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CHAPTER 20

TA-HA

(Taha)

(135 VERSES)

VERSES 83 – 135

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 83 - 91

وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى {83}

And what hastened you away from your people, O Musa?" [20:83]

قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى {84}

He said: 'They are close upon my footsteps, and I hastened on to You, Lord, for You to be Pleased' [20:84]

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ {85}

He said: "We have Tried your people from after you, and Al-Samiri strayed them!" [20:85]

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفُطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي {86}

Musa returned to his people angry, sorrowful. He said: 'O People! Did your Lord not Promise you a good Promise? Was the period prolonged upon you or did you want the Wrath from your Lord to be Released upon you, so you broke my promise?' [20:86]

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ {87}

They said, 'We did not break your promise with our King, but we were loaded with burdens of ornaments from the people, so we threw these (into the fire), for like that did Al-Samiri suggest' [20:87]

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ {88}

So, he brought out for them a body of a calf for it being a mooing sound, and they said, 'This is your god and god of Musa, but he forgot' [20:88]

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا {89}

(Musa said): 'Are they not seeing that it neither responds a word to them, nor does it control any harm nor any benefit for them?' [20:89]

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي {90}

And Haroun had said to them from before: 'O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order' [20:90]

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ {91}

They said: 'Never! We will continue our devotion upon it until Musa returns to us' [20:91]

A report

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

Ali Bin Ibrahim –

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

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

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

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

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

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

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

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

Al-Samiri took the soil from underneath a hoof of the horse of Jibraeel^{-as}, and made it to be in a basket, and it was with him, and he used to pride upon the Children of Israel with it. So when Iblees^{-la} came to the, and they took to the calf, he^{-la} said to Al-Samiri, 'Give me^{-la} the soil which is with you'.

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

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

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

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

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

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

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

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

فَرَجَعَ مُوسَى كَمَا حَكَى اللَّهُ عَزَّ وَجَلَّ إِلَى قَوْمِهِ غَضَبًا أَسِيفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَ فَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي، ثُمَّ رَمَى بِالْأَلْوَابِ وَأَخَذَ بِلَحْيَةِ أَخِيهِ هَارُونَ وَرَأْسِهِ يَجْرُهُ إِلَيْهِ قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ أَ فَعَسَيْتَ أَمْرِي فَقَالَ هَارُونَ كَمَا حَكَى اللَّهُ: إِنْ أُمُّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَ لَمْ تَرْفُتْ قَوْلِي

So Musa returned to his people [20:86] - just as Allah^{-azwj} Mighty and Majestic Related, **angry, sorrowful. He said: 'O People! Did not your Lord Promise you a good Promise? Was the period prolonged upon you or did you want the Wrath from your Lord to be Released upon you, so you broke my promise?' [20:86]**. Then he^{-as} threw down the Tablets and grabbed the beard of his^{-as} brother^{-as} Haroun^{-as}, and his^{-as} head, pulling it towards himself^{-as}. **(Musa) said: 'O Haroun! What prevented you, when you saw them straying [20:92] That you did not follow me? So you disobeyed my order? [20:93]**. Haroun^{-as} just as Allah^{-azwj} Related: **He said: 'O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: 'You caused division between the Children of Israel and you did not await my word" [20:94]"**.¹

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما ناجى موسى (عليه السلام)، ربه أوحى إليه: أن يا موسى، قد فتنتم قومك. قال: و بماذا، يا رب؟ قال: بالسامري. قال: و ما [فعل] السامري؟ قال: صاغ لهم من حليهم عجلا.

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws}, having said: 'When Musa^{-as} whispered to his^{-as} Lord^{-azwj}, He^{-azwj} Revealed unto him^{-as}: "O Musa^{-as}! Your community has been tempted". He^{-as} said: 'With what, O Lord^{-azwj}?' He^{-azwj} Said: "By the Samiri^{-la}'. He^{-as} said: 'And what was the deed of Samiri^{-la}?' He^{-azwj} Said: "He^{-la} forged a calf from their ornaments".

قال: يا رب، إن حليهم لتحتمل [أن يصاغ] منها غزال أو تمثال أو عجل، فكيف يفتنهم؟ قال: إنه صاغ لهم عجلا فخار. قال: يا رب، و من أخاره؟ قال: أنا.

(Extract) - 1- تفسير القمي 2: 61. 1

He^{-as} said: 'O Lord^{-azwj}! Their jewellery which he^{-la} forged, into a gazelle, or an image, or a calf, so how did he^{-la} tempt them?' He^{-azwj} Said: "He^{-la} forged for them a calf, so it mooed". He^{-as} said: 'O Lord^{-azwj}! And who Made it moo?' He^{-azwj} Said: "I^{-azwj} did".

- قال:- فلما انتهى موسى إلى قومه و رآهم يعبدون العجل، ألقى الألواح من يده فتكسرت».

He^{-asws} said: 'So when Musa^{-as} ended up to his^{-as} people and saw them worshipping the calf, threw down the Tablets from his^{-as} hands, and they broke'.

قال أبو جعفر (عليه السلام): «كان ينبغي أن يكون ذلك عند إخبار الله إياه - قال:- فعمد موسى فبرد العجل من أنفه إلى طرف ذنبه، ثم أحرقه بالنار فذره في اليم، فكان أحدهم ليقع في الماء و ما به إليه من حاجة، فيتعرض بذلك للرماد فيشربه، و هو قول الله: وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ».

Abu Ja'far^{-asws} said: 'It was befitting for that to happen during Allah^{-azwj} Informing him^{-as}. So Musa^{-as} sawed the calf from its nose to the side of its tail, then burned it with the fire, and scattered it in the sea. Thus, it was so that one of them would fall into the water and whatever his need would be to it, and he would be exposed with those remnants, so he would drink it".²

في (مصباح الشريعة): قال الصادق (عليه السلام): المشتاق لا يشتهي طعاما، و لا يلتذ شرابا، و لا يستطيب رقادا، و لا يأنس حميما، و لا يأوي دارا، و لا يسكن عمرا، و لا يلبس ثيابا، و لا يقر قرارا، و يعبد الله ليلا و نهارا، راجيا بأن يصل إلى ما يشتهى إليه، و يناجيه بلسان الشوق، معبرا عما في سريره، كما أخبر الله تعالى عن موسى (عليه السلام) في معاد ربه: وَ عَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى.

In (the book) Misbah Al Shari'a -

'Al-Sadiq^{-asws} said: 'The eager one (for Allah^{-azwj}), neither craves for food, nor gets pleasure from drinking, nor feels good sleeping, nor comfort from a friend, nor shelter of a house, nor settled for a life-time, nor in wearing clothes, nor is he tranquil with a tranquillity, and he worships Allah^{-azwj} night and day, hoping that he would be arriving to what he is desirous to, and he whispers to Him^{-azwj} with a desirous tongue, passing over from what is in his bed, just as Allah^{-azwj} the Exalted Informed about (the behaviour of) Musa^{-as} during his^{-as} appointment of his^{-as} Lord^{-azwj}: **and I hastened on to You, Lord, for You to be Pleased' [20:84]"**.³

VERSES 92 - 94

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا {92}

(Musa) said: 'O Haroun! What prevented you, when you saw them straying [20:92]

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي {93}

² (Extract) تفسير العياشي 1: 73 / 51

³ مصباح الشريعة: 196

That you did not follow me? So you disobeyed my order?' [20:93]

قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي {94}

He said: 'O son of my mother! Do not seize me by my beard nor my head! I feared, lest you might be saying: 'You caused division between the Children of Israel and you did not await my word'' [20:94]

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

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

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

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

ثم بايع أبو بكر عمر عن غير مشورة. ثم جعلها عمر شورى بين ستة رهط وأخرج من ذلك جميع الأنصار والمهاجرين إلا هؤلاء الستة

Then Abu Bakr pledged his allegiance to Umar without any consultation. Then Umar made it to be in a consultation council (Al-Shura) between a group of six, and kept out from that all the Helpers and the Emigrants except for those six.

ثم قال: (يصلي صهييب بالناس ثلاثة أيام)، ثم أمر الناس: (إن مضت ثلاثة أيام ولم يفرغ القوم أن تضرب رقابهم، وإن اجتمع أربعة وخالف اثنان أن يقتلوا الاثنين). ثم تشاوروا في ثلاثة أيام وكانت بيعتهم عن مشورة من جماعتهم وملاهم، ثم صنعوا ما رأيتهم

Then he said, 'Soheeb will lead the *Salat* with the people for three days'. He then ordered the people that, 'If three days go by and they do not come to any conclusion, strike their necks, and if four of them are agreed upon it and two of them oppose it, then kill those two'. Then they consulted regarding me^{-asws} for three days (after the death of Usman), and the pledging of their allegiance was with consultation with their group and fulfilled it. Then they did what you have seen'.

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

Then he^{-asws} said that: 'Musa^{-as} said to Haroun^{-as}: ***'That you did not follow me? So you disobeyed my order? [20:93]*** - up to his^{-as} words: ***and you did not await my word" [20:94]***. And I^{-asws} (Ali^{-asws}) am from the Prophet^{-saww} of Allah^{-azwj} at the status, which Haroun^{-as} had from Musa^{-as}. Rasool Allah^{-saww} held me^{-asws} on oath that the community will go astray after him^{-as} and follow others apart from me^{-asws}, and that I^{-asws} should fight them if I^{-asws} were to find helpers, and if I^{-asws} do not find helpers then I^{-asws} should restrain my^{-asws} hand and save my^{-asws} blood', and he^{-saww} informed me^{-asws} of what the community will be doing after him^{-saww}.⁴

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

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

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

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

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أكان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة».

I said, 'Inform me^{-asws} about the Ordinances, and the Judgement, and the Enjoinments and the Prohibitions, was that to both of them^{-as}?' He^{-asws} said: 'Musa^{-as} was the one who whispered to his^{-as} Lord^{-azwj}, and wrote out the knowledge, and he^{-as} judged between the Children of Israel. And Haroun^{-as}, was his^{-as} Caliph when the whispering was absent from his^{-as} people'.

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

I said, 'So which one of the two died before his^{-as} companion?' He^{-asws} said: 'Haroun^{-as} died before Musa^{-as}, and both died in the wilderness'. I said, 'Did Musa^{-as} have a son?' He^{-asws} said: 'No. There was a son to Haroun^{-as}, and the descendants was for him^{-as}'.⁵

⁴ Kitab Suleym Bin Qays – H 67 (Extract)

⁵ (Extract) تفسير القمي 2: 135

VERSES 95 & 96

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ {95}

He (Musa) said: 'So what was your objective, O Samiri?' [20:95]

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي
نَفْسِي {96}

He said, 'I saw what they did not see, so I took a handful (of dust) from the footsteps of the Rasool, then I chucked it (into the casting); thus did my soul suggest to me' [20:96]

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

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

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

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

So, as for the five Determined Ones (أولو العزم) from the Rasools^{-as} – Noah^{-as}, and Ibrahim^{-as}, and Isa^{-as} and Muhammad^{-saww} – the ones with Noah^{-as} were Tantaynous and Kharaam; and as for the ones with Ibrahim^{-as}, so they were Makeyl and Razaam; and as for the ones with Musa^{-as}, so they were Samiri and Mar Aqeyba; and as for the ones with Isa^{-as}, so there were Yunwas and Mareysoun; and as (Satans^{-la}) for Muhammad^{-saww}, so they were Hibter (Abu Bakr) and Zareyq (Umar)⁶.

VERSES 97 & 98

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۖ وَانْظُرْ إِلَىٰ
إِلهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَنْفَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا {97}

He said: 'Then go away! Surely for you in the life is that you would be saying, 'Do not touch me', and that for you is a promised threat which will never fail. And look at your god

⁶ تفسیر القمی 269 «الطبعة الحجرية».

which you remained devoted upon! We will incinerate it, then we will scatter it in the sea with a scattering [20:97]

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98]

وَقَالَ: إِنَّ بَنِي إِسْرَائِيلَ لَمَّا رَجَعُوا إِلَيْهِمْ مُوسَى وَ قَدْ عَبَدُوا الْعِجْلَ - تَلَقَّوهُ بِالرُّجُوعِ عَنْ ذَلِكَ، فَقَالَ لَهُمْ مُوسَى: مَنْ الَّذِي عَبَدَهُ مِنْكُمْ حَتَّى أُنْفَذَ فِيهِ حُكْمُ اللَّهِ خَافُوا مِنْ حُكْمِ اللَّهِ الَّذِي يُنْفَذُ فِيهِمْ، فَجَحَدُوا أَنْ يَكُونُوا عِبْدَهُ، وَ جَعَلَ كُلُّ وَاحِدٍ مِنْهُمْ يَقُولُ: أَنَا لَمْ أَعْبُدْهُ وَإِنَّمَا عَبَدَهُ غَيْرِي - وَ وَشَى بَعْضُهُمْ بَعْضًا.

(Imam Hassan Al-Askari^{-asws} said: 'And he^{-asws} said: 'The Children of Israel, when Musa^{-as} returned to them – and they had already worshipped the calf – they met him^{-as} with the retracting from that. So Musa^{-as} said to them: 'Who is the one who worshipped it from you until a Judgment of Allah^{-azwj} was Implemented with regards to it?' They feared from the Judgment of Allah^{-azwj} which had been Implemented regarding them, so they rejected that they happened to have worshipped it, and each one of them went on to say, 'I did not worship it. But rather, others worshipped it'. And they maligned (slandered) each other.

- فَكَذَلِكَ مَا حَكَى اللَّهُ عَزَّ وَ جَلَّ عَنْ مُوسَى مِنْ قَوْلِهِ لِلْسَامِرِيِّ: وَ انْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا - لَتُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا فَأَمَرَهُ اللَّهُ، فَبَرَدَهُ بِالْمَبَارِدِ، وَ أَخَذَ سُحَالَتَهُ فَذَرَأَهَا فِي الْبَحْرِ الْعَذْبِ،

So that is what Allah^{-azwj} Mighty and Majestic Related about Musa^{-as}, from his^{-as} words to Al-Samiri: **And look at your god which you remained devoted upon! We will incinerate it, then we will scatter it in the sea with a scattering [20:97]**. So Allah^{-azwj} Commanded him^{-as}, and he^{-as} sawed it with the saw, and took its fragments and scattered it into the fresh river.

ثُمَّ قَالَ لَهُمْ: اشْرَبُوا مِنْهُ. فَشَرَبُوا، فَكُلُّ مَنْ كَانَ عَبْدَهُ اسْوَدَّتْ شَفَتَاهُ وَ أَنْفُهُ (بِمَنْ كَانَ أَبْيَضَ اللَّوْنِ وَ مَنْ كَانَ مِنْهُمْ أَسْوَدَ اللَّوْنِ) ابْيَضَّتْ شَفَتَاهُ وَ أَنْفُهُ، فَعِنْدَ ذَلِكَ أُنْفَذَ فِيهِمْ حُكْمُ اللَّهِ.

Then he^{-as} said to them: 'Drink from it!' So each one who had worshipped it, his lips and his nose blackened from the ones who was of the white complexion, and from the one from them who was of dark complexion, his lips and his nose whitened. Thus, during that, the Judgment of Allah^{-azwj} was Implemented.⁷

نرجع إلى رواية علي بن إبراهيم: فأخرج موسى العجل و أحرقه بالنار و ألقاه في البحر، ثم قال موسى (عليه السلام) للسامري: فَأَذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ، أَي مَا دَمْتَ حَيًّا وَ عَقَبَكَ، هَذِهِ الْعَلَامَةُ فِيكُمْ قَائِمَةٌ أَنْ تَقُولُوا: لَا مِسَاسَ، حَتَّى تَعْرِفُوا أَنَّكُمْ سَامِرِيَّةٌ لَا يَقْرِيكُمْ النَّاسَ. فَهَمَّ إِلَى السَّاعَةِ بِمَصْرٍ وَ الشَّامِ مَعْرُوفُونَ بِ (لَا مِسَاسَ).

We return to the report of Ali Bin Ibrahim –

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 291 (Extract)

'Musa^{as} brought out the calf and incinerated it with the fire and threw it into the sea. Then Musa^{as} said to Al-Samiri: **'He said: 'Then go away! Surely for you in the life is that you would be saying, 'Do not touch me', - i.e. for as long as you are alive and (after) you this would be the brand standing among you that you would be saying, 'Do not touch', until they (worshippers of the calf) are recognised that they are 'Samiriyyan', the people would not come near you. So they, up to now, in Egypt and Syria, are well known with 'Not to be touched'.**

ثم هم موسى (عليه السلام) بقتل السامري فأوحى الله إليه: «لا تقتله - يا موسى - فإنه سخي». فقال له موسى (عليه السلام) انظر إلى إلهك الذي ظلت عليه عاكفاً لنحرقتة ثم لنسفتة في اليم نسفاً إنما إلهكم الله الذي لا إله إلا هو وسع كل شيء علماً.

Then Musa^{as} thought of killing Al-Samiri, but Allah^{azwj} Revealed unto him^{as}: "Do not kill him, for he is a generous one!" So Musa^{as} said to him: **'And look at your god which you remained devoted upon! We will incinerate it, then we will scatter it in the sea with a scattering [20:97] But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98]'**⁸

VERSES 99 - 104

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99}

Like that We Relate unto you from the news of what has preceded, and We have Given you Zikr from Us [20:99]

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100}

One who turns away from him would bear a burden on the Day of Judgment [20:100]

خَالِدِينَ فِيهِ ۚ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101}

Being in it eternally, and it would be an evil burden for them on the Day of Judgment [20:101]

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102}

On the Day it would be blown into the Trumpet, and We will Gather the criminals on that day as blind [20:102]

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103}

1- تفسير القمي 2: 61. 8

They would be murmuring between them, 'Surely you remained (in the world) only for ten (days) [20:103]

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّيْسَتْ إِلَّا يَوْمًا {104}

We are more Knowing with what they are saying, when the best of them in mannerisms would be saying, 'You only remained for a day' [20:104]

The criminals

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

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah".⁹

VERSES 105 - 107

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105}

And they are asking you about the mountains. So say: 'My Lord will Uproot these with an Uprooting [20:105]

فَيَذَرُهَا قَاعًا صَفْصَفًا {106}

He would Leave it as a plain, smooth [20:106]

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا {107}

Neither will you see any crookedness in it nor unevenness [20:107]

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

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

(Extract) تفسير القمي 2: 395. ⁹

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***So He would Leave it as a plain [20:106]***. He^{-asws} said: '***a plain*** – That in which there is no dust. And the ***smooth*** – is that in which there is no vegetation'.¹⁰

VERSE 108

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا
{108}

On that Day they would be following the caller with there being no crookedness in him, and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108]

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

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

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} asked my^{-asws} father^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***On that Day they would be following the caller with there being no crookedness in him [20:108]***. He^{-asws} said: 'The Caller is Amir-Al-Momineen^{-asws}'.¹¹

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ عَنْ أَبِيهِ الشَّيْخِ السَّعِيدِ الْمُفِيدِ أَبِي جَعْفَرٍ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فُلُوَيْهِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ الْعَمِّيِّ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ الرَّاسِيَّ رَوَاهُ عَنْ أَبِي الزُّرْدِ قَالَ

It was Informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Tusi, from his father Al Sheykh Al Sa'eed Al Mufeed Abu Ja'far Al Tusi, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al No'man, from Abu Al Qasim Ja'far Bin Muhammad bin Qulawayh, from Al Husayn Bin Muhammad Bin Aamir, from Al Moala Bin Muhammad Al Basry, from Muhammad Bin Jamhour Al Aamy, from Abu Ali Al Hassan Bin Mahboub, from Al Raasaby, from Abu Al Warad who said,

سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ عَرَاءَ خُفَاءَ فَيَقِفُونَ عَلَى طَرِيقِ الْمَحْشَرِ حَتَّى يَغْرِقُوا عَرَاءً شَدِيداً وَ تَشْتَدُّ أَنْفُسُهُمْ فَيَمْكُثُونَ بِذَلِكَ مَا شَاءَ اللَّهُ وَ ذَلِكَ قَوْلُهُ فَلَا تَسْمَعُ إِلَّا هَمْسًا

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} saying: 'When it will be the Day of Judgment, Allah^{-azwj} will Gather the people in one plain, the former ones and the latter ones, (all) bare footed. They would be pausing on the road of the Plains of Resurrection until they will sweat intensely and breathe heavily. They would remain like that

¹⁰ تفسير القمي 2: 67

¹¹ تأويل الآيات 1: 316 / 13

for as long as Allah^{-azwj} so Desires, and that is His^{-azwj} Speech: ***so you will not hear except for whispers [20:108]***’.

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَلْفَافِ الْعَرْشِ أَيْنَ النَّبِيُّ الْأُمِّيُّ قَالَ فَيَقُولُ النَّاسُ قَدْ أَسْمَعْتَ فَسَمِّ بِاسْمِهِ

He (Abu Ja’far^{-asws}) said: ‘Then a Caller will call out from the front of the Throne: ‘Where is the *Ummi* Prophet^{-saww}?’ So the people would be saying, ‘We have to hear, therefore call him^{-saww} by his^{-saww} name’.

فَيُنَادِي أَيْنَ نَبِيِّ الرَّحْمَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ فَيَقُولُ رَسُولُ اللَّهِ ص فَيَتَقَدَّمُ أَمَامَ النَّاسِ كُلِّهِمْ حَتَّى يَنْتَهِيَ إِلَى حَوْضٍ طَوَّلُهُ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ فَيَقِفُ عَلَيْهِ

Then he will call out: ‘Where is the Prophet Of Mercy Muhammad^{-saww} Bin Abdullah^{-asws}?’ Rasool-Allah^{-saww} will stand up. He^{-saww} will advance in front of all the people until he^{-saww} will end up to the Fountain, the length of which is what is between Eilat (in Jordan) and Sana’a (in Yemen). He^{-saww} will stand over there.

ثُمَّ يُنَادِي بِصَاحِبِكُمْ فَيَقُولُ أَمَامَ النَّاسِ فَيَقِفُ مَعَهُ ثُمَّ يُؤَدِّنُ لِلنَّاسِ فَيَمْرُؤُونَ

Then he will call out with your Master^{-asws}. So the Imam^{-asws} of the people will arise and stand with him^{-saww}. Then the people will be permitted and they would be passing by.

قَالَ أَبُو جَعْفَرٍ ع فَبَيْنَ وَارِدٍ يَوْمَئِذٍ وَ بَيْنَ مَصْرُوفٍ إِذَا رَأَى رَسُولُ اللَّهِ ص مَنْ يُصْرَفُ عَنْهُ مِنْ مُحِبِّينَا بَكَى وَ قَالَ يَا رَبِّ شِيعَةُ عَلِيٍّ

Abu Ja’far^{-asws} said: ‘So some of them will be taken and they will be made to leave from it. So when Rasool-Allah^{-saww} sees the ones from those that love us^{-asws} are being made to leave, he^{-saww} will weep and say: ‘O Lord^{-azwj}, Shias of Ali^{-asws}!’

قَالَ فَيَبْعَثُ إِلَيْهِ مَلَكًا فَيَقُولُ لَهُ يَا مُحَمَّدُ مَا يُبْكِيكَ فَيَقُولُ ص وَ كَيْفَ لَا أُبْكِي وَ أَنَا لَسْتُ مِنْ شِيعَةِ عَلِيٍّ بِنِ أَبِي طَالِبٍ أَرَاهُمْ قَدْ صُرِفُوا تَلَفَاءَ أَصْحَابِ النَّارِ وَ مُنِعُوا مِنْ وُرُودِ حَوْضِي

He^{-asws} said: ‘So an Angel will be Sent to him^{-saww} who will say to him^{-saww}: ‘O Muhammad^{-saww}, what makes you weep?’ He^{-saww} will say: ‘And how can I^{-saww} not weep and I^{-saww} see that the people from the Shias of Ali^{-asws} Bin Abu Talib^{-asws} have left joining up with the companions of the Fire and are being prevented to return to my^{-saww} Fountain?’

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مُحَمَّدُ قَدْ وَهَبْتُهُمْ لَكَ وَ صَحَّحْتُ لَكَ عَنْ ذُنُوبِهِمْ وَ أَحَقَّضْتُهُمْ بِكَ وَ مَنْ كَانُوا يَتَوَلَّوْنَهُ مِنْ ذُرِّيَّتِكَ وَ جَعَلْتُهُمْ فِي زُمْرَتِكَ وَ أَوْرَدْتُهُمْ حَوْضَكَ وَ قَبِلْتُ شَفَاعَتَكَ فِيهِمْ وَ أَكْرَمْتُهُمْ بِذَلِكَ

Allah^{-azwj} Mighty and Majestic will say to him^{-saww}: “O Muhammad^{-saww}! I^{-azwj} have Gifted them to you^{-saww} and have Pardoned for you^{-saww} from their sins, and will Join them with you^{-saww}, those that loved your^{-saww} offspring, and Made them to be in your^{-saww} group, and I^{-azwj} am Returning them to your^{-saww} Fountain, and have Accepted your^{-saww} intercession regarding them, and have Honoured them by that’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَكَمْ مِنْ بَاكِئَةٍ يُنَادُونَ يَا مُحَمَّدَاهُ إِذَا رَأَوْا ذَلِكَ فَلَا يَبْقَى أَحَدٌ يُؤْمِدُكَ كَانَ يَتَوَلَّانَا وَ يُحِبُّنَا إِلَّا كَانَ مِنْ حِزْبِنَا وَمَعَنَا وَ وَرَدَ حَوْضَنَا.

Then Abu Ja'far^{-asws} said: 'And how many will weep on that day and be calling out, 'O Muhammad^{-saww}!', when they see that. So there would not remain anyone on that Day who used to be in our^{-asws} Wilayah and love us^{-asws}, and disavowed from our^{-asws} enemies and hated them, except that he will be from our^{-asws} group, and with us^{-asws}, around our^{-asws} Fountain'.¹²

VERSE 109

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {109}

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]

أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَازِنُ رَحِمَهُ اللَّهُ فِي شَوَّالٍ مِنْ شَهْرِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرَيْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدِيُّ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَمَزَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةِ لَيْلَةً خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَمَانٍ وَ سَبْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحْوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَدِيقَةَ بْنِ مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master^{-asws} Amir Al Momineen Ali Bin Abu Talib^{-asws}, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn, well known as Ibn Al Bursy, from the noble, the ascetiv Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim^{-asws}, from Abu Abdullah Al usayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَخًا لَا يُؤَيِّ مِنْ مَحَبَّتِكُمْ وَ إِجْلَالِكُمْ وَ تَعْظِيمِكُمْ غَيْرَ أَنَّهُ يَشْرَبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعَظِيمٌ أَنْ يَكُونَ مُحِبُّنَا بِهَذِهِ الْحَالَةِ وَ لَكِنْ أَلَا أَنْتُمْ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

'I was in the presence of Abu Abdullah^{-asws} when a man came over to him^{-asws} and he said, 'May I be sacrificed for you^{-asws}! There is a brother of mine who is close to your^{-asws} love and your^{-asws} majesty and your^{-asws} reverence, apart from that, he drinks the wine'. So Al-Sadiq^{-asws} said: 'It is grievous (matter) that one who loves us^{-asws} would be in this state! But, shall I^{-asws} inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us^{-asws} is more evil than him.

¹² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 3

وَ إِنَّ أَذْنَى الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ ذِيٌّ لَيْشْفَعُ فِي مَائَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبَحَارِ السَّبْعَ تَشَفَّعُوا فِي نَاصِبِي مَا شَفَّعُوا فِيهِ إِلَّا أَنَّ هَذَا لَا يُخْرِجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونُ لِحَطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِلَّا شِيعَتَنَا عَلَى السَّبِيلِ الْأَقْوَمِ

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He^{-azwj} would not Intercede regarding him. This one would not exit from the world until he repents or Allah^{-azwj} Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah^{-azwj} Mighty and Majestic and there would be no sin upon him. Our^{-asws} Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحَبُّ حَبِيبِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ مَوْفَقًا زَيْلًا [مُرَهَّقًا ذِيَالًا] وَ أَبْغَضُ بَغِضِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَامًا قَوَامًا.

Then he^{-asws} said: 'My^{-asws} father^{-asws} was frequently saying: 'I^{-asws} love the one who loves the Progeny^{-asws} of Muhammad^{-saww} and even if his attitude was rubbish (annoying, troublesome) and I^{-asws} hate the one who hates the Progeny^{-asws} of Muhammad^{-saww}, and even if he was Fasting and standing (for *Salat*)'.¹³

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي الرَّحْمَةِ سَنَةِ عَشْرَةٍ وَ خَمْسِمِائَةٍ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الطُّوسِيُّ إِمْلَاءً فِي مُجَادَى الْأَخِرَةِ سَنَةِ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ قُلُوبِيهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al husayn Bin Babuwayh in Al Rayy during the year five hundred and ten, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, dictating during Jumai Al Akhira of the year four hundred and fifty five, at the location of our Master^{-asws} Amir Al Momineen Ali Bin Abu Talib^{-asws}, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Al Nu'man, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from Shareed Bin Sabiq, from Abu Al Abbas Al Fazl Bin Abdul Malik,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَوَّلُ عُنْوَانِ صَحِيفَةِ الْمُؤْمِنِ مَا يَقُولُ النَّاسُ فِيهِ إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا وَ أَقَلُّ تُخَفَّةِ الْمُؤْمِنِ أَنْ يَعْفِرَ اللَّهُ لَهُ وَ لِمَنْ تَبَعَ جَنَازَتَهُ

From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first heading of the parchment of the Momin is what the people are saying regarding him. If good, so good, and if evil, so evil; and the least of the gifts for the Momin is that Allah^{-azwj} would Forgive for him and for the ones who followed his funeral'.

ثُمَّ قَالَ يَا فَضْلُ لَا يَأْتِي الْمَسْجِدَ مِنْ كُلِّ قَبِيلَةٍ إِلَّا وَافِدُهَا وَ مِنْ كُلِّ أَهْلِ بَيْتٍ إِلَّا نَجِيْبُهَا يَا فَضْلُ لَا يَرْجِعُ صَاحِبُ الْمَسْجِدِ بِأَقْلٍ مِنْ إِحْدَى ثَلَاثٍ إِلَّا دُعَاءٍ يَدْعُو بِهِ يُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ وَ إِمَّا دُعَاءٍ يَدْعُو بِهِ يَصْرِفُ اللَّهُ بِهِ عَنْهُ بَلَاءُ الدُّنْيَا وَ إِمَّا أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ تَعَالَى

¹³ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 2 H 3

Then he^{-asws} said: 'O Fazl! None would come to the Masjid from every tribe except for its delegate, and from every family except for its excellent one. O Fazl! The companion of the Masjid would not be returning with less than one of the three – either a supplication he supplicated with, Allah^{-azwj} would Enter him into the Paradise due to it; or a supplication he supplicated with, Allah^{-azwj} would Turn an affliction for the world away from him; or a brother who would benefit him for the Sake of Allah^{-azwj}, the Exalted'.

قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَفَادَ امْرُؤٌ فَايِدَةً بَعْدَ فَايِدَةِ الْإِسْلَامِ مِثْلَ أَخٍ يَسْتَنْفِذُهُ فِي اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'Then Rasool-Allah^{-saww} said: 'A person cannot benefit with a benefit after Al-Islam like a brother who benefits him for the Sake of Allah^{-azwj} Mighty and Majestic'.

ثُمَّ قَالَ يَا فَضْلُ لَا تَزْهَدُوا فِي فَقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيَشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رُبْعَةٍ وَ مُصَرٍّ

Then he^{-asws} said: 'O Fazl! Do not be abstaining regarding the poor of our^{-asws} Shias, for the poor from them would be interceding on the Day of Judgment regarding the likes of (the people of the tribes of) Rabi'e and Muzar'.

ثُمَّ قَالَ يَا فَضْلُ إِنَّمَا سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيَجِيزُ اللَّهُ أَمَانَهُ

Then he^{-asws} said: 'O Fazl! But rather, the Momin has been named as 'Momin' because he believes (*Eman*) in Allah^{-azwj} would Authorise his security'.

ثُمَّ قَالَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ فِي أَعْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ رَجُلٍ مِنْكُمْ لِصَدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَقِيمٍ؟

Then he^{-asws} said: 'Have you not heard Rasool-Allah^{-saww} saying regarding your enemies? When they would be seeing the intercession of a man from you on the Day of Judgment, (they would be saying) **[26:100] So we have none from the intercessors [26:101] Nor a true friend?**¹⁴

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ [الْوَاحِدَةَ] إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص، ثُمَّ يُشَفِّعُهُمْ فَيَمُنُّ يُجِبُونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ حَتَّى أَنْ الْوَاحِدَ لَيَجِيءُ إِلَى مُؤْمِنٍ مِنَ الشَّيْعَةِ، فَيَقُولُ: اشْفَعْ لِي.

(Imam Hassan Al-Askari^{-asws} said): 'So when it will be the Day of Judgement, He^{-azwj} will Increase this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad^{-saww} and will Accept the intercession for those that they love to intercede with to the extent that one will come to a *Momin* from the Shias and will be saying, 'Intercede for me'.

فَيَقُولُ: وَ أَيُّ حَقٍّ لَكَ عَلَيَّ فَيَقُولُ: سَقَيْتُكَ يَوْمًا مَاءً. فَيَذْكُرُ ذَلِكَ، فَيُشَفِّعُ لَهُ، فَيُشَفِّعُ فِيهِ، وَ يَجِئُهُ آخَرُ - فَيَقُولُ: إِنَّ لِي عَلَيْكَ حَقًّا، فَاشْفَعْ لِي. فَيَقُولُ: وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ: اسْتَظَلَلْتُ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارٍّ. فَيُشَفِّعُ لَهُ، فَيُشَفِّعُ فِيهِ، وَ لَا يَزَالُ يَشْفَعُ حَتَّى يُشَفِّعَ فِي حَبْرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ، فَإِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ مِمَّا تَظُنُّونَ.

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 65

He will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the *Momin* is more prestigious in the Presence of Allah^{-azwj} than what you can imagine.'¹⁵

VERSE 110

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا {110}

He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:110]

و قوله: يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ - لَا يُحِيطُونَ بِهِ عِلْمًا قَالَ مَا بَيْنَ أَيْدِيهِمْ مَا مَضَى مِنْ أَخْبَارِ الْأَنْبِيَاءِ - وَمَا خَلْفَهُمْ مِنْ أَخْبَارِ الْقَائِمِ ع وَ قوله: وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ أَي دَلَّتْ - وَأَمَّا قَوْلُهُ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا يَعْنِي مَا يَحْدُثُ مِنْ أَمْرِ الْقَائِمِ ع وَ السَّفْيَانِي

And His^{-azwj} saying: ***He knows what is before them and what is behind them - and they do not encompass it in knowledge.*** He^{-asws} said: What is before them is what has passed of the news of the prophets^{-as} - and what is behind them of the news of the Qa'im^{-asws}. And His^{-azwj} Saying: ***And the faces will be humbled before the Ever-Living, the Self-Sustaining*** - meaning they will be humbled - and as for His^{-azwj} Saying: ***or He will cause them to be remembered,*** He^{-azwj} Means what will happen regarding the matter of the Qa'im^{-asws} and the Sufyani.¹⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةُ الْمُحَدِّثُ أَنَّ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) فَاسْتَأْذَنَتْهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةٍ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَ الْكَلَامَ بَيْنَ نَبِيِّنَ فَقَسَمَ الْكَلَامَ لِمُوسَى وَ لِمُحَمَّدٍ الرُّؤْيَا

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

'Abu Qurrat the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{-asws}. So I sought permission for him regarding that and he permitted to me. So I took him over to him^{-asws}. So he asked him^{-asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). Abu Qurra said, 'We are reporting that Allah^{-azwj} Distributed the Sighting and the Speech between two Prophets^{-as}. So He^{-azwj} Distributed the Speech to Musa^{-as} and for Muhammad^{-saww}, the Sighting'.

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَمَنْ الْمُبَلَّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجَبْرِ وَ الْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَ لَيْسَ مُحَمَّدٌ قَالَ بَلَى

¹⁵ Tafseer Imam Hassan Al Askari^{-asws} – S 13

¹⁶ تفسير القمي، ج2، ص: 65

Abu Al-Hassan^{-asws} said: 'So who delivered from Allah^{-azwj} to the two communities of the Jinn and the human beings **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**? Was it not Muhammad^{-saww}?' He said, 'Yes'.

قَالَ كَيْفَ يَجِيءُ رَجُلًا إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَخْطُتُ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحْجُونَ مَا قَدَرْتُ الرَّادِفَةَ أَنْ تَزِمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He^{-asws} said: 'How can a man^{-saww} come over to the people and he^{-saww} informs them that he^{-saww} has come from Allah^{-azwj} and that he^{-saww} is inviting them to Allah^{-azwj} by the Command of Allah^{-azwj}, so he^{-saww} is saying: **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**, then he^{-saww} would be saying that: 'I^{-saww} saw Him^{-azwj} with my^{-saww} own eyes and I^{-saww} comprehended Him^{-azwj} in knowledge and He^{-azwj} is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he^{-saww} happened to come from the Presence of Allah^{-azwj} with something, then he^{-saww} came with the opposite of it from another aspect?'

قَالَ أَبُو قُرَّةٍ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَةً أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَّبَ الْفُؤَادُ مَا رَأَى يَقُولُ مَا كَذَّبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

Abu Qurrat said, 'But He^{-azwj} is Saying: **And certainly he saw it [53:13]** (meaning Him^{-azwj}) **in another descent.**' So Abu Al-Hassan^{-asws} said: 'It is after the Verse indicating upon what he^{-saww} saw where He^{-azwj} Says: **The heart of Muhammad did not belie what it saw [53:11]**. He^{-azwj} is Saying that the heart of Muhammad^{-saww} did not belie what his^{-saww} eyes saw. Then He^{-azwj} Informed with what he^{-saww} saw.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتِ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَاهُ الْأَبْصَارُ فَقَدْ أَخَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

Then He^{-azwj} Said: **He saw of the greatest Signs of his Lord [53:18]**. So the Signs of Allah^{-azwj} is other than Allah^{-azwj}, and He^{-azwj} had Said: **and they do not comprehend Him in knowledge [20:110]**. So if the visions were to see Him^{-azwj}, then they would have comprehended Him^{-azwj} in knowledge, and the recognition would occur'.

فَقَالَ أَبُو قُرَّةٍ فَتُكَذِّبُ بِالرَّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا كَانَتِ الرَّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُخَاطُ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

Abu Qurra said, '(then) you^{-asws} are belying the reports'. Abu Al-Hassan^{-asws} said: 'When the reports were in opposition to the Quran, I^{-saww} would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge [20:110]**, **Visions cannot comprehend Him [6:103]**, (and) **nothing is a likeness of Him [42:11]**'.¹⁷

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 2

VERSES 111 & 112

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا {111}

And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا {112}

And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112]

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليهما السلام)، عن أبيه (عليه السلام)، قال: «سمعت أبي يقول ورجل يسأله عن قول الله عز وجل: يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا،

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

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} heard my^{-asws} father^{-asws} saying, and a man had asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109].**

قال: لا ينال شفاعة محمد (صلى الله عليه وآله) يوم القيامة إلا من أذن له الرحمن بطاعة آل محمد، و رضي له قولاً و عملاً، فحيي على مودتهم و مات عليها، فرضي الله قوله و عمله فيهم،

He^{-asws} said: 'No one would be able to attain the intercession of Muhammad^{-saww} on the Day of Judgement except for the one for whom the Beneficent Permits it due to his obedience to the Progeny^{-asws} of Muhammad^{-saww}, and whose speech and deeds He^{-azwj} is Pleased with. So he would have to have lived upon their^{-asws} cordiality and died upon it, in order for Allah^{-azwj} to be Pleased with regards to his speech, regarding them^{-asws}'.

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

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

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

Then he^{-asws} said: ***'And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112].*** The Momin, being in the love for the Progeny^{-asws} of Muhammad^{-saww}, and hatred for their^{-asws} enemies'.¹⁸

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا يَقُولُ: «لَا يَنْقُصُ مِنْ عَمَلِهِ شَيْءٌ، وَ أَمَا ظُلْمًا يَقُولُ: لَنْ يَذْهَبَ بِهِ».

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***'so he will neither fear injustice nor deprivation [20:112]:*** 'He^{-azwj} is Saying, 'Neither would anything be reduced from his deeds', and as for '(fearing) injustice', He^{-azwj} is Saying: 'He will never be deprived of these (Its Rewards)'.¹⁹

VERSES 113 & 114

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا {113}

And like that We Revealed it, an Arabic Quran, and We Explained therein of the Threats in order for them to be fearing, or a Zikr would occur for them [20:113]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا {114}

So, Exalted is Allah, the Truthful King, and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: 'Lord! Increase me in knowledge!' [20:114]

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

Ali Bin Ibrahim –

Regarding: ***or a Zikr would occur for them [20:113]*** – said, 'What would be occurring from the matter of Al-Qaim^{-asws} and Al-Sufyani'.²⁰

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ وَ رَوَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ لِأَبِي قُرَّةَ صَاحِبِ شُرُومَةٍ: التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ وَ كُلُّ كِتَابٍ أَنْزَلَ كَانَ كَلَامَ اللَّهِ، أَنْزَلَ لِلْعَالَمِينَ نُورًا وَ هُدًى، كُلُّهَا مُحَدَّثَةٌ وَ هِيَ غَيْرُ اللَّهِ، حَيْثُ يَقُولُ: «أَوْ يُحْدِثُ لَهُمْ ذِكْرًا».

In the book Al Ihtijaj of Al Tabarsy, and reported from Safwan Bin Yahya who said,

تأويل الآيات 1: 318 / 15. ¹⁸

تفسير القمي 2: 67 ¹⁹

تفسير القمي 2: 65 ²⁰

'Abu Al-Hassan Al-Reza^{-asws} said to Abu Qurra, companions of Abu Shabrama (the judge: 'The Torah, and the Evangel, and the Psalms, and the Furqan, and every Book Revealed was the Speech of Allah (s.w.t.), Sent down to the world as a Light and Guidance. All of these are occurrences, and these are other than Allah (s.w.t.), where He (s.w.t.) is Saying: **'or a Zikr would occur for them [20:113]'**.²¹

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

Ali Bin Ibrahim said,

'It so happened that Rasool-Allah^{-saww}, when the Quran was Revealed unto him^{-saww}, used to take the initiative with its recitation before the Revelation of the complete Verse and its Meaning. Thus, Allah^{-azwj} Revealed: **and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: 'Lord! Increase me in knowledge!'** [20:114]'.²²

VERSE 115

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ أَنْ يَنْسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا {115}

And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]

وَقَالَ أَيْضًا حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُ أَبِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى قَالَ الصِّرَاطُ السَّوِيُّ هُوَ الْقَائِمُ وَ الْمَهْدِيُّ مَنِ اهْتَدَى إِلَى طَاعَتِهِ وَ مِثْلُهَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَا يَتَنَا.

And he also said: Muhammad ibn Hammam narrated to us from Muhammad ibn Ismail Al-Alawi from Isa ibn Dawud al-Najjar from;

Abu Al-Hasan Musa^{-asws} Ibn Ja'far^{-asws} who said: I^{-asws} asked my father^{-asws} about the saying of Allah^{-azwj}, the Mighty and Sublime: **"You will soon know who are the companions of the straight path and who is guided."** He said: The straight path is the Qa'im^{-asws}, and the Mahdi^{-asws} is the one who is guided to His^{-azwj} obedience, and the same is in **The Book of God Almighty, and indeed, I am Forgiving to whoever repents, believes, and does righteousness, and then continues in guidance.** He^{-asws} said, to our guardianship.²³

حدثنا علي بن احمد بن محمد بن محمد بن محمد بن أبي عبد الله الكوفي عن معاوية بن حكيم عن ابن أبي عمير عن بعض أصحابنا عن أبي عبد الله "ع" قال: سمى الانسان إنسانا لانه ينسى، وقال الله عزوجل: (ولقد عهدنا الى آدم من قبل فنسى).

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muawiya Bin Hakeem, from Ibn Abu Umeyr, from one of our companions,

124 H – تفسير نور الثقلين، ج3، ص: 396

22 تفسير القمي 2: 65

23 تأويل الآيات الظاهرة في فضائل العترة الطاهرة، ص: 317

Abu Abdullah^{-asws} has said: ‘The human being was named as ‘Insaan’ because he forgets (Nasii), and Allah^{-azwj} Mighty and Majestic Says: **[20:115] And We had Given a Covenant to Adam before, but he forgot’.**²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْقُمَيْيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ كَلِمَاتٍ فِي مُحَمَّدٍ وَعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ (عليهم السلام) مِنْ دُرَيْهِمْ فَتَنَسِي هَكَذَا وَ اللَّهُ نَزَّلَتْ عَلَى مُحَمَّدٍ (صلى الله عليه وآله).

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja'far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa, Al Qummy, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **[20:115] And We had Given a Covenant to Adam before, words regarding Muhammad, and Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Imams from their offspring** – like this, by Allah^{-azwj}, it was Revealed unto Muhammad^{-saww}.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَاهَدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَنَسِي وَ لَمْ يَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ

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

Abu Ja'far^{-asws} having said that: ‘Allah^{-azwj} Blessed and Exalted Covenanted to Adam^{-as} that he^{-as} would not go near the tree. When the time came which was in the Knowledge of Allah^{-azwj}, he^{-as} ate from it. He^{-as} ate from it in forgetfulness and these are the Words of Allah^{-azwj}: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** So when Adam^{-as} ate from the tree, he^{-as} was Sent down to the earth”.²⁶

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

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

Abu Ja'far^{-asws} said: ‘When Allah^{-azwj} Blessed and Exalted Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He^{-azwj} Mixed the two streams of water and Took the clay from the Earth. He^{-azwj} then Mixed it with a severe mixing. He^{-azwj} Said to the companions of the right hand, and they were in that like particles: “Walk to the Paradise in safety”. And Said to the companions of the left hand: “Walk to the Fire and I^{-azwj} don't Care”. The Said: **“Am I not your Lord?” They said, ‘Yes, we testify’. (He**

²⁴ Illal Al Sharaie – V 1 Ch 11 H 1

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 23

²⁶ Al Kafi – H 14540 (Extract)

Said): “Lest you should be saying on the Day of Judgment, ‘We were oblivious of this’” [7:172].

قال ثم اخذ الميثاق على النبيين فقال الست بربكم ثم قال وان هذا محمد رسول الله وان هذا على امير المؤمنين قالوا بلى

He^{-asws} said: ‘Then the Covenant was taken from the Prophets^{-as}. He^{-azwj} Said: **“Am I not your Lord?”**’ Then Said: **“And this here is Muhammad^{-saww} the Rasool^{-saww} of Allah^{-azwj}, and this here is Ali^{-asws} Emir of the Momineen”**. They^{-as} said: ‘Yes.’

فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا ابي ربهكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاية امرى وخزان علمي وان المهدي انتصر به لديني واطهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقرنا وشهدنا يا رب

He^{-azwj} Affirmed the Prophet-hood for them^{-as}, and Took the Covenant on The Determined Ones (*Ul Ul Azam*): **“I^{-azwj} am your^{-as} Lord^{-azwj}, and Muhammad^{-saww} is My^{-azwj} Rasool^{-saww}, and Ali^{-asws} is Emir of the Momineen and the successors^{-asws} after him^{-asws} are the Masters of My^{-azwj} Command (*Wali Al-Amr*), and the Reservoirs of My^{-azwj} Knowledge, and by the Mahdi^{-asws} of My^{-azwj} religion will be victorious, and My^{-azwj} government will be manifested, and revenge will be taken from My^{-azwj} enemies, and I^{-azwj} will be worshipped willingly or unwillingly”**. They^{-as} said: ‘We testify and accept, O Lord^{-azwj}.’

ولم يجحد آدم ولم يقر فثبتت العزيمة لهؤلاء الخمسة في المهدي ولم يكن لادم عزم على الاقرار به وهو قوله عزوجل ولقد عهدنا الى آدم من قبل فنسى فلم نجد له عزما قال انما يعنى فترك

Adam^{-as} neither reject it nor accept it or showed any determination for those five^{-asws} regarding the Mahdi^{-asws}, and there was no determination on accepting him^{-asws}, and this is in the Words of the Mighty and Majestic: ***And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]***. He^{-asws} said: ‘It means that he^{-as} neglected.’

ثم امر نارا فاججت فقال لاصحاب الشمال ادخلوها فهابوها وقال لاصحاب اليمين ادخلوها فدخلوها فكانت عليهم بردا وسلاما فقال اصحاب الشمال يا رب اقلنا فقال قد اقلتكم اذهبوا فادخلوها فهابوها فتم ثبتت الطاعة والمعصية والولاية.

Then He^{-azwj} Ordered the Fire to be inflamed. He^{-azwj} Said to the companions of the left hand: **“Enter it”**. They did not do it. And Said to the companions of the right hand: **“Enter it”**. They entered it, and it was for them cool and safe. The companions of the left hand said, **‘O Lord^{-azwj}, reduce it for us.’** He^{-azwj} Said: **“I^{-azwj} have Reduced it for you, go, enter it!”** They did not. Thus, it was confirmed, the obedience, and the disobedience, and the *Wilayah*.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُقْصِلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْمًا قَالَ عَهِدْنَا إِلَيْهِ فِي مُحَمَّدٍ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَتَرَكَ وَ لَمْ يَكُنْ لَهُ عَزْمٌ أَنَّهُمْ هَكَذَا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mufazzal Bin Salih, from Jabir,

²⁷ Basaair Al Darajaat – P 2 Ch 7 H 2

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]** - regarding Muhammad^{-saww} and the Imams^{-asws} from after him^{-asws}, but he neglected, **and We did not find determination in him**, that they^{-asws} were like that.

وَأَمَّا سُمِّيَ أَوَّلُ الْعَزْمِ لِأَنَّهُ عَهْدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ الْمَهْدِيِّ وَ سِيرَتِهِ وَ أَجْمَعَ عَزْمُهُمْ عَلَى أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِقْرَارُ بِهِ .

And rather the Determined Ones (Ul Al-Azm) have been named as the Determined Ones because it was covenanted to them^{-as} regarding Muhammad^{-saww} and the successors^{-asws} from after him^{-saww}, and Al-Mahdi^{-asws} and his^{-asws} way, and they^{-as} gathered their^{-as} determination upon that, that was like that, and the acknowledgment with it'.²⁸

VERSE 116

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى {116}

And when We said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except Iblees. He refused [20:116]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أخبره، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه وآله) تيمما وعديا و بني امية يركبون منبره أفضعه، فأنزل الله تعالى قرآنا يتأسى به: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ثُمَّ أَوْحَى إِلَيْهِ: يَا مُحَمَّد، إِنِّي أَمَرْتُ فَلَمْ أَطِع، فَلَا تَجْزِعْ أَنْتَ إِذَا أَمَرْتُ فَلَمْ تَطِعْ فِي وَصِيكَ».

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

'I heard Abu Al-Hassan^{-asws} saying: 'When Rasool-Allah^{-saww} saw (in a dream) the clans of Taym (Abu Bakr's clan), and Uday (Umar's clan), and the clan of Umayya riding upon his^{-saww} Pulpit worsening it, Allah^{-azwj} the Exalted Revealed a (Verse of) Quran unto him^{-saww} as an example to be followed: **And when We said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except Iblees. He refused [20:116]**. Then He^{-azwj} Revealed unto him^{-saww}: "O Muhammad^{-saww}! I^{-azwj} Commanded but he^{-la} did not obey, so you^{-saww} should not be frustrated when you^{-saww} order them (the people) with regards to your^{-saww} successor^{-asws} and they do not obey'.²⁹

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَانَ خَلَقَ اللَّهُ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ أَيَّ فِي ذَلِكَ الْوَقْتِ خَلَقَ لَكُمْ.

The Imam (Hassan Al-Askari^{-asws}) said: 'Allah^{-azwj} Mighty and Majestic Created for you all whatever is in the earth in its entirety, **And when We said to the Angels: "Do Sajdah to Adam!"** - i.e., during that time (everything was) Created for you.

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 22

²⁹ الكافي 1: 353 / 73.

قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ، وَ سَوَّاهُ، وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ، جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع أَشْبَاحًا خَمْسَةً فِي ظَهْرِ آدَمَ، وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ- مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجَنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ،

He^{-asws} said: 'Allah^{-azwj} The Exalted, when He^{-azwj} Created Adam^{-as} and Made him^{-asws} complete, and Informed him^{-asws} the names of all things and presented them to the Angels, Made Muhammad^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} as five resemblances in the back of Adam^{-as}, and it was so that their^{-asws} Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيمًا لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءَ لِمِلْكِ الْأَشْبَاحِ- الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

Allah^{-azwj} the Exalted Commanded the Angels with the *Sajdah* to Adam^{-as} as a reverence for him^{-as}, as he^{-as} had been Graced by him^{-as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا [لِآدَمَ] إِلَّا إِبْلِيسَ أَبَى أَنْ يَتَوَاضَعَ لِلْجَلَالِ عَظَمَةِ اللَّهِ، وَ أَنَّ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ، وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا وَ اسْتَكْبَرَ، وَ تَرَفَّعَ وَ كَانَ بِإِيَّائِهِ ذَلِكَ وَ تَكْبَرُهُ مِنَ الْكَافِرِينَ.

They performed *Sajdah* – to Adam^{-as} – except Iblees^{-la}. He^{-la} refused to be humble to the Majesty of the Magnificence of Allah^{-azwj}, and to humble to our^{-asws} Lights of the People^{-asws} of the Household, and the Angels had humbled to it, all of them, and he^{-la} was arrogant, and raised (considered himself^{-la} higher), and he^{-la} was, due to that refusal of his^{-la} and his arrogance, from the unbelievers.³⁰

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ص [قَالَ:] قَالَ: يَا عِبَادَ اللَّهِ إِنَّ آدَمَ لَمَّا رَأَى النُّورَ سَاطِعًا مِنْ صُلْبِهِ، إِذْ كَانَ اللَّهُ قَدْ نَقَلَ أَشْبَاحَنَا مِنْ ذُرْوَةِ الْعَرْشِ إِلَى ظَهْرِهِ، رَأَى النُّورَ، وَ لَمْ يَتَبَيَّنِ الْأَشْبَاحَ.

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww} having said: 'O servants of Allah^{-azwj}! When Adam^{-as} saw the light shining from his^{-as} forehead, when Allah^{-azwj} had Transferred our^{-asws} resemblances from the peak of the Throne to his^{-asws} back, saw the light but could not clarify the resemblances.

فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَنْوَارُ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنْوَارُ أَشْبَاحٍ- نَقَلْتُهُمْ مِنْ أَشْرَفِ بَقَاعِ عَرْشِي إِلَى ظَهْرِكَ- وَ لِذَلِكَ أَمَرْتُ الْمَلَائِكَةَ بِالسُّجُودِ لَكَ، إِذْ كُنْتُ وَعَاءَ لِمِلْكِ الْأَشْبَاحِ.

He^{-as} said: 'O Lord! What are these lights?' Allah^{-azwj} Mighty and Majestic Said: 'Lights of resemblances transferred from the most noble spot of My^{-azwj} Throne to your^{-as} forehead, and due to that I^{-azwj} Commanded the Angels with the *Sajdah* to you^{-as}, when you^{-as} happened to be a receptacle for those resemblances".

فَقَالَ آدَمُ: يَا رَبِّ لَوْ بَيَّنَّتَهَا لِي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: انْظُرْ يَا آدَمُ إِلَى ذُرْوَةِ الْعَرْشِ.

Adam^{-as} said: 'O Lord^{-azwj}! If only You^{-azwj} would Clarify these for me^{-as}?' So Allah^{-azwj} Mighty and Majestic Said: "Look, O Adam^{-as}, at the peak of the Throne!"

فَنَظَرَ آدَمُ، وَ وَقَعَ نُورُ أَشْبَاحِنَا مِنْ ظَهْرِ آدَمَ عَلَى ذُرْوَةِ الْعَرْشِ، فَانْطَبَعَ فِيهِ صُورُ أَنْوَارِ أَشْبَاحِنَا الَّتِي فِي ظَهْرِهِ - كَمَا يَنْطَبِعُ وَجْهُ الْإِنْسَانِ فِي الْمِرْآةِ الصَّافِيَةِ فَرَأَى أَشْبَاحَنَا. فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَشْبَاحُ

Adam^{-as} looked, and the light of our^{-asws} resemblances fell from the forehead of Adam^{-as} to the peak of the Throne, and there became impressed in it the images of the lights of our^{-asws} resemblances which were in his^{-as} forehead, just as the face of the human being becomes impressed in a clear mirror. Thus, he^{-as} saw our^{-asws} resemblances, and he^{-as} said: 'O Lord^{-azwj}! What are these resemblances?'

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ هَذِهِ أَشْبَاحُ أَفْضَلِ خَلَائِقِي وَ بَرِيَّائِي: هَذَا مُحَمَّدٌ وَ أَنَا الْمُحَمَّدُ الْحَمِيدُ فِي أَفْعَالِي، شَقَّقْتُ لَهُ اسْمًا مِنْ اسْمِي. وَ هَذَا عَلِيٌّ، وَ أَنَا الْعَلِيُّ الْعَظِيمُ، شَقَّقْتُ لَهُ اسْمًا مِنْ اسْمِي.

Allah^{-azwj} the Exalted Said: 'O Adam^{-as}! These are the resemblances of the most superior of My^{-azwj} creation, and My^{-azwj} created beings – This is Muhammad^{-saww}, and I^{-azwj} am 'Al-Mahmoud' (The most-Praised One), the Praised in My^{-azwj} deeds. I^{-saww} Derives for him^{-saww} a name from My^{-azwj} Names. And this is Ali^{-asws}, and I^{-azwj} am the 'Al-Ali Al-Azeem' (The Exalted, the Magnificent). I^{-azwj} Derived for him^{-asws} a name from My^{-azwj} Names.

وَ هَذِهِ فَاطِمَةُ وَ أَنَا فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ، فَاطِمُ أَعْدَائِي عَنْ رَحْمَتِي يَوْمَ فَصْلِ قَضَائِي، وَ فَاطِمُ أَوْلِيَائِي عَمَّا يُعْرُثُهُمْ وَ يُسِيئُهُمْ فَشَقَّقْتُ لَهَا اسْمًا مِنْ اسْمِي.

And this is Fatima^{-asws}, and I^{-azwj} am the Originator (Fatir) of the skies and the earth. She^{-asws} will be separating My^{-azwj} enemies from My^{-azwj} Mercy on the Day of the Decision of My^{-azwj} Judgments, and she^{-asws} will be separating My^{-azwj} friends from whatever would disgrace them and is bad for them. So, I^{-azwj} Derived for her^{-asws} a name from My^{-azwj} Names.

وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ [وَ] الْمُجْمِلُ - شَقَّقْتُ اسْمَيْهِمَا مِنْ اسْمِي هَؤُلَاءِ خِيَارُ خَلِيقَتِي وَ كِرَامُ بَرِيَّتِي، بِهِمَ أَخُذُ، وَ بِهِمَ أُعْطِي، وَ بِهِمَ أُعَاقِبُ، وَ بِهِمَ أُثِيبُ، فَتَوَسَّلْ إِلَيَّ بِهِمَ. يَا آدَمُ،

And these two are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I^{-azwj} am (Al-Mohsin) the overall Benefactor. I^{-azwj} Derived both their^{-asws} names from My^{-azwj} Name. They are the best of My^{-azwj} creation, the most prestigious of My^{-azwj} created beings. By them^{-asws} I^{-azwj} Take, and by them^{-asws} I^{-azwj} Give, and by them^{-asws} I^{-azwj} Punish, and by them^{-asws} I^{-azwj} Affirm, therefore use the Means to Me^{-azwj} by them^{-asws}, O Adam^{-as}!

وَ إِذَا دَهَنَتْ دَاهِيَةً، فَاجْعَلُهُمْ إِلَيَّ شَفْعَاءَكَ، فَإِنِّي آتَيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا [أَنْ] لَا أُخَيِّبُ بِهِمَ آمَلًا، وَ لَا أُرَدُّ بِهِمَ سَائِلًا. فَلِذَلِكَ حِينَ زَلَّتْ مِنْهُ الْخَطِيئَةُ، دَعَا اللَّهَ عَزَّ وَ جَلَّ بِهِمَ فَتَابَ عَلَيْهِ وَ عَفَرَ لَهُ.

And whenever a disaster strikes you^{-as}, so make them^{-asws} as your^{-as} intercessors to Me^{-azwj}, for I^{-azwj} have Sworn upon Myself^{-azwj} a true vow that I^{-azwj} will not Disappoint a worker (approaching Me^{-azwj}) through them^{-asws}, nor will I^{-azwj} Reject a beggar (approaching Me^{-azwj}) through them^{-asws}!" So that is when erroneous slip was made from him^{-as}, he^{-as} supplicated

to Allah^{-azwj} Mighty and Majestic by them^{-asws}, and He^{-azwj} Turned towards him^{-saww}, and Forgave him^{-as}.³¹

في عيون الاخبار عن الرضا عليه السلام حديث طويل وفيه. ان الله تبارك وتعالى خلق آدم فأودعنا صلبه وأمر الملائكة بالسجود له تعظيماً لنا وإكراماً، وكان سجودهم لله تعالى عبودية، ولآدم إكراماً وطاعة لكوننا في صلبه، فكيف لا نكون أفضل من الملائكة وقد سجدوا لآدم كلهم أجمعون.

In Uyoon Al Akhbaar

(It has been narrated) from Al-Reza^{-asws} in a lengthy Hadeeth, and in it: 'Allah^{-azwj} Blessed and High Created Adam^{-as} and Deposited us^{-asws} in his^{-as} 'Sulb' and Commanded the Angels to with the *Sajdah* to him^{-as}, in respect for us^{-asws} and in honour. And it was so that their *Sajdahs* were for Allah^{-azwj} the Exalted in servitude, and to Adam^{-as} in honour and obedience as we^{-asws} happened to be in his^{-as} 'Sulb', therefore how can we^{-asws} not happen to be superior than the Angels, and they had performed *Sajdah* to Adam^{-as}, all of them together?'³²

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل،

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

عن أبي عبد الله (عليه السلام)، قال: سئل عما ندب الله الخلق إليه، أدخل فيه الضلال؟ قال: «نعم، والكافرون دخلوا فيه، لأن الله تبارك وتعالى أمر الملائكة بالسجود لآدم، فدخل في أمره الملائكة وإبليس فإن إبليس كان مع الملائكة في السماء يعبد الله، وكانت الملائكة تظن أنه منهم، ولم يكن منهم، فلما أمر الله الملائكة بالسجود لآدم، أخرج ما كان في قلب إبليس من الحسد، فعلمت الملائكة عند ذلك أن إبليس لم يكن منهم».

From Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about what Allah^{-azwj} Assigned the creatures to; are the straying ones are included in it?' He^{-asws} said: 'Yes, and the disbelievers are included in it, because Allah^{-azwj} Blessed and Exalted Commanded the Angels for the *Sajdah* to Adam^{-as}, and included in His^{-azwj} Command were the Angels and Iblees^{-la}, for Iblees^{-la} was with the Angels in the sky worshipping Allah^{-azwj}. And the Angels used to think that he^{-la} was from them, but he^{-la} was not from them. So when Allah^{-azwj} Commanded the Angels for the *Sajdah* to Adam^{-as}, whatever envy was in the heart of Iblees^{-la} came out. So the Angels knew, during that, that Iblees^{-la} did not happen to be from them'.

ف قيل له (عليه السلام): كيف وقع الأمر على إبليس، وإنما أمر الله الملائكة بالسجود لآدم؟! فقال: «كان إبليس منهم بالولاء، ولم يكن من جنس الملائكة، وذلك أن الله خلق خلقاً قبل آدم، وكان إبليس حاكماً في الأرض، فعتوا وأفسدوا و سفكوا الدماء، فبعث الله الملائكة فقتلوه، وأسروا إبليس و رفعوه إلى السماء، فكان مع الملائكة يعبد الله إلى أن خلق الله تبارك وتعالى آدم».

It was said him^{-asws}, 'How did the Command become applicable upon Iblees^{-la}, and Allah^{-azwj} had Commanded the Angels for the *Sajdah* to Adam^{-as}?' He^{-asws} said: 'Iblees^{-la} was among them by the fidelity, and he^{-la} was not from the species of the Angels. And that Allah^{-azwj} Created creatures before Adam^{-as}, and Iblees^{-la} was a ruler on the earth, and he^{-la} was tyrannous and spread corruption, and shed the blood. Allah^{-azwj} Sent the Angels, so they

³¹ Tafseer Imam Hassan Al Askari^{asws} – S 102

³² Tafseer Noor Al Saqalayn – H 101

killed them, and captivated Iblees^{-la} and raised him^{-la} up to the sky. Thus, he^{-la} was with the Angels worshipping Allah^{-azwj} until Allah^{-azwj} Blessed and High Created Adam^{-as}.³³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

كان الطيار يقول لي: إبليس ليس من الملائكة، وإنما أمرت الملائكة بالسجود لآدم، فقال إبليس: لا أسجد، فما لإبليس يعصي حين لم يسجد، و ليس هو من الملائكة؟!

Al-Tayar was saying to me, 'Iblees^{-la} wasn't from the Angels, and rather the Angels were Commanded with the *Sajdahs* to Adam^{-as}, therefore Iblees^{-la} said, 'I^{-la} will not do *Sajdah*'. Thus, what is the disobedience of Iblees^{-la} when he^{-la} did not do *Sajdah*, as he^{-la} wasn't from the Angels?'

قال: فدخلت أنا و هو على أبي عبد الله (عليه السلام)، قال: فأحسن و الله في المسألة فقال: جعلت فداك [أ رأيت] ما ندب الله عز و جل إليه المؤمنين من قوله: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي ذَلِكَ الْمَنَاقِبِ معهم؟ قال: «نعم، و الضلال و كل من أقر بالدعوة الظاهرة، و كان إبليس ممن أقر بالدعوة الظاهرة معهم.

(The narrator) said, 'I and he went over to Abu Abdullah^{-asws}, said, 'By Allah^{-azwj}, he was good with the questioning'. He said, 'May I be sacrificed for you^{-asws}! What do you^{-asws} think of what Allah^{-azwj} Mighty and Majestic Assigned to the *Momineen* from His^{-azwj} Words **O you who believe! [2:104]**. And included in that are the hypocrites along with them?' He^{-asws} said: 'And the straying ones, and everyone who accepted the Call apparently, and Iblees^{-la} was from the ones who accepted the Call apparently along with them'.³⁴

و عن الإمام أبي محمد الحسن العسكري (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لما عرف الله ملائكته فضل خيار أمة محمد (صلى الله عليه و آله) و شيعة علي (عليه السلام) و خلفائه (عليهم السلام)، و احتملهم في جنب محبة ربحهم ما لا تحتمله الملائكة، أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال: فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الأفاضل.

And from Imam Abu Muhammad Al-Hassan Al-Askari^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} had Introduced His^{-azwj} Angels to the merits of the best of the community of Muhammad^{-saww} and the Shias of Ali^{-asws} and His^{-azwj} Caliphs, and their bearing the Love of their Lord^{-azwj} which the Angels had not borne, it became clear that the children of Adam^{-as}, the best of the pious ones are with the merits over them. Then He^{-azwj} Said: "Therefore, due to that, do *Sajdah* to Adam^{-as} due to him^{-as} containing the lights of these meritorious creatures.

و لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ، إِنَّمَا كَانَ آدَمُ قَبْلَهُ هُمْ - يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ، وَ كَانَ بِذَلِكَ مُعْظَمًا مُبْجَلًا لَهُ، وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ (لِأَحَدٍ مِنْ دُونِ) اللَّهِ، وَ يَخْضَعُ لَهُ كَخُضُوعِهِ لِلَّهِ، وَ يُعْظِمُهُ - بِالسُّجُودِ لَهُ - كَتَعْظِيمِهِ لِلَّهِ،

And their *Sajdahs* did not happen to be for Adam^{-as}. But rather, Adam^{-as} was a direction for them to be performing *Sajdah* for Allah^{-azwj} Mighty and Majestic. And he^{-as} was, due to that,

³³ تفسير القمي 1: 35.

³⁴ الكافي 2: 303 / 1.

revered, dignified, and it is not befitting for anyone that he performs *Sajdah* to anyone from besides Allah^{-azwj}, humbling to him as humbling to Allah^{-azwj}, and revering him with the *Sajdahs* to him like the revering to Allah^{-azwj}.

وَلَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ [هَكَذَا] لِغَيْرِ اللَّهِ، لَأَمَرْتُ ضَعْفَاءَ شِيعَتِنَا وَ سَائِرَ الْمُكَلَّفِينَ مِنْ شِيعَتِنَا أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِي عُلُومِ عَلِيِّ وَصِيِّ رَسُولِ اللَّهِ، وَ تَحَضَّرَ وَدَادَ خَيْرِ خَلْقِ اللَّهِ عَلِيِّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ، وَ احْتَمَلَ الْمَكَارَهِ وَ الْبَلَايَا فِي التَّصْرِيحِ بِإِظْهَارِ حُقُوقِ اللَّهِ، وَ لَمْ (يُنْكِرْ عَلَيَّ) حَقًّا أَوْفِيهِ عَلَيْهِ قَدْ كَانَ جَهْلُهُ أَوْ أَغْفَلُهُ.

And if I^{-asws} was to order anyone that he does *Sajdah* like this to other than Allah^{-azwj}, I^{-asws} would have ordered the weak ones of our^{-asws} Shias and the rest of the encumbered ones from our^{-asws} Shias that they do *Sajdah* to the one who is a go-between regarding the knowledges of the successors^{-asws} of Rasool-Allah^{-saww}, and the sincere cordiality of the best of the creatures of Allah^{-azwj}, Ali^{-asws}, after Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, and endure the abhorrence's and the afflictions during the declarations along with the manifesting the right of Allah^{-azwj}, and does not deny the rights of Ali^{-asws} having ridden upon it, whether he has been ignorant of it or heedless.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: عَصَى اللَّهُ إِبْلِيسَ، فَهَلَكَ لِمَا كَانَ مَعْصِيَتُهُ بِالْكَبِيرِ عَلَى آدَمَ وَ عَصَى اللَّهُ آدَمَ بِأَكْلِ الشَّجَرَةِ، فَسَلِمَ وَ لَمْ يَهْلِكْ لِمَا لَمْ يُقَارِنْ بِمَعْصِيَتِهِ التَّكْبُرَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ لَهُ: «يَا آدَمُ عَصَانِي فِيكَ إِبْلِيسَ، وَ تَكْبُرَ عَلَيْكَ فَهَلَكَ، وَ لَوْ تَوَاضَعَ لَكَ بِأَمْرِي، وَ عَظَّمَ عِزِّي جَلَالِي لَأَقْلَحَ كُلَّ الْفَلَاحِ كَمَا أَقْلَحْتُ،

Then, Rasool-Allah^{-saww} said: 'Iblees^{-la} disobeyed Allah^{-azwj} and was destroyed as a result of his^{-la} disobedience by arrogance over Adam^{-as}. And Adam^{-as} disobeyed Allah^{-azwj} by eating from the tree, but was safe and did not get destroyed because his^{-as} disobedience was not paired with arrogance over Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} and that is because Allah^{-azwj} the Exalted Said to him^{-as}: "O Adam^{-as}! Iblees^{-la} disobeyed My^{-azwj} Order regarding you^{-as}, and was arrogant to you, so was destroyed. Had he^{-la} accepted your^{-as} reverence as per My^{-azwj} Command, and respected My^{-azwj} Greatness and Majesty, he^{-la} also would have been succeeded with every success just as you^{-as} succeeded.

وَ أَنْتَ عَصَيْتَنِي بِأَكْلِ الشَّجَرَةِ، وَ بِالتَّوَاضُعِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ تُفْلِحُ كُلُّ الْفَلَاحِ، وَ تَزُولُ عَنْكَ وَصْمَةُ الذَّلَّةِ فَادْعُنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِذَلِكَ». فَدَعَا بِهِمْ، فَأَقْلَحَ كُلُّ الْفَلَاحِ- لِمَا تُمَسِّكُ بِعُزَّتِنَا أَهْلَ النَّبِيِّتِ.

And you^{-as} disobeyed Me^{-azwj} by eating from the tree, and with the reverence to Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, you^{-as} succeeded with every success, and the stigma of your^{-as} humiliation declined from you^{-as}. Therefore supplicate to Me^{-azwj} by Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws} for that". So he^{-as} supplicated by them^{-asws}, and he^{-as} succeeded with every success due to his^{-as} attachment with our^{-asws} handle, the People^{-asws} of the Household".³⁵

VERSES 117 - 122

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى {117}

³⁵ التفسير المنسوب إلى الإمام العسكري (عليه السلام) 265 / 385

We said: "O Adam! This one is an enemy to you and to your wife, therefore does not let him drive you both out from the Paradise, for you would be distressed [20:117]

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى {118}

Surely for you is that you will neither be hungry therein nor bare (of clothing) [20:118]

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى {119}

And you will neither be thirsty therein nor exposed to the sun's heat!" [20:119]

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى {120}

But the Satan whispered to him. He said, 'O Adam! Shall I point you to a tree of immortality and a kingdom which would not deteriorate?' [20:120]

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى {121}

Then they both ate of it, and their evil inclinations were manifested to them, and they both began to cover themselves with leaves of the Paradise. And Adam disobeyed his Lord, so he strayed [20:121]

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى {122}

Then his Lord Chose him, so He Turned to him and Guided [20:122]

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

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

'When Al-Mamoun gathered to Ali Al-Reza^{-asws}, the debaters from the people of Al-Islam and from the Religions of the Jews, and the Christians, and the Magians, and the Sabeen, and the rest of the debaters, so no one stood up except that he^{-asws} necessitated the proof as if he had swallowed a stone. Ali Bin Muhammad Al-Jaham stood up and said, 'O son^{-asws} of

Rasool-Allah^{-saww}! Are you^{-asws} speaking for the infallibility of the Prophets^{-as}? He^{-asws} said: 'Yes'.

قال: فما تقول في قول الله تعالى: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

He said, 'So what are you^{-asws} saying with regards to the Words of Allah^{-azwj} the Exalted: **And Adam disobeyed his Lord, so he strayed [20:121]?**'

فقال الرضا (عليه السلام): «ويحك - يا علي - اتق الله، و لا تنسب إلى أنبياء الله الفواحش، و لا تتأول كتاب الله برأيك، فإن الله عز و جل قد قال: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسِخُونَ فِي الْعِلْمِ».

Al-Reza^{-asws} said: 'Woe be unto you - O Ali – fear Allah^{-azwj} and do not attach the immoralities to the Prophets^{-as} of Allah^{-azwj}! And do not interpret the Book of Allah^{-azwj} by your opinion, for Allah^{-azwj} Mighty and Majestic has Said: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7].**

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

And he^{-asws} said: 'As for the Words of the Mighty and Majestic regarding Adam^{-as}: **And Adam disobeyed his Lord, so he strayed [20:121]**, so Allah^{-azwj} Created Adam^{-as} as a Proof in His^{-azwj} earth and a Caliph in His^{-azwj} Country. He^{-azwj} did not Create him^{-as} for the Paradise. And the disobedience from Adam^{-as} was in the Paradise, not in the earth (and his^{-as} infallibility would have been necessitated had he^{-as} been in the earth), in order to for the completion of the Measures of Allah^{-azwj} Mighty and Majestic to take place. So when he^{-as} descended to the earth, and He^{-azwj} Made him^{-as} to be a Divine Authority and a Caliph, he^{-as} was obedient to Him^{-azwj}, as per the Words of the Mighty and Majestic: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**'.³⁶

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

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

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. So Al-Mamoun said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Is it not from your^{-asws} speech that the Prophets^{-as} are infallible?' He^{-asws} said: 'Yes'. He said, 'So what are your^{-asws} with regards to the Words of Allah^{-azwj} Mighty and Majestic: **And Adam disobeyed his Lord, so he strayed [20:121]?**'

³⁶ عيون أخبار الرضا 1: 191 / 1

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

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

لما أن وسوس الشيطان إليهما، و قال: ما مَآكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ، و إنما مَآكُمَا عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونَا مَلَكَئِنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ،

When the Satan^{-la} whispered to them both^{-as} and said: **'Your Lord did not Forbid you from this tree [7:20]**,but rather He^{-azwj} has Forbidden you^{-as} from going near to some other tree, and did not Forbid you^{-as} from eating from it **except that you would become two Angels or you would become from eternally living ones'** [7:20] **And he swore to them both, 'I am from the advisers to you'** [7:21].

و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا قَدْ لَاهُمَا بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

And Adam^{-as} and Hawwa^{-as} had not witnessed before that anyone who would swear falsely by Allah^{-azwj}: **Thus, he indicated to them with deceit [7:22]**. So the eating from it (was as a result of) his^{-as} reliance upon the swear by Allah^{-azwj}.

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

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

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

Allah^{-azwj} Mighty and Majestic Said: **And Adam disobeyed his Lord, so he strayed [20:121] Then his Lord Chose him, so He Turned to him and Guided [20:122]**. And He^{-azwj} Said: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**'.³⁷

³⁷ عيون أخبار الرضا (عليه السلام) 1: 195 / 1

VERSES 123 - 127

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى {123}

He said: "Get down from it altogether, some of you being enemies of others. So when a Guidance comes to you from Me, then the one who follows Guidance, he will neither stray nor be wretched [20:123]

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى {124}

And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا {125}

He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى {126}

He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى {127}

And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]

قَالَ عَ فَلَمَّا زَلَّتْ مِنْ آدَمَ الْخَطِيئَةُ، وَ اعْتَدَرَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ، قَالَ: يَا رَبِّ ثُبِّ عَلَيَّ، وَ اقْبَلْ مَغْذِرَتِي، وَ اَعِدْنِي إِلَى مَرَاتِبِي، وَ اَرْفَعْ لَدَيْكَ دَرَجَتِي فَلَقَدْ تَبَيَّنَ نَقْصُ الْخَطِيئَةِ- وَ دُخُلُهَا فِي أَعْضَائِي وَ سَائِرِ بَدَنِي.

He (Imam Hassan Al-Askari-asws) said: 'So when the mistake was committed from Adam-as, and he-as apologised to his-as Lord-azwj Mighty and Majestic, said: 'O Lord-azwj! Turn to Me-as and Accept my-as excuse, and Return me-as to my-as (former) rank, and let my-as level be raised, for the negative effects of the mistake have permeated into my-as body parts and the rest of my-as body'.

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ! مَا تَذَكَّرُ أَمْرِي إِيَّاكَ - بِأَنْ تَدْعُوَنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عِنْدَ شِدَائِكَ وَ دَوَاهِيكَ، وَ فِي التَّوَازِلِ [الَّتِي] تَبْهَظُكَ قَالَ آدَمُ: يَا رَبِّ بَلَى. قَالَ اللَّهُ عَزَّ وَ جَلَّ (لَهُ: فَتَوَسَّلْ بِمُحَمَّدٍ) وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ خُصُوصاً، فَادْعُنِي أَجِبْكَ إِلَى مُلْتَمَسِكَ، وَ أَرِدْكَ فَوْقَ مُرَادِكَ.

Allah-azwj the Exalted Said: 'O Adam-as! Do you-as remember my Command to you-as that you-as should supplicate to Me-azwj by Muhammad-saww and his-saww goodly Progeny-asws when during your-as difficulties and your-as afflictions and chaos – which weigh heavily on you-as?' Adam-as said: 'O Lord, yes.' Allah-azwj Mighty and Majestic Said to him-as: "Make intermediaries of Muhammad-saww and Ali-asws and Fatima-asws and Al-Hassan-asws and Al-Husayn-asws especially, supplicate to Me-azwj and I-azwj will Answer you-as to your-as request and Increase for you-as above what you-as intended for."

فَقَالَ آدَمُ: يَا رَبِّ، يَا إِلَهِي وَ قَدْ بَلَغَ عِنْدَكَ مِنْ مَحَلِّهِمْ - أَتَيْتُكَ بِالتَّوَسُّلِ [إِلَيْكَ] بِهِمْ تَقْبَلُ تَوْبَتِي وَ تَغْفِرُ خَطِيئَتِي، وَ أَنَا الَّذِي أَسْجَدْتُ لَهُ مَلَائِكَتَكَ، وَ أَجَبْتُهُ جَنَّتَكَ وَ زَوَّجْتُهُ حَوَاءَ أَمْتِكَ، وَ أَخْدَمْتُهُ كِرَامَ مَلَائِكَتِكَ!

Adam-as said: 'O Lord! O My God-azwj! And It has reached from You-azwj, from their-asws positions that You-azwj, by the Means to You-azwj through them-asws, would be Accepting my-as repentance and Forgive my-as mistake, and I-as am the one to whom the Angels were made to do *Sajdah* and to whom Your-azwj Garden was Gifted, and Your-azwj maid Hawwa-as was married to (me), and the honourable ones of Your-azwj served to!'

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ! إِنَّمَا أَمَرْتُ الْمَلَائِكَةَ بِتَعْظِيمِكَ [وَ] بِالسُّجُودِ [لَكَ] إِذْ كُنْتُ وَعَاءً لِهَذِهِ الْأَنْوَارِ، وَ لَوْ كُنْتُ سَأَلْتَنِي بِهِمْ قَبْلَ خَطِيئَتِكَ أَنْ أَعْصِمَكَ مِنْهَا، وَ أَنْ أَقْصِتَكَ لِذَوَاعِي عُدُوكَ إِنْ لَيْسَ حَتَّى تَحْتَرِزَ مِنْهُ لَكُنْتُ قَدْ جَعَلْتُ ذَلِكَ، وَ لَكِنَّ الْمَعْلُومَ فِي سَابِقِ عِلْمِي يَجْرِي مُوَافِقاً لِعِلْمِي، فَلَا أَنْ فِيهِمْ فَادْعُنِي لِأَجِبْكَ [لِأَجِبْكَ].

Allah-azwj the Exalted Said: "O Adam-as! But rather, I-azwj Commanded the Angels to respect you-as – and by the *Sajdah* to you-as - because you-as were a receptacle of these lights, and if you-as had asked Me-azwj, by them-asws before your-as commission of the error, I-azwj would have Protected you-as from it and Cause you-as to be more aware of Iblees-la inviting you-as, until you-as would have protected yourself from him-la, I-azwj would have Made that to be for you-as. But, it was the Known matter in the precedence of My-azwj Knowledge. It (therefore) transpired in accordance to My-azwj Knowledge. Thus, for now, supplicate to Me-azwj, I-azwj shall Answer you-as".

فَعِنْدَ ذَلِكَ قَالَ آدَمُ: «اللَّهُمَّ [بِحَاجَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ] بِحَاجَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ، وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الطَّيِّبِينَ مِنْ أَهْلِهِمْ - لَمَّا تَقَضَّيْتُ [عَلَيَّ] بِقَبُولِ تَوْبَتِي وَ غُفْرَانِ زَلَّتِي وَ إِعَادَتِي مِنْ كَرَامَاتِكَ إِلَى مَرْتَبَتِي».

So, during that, Adam-as said: 'O Allah-azwj! By the virtue of Muhammad-saww and the goodly Progeny-asws of Muhammad-saww! By the virtue of Muhammad-saww, and Ali-asws, and Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the goodly ones from their-asws Progeny to what You-azwj have Preferred upon me-as, with the Acceptance of my-as repentance, and the Forgiveness of my-as error, and my-as returning from You-azwj Prestige to my-as (former) rank'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: قَدْ قَبِلْتُ تَوْبَتَكَ، وَ أَقْبَلْتُ بِرِضْوَانِي عَلَيْكَ، وَ صَرَفْتُ آيَاتِي وَ نِعْمَائِي إِلَيْكَ، وَ أَعَدْتُكَ إِلَى مَرْتَبَتِكَ مِنْ كَرَامَاتِي، وَ وَفَّرْتُ نَصِيبَكَ مِنْ رَحْمَاتِي. فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ - فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Accepted your^{-as} repentance, and Accepted with My^{-azwj} being Pleased upon you^{-as}, and Diversion of My^{-azwj} Favours and My^{-azwj} Bounties towards you^{-as}, and Return you^{-as} to your^{-as} (former) rank from My^{-azwj} Benevolence, and Preserve your^{-as} share of My^{-azwj} Mercy'.³⁸

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

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

When a man questioned him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**. Imam^{-asws} said: 'One who speaks by the Imams^{-asws} and follows their^{-asws} orders to him, and not those whose obedience is not permissible.'³⁹

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

Al-Tabarsy, in Al-Ihtijaj, said,

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

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم من مضي من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل،

And I^{-asws}, and all of my^{-asws} forefathers from the former ones, Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and others from the Prophets^{-as}, and from the later ones, Muhammad Rasool-Allah^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and other from the past from the Imams^{-asws} up until my^{-asws} days, and ending with my^{-asws} time, are servants of Allah^{-azwj} Mighty and Majestic.

يقول الله عز و جل: مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى.

³⁸ Tafseer Imam Hassan Al Askari^{asws} – S 105 (Extract)

³⁹ Basaair Al Darajaat – P 1 Ch 8 H 2

Allah^{-azwj} Mighty and Majestic is Saying: ***And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124] He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"***⁴⁰

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And one who turns away from My Zikr, then surely for him would be a straitened life [20:124]***. He^{-asws} said: 'It Means by it (turning away from) the Wilayah of Amir Al-Momineen^{-asws}'.

قُلْتُ وَ تَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

I said, '***and We will Resurrect him on the Day of Judgment as blind [20:124]***?' He^{-asws} said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{-asws}'.

قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا قَالَ الْآيَاتُ الْأَيْمَةُ (عليهم السلام) فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى يَعْنِي تَرَكْتَهَا وَ كَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الْأَيْمَةَ (عليهم السلام) فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ قَوْلَهُمْ

And he would be confused on the Day of Judgment: ***He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"*** He^{-asws} said: 'The Signs are the Imams^{-asws}, ***but you forgot them! And Like that, today We will Forget you!"*** You forgot, meaning neglected them^{-asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{-asws}, as you did not obey their^{-asws} orders and did not listen to their^{-asws} words'.

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

I said, '***And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]***. He^{-asws} said: 'It Means the one who associates someone else with the Wilayah of Amir Al-Momineen^{-asws}, and does not believe in the Signs of his Lord^{-azwj}, and deliberately neglects the Imams^{-asws}. So he neither follows their^{-asws} Ahadeeth, nor acknowledges their^{-asws} Wilayah'.⁴¹

⁴⁰ الاحتجاج: 473.

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92

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

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

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} having asked his^{-asws} father^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'O you people! Follow the Guidance of Allah^{-azwj} and you will be Guided and be upon the right path, and it is my^{-saww} Guidance. And my^{-saww} Guidance is the Guidance of Ali^{-asws} Bin Abu Talib^{-asws}.

فمن أتبع هداه في حياتي و بعد موتي فقد اتبع هداي، و من اتبع هداي فقد اتبع هدى الله، و من اتبع هدى الله فلا يضل و لا يشقى،

The one who follows his^{-asws} Guidance during my^{-saww} lifetime, and after my^{-saww} passing away, so he has followed my^{-saww} Guidance. And the one who follows my^{-saww} Guidance has followed Guidance of Allah^{-azwj}. And the one who follows Guidance of Allah^{-azwj}: **[20:123] he will neither stray nor be wretched [20:123]**.

قال عز وجل: **وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى** قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنسى وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ فِي عَادَاةِ مُحَمَّدٍ (صلى الله عليه وآله)، وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى».

The Mighty and Majestic Says: **And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124] He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!" He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!" And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]'**.⁴²

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

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

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

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

I said, 'We have seen them with long lives in the self-sufficiency until they die'. So he^{-asws} said: 'By Allah^{-azwj}! That would be during the Return (الرجعة). They shall be eating the excrement'.⁴³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ مَاتَ وَهُوَ صَاحِبُ مُوسِرٍ لَمْ يَخْجُ فَهُوَ يَمُنُّ قَالَ اللَّهُ عَزَّ وَجَلَّ وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ فُلْتُ سُبْحَانَ اللَّهِ أَعْمَى قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْمَاهُ عَنْ طَرِيقِ الْحَقِّ .

Humejd Bin Zyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The one who dies and he is of good health, affluent, not having had performed Hajj, so he is from the one whom Allah^{-azwj} Mighty and Majestic Speaks of: **and We will Resurrect him on the Day of Judgment as blind [20:124]**'. I said, 'Glory be to Allah^{-azwj}! Blind?' He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic would Blind him away from the path of Truth'.⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِهِ تَعَالَى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى قَالَ مَنْ قَالَ بِالْأَيْمَةِ وَاتَّبَعَ أَمْرَهُمْ وَلَمْ يَجُزْ طَاعَتَهُمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Sayyari, from Ali Bin Abdullah who said,

'A man asked about the Words of the Exalted: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**. He^{-asws} said: 'The one who acknowledges the Imams^{-asws} and follows their^{-asws} orders and does not exceed their^{-asws} obedience'.⁴⁵

الشيخ في (أماله) قال: حدثنا أبو عبد الله محمد بن النعمان (رحمه الله)، قال: أخبرني أبو الحسن علي بن محمد بن الحسن الكاتب، قال: أخبرني الحسن بن علي الزعفراني، قال أخبرني أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا عبد الله بن محمد بن عثمان، قال: حدثنا علي بن محمد بن أبي سعيد، عن فضيل بن الجعد، عن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام) فيما كتبه إلى محمد بن أبي بكر يقرأه على أهل مصر، و فيما كتب (عليه السلام): «يا عبد الله، ما بعد الموت لمن لا يغفر له أشد من الموت، القبر فاحذروا ضيقه، و ضنكه و ظلمته، و غربته، إن القبر يقول كل يوم: أنا بيت الغربة، أنا بيت التراب، أنا بيت الوحشة، أنا بيت الدود و الهوام.

Al Sheykh in his (book) Amaali, said, 'It was narrated to us by Muhammad Bin Al Nu'man, from Abu Al Hassan Ali Bin Muhammad Bin Al Hassan, the scribe, from Al Hassan Bin Ali Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafi, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fazeyl Bin Ja'ad, from Abu Is'haq Al Hamdany,

'From Amir Al-Momineen^{-asws}, among what he^{-asws} wrote to Muhammad Bin Abu Bakr, he read it out to the people of Egypt, and among what he^{-asws} wrote was: 'O servant of Allah^{-azwj}! After the death, for the one, one who is not Forgiven, there is nothing more severe for him after the death than the grave. Therefore, be warned of its straightness, and its tightness and its darkness. The grave is saying every day, 'I am the house of estrangement! I am the house of dust! I am the house of loneliness! I am the house of insects and vermin!'

⁴³ مختصر بصائر الدرجات: 18.

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 31 H 6

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 10

و القبر روضة من رياض الجنة أو حفرة من حفر النار، إن العبد المؤمن إذا دفن قالت له الأرض: مرحبا و أهلا، قد كنت ممن أحب أن يمشي على ظهري، فإذا وليتك فستعلم كيف صني بك فيتسع له مد البصر،

And the grave is a garden from the Gardens of the Paradise, or it is a pit from the pits of the Fire. The Momin servant, when he is buried, the earth says to it, 'Hello and welcome! You have been from the ones I loved that he walks upon my back. So now when you have come back, you will come to know how I would be dealing with you!' So it expands for him to the extent of his vision.

و إن الكافر إذا دفن قالت له الأرض: لا مرحبا، و لا أهلا، لقد كنت ممن أبغض من يمشي على ظهري، فإذا وليتك فستعلم كيف صني بك فتضمه حتى تلتقي أضلاعه، و إن المعيشة الضنك التي حذر الله منها عدوه عذاب القبر، إذ يسلط على الكافر في قبره تسعة و تسعين تنينا

And the Kafir, when he is buried, the earth says to him, 'There is neither a hello for you nor a welcome! You used to be from the ones I hated to be walking upon my back. So now when you have come back, you will soon come to know how I would be dealing with you!' So it squeezes him until his ribs meet up, and it is the **straitened life [20:124]** which Allah^{-azwj} Cautioned His^{-azwj} enemies of, the punishment of the grave, when ninety nine huge serpents would be Empowered upon the Kafir in his grave.

فينهشن لحمه، و يكسرن عظمه، و يترددن عليه كذلك إلى يوم يبعث، لو أن تنينا منها نفخ في الأرض لم تنبت زرا أبدا،

They will bite into his flesh, and break his bones, and they would be persisting upon him like that up to the Day of Resurrection. If, one of the huge serpents from these was to blow (its venom) into the earth, vegetation would not grow, ever!

اعلموا- يا عباد الله- أن أنفسكم الضعيفة و أجسادكم الناعمة الرقيقة التي يكفيها السير، تضعف عن هذا، فإن استطعتم أن تجزعوا لأجسادكم و أنفسكم مما لا طاقة لكم به و لا صبر لكم عليه، فاعملوا بما أحب الله، و اتركوا ما كره الله».

Know, O servants of Allah^{-azwj}, that your selves are weak, and your bodies are soft, gentle, which the small thing would suffice it, being weaker than this. So if you capacity is such that your bodies and your selves would break down from what there is no strength for you with, and there is no patience for you upon it, then perform whatever Allah^{-azwj} Loves, and leave whatever Allah^{-azwj} Dislikes!⁴⁶

VERSE 128

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى {128}

Does it not provide guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]

⁴⁶ الأمالي 1: 24.

حدثنا علي بن اسماعيل عن أبي عبد الله البرقي عن الحسن بن محبوب عن علي بن رباب عن عمار بن مروان عن أبي عبد الله في قوله تعالى ان في ذلك لآيات لاولى النهي قال نحن والله اولى النهي قلت ما معنى اولى النهي

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

Abu Abdullah regarding the Words of the Exalted^{-azwj}: ***Surely in that are Signs for the possessors of intellect [20:54]***. He^{-asws} said: 'By Allah^{-azwj}, we^{-asws} are ***the possessors of intellect [20:54]***'. I said, 'What is the meaning of ***'the possessors of intellect [20:54]'***?'

قال ما اخبر الله رسوله مما يكون من بعده من ادعاء فلان الخلافة والقيام بها والاخر من بعده و الثالث من بعدهما وبني امية فاخبر النبي صلى الله عليه وآله عليا عليه السلام فان ذلك كما اخبر الله رسوله كما اخبر رسوله عليا عليه السلام وكما انتهى اليها من علي فيما يكون من بعده من الملك في بني امية وغيرهم

He^{-asws} said: 'What Allah^{-azwj} Informed His^{-azwj} Rasool^{-saww} of what is to transpire after him^{-saww} regarding the claim to the Caliphate by so and so (Abu Bakr) and the establishment it, and the other one (Umar) after him, and the third one (Usmaan) after those two, and the Clan of Umayya. The Prophet^{-saww} informed Ali^{-asws}. That is just as Allah^{-azwj} had Informed His^{-azwj} Rasool^{-saww}, and just as His^{-azwj} Rasool^{-saww} had informed Ali^{-asws}, and just as it ended up with us^{-asws} from Ali^{-asws}, as to who will be the king in the clan of Umayya and others.

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

We^{-asws} are possessors of intellect, with whom^{-asws} this knowledge ended up with, all of it. We^{-asws} are patient on the Command of Allah^{-azwj}, and we^{-asws} are the Custodians of Allah^{-azwj} on His^{-azwj} creatures, and His^{-azwj} Treasurers on His^{-azwj} Religion. We^{-asws} safeguard it, and we^{-asws} veil it, and we^{-asws} conceal it from our^{-asws} enemies just as the Rasool Allah^{-saww} had concealed it until he^{-saww} got the Permission in the migration (Hijrah) and fought against the Polytheists.

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

We^{-asws} are on the same lines as Rasool Allah^{-saww} until Allah^{-azwj} Gives the Permission to manifest (enforce) His^{-azwj} Religion with the sword, and he (Al-Mahdi^{-asws}) would call the people to Him^{-azwj}, and he^{-asws} would go to them with a promise just as the Rasool Allah^{-saww} had done so in the beginning'.⁴⁷

في أصول الكافي عنه عن اسمعيل بن مهران عن سيف بن عميرة عن سليمان بن عمرو النخعي قال: وحدثني الحسين بن سيف عن أخيه علي عن سليمان بن عمير عن أبي جعفر عليه السلام ثم قال: و بإسناده عن أبي جعفر عليه السلام قال: قال النبي صلى الله عليه وآله: إن خياركم أولوا النهي قيل: يا رسول الله ومن أولوا النهي؟

⁴⁷ Basaair Al Darajaat – P 10 Ch 18 H 51

In Usool Al Kai, from him (Al Kulayni), from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie, from Al Husayn Bin Sayf, from his brother Ali, from Suleyman, from the one who mentioned it,

‘From Abu Ja’far^{-asws}. Then he said, ‘And by his chain from Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said: ‘The best of you all are **the possessors of intellect [20:54]**’. It was said, ‘O Rasool-Allah^{-saww}! And who are **the possessors of intellect [20:54]**?’

قَالَ: هُمْ أُولُوا الْأَخْلَاقِ الْحَسَنَةِ وَالْأَخْلَامِ الرَّيْنَةِ وَصِلَةِ الْأَرْحَامِ، وَ الْبِرَّةِ بِالْأُمَّهَاتِ وَالْآبَاءِ، وَ الْمُتَعَاهِدِينَ لِلْفُقَرَاءِ وَالْجِيرَانِ، وَ يُطْعِمُونَ الطَّعَامَ، وَ يُفَشُّونَ السَّلَامَ فِي الْعَالَمِ، وَ يُصَلُّونَ وَ النَّاسُ نِيَامٌ غَافِلُونَ.

He^{-saww} said: ‘They are the ones which the excellent morals and the original dreams, and the maintainers of the relationships, and the righteous with the mothers and the fathers, and the contributors to the poor and the neighbours, and the feeders of the meals, and disclosers of the greetings in the world, and they are praying *Salat* while the people are sleeping oblivious’.⁴⁸

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

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

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, regarding the Words of the Exalted: ***Surely in that are Signs for the possessors of intellect [20:54]***. He^{-asws} said: ‘They^{-asws} are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, and whatever was in the Quran, is similar to it’.⁴⁹

VERSES 129 - 131

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى {129}

And if a Word had not preceded from your Lord and an appointed term, it would have necessitated (the Punishment) [20:129]

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ {130}

Therefore, be patient upon what they are saying, and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be pleased [20:130]

⁴⁸ H 74 – تفسير نور الثقلين، ج3، ص: 382

⁴⁹ تأويل الآيات 1: 320 / 19.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ {131}

And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131]

حدثنا الحسين بن سعيد عن فضالة بن أيوب عن أبي المغرا* عن زيد الشحام عن عمرو بن سعيد بن هلال قال: قلت لأبي عبد الله عليه السلام اني لا ألقاك الا في السنين فأوصني بشئ حتى آخذ به قال: أوصيك بتقوى الله الورع والاجتهاد وإياك ان تطمح إلى من فوقك وكفى بما قال الله عز وجل لرسول الله صلى الله عليه وآله: فلا تعجبك أموالهم ولا أولادهم وقال: ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا

Al Husayn Bin Saeed narrated to us, from Fazalat Bin Ayoub, from Abu Al Magra, from Zayd Al Shaham, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{-asws}, 'I do not meet you^{-asws} except after two years, therefore advise me with something until I take with it'. He^{-asws} said: 'I advise you with the fear of Allah^{-azwj}, the devoutness and the striving. And beware of coveting to the one above you, and suffice with what Allah^{-azwj} Mighty and Majestic Said to Rasool-Allah^{-saww}: ***So do not let their wealth or their children fascinate you [9:55]***. And Said: ***And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]***.

فان خفت شيئا من ذلك فاذكر عيش رسول الله صلى الله عليه وآله فإنما كان قوته من الشعر وحلوه من التمر وقوده من السعف إذا وجده وإذا أصبت بمصيبة في نفسك أو مالك أو ولدك فاذكر مصابك برسول الله صلى الله عليه وآله فان الخلايق لم يصابوا بمثله قط

So if you fear anything from that, then remember the life of Rasool-Allah^{-saww}, and it was so that his^{-asws} staple diet was from the barley, and his^{-saww} sweet was from the dates, and his^{-saww} fuel was from foliage leaves when he^{-saww} found it. And whenever you are hit with a difficulty regarding yourself or your wealth or your children, so remember your difficulty (to be little) than (that of) Rasool-Allah^{-saww}, for the mannerisms the likes of his^{-saww} cannot be achieved at all'.⁵⁰

النضر عن درست عن إسحاق بن عمار عن ميسر عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: (ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا) استوى رسول الله صلى الله عليه وآله جالسا ثم قال: من لم يتعز بعزاء الله تقطعت نفسه حشرات على الدنيا ومن أتبع بصره ما في أيدي الناس طال همه ولم يشف غيظه ومن لم يعرف الله عليه نعمه الا في مطعم أو مشرب قصر عمله ودنى عذابه

Al Nazar Bin Dorost, from Is'haq Bin Ammar, from Maysar,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When this Verse was Revealed: ***And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]***, Rasool-Allah^{-saww} sat upright, then said: 'The one who does not get consoled by the Consolation of Allah^{-azwj} the regret upon the world will cut

⁵⁰ Kitab Al Zohad – Ch 2 H 24

off his self; and the one who pursues with his vision what is in the hands of the people, his worries would be numerous and his anger would not subside; and the one who does not see the Bounties of Allah^{-azwj} Mighty and Majestic upon him, except regarding the food and the drink or clothes, so his deeds would be deficient and his Punishment has approached'.⁵¹

محمد بن العباس (رحمه الله)، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام): «قال الله عز وجل: أَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى وَ هُمُ الْأُئِمَّةُ مِنْ آلِ مُحَمَّدٍ (عليهم السلام)، و ما كان في القرآن مثلها،

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

(It has been narrated) from Abu Al Hassan Musa Bin Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: **Does it not providence guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]** – and they^{-asws} are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} and there was no similarity for it in the Quran.

و يقول الله عز وجل: وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَ أَجَلٍ مُسَمًّى فَاصْبِرْ، يا محمد، نفسك و ذريتك على ما يَقُولُونَ وَ سَيَحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلِ غُرُوبِهَا».

And Allah^{-azwj} Mighty and Majestic is Saying: **And if a Word had not preceded from your Lord and an appointed term, it would have necessitated (the Punishment) [20:129] Therefore be patient - yourself^{-saww} and your^{-saww} offspring^{-asws} - upon what they are saying, and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be pleased [20:130]**.⁵²

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

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

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

⁵¹ Kitab Al Zohad – Ch 8 H 125

⁵² تأويل الآيات 1: 320 / 19.

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

I said, 'There is no god except Allah^{-azwj}, One with no associates for Him^{-azwj}. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Revives the dead, and Causes the dead to live?' He^{-asws} said: 'O, this, there is no doubt in it that Allah^{-azwj} Revives the dead, and Causes the dead to live, but, say just as I^{-asws} have said'.⁵³

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

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

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

و قوله: لَكَانَ لِرِأْسَاءُ، قال: «اللزام الهلاك».

And for His^{-azwj} Words: **it would have necessitated (the Punishment) [20:129]**, he^{-asws} said: 'Necessitated the Destruction'.⁵⁴

VERSES 132 - 135

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ
{132}

And enjoin your family with the Salat and be constant upon it. We do not Ask you for sustenance, We Sustain you, and the end-result would be for the piety [20:132]

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ {133}

And they are saying, 'If only he would come to us with a Sign from his Lord'. Or didn't there a clear proof come to them what is in the former Parchments? [20:133]

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ {134}

And had We Destroyed them with a Punishment from before it, they would be saying, 'Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed' [20:134]

⁵³ الخصال: 58 / 452.

⁵⁴ تفسير القمي 2: 67.

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى {135}

Say: 'Everyone is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135]

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

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

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

فقال أبو الحسن (عليه السلام): إن الله تعالى فضل العترة على سائر الناس في محكم كتابه». فقال له المأمون: و أين ذلك من كتاب الله؟

Abu Al Hassan^{-asws} said: 'Allah^{-azwj} the Exalted did Prefer the Family^{-asws} over the rest of the people in the Decisive of His^{-azwj} Book'. So Al-Mamoun said to him^{-asws}, 'And where is that from the Book of Allah^{-azwj}?'

قالت العلماء: فأخبرنا: هل فسر الله تعالى الاصطفاء في الكتاب؟

The scholars said, 'So Inform us, did Allah^{-azwj} the Explain the Choosing in the Book?'

فقال الرضا (عليه السلام): «فسر الاصطفاء في الظاهر سوى الباطن في اثني عشر موطنًا و موضعًا- و ساق الحديث بذكر المواضع إلى أن قال- و أما الثانية عشر، فقوله عز و جل: وَ أُمِّرْ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا فَخَصَصْنَا اللَّهُ تَعَالَى بِهَذِهِ الْخُصُوصِيَّةِ، إِذْ أَمَرْنَا مَعَ الْأَمَةِ بِإِقَامَةِ الصَّلَاةِ ثُمَّ خَصَصْنَا مِنْ دُونِ الْأُمَّةِ،

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

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

Rasool-Allah^{-saww} used to come to the door of Ali^{-asws} and Fatima^{-asws}, after the Revelation of this verse, for nine months, every day during the presence (of the time) for every *Salat*, five

times. He^{-saww} was saying: 'The *Salat*! May Allah^{-azwj} have Mercy on you^{-asws}!' And Allah^{-azwj} has not Honoured anyone from the offspring of the Prophets^{-as} by the like of this, the Honour which we^{-asws} have been Honoured by, and specialised us^{-asws} apart from all of their^{-as} Households'.

فقال المؤمنون والعلماء: جزاكم الله - أهل بيت نبيكم - عن هذه الأمة خيرا، فما نجد الشرح والبيان فيما اشتبه علينا إلا عندكم.

Al-Mamoun and the scholars said, 'May Allah^{-azwj} Recompense you^{-asws} goodly – the People^{-asws} of the Household of your Prophet^{-saww} – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your^{-asws} possession'.⁵⁵

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

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

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

قال: «نزلت في علي وفاطمة والحسن والحسين (عليهم السلام)، كان رسول الله (صلى الله عليه وآله) يأتي باب فاطمة (عليها السلام) كل سحرة، فيقول: السلام عليكم أهل البيت ورحمة الله وبركاته، الصلاة يرحمكم الله إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا».

He^{-asws} said: 'It was Revealed regarding Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Rasool-Allah^{-saww} used to come to the door of Fatima^{-asws} every dawn, so he^{-saww} was saying: 'The greetings be upon you^{-asws}, the People^{-asws} of the Household, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings. The *Salat*, may Allah^{-azwj} have Mercy on you^{-asws}. ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'.⁵⁶

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

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

'Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the Way of Allah^{-azwj} which Allah^{-azwj} has Commanded to be followed. And by Allah^{-azwj}! We^{-asws} are the Straight Path, and by Allah^{-azwj}, we^{-asws} the ones for whom Allah^{-azwj} has Commanded the servants for being obedient to. So

⁵⁵ عيون أخبار الرضا (عليه السلام) 1: 228 / 1

⁵⁶ تأويل الآيات 1: 322 / 56

the one who wants (the guidance) can take it from here, and the one who wants (the evil) so he can take it from there. And you will not be finding any escape from us^{-asws}.⁵⁷

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

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

‘I asked Muhammad^{-asws} Bin Al-Baqir^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **for soon you will come to known who is the companion of the Even Path and who is Guided**’ [20:135]. He^{-asws} said: ‘Guided to our^{-asws} Wilayah’.⁵⁸

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «سألت أبي عن قول الله عز و جل: فَسْتَغْلَمُونَ مِنْ أَصْحَابِ الصِّرَاطِ السَّوِيِّ وَ مَنْ اهْتَدَى

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

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} having said: ‘I^{-asws} asked my^{-asws} father^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **for soon you will come to known who is the companion of the Even Path and who is Guided**’ [20:135].

قال: الصِّرَاطِ السَّوِيِّ: هو القائم (عليه السلام)، و المهدي: من اهتدى إلى طاعته، و مثلها في كتاب الله عز و جل: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى - قال - إلى ولايتنا».

He^{-asws} said: ‘**The Even Path** – it is Al-Qaim^{-asws}, and he^{-asws} is the Guide - The one who is Guided to being obedient to him^{-asws}. And the example for it in the Book of Allah^{-azwj} Mighty and Majestic is: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]** – to our^{-asws} Wilayah’.⁵⁹

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

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

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

⁵⁷ تفسير القمي 2: 66.

⁵⁸ تأويل الآيات 1: 24 / 323

⁵⁹ تأويل الآيات 1: 26 / 323.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله

A man said to him^{-asws}, 'For the one who recognises his Lord^{-azwj}, and his Prophet^{-saww}, and does not recognise his Wali^{-asws}? He^{-asws} said: 'Not to those, and not to those, and one whom Allah^{-azwj} Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^{-saww}, 'Who is the Wali^{-asws} O Prophet^{-saww}?'

قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتاج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا تتبع آياتك من قبل ان نذل ونخزي تمام ضلالتهم جهالتهم بالآيات وهم الاوصياء

He^{-saww} said: 'Your Wali in this era is Ali^{-asws}, and the one^{-asws} after him^{-asws}, his^{-asws} successor^{-asws}, and for every era there is a knowledgeable one^{-asws} that Allah^{-azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{-as}, 'Our Lord^{-azwj}, Send to us a Rasool^{-saww} so that we may follow Your^{-azwj} Signs before we become disgraced and shamed'. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{-as} (of their Prophets^{-as}).

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوي ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك

Allah^{-azwj} Answered them. He^{-azwj} Said: **Say: 'Everyone is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135].** So, their waiting was that they said, 'We are at the moment waiting to recognise the successor^{-as} until we end up recognising the Imam^{-asws}. So, due to that Allah^{-azwj} enabled them to recognise that.

والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكروهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

The successors^{-asws} are the Masters of the Bridge (Al-Siraat). They will be made to pause to them^{-asws}. None will enter the Paradise except the one who recognises them^{-asws} and they^{-asws} recognise him, and none will enter the Fire except the one who denies them^{-asws} and they^{-asws} deny him, because they^{-asws} are the recognisers (*Urafaa*) of Allah^{-azwj} whom Allah^{-azwj} Made them^{-asws} to be recognised when the Covenant was taken with them, and has Described them in His^{-azwj} Book. The Mighty and Majestic Said: **And upon the heights would be men recognising all by their marks [7:46].**⁶⁰

و عنه: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن بشار، عن علي بن جعفر الحضرمي، عن جابر، عن أبي جعفر (عليه السلام) في قوله تعالى: فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى. قال: «علي (عليه السلام) صاحب الصراط السوي وَمَنِ اهْتَدَى أي إلى ولايتنا أهل البيت».

From him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashaar, from Ali Bin Ja'far Al Hazramy, from Jabir,

⁶⁰ Basaair Al Darajaat – P 10 Ch 16 H 9

‘From Abu Ja’far^{-asws} regarding the Words of the Exalted: ***for soon you will come to know who is the companion of the Even Path and who is Guided***’ [20:135]. He^{-asws} said: ‘Ali^{-asws} is the Master of the ***Even Path and who is Guided*** – i.e. to our^{-asws} Wilayah, the People^{-asws} of the Household’’.⁶¹

تأويل الآيات 1: 323 / 25. ⁶¹