⁶²

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الرجس هو الشك، و الله لا نشك في ربنا أبدا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The uncleanness (الرجس) - it is the doubt. By Allah^{-azwj}, we^{-asws} do not doubt regarding our^{-asws} Lord^{-azwj}, ever'.⁶³

عنه، عن ابن فضال، عن علي بن عقبة، عن أبيه قال: سمعت أبا عبد الله عليه السلام يقول: اجعلوا أمركم لله ولا تجعلوه للناس، فانه ما كان لله فهو لله، وما كان للناس فلا يصعد إلى الله،

From him, from Ibn Fazaal, from Ali Bin Uqba, from his father who said,

⁶² عيون أخبار الرضا (عليه السلام) 1: 33 / 134

⁶³ الكافي 1: 226 / 1

'I heard Abu Abdullah^{-asws} saying: 'Make your matters to be for (the Sake) of Allah^{-azwj} and do not make them to be for the (sake of) the people, for what was for (the Sake of) Allah^{-azwj}, so it is for Allah^{-azwj}, and what was for the (sake of the) people, so it would not ascend to Allah^{-azwj}.

فلا تخصموا الناس لدينكم فان المخاصمة ممرضة للقلب، إن الله قال لنبيه صلى الله عليه وآله: " إنك لا تحدى من أحببت ولكن الله يهدى من يشاء " وقال: " أفأنت تكره الناس حتى يكونوا مؤمنين " ذر الناس فان الناس أخذوا عن الناس وإنكم أخذتم عن رسول الله صلى الله عليه وآله وعليه عليه السلام ولا سواء، إني سمعت أبي يقول: إن الله إذا كتب على عبد أن يدخل في هذا الامر كان أسرع إليه من الطير إلى وكره.

Do not dispute with the people about your Religion, for the disputing is from the illnesses of the heart. Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: ***Surely you cannot guide the one you love, but Allah will Guide the one He so Desires to [28:56];*** and Said: ***So will you coerce the people until they become Momineen? [10:99].*** The people are scattered, for the people take from the people, while you take from Rasool-Allah^{-saww} and Ali^{-asws}, and it is not the same. I^{-asws} heard my^{-asws} father^{-asws} saying: 'Allah^{-azwj}, when He^{-azwj} Ordains upon a servant that he should enter into this matter (Al-Wilayah), he would be quicker to it than the flight of the bird to its nest'.⁶⁴

VERSE 101

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ
{101}

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]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن أحمد بن هلال، عن أمية بن علي، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: وَ مَا تُغْنِي الْآيَاتُ وَ النُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ. قال: «الآيات هم آل محمد، و النذر هم الأنبياء (صلوات الله عليهم أجمعين)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Hilal, from Umeyt Bin Ali, from Dawood Al Raqy who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: ***and the Signs and the warners do not avail a people not believing [10:101].*** He^{-asws} said: 'The Signs - they^{-asws} are the Progeny^{-asws} of Muhammad^{-saww}, and the warners – they^{-asws} are the Prophets^{-asws}'.⁶⁵

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمِّيَّةَ بْنِ عَلِيٍّ عَنْ دَاوُدَ الرَّقِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا تُغْنِي الْآيَاتُ وَ النُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ قَالَ الْآيَاتُ هُمُ الْأَنْبِيَاءُ وَ النُّذُرُ هُمُ الْأَنْبِيَاءُ (عليهم السلام) .

⁶⁴ Al Mahaasin – V 1 Bk 5 H 38

⁶⁵ الكافي 1: 16 / 1.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Hilal, from Amiyya Bin Ali, from Dawood Al Raqqy who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **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: 'The Signs, they are the Imams^{-asws}, and the 'Warners', they^{asws} are the Prophets^{-as}'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا تُعْجِي
الْآيَاتُ وَ التَّنْذِرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّهُ جَبْرِئِيلُ بِالْبُرَاقِ فَزَكَّيْهَا فَأَتَى بَيْتَ الْمَقْدِسِ فَلَقَنِي مَنْ لَقِي مِنْ
إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and the Signs and the warners do not avail a people not believing [10:101].** He^{-asws} said: 'When Rasool-Allah^{-saww} was ascended with (Mi'raj), 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), and he^{-saww} met the ones whom he^{-saww} met from his^{-saww} brothers from the Prophets^{-as}.

ثُمَّ رَجَعَ فَحَدَّثَ أَصْحَابَهُ أَنِّي أَتَيْتُ بَيْتَ الْمَقْدِسِ وَ رَجَعْتُ مِنَ اللَّيْلِ وَ قَدْ جَاءَنِي جَبْرِئِيلُ بِالْبُرَاقِ فَزَكَّيْتُهَا وَ آيَةُ ذَلِكَ أَنِّي مَرَرْتُ بِعَيْرٍ لِأَبِي سُفْيَانَ عَلَى
مَاءٍ لِبَنِي فَلَانٍ وَ قَدْ أَضَلُّوا جَمَلًا لَهُمْ أَحْمَرٌ وَ قَدْ هَمَّ الْقَوْمُ فِي طَلْبِهِ

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.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّمَا جَاءَ الشَّامَ وَ هُوَ زَاكِبٌ سَرِيعٌ وَ لَكِنَّكُمْ قَدْ أَتَيْتُمُ الشَّامَ وَ عَرَفْتُمُوهَا فَسَلُّوهُ عَنْ أَسْوَاقِهَا وَ أَبْوَابِهَا وَ بُحَارِهَا فَقَالُوا يَا رَسُولَ اللَّهِ
كَيْفَ الشَّامَ وَ كَيْفَ أَسْوَاقُهَا

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'. So they said, 'O Rasool-Allah^{-saww}! How is Syria, and how are its markets?'

قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا سُئِلَ عَنِ الشَّيْءِ لَا يَعْرِفُهُ شَقَّ عَلَيْهِ حَتَّى يُرَى ذَلِكَ فِي وَجْهِهِ قَالَ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَاهُ جَبْرِئِيلُ (عليه
السلام) فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ الشَّامُ قَدْ رُفِعَتْ لَكَ فَالْتَفَتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِذَا هُوَ بِالشَّامِ بِأَبْوَابِهَا وَ أَسْوَاقِهَا وَ بُحَارِهَا

He^{-asws} said: 'It was so that whenever Rasool-Allah^{-saww} was 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-

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 1

Allah^{-saww}, this here is Syria which has been raised for you^{-saww}! So the Rasool-Allah^{-saww} turned and visualised Syria, with its doors, and its markets, and its businessmen’.

فَقَالَ أَيْنَ السَّائِلُ عَنِ الشَّامِ فَقَالُوا لَهُ فُلَانٌ وَ فُلَانٌ فَأَجَابَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا سَأَلُوهُ عَنْهُ فَلَمْ يُؤْمِنْ مِنْهُمْ إِلَّا قَلِيلٌ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا تُعْطِي الْآيَاتُ وَ النَّذِيرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعُوذُ بِاللَّهِ أَنْ لَا نُؤْمِنَ بِاللَّهِ وَ بِرَسُولِهِ آمَنَّا بِاللَّهِ وَ بِرَسُولِهِ (صلى الله عليه وآله).

Then he^{-saww} said: ‘Where are the questioners about Syria?’ So they said to him^{-saww}, ‘It is so and so and so and so (Abu Bakr and Umar)’. So the 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 these are the Words 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}’.⁶⁷

VERSE 102

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ
{102}

So are they waiting except for the days like of those who passed away before them? Say: ‘Then wait, I too am with you from the waiting ones’ [10:102]

العياشي: عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام) قال: سألته عن شيء في الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟ إن الله يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Abu Al Hassan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, ‘I asked him^{-asws} about something regarding the Relief (Al-Qaim^{-asws}). So he^{-asws} said: ‘Or do you not know that the waiting for the Relief is from the Relief? Surely Allah^{-azwj} is Saying: **‘Then wait, I too am with you from the waiting ones’ [10:102]**’.⁶⁸

VERSE 103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۚ كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ {103}

⁶⁷ Al Kafi – H 15002

⁶⁸ تفسير العياشي 2: 138 / 50.

Then We Rescue Our Rasools and those who believe. Like that, it is binding upon Us to Rescue the Momineen [10:103]

العياشي: عن مصقلة الطحان، عن أبي عبد الله (عليه السلام) قال: «ما يمنعكم أن تشهدوا على من مات منكم على هذا الأمر أنه من أهل الجنة؟! إن الله يقول: كَذَلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ».

Al Ayyashi, from Masqalat Al Tahaan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'What is preventing you all to testify over the one who dies upon this matter (Al-Wilayah) that he is from the people of the Paradise!? Surely, Allah^{-azwj} is Saying: ***Like that, it is binding upon Us to Rescue the Momineen [10:103]***'.⁶⁹

VERSES 104 & 105

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {104}

Say: 'O you people! If you are in doubt of my Religion, so I do not worship those whom you are worshipping from the ones besides Allah, but I worship Allah, the One Who will Cause you to die; and I am Commanded that I become from the Momineen [10:104]

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {105}

And that you should set your face towards the correct Religion; and you should not become of the Polytheists [10:105]

العياشي: عن الوليد، عن أبي عبد الله (عليه السلام)، قال: «إن الحنيفية هي الإسلام».

Al Ayyashi, from Al Waleed,

(It has been narrated) from Abu Abdullah^{-asws} having said: '***the correct (Religion) [10:105]***, it is Al-Islam'.⁷⁰

عن زرارة، عن أبي جعفر (عليه السلام): «ما أبقت الحنيفية شيئاً، حتى إن منها قص الشارب و قلم الأظفار و الختان».

From Zarara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There would not remain of ***the correct (Religion) [10:105]*** unless there is from it the trimming of the moustaches and the clipping of the nails, and the circumcision'.⁷¹

⁶⁹ تفسير العياشي 2: 51 / 138

⁷⁰ تفسير العياشي 1: 103 / 61

VERSES 106 & 107

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ
{106}

And do not supplicate to the ones besides Allah who can neither benefit you nor harm you, for if you do so, then you would be from the unjust ones [10:106]

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ {107}

And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful [10:107]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ يُقُولُ عِنْدَ الْعِلَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws}, 'He^{-asws} used to say during an illness:

اللَّهُمَّ إِنَّكَ عَزَّيْتَ أَقْوَامًا فَقُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَلَا تَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاكْشِفْ ضُرِّي وَحَوِّلْهُ إِلَى مَنْ يَدْعُو مَعَكَ إِلَّا آخَرَ لَا إِلَهَ غَيْرُكَ

'O Allah^{-azwj}! O the One besides Whom none can control the Removal of my distress nor change it, apart from Him^{-azwj}! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} and Remove my distress and Change it to the ones who are calling to a god along with You^{-azwj}. There is no god other than You^{-azwj}.⁷²

VERSES 108 & 109

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {108}

⁷¹ تفسیر العیاشی 1: 61 / 104.

⁷² Al Kafi V 2 – The Book Of Supplication CH 56 H 1 (Extract)

Say: 'O you people! The Truth has come from your Lord, so the one who goes aright, he goes aright for his own soul, and the one who strays, so rather he strays upon it, and I am not a custodian upon you all [10:108]

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُذَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {109}

And follow what is Revealed unto you and be patient until Allah Decides, and He is the best of the deciders [10:109]

Coming of the Truth

و في الكافي عن الكاظم عليه السلام: هو الذي أمر رسوله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْوِلَايَةِ لَوْصِيَّةٍ وَ الْوِلَايَةُ هِيَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ عَلَيْهِ السَّلَامُ وَ اللَّهُ مَتَمَّ وَ لَايَةَ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بَوَلَايَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ.

And in Al Kafi –

'From Al-Kazim^{-asws}: 'He^{-azwj} is the One Who Commanded His^{-azwj} Rasool^{-saww} with the Wilayah of the successor^{-asws}; and the Wilayah, it is the Religion of Truth, in order to prevail it upon the entirety of the religions during the rising of Al-Qaim^{-asws}, and Allah^{-azwj} will Complete the Wilayah of Al-Qaim^{-asws} even if the Kafirs in the Wilayah of Ali^{-asws} dislike it'.⁷³

(Extract) تفسير الصافي، ج2، ص: 338⁷³