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CHAPTER 28

AL-QASAS

(88 VERSES)

VERSES 43 - 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 43

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُونَ {43}

And We had Given the Book to Musa from after having Destroyed the former generations as an insight for the people and a Guidance and a Mercy, perhaps they would be mindful [28:43]

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدري عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا أمة ولا أهل قرية بعذاب من السماء منذ أنزل التوراة على وجه الأرض غير أهل القرية التي مسحوا قردة. ألم تر أن الله تعالى قال: ولقد آتينا موسى الكتاب من بعد ما أهلكنا القرون الأولى الآية

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet^{-saww} having said: 'Allah^{-azwj} did not Destroy a people, nor a generation, nor a people of the town by a Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys. Did you not see that Allah^{-azwj} the Exalted has Said: **And We had Given the Book to Musa from after having Destroyed the former generations [28:43] – the Verse**'.¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعَجَلِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِكَزْدٍ عَنْ مُحَمَّدِ بْنِ خُذَاهِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ هَاشِمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخُثْعَمِيِّ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي شَرْطَةِ الْحَمِيرِ وَمَعَهُ دَرَّةٌ هَا سَبَابَتَانِ يَضْرِبُ بِمَا بَيَّاعِي الْجِرِّي وَالْمَارْمَاهِي وَالزَّمَارِ وَيَقُولُ لَهُمْ يَا بَيَّاعِي مُسُوخَ بَنِي إِسْرَائِيلَ وَجُنْدُ بَنِي مَرْوَانَ فَقَامَ إِلَيْهِ فَرَأَتْ بَنُ أَحْنَفَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا جُنْدُ بَنِي مَرْوَانَ قَالَ لَهُ أَقْوَامٌ خَلَقُوا الْيَحَى وَ قَتَلُوا الشَّوَارِبَ فَمُسِخُوا

¹ Tafseer Noor Al Saqalayn – Ch 28 H 76

Ali Bin Muhammad, from Abu Ali Muhammad Bin Isnail Bin Musa Bin Ja'far, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya known as Kurdi, from Muhammad Bin Khudahy, from Abdullah Bin Ayoub, from Abdullah Bin Hashim, from Abdul Kareem Bin Amro Al Khash'amy, from Hababat Al Wailibiya who said,

'I saw Amir Al-Momineen^{-asws} among the elite police and with him was a whip of his^{-asws} having two branches to it. He^{-asws} was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he^{-asws} was saying to them: 'O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!' So Furat Bin Akhnaf stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! What is the army of the Clan of Marwan?' So, he^{-asws} said to him: 'People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed' (an extract).²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنِ الْكَلْبِيِّ النَّسَائِيَةِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْجَرِيِّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَسَخَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَخَذَ مِنْهُمْ الْبَحْرُ فَهُوَ الْجَرِيُّ وَالزَّمِيرُ وَالْمَارْمَاهِي وَمَا سِوَى ذَلِكَ وَمَا أَخَذَ مِنْهُمْ الْبَرُّ فَأَلْقَرَدَةُ وَالْخَنَازِيرُ وَالْوَبْرُ وَالْوَزَلُ وَمَا سِوَى ذَلِكَ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Ali Al Hamdany, from Sama'at Bin Mihran, from Al Kalby Al Nasaba who said,

'I asked Abu Abdullah^{-asws} about the catfish, so he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Metamorphosed a group from the Children of Israel, so whatever of them which the ocean seized, so it is the catfish, and the glyptothorax (mountain catfish), and the sea horse, and what is besides that; and what the land seized from them, so it is the monkeys, and the pigs, and the (short-haired) rabbit, and the lizard, and what is besides that'.³

قال: فقلت فقول الله تعالى (ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين) قال: ان اولئك مسخوا ثلاثة ايام ثم ماتوا ولم يتناسلوا، وان القردة اليوم مثل اولئك، وكذلك الخنازير وسائر المسوخ، ما وجد منها اليوم من شيء فهو مثله لا يحل ان يؤكل لحمه.

He (the narrator) said, 'So I said, '(What about) The words of Allah^{-azwj} the High [2:65] **And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised?**' They were metamorphosed for three days, then died, and did not produce offspring, and that the monkeys today are similar to those ones, and such is the case of the pigs and the rest of the metamorphosed ones. Nothing can be found from these. Since they are similar to it, it is not Permissible to eat their flesh'.

ثم قال "ع": لعن الله الغلاة والمفوضة فانهم صغروا عصيان الله وكفروا به وأشركوا وضلوا وأضلوا قرار من إقامة الفرائض واداء الحقوق.

Then he^{-asws} said: 'May Allah^{-azwj} Curse the exaggerators (*Ghulaat*) and the 'Mufawwiza' (Believers in delegation of Authority), for they have belittled the disobedience to Allah^{-azwj} and have disbelieved in it, and they have associated, and strayed and have strayed others from establishing the Obligations and fulfilment of the rights' (An extract).⁴

² Al Kafi V 1 – The Book Of Divine Authority CH 81 H 3

³ Al Kafi – V 6 – The Book of Hunting Ch 12 H 12

⁴ Al-Illal Al-Sharaie – V 1 Ch 162 H 1

سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا لَ الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قُلُوبًا كَأَنَّهُمْ قُلُوبُ أَصْنَافٍ صُنُفٍ ائْتَمَرُوا وَ أَمَرُوا فَتَجَوَّا وَ صُنُفٍ ائْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمَسَحُوا ذُرًّا وَ صُنُفٍ لَمْ يَأْمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of the High^{azwj}: ***“[7:165] So when they neglected what they had been reminded of, We delivered those who forbade evil”***. He^{asws} said: ‘There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished’.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ أَكْلِ الضَّبِّ فَقَالَ إِنَّ الضَّبَّ وَالْفَأْرَةَ وَالْفَرْدَةَ وَالْحَنَازِيرَ مُسَوِّخٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about eating the lizard. So he^{asws} said: ‘The lizard, and the mouse, and the monkey, and the pigs, are morphed (creatures)’.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ الْفِيلُ مَسْخٌ كَانَ مَلِكًا زَنَاءً وَ الدَّبُّ مَسْخٌ كَانَ أَعْرَابِيًّا دَبُونًا وَ الْأَرْنَبُ مَسْخٌ كَانَتْ امْرَأَةً تَحُونُ زَوْجَهَا وَ لَا تَغْتَسِلُ مِنْ حَيْضِهَا وَ الْوُطَاطُ مَسْخٌ كَانَ يَسْرِقُ ثَمَرِ النَّاسِ وَ الْفَرْدَةُ وَ الْحَنَازِيرُ قَوْمٌ مِنْ بَنِي إِسْرَائِيلَ اعْتَدَوْا فِي السَّبْتِ وَ الْحَرِيثُ وَ الضَّبُّ فِرْقَةٌ مِنْ بَنِي إِسْرَائِيلَ لَمْ يُؤْمِنُوا حَيْثُ نَزَلَتْ الْمَائِدَةُ عَلَى عِيسَى ابْنِ مَرْيَمَ (عليه السلام) فَتَاهُوا فَوَقَعَتْ فِرْقَةٌ فِي الْبَحْرِ وَ فِرْقَةٌ فِي الْبَرِّ وَ الْفَأْرَةُ فَهِيَ الْفُؤَيْسَةُ وَ الْعَقْرَبُ كَانَ تَمَامًا وَ الدَّبُّ وَ الرُّبُورُ كَانَتْ لَحْمًا يَسْرِقُ فِي الْمِيرَانِ.

Muhammad Bin Yaya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary, from;

Abu Al-Hassan Al-Reza^{asws} said: ‘The elephant is a morphed (creature), it was an adulterous king; and the wolf was morphed, it was a Bedouin pimp; and the rabbit was morphed, it was a woman who betrayed her husband, and did not wash from her menstruations; and the bat was morphed, it was (a thief) stealing dates of the people; and the monkey and the pigs were a people from the Children of Israel, having exceeded in the Sabbath; and the sea bass and the lizard were a sect from the Children of Israel who did not believe when the meal was descended upon Isa^{as} Bin Maryam^{as}, so they strayed and a sect fell into the sea, and a sect in the land; and the mouse, so it was an immoral woman; and the scorpion was a malicious gossip; and the bear and the wasp were butchers who used to steal (cheat) in the weighing’.⁷

⁵ Al-Kafi, Vol. 8, H. 14599

⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 5

⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 14

وعنه بهذا الاسناد، عن محمد بن أسلم، عن الحسين بن خالد، قال: سألت أبا الحسن موسى (ع) هل يحل أكل لحم الفيل؟ - فقال: لا، فقلت: ولم؟ - قال: لانه مثله وقد حرم الله لحوم الامساخ ولحوم ما مثل به في صورها.

And from him, by this chain, from Muhammad Bin Aslam, from Al Husayn Bin Khalid who said,

‘I asked Abu Al-Hassan Musa^{asws}, ‘Is it Permissible to eat the flesh of the elephant?’ So the Imam^{asws} said: ‘No’. So I said, ‘And why not?’ He^{asws} said: ‘Because it is a resemblance (to those who had sinned and were transformed into elephants)⁸, and Allah^{azwj} has Forbidden the flesh of the metamorphosed one and what resembles it in its image’.⁹

VERSE 44

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {44}

And you (Rasool Allah) were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]

The Altered Verse

وجاء في تفسير أهل البيت (صلوات الله عليهم)، قال: روى بعض أصحابنا عن سعيد بن الخطاب حديثاً يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز وجل: وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ. [قال أبو عبد الله (عليه السلام): «إنما هي: **أو ما كنت بجانب الغربي** إذ قضينا إلى موسى الأمر و ما كنت من الشاهدين»].

And it has come in the Tafseers of the People^{asws} of the Household, he (Sharaf Al Deen Al Najafi) said, ‘Some of our companions have reported, from Saeed Bin Al-Khataab,

‘Raising it to Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***And you were not on the western side when We Decreed the Commandment and you were not from the [28:44].*** Abu Abdullah^{asws} said: ‘But rather it is (Revealed as): ***Or were you not there on the western side when We Decreed the Commandment and were you not from the witnesses? [28:44]?***’¹⁰

The merits of the community of Muhammad^{saww} over the entirety of the communities

رَسُولُ اللَّهِ ص قَالَ: لَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ وَ اصْطَفَاهُ نَجِيًّا- وَ فَلَقَ لَهُ الْبَحْرَ فَنَجَّى بَنِي إِسْرَائِيلَ، وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَاحَ- رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَالَ: يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَدًا قَبْلِي.

(Imam Hassan Al-Askari^{asws} said): ‘Rasool-Allah^{saww} said: ‘When Allah^{azwj} Mighty and Majestic Sent Musa^{as} Bin Imran^{as} and Chose him^{as} as a rescuer, and Split the sea for him^{as} and so he^{as} rescued the Children of Israel, and He^{azwj} Gave him^{as} the Torah and the Tablets

⁸ Those who were punished did not live more than a few days, as per Ahadith.

⁹ Al Mahaasin – V 2 Bk 1 H 25

¹⁰ تأويل الآيات 1: 417 / 8

– he^{as} saw his^{as} position from his^{as} Lord^{azwj} Mighty and Majestic, and he^{as} said: ‘O Lord^{azwj}! You^{azwj} have Honoured me^{as} with such a prestige, You^{azwj} have not Honoured anyone else with it before me^{as}’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي - مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ - فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ، فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمُ مِنْ آلِي

So Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But, do you^{as} not know that Muhammad^{saww} is more superior in My^{azwj} Presence than the entirety of My^{azwj} Angels and the entirety of My^{azwj} creatures?” Musa^{as} said: ‘O Lord^{azwj}! So, if it was so that Muhammad^{saww} was more prestigious (superior) in Your^{azwj} Presence than the entirety of Your^{azwj} creatures, then is there among the progenies of the Prophets^{as} any more honourable from a progeny?’

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ: يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ عِنْدَكَ كَذَلِكَ، فَهَلْ فِي صَحَابَةِ الْأَنْبِيَاءِ أَكْرَمُ [عِنْدَكَ] مِنْ صَحَابَتِي

Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But, do you know that the merit of the Progeny^{asws} of Muhammad^{saww} upon the entirety of the progenies of the Prophets^{as}, is like the merit of Muhammad over the entirety of the Mursils^{as}? (Prophet Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}, and Muhammad^{saww}, 11)” So he^{as} said: ‘O Lord^{azwj}! So, if it was so that the Progeny^{as} of Muhammad^{saww} was like that in Your^{azwj} Presence, then is that among the companions of the Prophets^{as} any more honourable in Your^{azwj} Presence than my^{as} companions?’

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ صَحَابَةِ مُحَمَّدٍ ص عَلَى جَمِيعِ صَحَابَةِ الْمُرْسَلِينَ - كَفَضْلِ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ - وَ [كَ] فَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But do you^{as} not know that the superiority of the companions of Muhammad^{saww} over the entirety of the companions of the Mursils^{as} is like the superiority of the Progeny^{asws} of Muhammad^{saww} over the entirety of the Progenies of the Prophets^{as} – and like the superiority of Muhammad^{saww} over the entirety of the Mursils^{as}?”

فَقَالَ مُوسَى: يَا رَبِّ - فَإِنْ كَانَ مُحَمَّدٌ وَ آلُهُ وَ صَحْبُهُ كَمَا وَصَفْتَ، فَهَلْ فِي أُمَّةٍ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَلَتْ عَلَيْهِمُ الْعَمَامُ، وَ أَنْزَلَتْ عَلَيْهِمُ الْمَنُّ وَ السَّلَوى وَ فَلَقْتَ لَهُمُ الْبَحْرَ

Musa^{as} said: ‘O Lord^{azwj}! So, if it was so that Muhammad^{saww} and his^{saww} Progeny^{asws} are as You^{azwj} Described, then is there among a community of the Prophets^{as}, any who is superior in Your^{azwj} Presence than my^{as} community is? You^{azwj} Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them’.

فَقَالَ اللَّهُ تَعَالَى: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَمِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ لَيْتَنِي كُنْتُ أَرْأَهُمْ.

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 2 H 3

Allah^{-azwj} the Exalted Said: “O Musa^{-as}! But, do you^{-as} not know that the superiority of the community of Muhammad^{-saww} over the entirety of the communities is like My^{-azwj} Superiority over the entirety of My^{-azwj} creatures?” Musa^{-as} said: ‘O Lord^{-azwj}! Alas! If only I^{-as} could see them’.

(فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ): يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ، فَلَيْسَ هَذَا أَوَانُ ظُهُورِهِمْ، وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَّةِ جَنَّاتِ عَدْنٍ وَ الْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَتَقَلَّبُونَ، وَ فِي خَيْرَاتِهَا يَتَبَخَّخُونَ أَفْتَحِبُّ أَنْ أَسْمِعَكَ كَلَامَهُمْ قَالَ: نَعَمْ يَا إِلَهِي.

Allah^{-azwj} the Exalted Revealed unto him^{-as}: “O Musa^{-as}! You^{-as} cannot see them, for this isn't the time of their appearance. But, soon you^{-as} will see them in the Paradise, the Gardens of Eden and the *Firdous*, in the presence of Muhammad^{-saww}. They would be turning in its Bliss and they would be enjoying in its goodness. Would you^{-as} love to hear their voices?” He^{-as} said: ‘Yes, my^{-as} God^{-azwj}!’¹²

وقال أبو عبد الله (عليه السلام) في بعض رسائله: «ليس موقف أوقف الله سبحانه نبيه فيه ليشهده و يستشهده، إلا و معه أخوه و قرينه و ابن عمه و وصيه، و يؤخذ ميثاقهما معا».

And Abu Abdullah^{-asws} said in one of his^{-asws} letters: There isn't a pausing Allah^{-azwj}, Glorious is He^{-azwj}, Paused His^{-azwj} Prophet^{-saww} to Make him^{-saww} a witness and for him^{-saww} to witness it, except and with him^{-saww} was his^{-saww} brother^{-asws}, and his^{-asws} associate, and his^{-saww} cousin, and his^{-saww} successor^{-asws}, and He^{-azwj} Took both their^{-asws} Covenants together'.¹³

See Appendix I for Ahadith on Divine Books.

VERSES 45 & 46

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ {45}

But We Produced generations, and the life-spans were prolonged upon them. And you (Rasool Allah) were not a dweller among the inhabitants of Madyan reciting Our Verses to them, but We were the Senders [28:45]

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}

And you (Rasool Allah) were not by the side of the (mount) Toor when We Called out, but (you are) a Mercy from your Lord to warn a people no warner had come to them from before you, perhaps they would be mindful [28:46]

¹² Tafseer Imam Hassan Al Askari^{asws} – S 11 (Extract)

¹³ تأويل الآيات 1: 417/9.

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن طاهر بن مدرار، عن أخيه، عن أبي سعيد المدائني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا،**

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Tahir Bin Madrar, from his brother, from Abu Saeed Al-Mada'iny who Saeed who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And you were not by the side of the (mount) Toor when We Called out [28:46].**

قال: « كتاب كتبه الله عز و جل في ورقة، أثبتته فيها قبل أن يخلق الله الخلق بألفي عام، فيها مكتوب: يا شيعة آل محمد، أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني، من أتى منكم بولاية محمد و آل محمد أسكنته جنتي برحمتي».

He^{asws} said: 'A Book which Allah^{azwj} Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah^{azwj} Created the creatures by two thousand years. In it was Inscribed: 'O Shias of the Progeny^{asws} of Muhammad^{saww}! I^{azwj} Give you before you ask Me^{azwj}, and Forgive you before you seek Forgiveness from Me^{azwj} – the one from you who comes with the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, I^{azwj} shall Settle him in My^{azwj} Paradise by My^{azwj} Mercy'.¹⁴

عن سعد، عن ابن عيسى، وابن هاشم، والحسن بن علي الكوفي جميعاً، عن الحسين بن سيف، عن أبيه، عن أبي حازم المدني، عن سهل بن سعد الانصاري قال: سألت رسول الله صلى الله عليه وآله عن قول الله عزوجل: وما كنت بجانب الطور إذ نادينا. قال كتب الله عزوجل كتاباً قبل أن يخلق الخلق بألفي عام في ورق آس، ثم وضعها على العرش، ثم نادى يا أمة محمد: إن رحمتي سبقت غضبي، أعطيتكم قبل أن تسألوني، وغفرت لكم قبل أن تستغفروني فمن لقيني منكم يشهد أن لا إله إلا أنا وأن محمداً عبدي ورسولي أدخلته الجنة برحمتي.

My father, from Sa'ad, from Ibn Isa, and Ibn Hashim, and Al Hassan Bin Ali Al Kufi, altogether from Al Husayn Bin Sayf, from his father, from Abu Hazim Al Madainy, from Sahl Bin Sa'ad Al Ansary who said,

'I asked Rasool-Allah^{saww} about the Words of Allah^{azwj} Mighty and Majestic: **And you were not by the side of the (mount) Toor when We Called out [28:46].** He^{saww} said: 'He^{asws} said: 'A Book which Allah^{azwj} Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah^{azwj} Created the creatures by two thousand years. In it was Inscribed: 'O Shias of the Progeny^{asws} of Muhammad^{saww}! I^{azwj} Give you before you ask Me^{azwj}, and Forgive you before you seek Forgiveness from Me^{azwj} – the one from you who Meets Me^{azwj} having testified that there is no god except Allah^{azwj} and that Muhammad^{saww} is My^{azwj} servant and My^{azwj} Rasool^{saww}, I^{azwj} shall Enter him into paradise by My^{azwj} Mercy''.¹⁵

قال: فلما بعث الله عزوجل نبينا محمداً صلى الله عليه وآله قال: يا محمد وما كنت بجانب الطور إذ نادينا امتك بهذه الكرامة،

He^{asws} (Imam Al-Reza) said: 'So when Allah^{azwj} Mighty and Majestic Sent our Prophet^{saww}, Muhammad^{saww}, He^{azwj} Said: "O Muhammad^{saww}! **And you were not by the side of the (mount) Toor when We Called out [28:46]**, to your^{saww} community with this prestige".

¹⁴ تأويل الآيات 1: 417 / 10

¹⁵ Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 1 H 24

ثم قال عز وجل لمحمد صلى الله عليه وآله: قل: الحمد لله رب العالمين على ما اختصني به من هذه الفضيلة، وقال لامته: قولوا أنتم: الحمد لله رب العالمين على ما اختصنا به من هذه الفضائل.

Then the Mighty and Majestic Said to Muhammad^{-saww}: “Say: ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the Words, upon what I^{-saww} have been Specialised with from these merits!’” And he^{-saww} said to his^{-saww} community: ‘You should all be saying: ‘The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds upon what we have been Specialised with from these merits’”.¹⁶

The Call of the Lord^{-azwj} Glorious and Exalted to the Community of Muhammad^{-saww}

قَالَ [اللَّهُ جَلَّ جَلَالُهُ]: فَمَنْ بَيْنَ يَدَيَّ، وَ أَشَدُّ مُفَزَّزَكَ - قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيِ السَّيِّدِ الْمَلِكِ الْجَلِيلِ، فَفَعَلَ ذَلِكَ مُوسَى.

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: “Stand in front of Me^{-azwj}, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic”. So, Musa^{-as} did that.

فَنَادَى [الْمَلِكُ] رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ. فَأَجَابُوهُ كُلُّهُمْ. وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ - إِنَّ الْحَمْدَ وَ النِّعْمَةَ وَ الْمُلْكَ لَكَ - لَا شَرِيكَ لَكَ لَبَّيْكَ».

So our Lord^{-azwj} Mighty and Majestic Called out: “O community of Muhammad^{-saww}!” So they answered Him^{-azwj}, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Your^{-azwj} service O Lord^{-azwj}! At Your^{-azwj} service! There is no associate for You^{-azwj}! At Your^{-azwj} service. Surely, the Praise, and the Bounties, and the Kingdom are for You^{-azwj} – there being no associate for You^{-azwj}. At Your^{-azwj} service!’

قَالَ فَجَعَلَ اللَّهُ تَعَالَى تِلْكَ الْإِجَابَةَ مِنْهُمْ شِعَارَ الْحَجِّ.

Thus, Allah^{-azwj} the Exalted Made that answer from them as a slogan (known as *Talbiyya*) for the Hajj.

ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ: يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ أَنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، وَ عَفْوِي قَبْلَ عِقَابِي، فَقَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي، وَ أُعْطِيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي،

Then our Lord^{-azwj} Mighty and Majestic Called out: “O community of Muhammad^{-saww}! My^{-azwj} Judgment upon you all is that My^{-azwj} Mercy shall precede My^{-azwj} Wrath, and My^{-azwj} Pardon shall be before My^{-azwj} Punishment, for I^{-azwj} have Obligated for you from before that you should be supplicating to Me^{-azwj}, and I^{-azwj} shall Grant you from before you even ask Me^{-azwj}.

مَنْ لَقِيَنِي مِنْكُمْ بِشَهَادَةٍ: أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، صَادِقٌ فِي أَقْوَالِهِ، مُحَقِّقٌ فِي أَعْمَالِهِ وَ أَنَّ عَلَيَّ بَنَ أَبِي طَالِبٍ أَخُوهُ - وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَلِيُّهُ،

¹⁶ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 11 H 18

The one from you who meets Me^{-azwj} with the testimony that, 'There is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, truthful in his^{-saww} statements, rightful in his^{-saww} deeds, and that Ali^{-asws} Bin Abu Talib^{-asws} is his^{-saww} brother, and his^{-saww} successor from after him^{-saww}, and his^{-azwj} Guardian.

يُلْتَزَمُ طَاعَتُهُ [كَمَا يُلْتَزَمُ طَاعَةُ] مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْأَخْيَارَ الْمُطَهَّرِينَ - الْمُبَايِنِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهِمَا أَوْلِيَاؤُهُ، أَذْخَلْنَاهُ جَنَّتِي، وَ إِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَيْدِ الْبَحْرِ.

The obedience to him^{-asws} is necessitated just as is the obedience to Muhammad^{-saww}, and that His^{-azwj} Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah^{-azwj} and the evidence of the Proofs of Allah^{-azwj} from after them^{-asws} both. His^{-asws} friends, I^{-azwj} shall Enter them into My^{-azwj} Paradise, and even though his sins may be like the foam of the sea!"

قَالَ: فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدَ [مُحَمَّدًا] ص قَالَ: يَا مُحَمَّدُ «وَمَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا» أُمَّتَكَ يَحْدُو الْكَرَامَةَ.

He^{-asws} said: 'So when Allah^{-azwj} Mighty and Majestic Sent our Prophet^{-saww}, Muhammad^{-saww}, He^{-azwj} Said: "O Muhammad^{-saww}! **And you were not by the side of the (mount) Toor when We Called out [28:46]**, to your^{-saww} community with this prestige".¹⁷

VERSES 47 - 50

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ {47}

And had it not been for a calamity afflicting them due to what their own hand had sent ahead, they would be saying, 'Our Lord! Why did You not Send a Rasool to us, so we could have followed Your Signs and could have become from the Momineen?' [28:47]

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى ۚ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ ۖ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ {48}

But when the Truth did come to them from Our Presence, they said, 'Why has he not been Given similar to what Musa had been Given? Or, did they not commit Kufr from before, with what Musa had been Given? They were saying, 'Two sorcerer backing each other'. And they were saying, 'We are disbelievers in all (of it)' [28:48]

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ {49}

¹⁷ Tafseer Imam Hassan Al Askari^{asws} – S 11 (Extract)

Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]

قَب، المناقب لابن شهر آشوب لَمَّا قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع فِي الْحَكَمَيْنِ شَكَّكَتَ قَالَ ع أَنَا أَوَّلِي بِأَنْ لَا أَشْكُ فِي دِينِي أَمْ النَّبِيُّ ص أَوْ [مَا] قَالَ اللَّهُ تَعَالَى لِرَسُولِهِ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub -

'When it was said to Amir Al-Momineen^{-asws} regarding the two judges, 'You^{-asws} have doubted'. He^{-asws} said: 'Am I^{-asws} not the foremost with that I^{-asws} should not doubt in my^{-asws} religion or the Prophet^{-saww}? Or did not Allah^{-azwj} the Exalted Say to His^{-azwj} Rasool-Allah^{-saww}: **Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]**'.¹⁸

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ، قال: «يعني من اتخذ دينه رأيه، بغير إمام من أئمة الهدى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**. He^{-asws} said: 'It means the one who takes his Religion with his own opinion, without an Imam^{-asws} from the Imams^{-asws} of Guidance'.¹⁹

على بن ابراهيم عن صالح بن السندي عن جعفر بن بشير ومحمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال جميعا عن أبي جميلة عن خالد بن عمار عن سدير قال: قال أبو جعفر عليه السلام: يا سدير أفأريك الصادق عن دين الله ثم نظر إلى أبي حنيفة و سفيان الثوري في ذلك الزمان وهم خلق في المسجد فقال: هؤلاء الصادقون عن دين الله بلا هدى من الله ولا كتاب مبين،

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn FazaAl-together, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

'Abu Ja'far^{-asws} said: 'O Sudeyr! Shall I^{-asws} show you the two who dispel from the Religion of Allah^{-azwj}? Then he^{-asws} looked at Abu Haneefa and Sufyan Al-Sowry in that time', - and they

¹⁸ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 630

¹⁹ الكافي 1: 306 / 1

were in the Masjid, and he^{asws} said: 'They are the dispellers from the Religion of Allah^{azwj} without Guidance from Allah^{azwj} or a Clarifying Book.

ان هؤلاء الاخايب لو جلسوا في بيوتهم فجال الناس فلم يجدوا أحدا يخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله حتى يأتونا فنخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله والحديث طويل اخذنا منه موضع الحاجة.

Surely, they are the worst (ones). If only they would sit in their houses, the people would wander around when they cannot find anyone to inform them from Allah^{azwj} Blessed and Exalted and from His^{azwj} Rasool^{saww}, eventually, they would come to us^{asws}, and we^{asws} would inform them from Allah^{azwj} Blessed and Exalted, and from His^{azwj} Rasool^{saww} – And the Hadeeth is lengthy, and we have taken from it, the subject required'.²⁰

VERSE 51

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد الله بن جندب، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ، قال: «إمام بعد إمام».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]**, he^{asws} said: 'An Imam^{asws} after an Imam^{asws}'.²¹

في أصول الكافي الحسين بن محمد بن معلى بن محمد بن جمهور عن حماد بن عيسى عن عبد الله بن جندب قال: سألت أبا الحسن عليه السلام عن قول الله عز و جل: وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قال: إمام إلى إمام.

In Usool Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]**. He^{asws} said: 'An Imam^{asws} to An Imam^{asws}'.²²

قب، المناقب لابن شهر آشوب لما قيل لأمير المؤمنين ع في الحكمين شككت قال ع أنا أولى بأن لا أشك في ديني أم النبي ص أ و [ما] قال الله تعالى لرسوله قل فأتوا بكتاب من عند الله هو أهدى منهما أتبعه إن كنتم صادقين.

²⁰ Tafseer Noor Al Saqalayn – Ch 28 H 80

²¹ الكافي 1: 18 / 343

²² H 83 – تفسير نور الثقلين، ج4، ص: 133

(The book) 'Al Manaqib' of Ibn Shehr Ashub -

'When it was said to Amir Al-Momineen^{-asws} regarding the two judges, 'You^{-asws} have doubted'. He^{-asws} said: 'Am I^{-asws} not the foremost with that I^{-asws} should not doubt in my^{-asws} religion or the Prophet^{-saww}? Or did not Allah^{-azwj} the Exalted Say to His^{-azwj} Rasool-Allah^{-saww}: **Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]**'.²³

VERSES 52 - 55

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52}

To them We had Given the Book from before him (Prophet), they were believers in it [28:52]

أحمد بن إدريس عن محمد بن عبد الجبار عن ابن فضال عن ثعلبة بن ميمون عن أبي الجارود قال: قلت لأبي جعفر عليه السلام: لقد أتى الله أهل الكتاب خيراً كثيراً قال: وما ذاك؟ قلت: قول الله عز وجل: «الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ» إلى قوله: «أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا» قال: فقال قد آتاكم الله كما آتاهم، ثم تلا: «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ» يعنى إماماً تأتون به.

Ahmad bin Idris, on the authority of Muhammad bin Abdul Jabbar, on the authority of Ibn Fadhal, on the authority of Tha'laba bin Maimun, on the authority of Abu al-Jarud, who said:

I said to Abu Ja'far^{-asws}: Allah^{-azwj} has Given the People of the Book which a lot of blessings. He^{-asws} asked: What is that? I said: The statement of Allah, the Almighty, **"To them We had Given the Book from before him (Prophet), they were believers in it (28:52).**" until His^{-azwj} Statement: **"Those will be given their reward twice for what they were patient (28:54).**" He said: So, he^{-asws} said, Allah^{-azwj} has Given you as He^{-azwj} Gave them, then he^{-asws} recited: **"O you who have believed, fear Allah and believe in His Messenger. He will give you a double portion of His mercy and will make for you a light by which you will walk (57:28).**" He^{-azwj} Means an Imam^{-asws} whom you will follow.²⁴

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ {53}

And when it (Book) is recited unto them (Believers), they say, 'We believe in it. It is the Truth from Our Lord. We were submitters from before it!' [28:53]

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ {54}

²³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 630

²⁴

H. 110, تفسير نور الثقلين، ج5، ص: 252

These would be Given their Reward twice due to what they (believers) were patient upon and they were repelling the evil deed by the good deed, and they were spending from what We had Graced them [28:54]

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي
الْجَاهِلِينَ {55}

And when they hear the vanities, they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55]

قلت: قول الله عز و جل: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ تَعَالَى: أُولَئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا. قال:

I said, 'The Words of Allah^{-azwj} Mighty and Majestic: ***Those We had Given the Book from before him, they were believers in it [28:52]*** - up to His^{-azwj} Words: ***These would be Given their Reward twice due to what they were patient upon [28:54]***.

فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ «يعني إماما تأمّنون به».

He^{-asws} said: 'Allah^{-azwj} has Given you the like of what He^{-azwj} had Given them'. Then he^{-asws} recited: ***O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with [57:28]***, Meaning the Imam^{-asws} you can take as an Imam^{-asws} with'.²⁵

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، وغيره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أُولَئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا، قال: «بما صبروا على التقية». وَ يَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ، قال: «الحسنة: التقية، و السيئة: الإذاعة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***These would be Given their Reward twice due to what they were patient upon [28:54]***, he^{-asws} said: 'By being patient upon the Taqiyya (dissimulation)'. ***and they were repelling the evil deed by the good deed*** – he^{-asws} said: 'The good deed – is the dissimulation, and the evil deed – is the broadcasting'.²⁶

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان، و أظهروا الشرك، فآتاهم الله أجراً مرتين».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

²⁵ الكافي 1: 150 / 3.

²⁶ الكافي 2: 172 / 1.

(It has been narrated) from Abu Abdullah^{asws} having said: 'The example of Abu Talib^{asws} is the example of the Companions of the Cave. They^{as} kept their Eman a secret, and manifested the Polytheism, therefore Allah^{azwj} Said: ***These would be Given their Reward twice [28:54]***'.²⁷

وقال الصادق (عليه السلام): «نحن صبر، و شيعتنا أصبر منا، و ذلك أنا صبرنا على ما نعلم، و هم صبروا على ما لا يعلمون».

And Al-Sadiq^{asws} said: 'We^{asws} are patient, and our^{asws} Shias are more patient than us^{asws}, and that is because we^{asws} are patient upon what we^{asws} know, and they are patient upon that which they do not know'.²⁸

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقية إلا هذا».

Al Humeiry Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Taqayyah is a shield of the Momin, and there is no faith for the one if there is no Taqayyah for him'. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! (What) do you^{asws} think of the Words of Allah^{azwj} Blessed and Exalted; ***except for the one coerced, and his heart is content with the Eman [16:106]***?' He^{asws} said: 'And is the Taqayyah other than this?'²⁹

For additional Ahadeeth, see: [Taqeeya | Hubeali](#)

Also, for knowledge and how to acquire it, see; [Knowledge and How to Acquire it | Hubeali](#)

N.B: Ahadith, on Eman e Abu Talib^{asws}, see in the under the following Verse,

VERSE 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, and He is more Knowing with the recipients of Guidance [28:56]

The refutation of Amir Al-Momineen^{asws} regarding Abu Talib^{asws}

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن الفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن آبائه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار!

²⁷ الكافي 1: 28 / 373، شرح نهج البلاغة لابن أبي الحديد 14: 70.

²⁸ تفسير القمّي 2: 141.

²⁹ قرب الاسناد: 17.

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}, that one day he^{asws} was seated at Al-Rahbat, and the people had gathered around him^{asws}. So a man stood up and said to him^{asws}, 'O Amir Al-Momineen^{asws}! You^{asws} are at the status which Allah^{azwj} Mighty and Majestic has Revealed it, and your^{asws} father^{asws} is Punished by the Fire!'

فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار؟!».

He^{asws} said to him: 'Shh! May Allah^{azwj} Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet^{saww}, if my^{asws} father were to intercede for every sect on the face of the earth, Allah^{azwj} would Accept his^{as} intercession regarding them. My^{asws} father^{asws} Punished by the Fire? And I^{asws} am the Distributor of the Fire?'

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفئ أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأئمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

Then he^{asws} said: 'By the One Who Sent Muhammad^{saww} with the Truth, the Noor of Abu Talib^{asws}, on the Day of Judgement, would extinguish the Anwaars (plural of Noor) of the (all) the creatures except for five Lights – Light of Muhammad^{saww}, and my^{asws} Light, and Light of (Syeda) Fatima^{asws}, and the two Lights of Al-Hassan^{asws} and Al-Husayn^{asws}, and the his^{asws} sons^{asws} from the Imams^{asws}. This is because his^{as} Light is from our^{asws} Light which Allah^{azwj} Mighty and Majestic Created before He^{azwj} Created Adam^{as} by two thousand years'.³⁰

وعنه: عن الحسين بن محمد، و محمد بن يحيى، عن أحمد بن إسحاق، عن بكر بن محمد الأزدي، عن إسحاق بن جعفر، عن أبيه (عليه السلام)، قال: قيل له: إنهم يزعمون أن أبا طالب كان كافرا؟

And from him, from Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al-Azdy,

(It has been narrated) from Is'haq son of Ja'far^{asws}, from his father^{asws}, said, 'It was said to him^{asws}, 'They are claiming that Abu Talib^{asws} was Kafir?'

فقال: «كذبوا، كيف يكون كافرا و هو يقول: ألم تعلموا أنا وجدنا محمدا نبيا كموسى خط في أول الكتب؟»

He^{-asws} said: 'They are lying! How could he^{-asws} have been a Kafir and he^{-asws} was saying: 'Do you all not know that we^{-asws} found Muhammad^{-saww} as a Prophet like Musa^{-as}, written in the Former Books?'³¹

Abu Talib^{-asws} – The helper of Rasool-Allah^{-saww}

وعنه: عن علي بن إبراهيم، عن أبي نصر، عن إبراهيم بن محمد الأشعري، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لما توفي أبو طالب (عليه السلام) نزل جبرئيل على رسول الله (صلى الله عليه وآله)، فقال: يا محمد، اخرج من مكة، فليس لك بها ناصر. و ثارت قريش بالنبي (صلى الله عليه وآله)، فخرج هاربا، حتى أتى إلى جبل بمكة يقال له الحجون، فصار إليه».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al-Ashary, from Ubeyd Bin Zurara,

Abu Abdullah^{-asws} has said: 'When Abu Talib^{-asws} passed away, Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and said: 'O Muhammad^{-saww}! Exit from Makkah, for there is no helper for you^{-saww} in it'. And Quraysh arose against the Prophet^{-saww}, so he^{-saww} went out fleeing, until he^{-saww} came to a mountain of Makkah called Al-Hajoun, so he^{-saww} went inside it'.³²

Abu Talib^{-asws} Never worshipped idols

وعنه، قال: حدثنا أحمد بن محمد الصائغ، قال: حدثنا محمد بن أيوب، عن صالح بن أسباط، عن إسماعيل بن محمد، و علي بن عبد الله، عن الربيع بن محمد المسلي، عن سعد بن طريف، عن الأصمغ بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «و الله ما عبد أبي، و لا جدي عبد المطلب، و لا هاشم، و لا عبد مناف، صنما قط».

And from him, from Ahmad Bin Muhammad Al-Saa'ig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad, and Ali Bin Abdullah, from Al-Rabi'e Bin Muhammad Al-Musly, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I heard Amir Al-Momineen^{-asws} saying: 'By Allah^{-azwj}! Neither my^{-asws} father^{-asws}, nor my^{-asws} grandfather^{-asws} Abdul Muttalib^{-asws}, nor Hashim^{-asws}, nor Abd Manaf^{-asws} worshipped idols at all'.

قيل له: فما كانوا يعبدون؟ قال: «كانوا يصلون إلى البيت، على دين إبراهيم (عليه السلام)، متمسكين به».

It was said to him^{-asws}, 'So what were they^{-asws} worshipping?' He^{-asws} said: 'They were praying Salat to the House (Kabah), upon the Religion of Ibrahim^{-as}, adhering to it'.³³

The thirty year wait

وعنه: عن الحسين بن محمد، عن محمد بن يحيى الفارسي، عن أبي حنيفة محمد بن يحيى، عن الوليد بن أبان، عن محمد بن عبد الله بن مسكان، عن أبيه، قال: قال أبو عبد الله (عليه السلام): «إن فاطمة بنت أسد جاءت إلى أبي طالب لتبشره بمولد النبي (صلى الله عليه وآله)، فقال أبو طالب: اصبري سبنا أبشرك بمثله إلا النبوة».

³¹ الكافي 2: 29 / 373

³² الكافي 1: 31 / 373

³³ كمال الدين و تمام النعمة: 32 / 174

And from him, from Al-Husayn Bin Muhammad, from Muhammad Bin Yahya Al-Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al-Waleed Aban, from Muhammad Bin Abdullah Bin Muskaan, from his father who said,

'Abu Abdullah^{asws} said: '(Syeda) Fatima Bint Asad^{asws} came to Abu Talib^{asws} to give him^{asws} the good news of the arrival of the Prophet^{saww}, so Abu Talib^{asws} said to her^{asws}: 'Observe patience for a (period of) 'Sabta' for me^{asws} to give you^{asws} the glad tidings similar to him^{saww} except for the Prophet-hood'.

و قال: «السبت ثلاثون سنة، وكان بين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) ثلاثون سنة».

And he^{asws} said: 'The 'Sabta' – is of thirty years, and between Rasool-Allah^{saww} and Amir Al-Momineen^{asws} was a period of thirty years'.³⁴

An Advice to the Shias

في اصول الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال عن علي بن عتبة عن أبيه قال قال أبو عبد الله عليه السلام: اجعلوا أمركم هذا لله، ولا تجعلوه للناس فاما ما كان لله فهو لله، وما كان للناس فلا يصعد إلى السماء، ولا تخاصموا بدينكم الناس فان المخاصمة ممرضة للقلب،

In Usool Al-Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{asws} said: 'Make this matter (Al-Wilayah) of yours for the Sake of Allah^{azwj}, and do not make it for the sake of the people. As for that which was for the Sake of Allah^{azwj}, so, it is for Allah^{azwj}, and that which was for the sake of the people, so it would not ascend to the sky. And do not quarrel with the people regarding your Religion, for the quarrelling is from the illnesses of the heart.

ان الله عزوجل قال لنبيه صلى الله عليه واله: (انك لا تهدى من أحببت ولكن الله يهدي من يشاء) وقال: (أفأنت تكره الناس حتى يكونوا مؤمنين) ذروا الناس فان الناس أخذوا عن الناس وانكم أخذتم عن رسول الله صلى الله عليه واله و على عليه السلام ولا سوء،

Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww}: ***Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to [28:56].*** And He^{azwj} Said: ***So will you force the people until they become Momineen? [10:99].*** Leave the people, for the people are taking from the people, and you (Shias) are taking from Rasool-Allah^{saww} and Ali^{asws} and no one else.

وانى سمعت أبي عليه السلام يقول: إذا كتب الله على عبد أن يدخله في هذا الامر كان أسرع إليه من الطير إلى وكرة.

And I^{asws} heard my^{asws} father^{asws} saying: 'When Allah^{azwj} Decrees a servant that he should enter into this matter (Al-Wilayah), he would be quicker to it than the bird flying to its nest'.³⁵

³⁴ الكافي 1: 376 / 1.

³⁵ Tafseer Noor Al Saqalayn – Ch 28 H 91 / 13 / 414 التوحيد:

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وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا ۖ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57}

And they are saying, 'If we follow the Guidance with you, we would be forced out from our land'. Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57]

الكافي بإسناده عن عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَىٰ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنذِرُ وَ عَلَيَّ الْهُدَايَةُ أَمَّا وَ اللَّهُ مَا ذَهَبَتْ بَنَاءُ مَا زَالَتْ فِينَا إِلَى السَّاعَةِ.

(The book) 'Al Kafi' – By his chain from Abdul Raheem Al Qaseyr,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7].** He^{asws} said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide. But, by Allah^{azwj}! It (Guidance) does not go away with us^{asws}, and it does not cease to be among us^{asws} up to now'.³⁶

For additional Ahadeeth, see: [Prophet is the Warner and Imam is the Guide | Hubeali](#)

في روضة الواعظين للمفيد (ره) قال علي بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يا بن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة ؟

In Rozat Al-Wa'izeen of Al-Mufeed who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Abu Talib^{asws} was discussing with Rasool-Allah^{saww}. Abu Talib^{asws} said: 'O son^{saww} of my^{asws} brother^{asws}! Have you^{saww} been Sent to all of people or your^{saww} community in particular?'

قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجج البحار، ولادعون السنة فارس والروم

He^{saww} said: 'No, but I^{saww} have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One^{azwj} in Whose Hand is my^{saww} soul, I^{saww} am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I^{saww} am calling to the Sunnah, the Persians and the Byzantines (Al-Roum)'.³⁶

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا،

³⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 14

The Quraysh were baffled and were arrogant, and said, 'But, are you^{asws} listening to what the son^{saww} of your^{asws} brother^{asws} and what he^{saww} is saying? By Allah^{azwj}! If Persia and Byzantine were to hear this, they would expel us from our land and break down the Kabah stone by stone'.

فأنزل الله تبارك وتعالى " وقالوا ان تتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجي إليه ثمرات كل شيء " إلى آخر الآية

Allah^{azwj} Blessed and Exalted Revealed: ***And they are saying, 'If we follow the Guidance with you, we would be forced out from our land'. Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57]*** - up to the last Verse.

وانزل في قولهم لقلعت الكعبة حجرا حجرا " الم تركيب فعل ربك باصحاب الفيل " إلى آخر الآية.

And He^{azwj} Revealed regarding their words, 'Break down the Kabah stone by stone', ***Did you not see how your Lord Dealt with the possessors of the elephant? [105:1]*** - up to the end of the Verse'.³⁷

في كشف المحجة لابن طاووس عليه الرحمة عن أمير المؤمنين عليه السلام حديث طويل وفيه: فاما الايات اللواتي في قريش فهي قوله إلى قوله: والثالثة قول قريش لنبي الله حين دعاهم إلى الاسلام والهجرة فقالوا: (ان تتبع الهدى معك نتخطف من أرضنا)

In Kash Al-Mahjat of Ibn Tawoos –

From Amir Al-Momineen^{asws} – a lengthy Hadeeth, and in it he^{asws} said: 'As for the Verses which are regarding Quraysh, so these are the Words of the Quraysh when he^{saww} invited them to Al-Islam and the Emigration, so they said, ***And they are saying, 'If we follow the Guidance with you, we would be forced out from our land' [28:57]***.

فقال الله: (أو لم نمكن لهم حرما آمنا يجي إليه ثمرات كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون).

So Allah^{azwj} Said: ***Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57]***.³⁸

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ {58}

And how many a town We Destroyed due to the exultation of its livelihood. So, these are their dwellings. They have not been lived in from after them except a little (while); and We were the Inheritors [28:58]

In a length Hadeeth, it is:

³⁷ Tafseer Noor Al Saqalayn – CH 106 H 8

³⁸ Tafseer Noor Al Saqalayn – Ch 28 H 94

وَجُعِلَ لَهُمُ مِنَ الصَّرِيحِ أَكْنَانٌ [أَكْنَانٌ] وَمِنَ التُّرَابِ أَكْفَانٌ [أَكْفَانٌ] فَهُمْ جِيرَانٌ [جِيرَانٌ] لَا يُجِيبُونَ دَاعِيًا وَلَا يَمْنَعُونَ ضَيْمًا لَا يَزُورُونَ وَلَا يَزَارُونَ خُلَمَاءٌ قَدْ بَادَتْ أَضْعَاظُهُمْ جُهْلَاءٌ قَدْ ذَهَبَتْ أَحْقَادُهُمْ لَا تُخْشَى فَجَعْتُهُمْ وَلَا يُرْجَى دَفْعُهُمْ وَهُمْ كَمَنْ لَمْ يَكُنْ

And houses have been made for them from the graves, and shroud from the soil, and neighbours from the mortal remains. They are neighbour neither answering a caller nor defending against an aggressor, nor are they visiting nor are being visited. They are lenient whose rancour has distanced, ignorant whose grudges have gone away. Neither is their evil anticipated, nor is their support hoped for, and they are like the ones who did not exist.

وَكَمَا قَالَ اللَّهُ سُبْحَانَهُ فَبَلَدِكَ مَسَاكِينُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ

And like what Allah^{-azwj} Glorious Said: **So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58]** (an extract).³⁹

وَقَالَ ع أَخَذَرَكُمُ الدُّنْيَا فَإِنَّهَا خَضِرَةٌ خُلُوَّةٌ حُفَّتْ بِالشَّهَوَاتِ وَ تَحَبَّبَتْ بِالْعَاجِلَةِ وَ عُمِرَتْ بِالْأَمَالِ وَ تَزَيَّنَتْ بِالْغُرُورِ وَ لَا يُؤْمَنُ فَجَعَلَهَا وَ لَا يَدُومُ حَبْرُهَا

And he^{-asws} said: 'I^{-asws} caution you all of the world, for it is green, sweet, surrounded with the lustful desires, and causing the current (life) to be bellowed, and filled with the hopes, and adorned with the deceptions, and there is no safety of its calamities nor is it's joy constant.

ضَرَارَةٌ عَدَارَةٌ غَرَارَةٌ زَائِلَةٌ بَائِدَةٌ أَكَالَةٌ عَوَالَةٌ- لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرِّضَا بِهَا وَ الرَّغْبَةِ فِيهَا أَنْ يَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ

(It is) harmful, treacherous, deceptive, declining, vanishing, devouring, intrusive. Do not transgress when you go to the wishes of the people satisfied with it and the desire regarding it, from becoming like what Allah^{-azwj} Mighty and Majestic Said: **as being like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter [18:45]**.

عَلَى أَنَّ امْرَأًا لَمْ يَكُنْ فِيهَا فِي خَيْرٍ إِلَّا أَغْتَبَتْهُ بَعْدَهَا عِبْرَةٌ وَ لَمْ يَلْقَ مِنْ سَرَائِهَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ ضَرَائِهَا طَهْرًا وَ لَمْ تَطْلُ فِيهَا دِيمَةٌ رَخَاءٍ إِلَّا هَتَّتْ عَلَيْهِ مُزْنَةٌ بَلَاءٍ وَ حَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةٌ [مُنْتَصِرَةٌ] أَنْ تُمْسِيَ لَهُ مُتَنَكِّرَةٌ

Based upon that a person cannot be in joy in it except tears follow it after it, and he will not meet any of its hidden happiness except it will give him adversities in the apparent, and he will have a long period of prosperity except the calamities will weigh him down, and it is worthy if it were to be a helper for him in the morning, it will be a denier for him in the evening.

فَإِنْ جَانِبٌ مِنْهَا اعْدَوْدَبَ لِامْرِئٍ وَ اخْلَوَى أَمْرٌ عَلَيْهِ جَانِبٌ فَأَوَى وَ إِنْ لَقِيَ امْرُؤٌ مِنْ غَضَارَتِهَا رَغْبًا رَوَدَتْهُ مِنْ نَوَائِبِهَا تَعَبًا وَ لَا تُمْسِي امْرُؤٌ مِنْهَا فِي جَنَاحٍ أَمْنٍ إِلَّا أَصْبَحَ فِي خَوَافٍ حَوْفٍ

³⁹ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 122 H 82

If it is pleasant and sweet for a person from a side, it would be bitter upon him from a (another) side, so it refuses; and if a person receives desires from its goodness, it feeds him with fatigue from its calamities; and a person does not come to an evening from it in a wing of safety except in the morning he is in flapping (feathers) of fear.

عَرَاةٌ غُرُورٌ مَا فِيهَا فَائِئَةٌ فَإِنْ مَنْ عَلَيْهَا مَنْ أَقَلَّ مِنْهَا اسْتَكْبَرَ مَا يُؤْمِنُهُ وَمَنْ اسْتَكْبَرَ مِنْهَا لَمْ يَدُمْ لَهُ وَزَالَ عَمَّا قَلِيلٍ عَنْهُ كَمْ مِنْ وَائِقٍ بِهَا قَدْ فَجَعَتْهُ وَ
ذِي طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَعَتْهُ وَذِي خُدَعٍ قَدْ خَدَعَتْهُ وَذِي أُهْمَةٍ قَدْ صَيَّرَتْهُ حَقِيرًا وَذِي نَخْوَةٍ قَدْ صَيَّرَتْهُ خَائِفًا فَقِيرًا وَذِي تَاجٍ قَدْ أَكْبَتْهُ لِلْيَدَيْنِ

Deceptive delusions whatever is in it, perishable annihilated are the ones upon it; one who takes a little from it will have a lot from what he is secured of, while the one who takes a lot from it, it will not last for him and it will decline away from him after a little while; how many of the ones trusting with it have been distressed by it, and the ones with reassurance to it have been knocked down by it, and the ones who were deceivers, it has deceived him, and the ones with pomp, it has rendered his despicable, and the ones with a crown, it is has tied up his hands.

وَالْقَمِ سُلْطَانُهَا دُولٌ وَعَيْشُهَا رَنَقٌ وَغَذُّهَا أُجَاجٌ وَخُلُوهَا صَبْرٌ وَغَذَاؤُهَا بَمَامٌ وَأَسْبَابُهَا رِمَامٌ حَيْثُهَا بَعْرَضٍ مَوْتٌ وَصَحِيحُهَا بَعْرَضٍ سُقْمٌ وَمَتَبِغُهَا
بَعْرَضٍ اهْتِضَامٌ غَرِيْبُهَا مَعْلُوبٌ وَمُلْكُهَا مَسْلُوبٌ وَضَيْفُهَا مَتْلُوبٌ وَجَارُهَا مَحْرُوبٌ

And the mouth of its authority keeps changing, and its life is turbid, and its fresh water is salty, and its sweet is aloe, and its feed is toxic, and its causes are ruination of its living ones with exposure to death, and its healthy ones with exposure to sickness, and its invincible ones with exposure to indigestion. It's mighty ones are overcome, and its kings are stripped, and its guests are slandered, and its neighbours are plundered.

ثُمَّ مِنْ وَرَاءِ ذَلِكَ هَوْلٌ الْمُطَّلَعِ وَ سَكَرَاتُ الْمَوْتِ وَ الْوُقُوفُ بَيْنَ يَدَيِ الْحَكَمِ الْعَدْلِ - لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

Then from behind that is the emerging horror, and pangs of death, and the pausing in front of the Wise, the Just One^{azwj}, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].**

أَلَسْتُمْ فِي مَنَازِلٍ مَنْ كَانَ أَطْوَلُ مِنْكُمْ أَعْمَارًا وَ آثَارًا وَ أَعَدَّ مِنْكُمْ عَدِيدًا وَ أَكْثَفَ جُنُودًا وَ أَشَدَّ مِنْكُمْ عُنُودًا تَعْبُدُوا الدُّنْيَا أَيَّ تَعْبُدُ وَ أَتْرَوْهَا أَيَّ إِيثَارٍ
ثُمَّ ظَعْنُوا عَنْهَا بِالصَّغَارِ فَهَلْ بَلَغَكُمْ

Aren't you in houses of the one who were of longer lifespans, and impacts than you are, and more numerous than you in number, and of larger armies, and more intensely powerful than you? They served the world with every service, and they preferred it with every preference, then they were belittled by it with a belittling.

أَنَّ الدُّنْيَا سَحَتْ لَهُمْ بِفِدْيَةٍ أَوْ أَعْنَتْ عَنْهُمْ فِيمَا قَدْ أَهْلَكَهُمْ مِنْ حُطْبٍ بَلْ قَدْ أَوْهَنْتَهُمْ بِالْفَوَارِ وَ ضَعُضَتْهُمْ بِالنَّوَابِ وَ عَفَرْتَهُمْ لِلْمَنَاحِرِ وَ أَعَانَتْ
عَلَيْهِمْ رَبِّ الْمُنُونِ

The world was generous to them with a ransom, or needless from them regarding what matters had destroyed them, but it weakened them with the distress, and enfeebled them with the calamities, and it knocked their nostrils to the dust, and changes of the times will overcome them.

فَقَدْ رَأَيْتُمْ تَتَكْرَهَا لِمَنْ دَانَ لَهَا وَ أَمْلَدَ إِلَيْهَا حَتَّى طَعَنُوا عَنْهَا لِفِرَاقِ أَمَدٍ إِلَى آخِرِ الْمُسْتَنَدِ هَلْ أَحَلَّتْهُمْ إِلَّا الصَّنْكَ أَوْ زَوَّدَتْهُمْ إِلَّا التَّعَبَ أَوْ نَوَّرَتْهُمْ إِلَّا الظُّلْمَ أَوْ أَعْقَبَتْهُمْ إِلَّا النَّارَ

You have seen it disguising for the one who goes near it and resorts to it, until they moved away from it for separating, it extends to the end of the trust. Did it allow them except the constricted life, or provided them except with fatigue, or irradiate for them except the darkness, or gave them the end result except the Fire?

فَهَذِهِ تُؤْثِرُونَ أَمْ عَلَىٰ هَذِهِ تَخْرُسُونَ إِلَىٰ هَذِهِ تَطْمَئِنُّونَ يَقُولُ اللَّهُ جَلَّ مِنْ قَائِلٍ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ- أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ

So, this is what you are preferring, or are being greedy upon this (and) are reassured to this? Allah^{-azwj} the Majestic is Saying from a speaker: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16].**

فَيَنْسَبِ الدَّارَ لِمَنْ لَا يَنْتَهُمُهَا وَ إِنْ لَمْ يَكُنْ فِيهَا عَلَىٰ وَجَلٍ مِنْهَا اعْلَمُوا وَ أَنْتُمْ لَا تَعْلَمُونَ أَنْكُمْ تَارِكُوهَا لَا بُدَّ فَإِنَّمَا هِيَ كَمَا نَعْتَهَا اللَّهُ تَعَالَى- هُوَ وَ لَعِبَ وَ اتَّعَظُوا بِالَّذِينَ كَانُوا يَنْبُتُونَ بِكُلِّ رِيعٍ آيَةً يَعْثُبُونَ وَ يَتَّخِذُونَ مَصَانِعَ لَعَلَّهُمْ يَخْلَدُونَ

It is the evil house for the one who does not accuse it, and if he does not happen to be upon carefulness from it. Know, and you are not knowing! You will be leaving it inevitably, for it is like what Allah^{-azwj} the Exalted has Attributed it as: **amusement and play, [7:51]**, and take a preaching with the ones who were building a landmark at every elevation in vain, and they were taking manufacturing perhaps they would be living forever.

وَ اتَّعَظُوا بِالَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَ اتَّعَظُوا بِإِخْوَانِكُمُ الَّذِينَ نَقِلُوا إِلَىٰ قُبُورِهِمْ- لَا يُدْعَوْنَ رُكْبَانًا قَدْ جَعَلَ لَهُمُ مِنَ الضَّرِيحِ أَكْنَانًا وَ مِنَ الرُّبَابِ أَكْحَانًا وَ مِنَ الرُّفَاتِ حِيزَانًا

And take preaching with the ones who said: **'Who is stronger than us in prowess?' [41:15];** and take preaching with your brothers, the ones who have been transferred to their graves. They are neither being called as riders, and shelters have been made for them from the tombs, and shrouds from the soil, and neighbours from remains (of bodies).

فَهُمْ جِيزَةٌ لَا يُجِيبُونَ دَاعِيًا وَ لَا يَمْنَعُونَ ضَيْمًا قَدْ بَادَتْ أَضْعَانُهُمْ فَهُمْ كَمَنْ لَمْ يَكُنْ وَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَبَلَّكَ مَسَاكِينُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ كُنَّا نَحْنُ الْوَارِثِينَ

They are neighbours not responding to any caller, nor are they defending any injustice. Their grudges have perished, so they are like the one who does not exist, and like what Allah^{-azwj} Mighty and Majestic Said: **So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58].**

اسْتَبَدَّلُوا بِظَهْرِ الْأَرْضِ بَطْنًا وَ بِالسَّعَةِ ضَيْقًا وَ بِالْأَهْلِ غَرْبَةً جَاءُوهَا كَمَا فَارَقُوهَا بِأَعْمَالِهِمْ إِلَىٰ خُلُودِ الْأَبَدِ كَمَا قَالَ عَزَّ مِنْ قَائِلٍ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ.

They have been replaced with surface of the earth for its interior, and narrowness with the vastness, and estrangement with the people. They came to it just as they had separated it with the deeds to eternity, the forever, just as the Mighty Said from a speaker: **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104]**⁴⁰.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59}

And your Lord did not Destroy the town until He Sent a Rasool in its capital reciting Our Verses to them. And We did not Destroy the town except that its inhabitants were unjust [28:59]

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ {60}

And whatever you are Given of anything, so it is a provision for the life of the world and its adornment, and what is in the Presence of Allah is better and more lasting. Will you not use your intellects? [28:60]

VERSE 61

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُخْضَرِينَ {61}

Is the one We Promised with a goodly Promise, so he would come across it, similar to the one We Provided with the provisions of the life of the world, then on the Day of Judgment he would be from the losers? [28:61]

الحسن بن أبي الحسن الديلمي: بإسناده عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ، قال: «الموعود: علي بن أبي طالب (عليه السلام)، وعده الله أن ينتقم له من أعدائه في الدنيا، وعده الجنة له ولأوليائه في الآخرة».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Is the one We Promised with a goodly Promise, so he would come across it [28:61]**. He^{-asws} said: 'The Promised one – Ali^{-asws} Bin Abu Talib^{-asws}, and Allah^{-azwj} Promised

⁴⁰ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 73

him^{-asws} that He^{-azwj} would Take Revenge on his^{-asws} behalf from his^{-asws} enemies in the world, and Promised the Paradise for him^{-asws} and for those in his^{-asws} Wilayah in the Hereafter'.⁴¹

VERSES 62 - 65

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62}

And on the Day (Day of Reckoning) He will Call out to them: "Where are those whom you were alleging to be My associates?" [28:62]

The meaning of Yuun Al-Deen, The Day of Religion

وقال أيضا: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن ابن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده عليهم السلام أن النبي صلى الله عليه وآله قال لعلي عليه السلام: يا علي "كل نفس بما كسبت رهينة إلا أصحاب اليمين في جنات يتسائلون عن المجرمين ما سلككم في سقر" والمجرمون هم المنكرون لولايتك "

And he said as well, 'It was narrated to us by Ahhmah Bin Muhammad Bin Musa al Nowfal, from Muhammad Bin Abdullah, from his father, from Al Hassan Bin Mahboub, from Ibn Zakariyya Al Mowsaly, from Jaber Al Ju'fy,

'From 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}! **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]. In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42]**, and the criminals, they are the deniers of your^{-asws} Wilayah.

قالوا لم نك من المصلين ولم نك نطعم المسكين وكنا نخوض مع الخائضين " فيقول لهم أصحاب اليمين: ليس من هذا اتيتم، فما الذي سلككم في سقر يا أشقياء ؟

They shall say, 'We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45]. The companions of the right hand would say to them, 'It is not due to this you have come, so what is that which brought you in Saqar, O wretched ones?'

قالوا: " وكنا نكذب بيوم الدين حتى أتينا اليقين " فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، ويوم الدين يوم الميثاق حيث جحدوا وكذبوا بولايتك وعتوا عليك واستكبروا.

They would say, '**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]**'. They would say to them, 'This is which brought you into Saqar, O wretched ones!' And the Day of Religion, is the day of the Covenant where they rejected and belied your^{-asws} Wilayah, and exceeded upon you^{-asws}, and were arrogant''.⁴²

⁴¹ تأويل الآيات 1: 18 / 422

⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 56

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا
كَانُوا إِيَّانَا يَعْبُدُونَ {63}

Those upon whom the Word of our Lord would be Proven True would say, 'Our Lord! They are those whom we misled. We misled them just as we were misled. We disassociate (from them) for You. It was not us they were worshipping' [28:63]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال في قوله تعالى: وَ مَا أَضَلُّنَا إِلَّا الْمُجْرِمُونَ: «إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ، ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِيهِمْ حِينَ جَمَعَهُمْ إِلَى النَّارِ: قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأَتَيْنَاهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ وَ قَوْلُهُ: كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا بَرِءَ بَعْضُهُمْ مِنْ بَعْضٍ، وَ لَعَنَ بَعْضُهُمْ بَعْضًا.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the Exalted: **And none but the guilty led us astray [26:99]**, said: 'When they call us to their ways, that is in the Words of Allah^{azwj} Mighty and Majestic with regards to them when He^{azwj} shall Gather them to the Fire: **their last ones would say for their first ones, 'Our Lord! They strayed us, so Given them a double Punishment from the Fire' [7:38]**, and His^{azwj} Words: **Every time a community enters, its sister (community) would curse it, until when they come across each other altogether in it [7:38]**, some of them would be disavowing the others, and some of them would be cursing the others'.⁴³

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ
{64}

And it will be said (on the Day of Reckoning), 'Call your associates!' So they will call out, but they will not be responding to them, and they will see the Punishment. If only they had been Guided [28:64]

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

And on the Day (Day of Reckoning) He will Call out to them, so He would be Saying: "What did you answer to the Rasools?" [28:65]

علي بن إبراهيم: إن العامة رووا أن ذلك في القيامة. و أما الخاصة، فإنه حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إن العبد إذا دخل قبره جاءه منكر، و فزع منه، يسأل عن النبي (صلى الله عليه و آله)، فيقول

له: ماذا تقول في هذا الرجل الذي كان بين أظهركم؟ فإن كان مؤمناً، قال: أشهد أنه رسول الله، جاء بالحق. فيقال له: ارقد رقدة لا حلم فيها، و يتنحى عنه الشيطان، و يفسح له في قبره سبعة أذرع، و يرى مكانه في الجنة».

Ali Bin Ibrahim said, 'The general Muslims are reporting that this is for the Day of Judgement. As for the special ones (Shias), so my father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ayy, from Muhammad Bin Muslim,

Abu Abdullah^{asws} has said: 'When the servant enters his grave, Munkar (an Angel) comes to him, so he panics from it. He asks about the Prophet^{saww} by saying to him: 'What are you saying about this man^{saww} who had appeared among you?' If he is a Momin he would say, 'I testify that he^{saww} is Rasool-Allah^{saww}, who came with the Truth', and he would say to him: 'Sleep a sleep with no dream in it'. And Satan^{la} retreats from him, and his grave is expanded for him by seven cubits, and he sees his place in the Paradise'.

قال: «و إذا كان كافراً، قال: ما أدري. فيضرب ضربة يسمعا كل من خلق الله إلا الإنسان، و يسلب عليه الشيطان، و له عنيان من نحاس، أو نار، يلمعان كالبرق الخاطف، فيقول له: أنا أخوك، و تسلط عليه الحيات و العقارب، و يظلم عليه قبره، ثم يضغطه ضغطة تختلف أضلاعه عليه» ثم قال بأصابعه، فشرجها.

He^{asws} said: 'If he were a Kafir, he would say, 'I don't know'. So he would be struck by a strike which would be heard by every creature of Allah^{azwj} except for the human beings, and Satan^{la} overcomes him, having two eyes of copper, or fire, shining like swift lightning. So he^{la} would say to him, 'I^{la} am your brother', and the snakes and scorpions would be made to come over him, and his grave would be darkened to him. Then his sides would be squeezed to him'. Then he^{asws} (the Imam) gestured with his^{asws} fingers pressed together'(to demonstrate the squeezing).⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَنْ إِمَامُكَ فَيَقُولُ فَلَانٌ فَيُقَالُ كَيْفَ عِلِمَتِ بِذَلِكَ فَيَقُولُ أَمَرْتُ هَدَانِي اللَّهُ لَهُ وَ تَبَتَّنِي عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from one of his companions,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'It would be said to the Momin in his grave: 'Who is your Lord^{azwj}? He would say, 'Allah^{azwj}'. So it would be said to him: 'What is your Religion'. He would say, 'Al-Islam'. It would be said to him: 'Who is your Prophet^{saww}? He would say, 'Muhammad^{saww}'. It would be said, 'Who is your Imam^{asws}? He would say, 'So and so'. It would be said, 'How did you know that?' He would said, 'A matter which Allah^{azwj} Guided me to and Made me to be steadfast upon it'.

فَيُقَالُ لَهُ تَمَّ نَوْمُهُ لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرْسِ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجَلَنَ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

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So, it would be said, 'Sleep with a sleep in which there are no dreams, a sleep of the bride'. Then the door of the Paradise would be opened for him, and there would come upon him cool breeze and aroma. So he would be saying, 'O Lord^{-azwj}! Hasten the Establishment of the Hour so that I may return to my family and what is for me'.

وَيُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيُقَالُ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُ

And it would be said to the Kafir: 'Who is your Lord^{-azwj}?' So he would say, 'Allah^{-azwj}'. It would be said: 'Who is your Prophet^{-saww}?' So he would say, 'Muhammad^{-saww}'. It would be said, 'What is your Religion?' So he would say, 'Al-Islam'. So it would be said: 'From where did you learn that?' So he would be saying, 'I heard the people saying it, so I said it'.

فَيَضْرِبَانِهِ بِمِزْزَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَالْجِنُّ لَمْ يُطِيقُوهَا قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرِّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ اجْزِ قِيَامَ السَّاعَةِ

They would hit him with a sledge hammer in such a manner, that even if the Saqalayn – the Jinn and the Humans – were to gather against it, they would not be able to tolerate it. He would melt like the melting of the lead. Then the spirit would return to him, and his heart would be placed in between two tablets of fire. So, he would be saying, 'Lord^{-azwj}! Delay the Establishment of the Hour!'⁴⁵

عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عَلِيِّ الْجَوَّانِيِّ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَهُوَ يَقُولُ لِمَوْلَى لَهُ يُقَالُ لَهُ سَالِمٌ وَوَضَعَ يَدَهُ عَلَى شَفَتَيْهِ وَقَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمَ وَلَا تَحْمِلِ النَّاسَ عَلَى رِقَابِنَا .

From him, from Al Hassan Bin Mahboub, from Abu Ali Al Jawwany who said,

'I witnessed Abu Abdullah^{-asws}, and he^{-asws} was saying to a slave of his^{-asws} called Saalim, and he^{-asws} placed his^{-asws} hand upon his lips and said: 'O Saalim! Preserve your tongue, you will be safe, and do not load the people upon our^{-asws} necks'.⁴⁶

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ حَضَرْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَقَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ لَهُ احْفَظْ لِسَانَكَ تُعَزَّ وَ لَا تُكْمِنِ النَّاسَ مِنْ قِيَادِكَ فَنُذِلَّ رِقَابُكَ .

From him, from Usman Bin Isa who said,

'I was present with Abu Al-Hassan^{-asws} and a man said to him: 'Advise me'. So he^{-asws} said to him: 'Preserve your tongue, you will be honoured, and do not enable the people into leading you, so your neck would be disgraced'.⁴⁷

وعنهم ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عبد الله بن المغيرة ، عن عبد الله بن مسكان ، قال : سمعت أبا عبد الله (عليه السلام) يقول : إياكم وهؤلاء الرؤساء الذين يترأسون ، فوالله ما خفقت النعال خلف رجل ، إلا هلك وأهلك .

⁴⁵ Al-Kafi H - 4681

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 3

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 4

And from him, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abd Allah Bin Mugheira, from Abd Allah Bin Muskan, said:

'I heard Abu Abd Allah^{-asws} said: 'Beware of the leader⁴⁸ who go around as leaders, for by Allah^{-azwj}, there is no man behind whom is the sound of shoes, but he is destroyed and leads others to destruction'.⁴⁹

Quran is not an Imam (a generally Muslims believe)

تفسير العياشي عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ: كُنْتُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ يَا عَبْدَ الرَّحِيمِ قُلْتُ لَبَّيْكَ قَالَ قَوْلُ اللَّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْذِرُ وَعَلَيَّ الْهَادِي مِنَ الْهَادِي الْيَوْمَ

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseyr who said,

'One day from the days I was in the presence of Abu Ja'far^{-asws}. He^{-asws} said: 'O Abdul Raheem!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Words of Allah^{-azwj}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Then Rasool-Allah^{-saww} said: 'I^{-saww} am the warner and Ali^{-asws} is the guide'. Who is the guide today?'

قَالَ فَسَكَتُ طَوِيلًا ثُمَّ رَفَعْتُ رَأْسِي فَقُلْتُ جُعِلْتُ فِدَاكَ هِيَ فِيكُمْ تَوَارَثُوهَا رَجُلٌ فَرَجُلٌ حَتَّى انْتَهَتْ إِلَيْكَ فَأَنْتَ جُعِلْتُ فِدَاكَ الْهَادِي

He (the narrator) said, 'I was silent for a long time. Then I raised my head and I said, 'May I be sacrificed for you^{-asws}! It is among you, being inherited by a man to a man until it ended up to you^{-asws}. So, you^{-asws}, may I be sacrificed for you^{-asws}, are the guidance'.

قَالَ صَدَقْتَ يَا عَبْدَ الرَّحِيمِ إِنَّ الْقُرْآنَ حَيٌّ لَا يَمُوتُ وَالْآيَةُ حَيَّةٌ لَا تَمُوتُ فَلَوْ كَانَتِ الْآيَةُ إِذَا نَزَلَتْ فِي الْأَقْوَامِ مَاتُوا مَاتَتِ الْآيَةُ لَمَاتَ الْقُرْآنُ وَلَكِنْ هِيَ جَارِيَةٌ فِي الْبَاقِينَ كَمَا جَرَتْ فِي الْمَاضِينَ

He^{-asws} said: 'You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past'.

وَقَالَ عَبْدُ الرَّحِيمِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقُرْآنَ حَيٌّ لَمْ يَمُتْ وَإِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَالنَّهَارُ وَكَمَا يَجْرِي الشَّمْسُ وَالْقَمَرُ وَيَجْرِي عَلَى آخِرِنَا كَمَا يَجْرِي عَلَى أَوَّلِنَا.

And Abdul Rahman said, 'Abu Abdullah^{-asws} said: 'The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon our^{-asws} last one just as it had flowed upon our^{-asws} first one'.⁵⁰

⁴⁸ Peers, Salaars, Murshads

⁴⁹ Wasail ul Shia, H. H 33386

⁵⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 21

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فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66}

So, the news would be Obscured unto them on that Day (Day of Reckoning), and they would not be asking about each other [28:66]

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67}

So as for one who repents and believes and does righteous deeds, perhaps he would happen to be from the successful ones [28:67]

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {68}

And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68]

ابن شهر آشوب: عن علي بن الجعد، عن شعبة، عن حماد بن سلمة، عن أنس، قال النبي (صلى الله عليه وآله): «إن الله خلق آدم من طين كيف شاء، ثم قال: وَ يَخْتَارُ. إن الله تعالى اختارني و أهل بيتي على جميع الخلق

Ibn Shehr Ashub, from Ali Bin Al-Ja'ad, from Sha'bat, from Hamad Bin Salmat, from Anas who said,

'The Prophet^{-saww} said that: 'Allah^{-azwj} Created Adam^{-as} from clay howsoever He^{-azwj} Desired to'. Then He^{-azwj} Said: **and Chooses (whoever He so Desires to) [28:68]**. And He^{-azwj} did Choose. Allah^{-azwj} the Exalted Chose me^{-saww} and the People^{-asws} of my^{-saww} Household over all the creatures.

فانتجبنا، فجعلني الرسول، و جعل علي بن أبي طالب الوصي، ثم قال: مَا كَانَ لَهُمُ الْخِيَرَةُ، يعني ما جعلت للعباد أن يختاروا، و لكني أختار من أشاء. فأنا و أهل بيتي صفوة الله، و خيرته من خلقه، ثم قال: سُبْحَانَ اللَّهِ، يعني تنزيها لله عَمَّا يُشْرِكُونَ به كفار مكة».

He^{-azwj} Chose us^{-asws}, and Made me^{-saww} the Rasool^{-saww}, and Made Ali^{-asws} Bin Abu Talib^{-asws} as the successor^{-asws}, then Said: **The choosing was not for them** - Meaning "I^{-azwj} did not Allow it for the servants that they should be choosing, but I^{-azwj} Choose whomsoever I^{-azwj} Desire to". Thus, I^{-saww} and the People^{-asws} of my^{-saww} Household are the (Chosen) Elites of Allah^{-azwj}, and the best of His^{-azwj} Creatures. Then He^{-azwj} Said: **Glorious is Allah** – it is an abhorrence of Allah^{-azwj} **from what they are associating [28:68]** – the Kafirs of Makkah'.⁵¹

أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْقَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرَّضَا (عليه السلام) يَمْشُونَ فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مَقْدَمِنَا فَأَذَارُوا أَمْرَ الْإِمَامَةِ وَ ذَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عليه السلام) فَأَعْلَمْتُهُ خَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

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'We were with Al-Reza^{asws} at Merv. So, we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. They (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَتَبَسَّمَ (عليه السلام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلَ الْقَوْمِ وَ خُدَعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُقْبِضْ نَبِيَّهُ (صلى الله عليه وآله) حَتَّى اكْتَمَلَ لَهُ الدِّينَ وَ أُنْزِلَ عَلَيْهِ الْقُرْآنُ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَيِّنٍ فِيهِ الْحَلَالُ وَ الْحَرَامُ وَ الْحُدُودُ وَ الْأَحْكَامُ وَ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَلًا فَقَالَ عَزَّ وَ جَلَّ مَا فَرَضْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

He^{asws} smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww}, and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. So The Mighty and Majestic Said: **We have not neglected in the Book of anything [6:38].**

وَ أُنْزِلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُمْرِهِ (صلى الله عليه وآله) الْيَوْمَ اكْتَمَلَتْ لَكُمْ دِينُكُمْ وَ أَمْتَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا وَ أَفْرَأَ الْإِمَامَةَ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَمْضِ (صلى الله عليه وآله) حَتَّى بَيَّنَّ لِأُمَّتِهِ مَعَالِمَ دِينِهِمْ وَ أَوْضَحَ لَهُمْ سَبِيلَهُمْ وَ تَرَكَهُمْ عَلَى قَصْدِ سَبِيلِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلِيًّا (عليه السلام) عِلْمًا وَ إِمَامًا

And He^{azwj} Revealed regarding the Farewell Hajj, and it is at the end of his^{saww} age: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3].** And the matter of the Imamate is from the completion of the Religion. And he^{asws} did not pass away until he^{as} clarified to his^{saww} community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he^{saww} established Ali^{asws} for them as a flag and an Imam^{asws}.

وَ مَا تَرَكَ لَهُمْ شَيْئًا يَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيَّنَّهُ فَمَنْ رَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ بِهِ

And he^{saww} did not neglect anything for them which the community would be needy to except that he^{saww} clarified it. So the one who claims that Allah^{azwj} Mighty and Majestic did not Perfect His^{azwj} Religion, so he has rejected the Book of Allah^{azwj}, and the one who rejects the Book of Allah^{azwj}, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنَ الْأُمَّةِ فَيَجُوزُ فِيهَا اخْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدْرًا وَ أَعْظَمُ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِبًا وَ أَبْعَدُ غَوْرًا مِنْ أَنْ يُنْزِلَهَا النَّاسُ بِعُقُوبِهِمْ أَوْ يَنَالُوهَا بِآرَائِهِمْ أَوْ يُقِيمُوا إِمَامًا بِاخْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from

thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.⁵²

إِنَّ الْإِمَامَةَ حَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ (عليه السلام) بَعْدَ النَّبُوَّةِ وَ الْحَلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَفَهُ بِهَا وَ أَشَادَ بِهَا ذِكْرَهُ فَقَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَقَالَ الْخَلِيلُ (عليه السلام) سُورًا بِهَا وَ مِنْ دُرِّيَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَنَالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ الْآيَةُ إِمَامَةَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصُّفْوَةِ

Surely, the Imamate is what Allah^{-azwj} Mighty and Majestic Specialised Ibrahim^{-as} the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He^{-azwj} Ennobled him^{-as} with, and was Intense in Mentioning with it, thus He^{-azwj} Said: **"I will Make you an Imam for the people" [2:124]**. So the Friend said in joyfulness with it: **And from my offspring?** Allah^{-azwj} the Blessed and Exalted Said: **He Said: "My Covenant cannot be attained by the unjust"**. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites^{-asws}.

ثُمَّ أَكْرَمَهُ اللَّهُ تَعَالَى بِأَنْ جَعَلَهَا فِي دُرِّيَّتِهِ أَهْلِي الصُّفْوَةِ وَ الطَّهَارَةِ فَقَالَ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كُلاًّ جَعَلْنَا صَالِحِينَ. وَ جَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

Then Allah^{-azwj} Honoured him^{-as} by Making it (the Imamate) to be among his^{-as} offspring of the elite people^{-asws} and the Purified ones, so He^{-azwj} Said **[And We Bestowed to him Is'haq and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.

فَلَمْ تَزَلْ فِي دُرِّيَّتِهِ يَرْتُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنًا فَقَرْنًا حَتَّى وَرَثَهَا اللَّهُ تَعَالَى النَّبِيُّ (صلى الله عليه وآله) فَقَالَ جَلَّ وَ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

So it (Imamate) did not cease to be among his^{-as} offspring, being inherited, by one from the other, generation after generation until Allah^{-azwj} Made the Prophet^{-saww} to inherit it. So the Majestic and Exalted Said: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**.

فَكَانَتْ لَهُ حَاصَّةً فَقَلَّدَهَا (صلى الله عليه وآله) عَلِيًّا (عليه السلام) بِأَمْرِ اللَّهِ تَعَالَى عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي دُرِّيَّتِهِ الْأَصْفِيَاءُ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ تَعَالَى وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So, it was for him^{-saww} in particular, and he^{-saww} collared it on Ali^{-asws} by the Command of Allah^{-azwj} the Exalted upon a Decree what Allah^{-azwj} had Imposed. So it (Imamate) came to be among his^{-asws} offspring, the clean, those whom Allah^{-azwj} had Given the Knowledge and the Eman, in the Words of the Exalted: **And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56]**.

⁵² الكافي 1/154 :1 (Extract)

فَهِيَ فِي وُلْدِ عَلِيٍّ (عليه السلام) خَاصَّةً إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجُهَالُ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ (صلى الله عليه وآله) وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ (عليهما السلام)

Thus, it (Imamate) would be in the children of Ali^{asws} in particular, up to the Day of Judgment, where there would be no Prophet^{as} after Muhammad^{saww}. So, from where are these ignoramuses choosing? The Imamate, it is a status of the Prophets^{as}, and an inheritance of the successors^{as}. The Imamate is the Caliphate of Allah^{azwj} and Caliphate of Rasool-Allah^{saww}, and position of Amir Al-Momineen^{asws}, and an inheritance of Al-Hassan^{asws} and Al-Husayn^{asws}.

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفَقِيرِ وَ الصَّدَقَاتِ وَ إِمضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الثُّغُورِ وَ الْأَطْرَافِ

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the *Momineen*. The Imamate is the developing base of Al-Islam and its high branch. By the Imam^{asws} is completed, the *Salat*, and the *Zakat*, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

الْإِمَامُ يُجِلُّ خِلَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَذُبُّ عَنْ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam^{asws} permits the Permissible of Allah^{azwj} and prohibits the Prohibitions of Allah^{azwj}, and he^{asws} establishes the Legal Penalties of Allah^{azwj}, and he^{asws} protects the Religion of Allah^{azwj} and invites to the Way of his^{asws} Lord^{azwj} by the Wisdom and the good advice and is the eloquent Divine Authority.

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُجَلَّلَةِ يَنْوْرِهَا لِلْعَالَمِ وَ هِيَ فِي الْأَفْقِ بَحِثٌ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السِّرَاجُ الزَّاهِرُ وَ التُّورُ السَّاطِعُ وَ النُّجْمُ الْهَادِي فِي غَيَاطِ الدُّجَى وَ أَجْوَارِ الْبُلْدَانِ وَ الْقَفَارِ وَ لُجَجِ الْبَحَارِ

The Imam^{asws} is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam^{asws} is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَا وَ الدَّلَالُ عَلَى الْهَدَى وَ الْمُنْجِي مِنَ الرَّذَى الْإِمَامُ النَّارُ عَلَى الْيَفَاعِ الْحَارُّ لِمَنْ اصْطَلَى بِهِ وَ الدَّلِيلُ فِي الْمَهَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ

The Imam^{asws} is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam^{asws} is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him^{asws}, so he would be destroyed.

الْإِمَامُ السَّحَابُ الْمَاطِرُ وَ الْعَيْثُ الْهَاطِلُ وَ الشَّمْسُ الْمُضِيئَةُ وَ السَّمَاءُ الظَّلِيلَةُ وَ الْأَرْضُ الْبَسِيطَةُ وَ الْعَيْنُ الْغَزِيرَةُ وَ الْعَدِيرُ وَ الرُّوضَةُ

The Imam^{-asws} is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

الإمام الأنيس الرفيق والوالد الشفيق والأخ الشفيق والأُم البرّة بالولد الصّغير ومفرّغ العباد في الدّاهية النّاد

The Imam^{-asws} is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

الإمام أمين الله في خلقه وحجته على عباده وخليفته في بلاده والدّاعي إلى الله والدّابّ عن حرم الله

The Imam^{-asws} is a trustee of Allah^{-azwj} among His^{-azwj} creatures and His^{-azwj} Divine Authority upon His^{-azwj} servant in His^{-azwj} Country, and the Inviter to Allah^{-azwj} and the defender of the Sanctity of Allah^{-azwj}.

الإمام المطهّر من الذّنوب والمبرّأ عن الغيوب المخصوص بالعلم الموشوم بالحلم نظام الدّين وعزّ المسلمين وعيظ المنافقين وبوار الكافرين

The Imam^{-asws} is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enraging of the hypocrites, and destroyer of the disbelievers.

الإمام واحد دهره لا يدانيه أحد ولا يُعادله عالم ولا يوجد منه بدل ولا له مثل ولا نظير مخصوص بالفصل كلّه من غير طلب منه له ولا اكتساب بل اختصاص من المفضل الوهاب

The Imam^{-asws} is one of his^{-asws} time. Neither can anyone resemble him^{-asws} nor can a scholar be equivalent to him^{-asws}, nor can a replacement be found for him^{-asws}, nor is there an example for him^{-asws}, nor a match. He^{-asws} is specialised with the (Divine) merits, all of it, without there being a seeking from him^{-asws} for it, nor being attained. But a specialisation as the Grace of the Endower.

فمن ذا الذي يبلغ معرفة الإمام أو يمكنه اختياره هيئات صلّت العقول وناهت الخلوّم وحازت الألباب وحسّات العيون وتصاغرت العظماء وتحيرت الحكماء وتفاصرت الخلفاء وحصرت الخطباء وجهلت الألياء وكلّت الشعراء وعجزت الأدباء وعيّبت البلغاء عن وصف شأن من شأنه أو فضيلة من فضائله وأقرّت بالعجز والتقصير

So, who is that who can reach the recognition of the Imam^{-asws}, or is able to choose him^{-asws}? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are short (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his^{-asws} glories, or a merit from his^{-asws} merits and are acknowledging the frustration and the deficiency.

وَكَيْفَ يُوصَفُ بِكُلِّهِ أَوْ يُنَعَّثُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَقُومُ مَقَامَهُ وَ يُعْنِي عَنْهُ لَا كَيْفَ وَ أَتَى وَ هُوَ بِحَيْثُ النَّجْمِ مِنْ يَدِ الْمُتَنَاولِينَ وَ وَصَفِ الْوَاصِفِينَ فَأَيُّنَ الْإِخْتِيَارِ مِنْ هَذَا وَ أَتَيْنَ الْعُمُولَ عَنْ هَذَا وَ أَتَيْنَ يُوجَدُ مِثْلُ هَذَا أَ تَطُنُونَ أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ الرَّسُولِ مُحَمَّدٍ (صلى الله عليه وآله) كَذَبْتُهُمْ وَ اللَّهُ أَنْفُسُهُمْ وَ مَنَّتُهُمْ الْأَبَاطِيلَ

And how can he^{asws} be described with all of it or attributed with his^{asws} qualities, or anything from his^{asws} matters be understood, or someone can be found to stand in his^{asws} place and be needless with his^{asws} needlessness? No! How and where, and he^{asws} is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny^{asws} of the Rasool^{saww} Muhammad^{saww}? By Allah^{azwj}! They are belying their own selves and the falsehoods have induced them.

فَارْتَقُوا مُرْتَقَاً صَعَباً دَخَصاً تَرْلُ عَنْهُ إِلَى الْحُضِيِّضِ أَفَدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولِ حَائِزَةٍ بَائِزَةٍ نَاقِصَةٍ وَ آرَاءِ مُضِلَّةٍ فَلَمْ يَزِدَادُوا مِنْهُ إِلَّا بُعْدًا قَاتَلَهُمُ اللَّهُ أَلَيْ يُؤْفَكُونَ

They are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So, it will not increase them from it except for remoteness. **May Allah Fight them, How deluded they are! [9:30].**

وَ لَقَدْ رَامُوا صَعَباً وَ قَالُوا إِنْكَأَ وَ ضَلُّوا ضَلَالاً بَعِيداً وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَبْصِرِينَ

And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam^{asws} from an insight: **And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38].**

رَغِبُوا عَنِ الْإِخْتِيَارِ اللَّهِ وَ الْإِخْتِيَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَهْلِ بَيْتِهِ إِلَى الْإِخْتِيَارِ لَهُمُ وَ الْقُرْآنُ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

They are turning away from the Choice of Allah^{azwj} and the choice of Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household to go to their own choices, and the Quran is calling out to them, **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].**

وَ قَالَ عَزَّ وَ جَلَّ وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمُ الْآيَةُ

And the Mighty and Majestic Said: **And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter [33:36] – the Verse.**

فَكَيْفَ هُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامِ عَالِمٌ لَا يَجْهَلُ وَ رَاعٍ لَا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَالطَّهَارَةِ وَ التُّسْلُكِ وَ الزَّهَادَةِ وَ الْعِلْمِ وَ الْعِبَادَةِ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ (صلى الله عليه وآله) وَ نَسْلِ الْمُطَهَّرَةِ الْبُتُولِ

So, how can there be a choice for them to choose the Imam^{asws}, and the Imam^{asws} is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the asceticism, and the knowledge, and the worship, specialised by the call of the Rasool^{saww}, and of the lineage of the purified, the chaste (mother).

لَا مَعَمَّرَ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ دُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَ الدَّرَجَةِ مِنْ هَاشِمٍ وَ الْعِزَّةِ مِنَ الرَّسُولِ (صلى الله عليه وآله) وَ الرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

There would neither be any blemish in him^{asws} regarding a lineage, nor can he equate with him^{asws}, the one with the noble descent among the households of Quraysh, and he^{asws} is of the offspring from Hashim^{asws}, and the family of the Rasool^{saww}, and the Pleasure from Allah^{azwj} Mighty and Majestic.

شَرَفُ الْأَشْرَافِ وَ الْفَرْغُ مِنْ عَبْدٍ مَنَافٍ نَامِي الْعِلْمِ كَامِلِ الْحِلْمِ مُضْطَلِعٍ بِالْإِمَامَةِ عَالِمٍ بِالسِّيَاسَةِ مَقْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

He^{asws} is the noblest of the nobles, and the branch from Abd Manaf^{asws}, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah^{azwj} Mighty and Majestic, an adviser to the servants of Allah^{azwj}, a protector of the Religion of Allah^{azwj}.

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ تَنَابُيعَ الْحِكْمَةِ وَ أَهْمَهُ الْعِلْمَ إِلْهَامًا فَلَمْ يَعْيْ بَعْدَهُ بِجَوَابٍ وَ لَا يُخَيَّرَ فِيهِ عَنِ الصَّوَابِ

And the servant, when Allah^{azwj} Mighty and Majestic Chooses him^{asws} for the affairs of His^{azwj} servants, Expands his chest for that, and Places springs of wisdom in his^{asws} chest, and Inspires the Knowledge with an Inspiration. So, after it, he^{asws} neither gets tired of answering (based on opinions), nor does he^{asws} get confused with regards to it from the correct answer.

فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ مِنَ الْخَطَايَا وَ الزَّلَلِ وَ الْعِتَارِ يَحْضُهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدُهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Thus, he^{asws} is infallible, Assisted, Harmonised, Protected. He^{asws} is secure from the mistakes, and the slips, and the short-comings. Allah^{azwj} Specialises him^{asws} with that in order for him^{asws} to become His^{azwj} Divine Authority upon His^{azwj} servant, and His^{azwj} witness upon His^{azwj} creatures, and: **That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].**

فَهَلْ يَقْدِرُونَ عَلَىٰ مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مُحْتَازُهُمْ بِحَذِيهِ الصِّفَةِ فَيَقْدِرُونَهُ تَعَدُّوا وَ بَيَّتِ اللَّهُ الْحَقَّ وَ تَبَدُّوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَىٰ وَ الشِّفَاءُ فَتَبَدُّوهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ

So, are they able upon the likes of this that they would be choosing him^{-asws}, or can they choose one with this description so they would be putting him forward? They are transgressing, and I^{-asws} swear by the House of Allah^{-azwj}, the Truth, and they **flung the Book of Allah behind their backs, as if they were not knowing [2:101]**. And in the Book of Allah^{-azwj} is the Guidance, and the Healing. So they disregarded it and followed their own opinions’.

وَ قَالَ فَتَعَسَّاهُمْ وَ أَضَلَّ أَعْمَالَهُمْ وَ قَالَ كَبِيرٌ مُّفْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا .

And he^{-asws} said: ‘May Allah^{-azwj} Send *Salawat* upon the Prophet^{-saww} Muhammad^{-saww}, and his^{-saww} Progeny^{-asws}, and submit abundant greetings’.⁵³

The Reckoning detailed on the Day of Judgment

قَالَ رَسُولُ اللَّهِ ص أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالْتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

(Imam Hassan Al-Askari^{-asws} said): ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah^{-azwj} the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِبُيُوتِ مُحَمَّدٍ وَ كَفَرْتُ بِوَلَايَةِ عَلِيٍّ ع فَمَا آمَنَ بِبُيُوتِ مُحَمَّدٍ.

Similar to that, Allah^{-azwj} Necessitated the *Eman* in the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, just as He^{-azwj} Necessitated the *Eman* in Muhammad^{-saww}. So the one who said, ‘I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali^{-asws}, so he did not believe in the Prophet-hood of Muhammad^{-saww}’.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا- نِدَاءَ تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَ كُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرُ يُنَادِي: «مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah^{-azwj} the Exalted, when He^{-azwj} Resurrects the creatures on the Day of Judgment, a caller of our^{-saww} Lord^{-azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: ‘Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1

فَأَمَّا الدَّهْرِيَّةُ وَالْمُعْطِلَةُ فَيُخْرَسُونَ عَنْ ذَلِكَ - وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُهَا سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَنِزُ الدَّهْرِيَّةُ [وَالْمُعْطِلَةُ] مِنْ سَائِرِ النَّاسِ بِالْخُرْسِ.

So, as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it. Thus, the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ - إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمَجُوسِ وَ النَّصَارَى وَ عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يُخْرَسُونَ فَيَبِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: 'I testify that there is no god except Allah^{-azwj}!' So the creatures, all of them would be saying that – except for the one who was associating with Allah^{-azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يُخْرَسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ.

Then the caller would be saying: 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يَنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ] فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [لَا، بَلْ] وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ»: لِمَاذَا يَوْفَقُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah^{-azwj} the Exalted: "No! But, **And stop them! They have to be Questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused?'

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [قِفُوهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعِظَمُوا نَوَائِبَهُمْ، وَ أَكْرَمُوا مَا بَيْنَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمْ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالْبُيُوتَةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So, there would be a call from Allah^{-azwj} the Exalted: "**And stop them! They have to be Questioned [37:24]**" - about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww}. O My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} Commanded them along with the testimony with Muhammad^{-saww}, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{-saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{-azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!"

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِإِلَهِ بْنِ أَبِي طَالِبٍ بِالْوَلَايَةِ شَاهِدًا، وَ لِأَلِ مُحَمَّدٍ مُحِبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَطْلُبُ أَنْ كَذِبُهُ يُنْجِيَهُ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهِدُ عَلَى ذَلِكَ عَلِيًّا. – فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He^{-asws} said: ‘So from them would be one saying, ‘I used to testify with the *Wilayah* for Ali^{-asws} Bin Abu Talib^{-asws}, and was one who loved the Progeny^{-asws} of Muhammad^{-saww}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali^{-asws} (in verification or otherwise)’. So you^{-asws} will be testifying, O Abu Al-Hassan^{-asws}, and you^{-asws} would be saying: ‘The Paradise will testify for my^{-asws} friends, and the Fire would testify against my^{-asws} enemies’.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا – خَرَجَتْ إِلَيْهِ رِيَاخُ الْجَنَّةِ وَ نَسِيمُهَا – فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عِلَالِي الْجَنَّةِ وَ غُرْفَهَا – وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

Therefore, the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{-azwj}. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا – جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا – وَ ظِلُّهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظِلِيلَ – وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِيلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, ***Neither having the coolness of the shade nor availing against the flame [77:31]***. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah^{-saww} said: ‘Thus, due to that, you^{-asws} are the distributor of the Paradise and the Fire. You^{-asws} would be saying to it: ‘This one is for me^{-asws}, and this one is for you’.⁵⁴

The Passport required at the Bridge (Archway)

أبو الحسن الشاذاني: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا ببراءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخريه في النار، و ذلك قوله تعالى: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

‘I heard Rasool-Allah^{-saww} saying: ‘When it will be the Day of Judgement, Allah^{-azwj} the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali^{-asws} Bin Abu Talib^{-asws}. And the one who does not have an approval of Amir-Al-Momineen^{-asws}, Allah^{-azwj} would Have him to be grabbed by

⁵⁴ Tafseer Imam Hassan Al Askari^{-asws} – S 276

his nostrils and flung into the Fire, and these are the Words of the Exalted: ***And stop them! They have to be Questioned [37:24]***.

قلت: فذاك أبي و أمي - يا رسول الله - ما معنى البراءة التي أعطاه علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What is the meaning of the 'approval' which Ali^{-asws} would be giving out?' So he^{-saww} said: 'A written (permit) – 'There is no god except for Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, and Amir-Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} is the successor^{-asws} of Rasool-Allah^{-saww}'.⁵⁵

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثنى، عن ثمامة بن عبد الله بن أنس بن مالك، عن أبيه، عن جده، عن النبي (صلى الله عليه وآله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجر عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ، يعني عن ولاية علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-Fazal Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet^{-saww} having said: 'When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be permitted to cross over it except the one with whom would be a permit in which is (mentioned) the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and these are the Words of the Exalted: ***And stop them! They have to be Questioned [37:24]***, meaning about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.⁵⁶

The Questioning at the first Bridge (Archway)

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه بإسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been reported by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgement, Allah^{-azwj} would Command an Angel to Inflame the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He^{-azwj} Would be Saying: "O Mikaeel^{-as}! Extend the Bridge over the Hell!" and He^{-azwj} would be Saying: "O Jibraeel^{-as}! Establish the Scale of Justice underneath the Throne!" and He^{-azwj} would be Saying: "O Muhammad^{-saww}! Bring your^{-saww} community near for the Reckoning!"

⁵⁵ مائة منقبة: 16/36

⁵⁶ الأمالي 1: 296.

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الأمة نساءهم ورجالهم على القنطرة الأولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله.

Then Allah^{-azwj} the Exalted would Command that he^{-saww} should hold seven arches upon the Bridge, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first archway, about the Wilayah of Amir Al-Momineen^{-asws} and the love for the People^{-asws} of the Household of Muhammad^{-saww}.

فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقاً.

So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People^{-asws} of his^{-saww} Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy truthful ones'.⁵⁷

VERSE 69

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

And your Lord Knows what their chests are concealing and what they are manifesting [28:69]

ومن طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من التفسير الاثني عشر - و هو من مشايخ أهل السنة - يرفعه إلى أنس بن مالك، قال رسول الله (صلى الله عليه وآله) ثم قال: وَ رَبُّكَ يَعْنِي يَا مُحَمَّدُ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ مِنْ بَغْضِ الْمُنَافِقِينَ لَكَ، وَ لِأَهْلِ بَيْتِكَ وَ مَا يُعْلِنُونَ بِأَلْسِنَتِهِمْ مِنَ الْحَبِّ لَكَ، وَ لِأَهْلِ بَيْتِكَ».

And from Tareeq Al-Mukhalifeen is what has been reported by the memoriser Muhammad Bin Mo'min Al-Sheyrazi in his book Al-Mustakhrāj Min Al-Tafaseer Al-Isna Ashar – and he is from the Sheykhs of the Sunnis – raising it to Anas Bin Malik who said,

'Rasool-Allah^{-saww} said: 'Then Allah^{-azwj} Said: **And your** - Meaning Muhammad^{-saww}, **Lord Knows what their chests are concealing [28:69]** from the grudges held by the hypocrites for you^{-saww} and for the People^{-asws} of your^{-saww} Household, **and what they are manifesting [28:69]** - by their tongues for their love for you^{-saww} and for the People^{-asws} of your^{-saww} Household'.⁵⁸

Signs of Hypocrisy:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَ إِنْ صَامَ وَ صَلَّى وَ زَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا اتَّيَمَنَ خَانَ وَ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ

⁵⁷ Taweel Al Ayaat Al Zaahira – CH 37 H 4

⁵⁸ الطرائف: 136 / 97

قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَقَالَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَفِي قَوْلِهِ عَزَّ وَجَلَّ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Abdullah Bin Sinan,

(It has been narrated) from Abdu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Three (things), the one who has these in him, would be a hypocrite, and even if he were to Fast, and pray *Salāt*, and claims that he is a Muslim. The one who, when entrusted, betrays, when he narrates, lies, and when he promises, breaks. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book [8:58] **surely Allah does not love the treacherous**. And He^{-azwj} Said [24:7] **then the Curse of Allah be on him if he was one of the liars**. And in the Words of the Mighty and Majestic [19:54] **And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet**’.⁵⁹

VERSES 70 –73

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70}

And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70]

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ۚ أَفَلَا تَسْمَعُونَ {71}

Say: ‘Can you see, if Allah were to Make the night to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you will light? Are you not listening?’ [28:71]

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ ۚ تَسْكُنُونَ فِيهِ ۚ أَفَلَا تُبْصِرُونَ {72}

Say: ‘Can you see, if Allah were to Make the day to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you with night you can be resting in? Are you not seeing?’ [28:72]

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {73}

⁵⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

And from His Mercy, He Made for you the night and the day for you so rest during it and to be seeking from His Grace, and perhaps you would be thankful [28:73]

عن علي بن عقبة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «تزوجوا بالليل فإن الله جعله سكناً، و لا تطلبوا الحوائج بالليل فإنه مظلم».

From Ali Bin Uqba, from his father,

‘From Abu Abdullah^{asws} having said: ‘Get married at night, for Allah^{azwj} Made it for rest, and do not seek the needs at night for it is unclear’.⁶⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنِ الشَّعِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَاتَ سَاهِرًا فِي كَسْبٍ وَلَمْ يُعْطِ الْعَيْنَ حَظَّهَا مِنَ النَّوْمِ فَكَسْبُهُ ذَلِكَ حَرَامٌ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from someone else, from Al Shairy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who spends the night in wakefulness regarding the earnings and does not give the eyes its share from the sleep, so his earning that is Prohibited’.⁶¹

VERSES 74 & 75

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

And on the Day, He would Call out to them, so He would be Saying: “Where are those whom you were alleging to be My associates?” [28:74]

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {75}

And We will Draw forth a witness from every community, and We shall Say: “Bring your proof!” So they will come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate [28:75]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا يَقُولُ: «من كل فرقة من هذه الامة إمامها فقلنا هاتوا برهانكم فعلموا أَنَّ الْحَقَّ لِلَّهِ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ».

Ali Bin Ibrahim said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{asws} regarding the Words of the Exalted: ***And We will Draw forth a witness from every community [28:75]*** And, said: ‘From every sect of this community, its Imam^{asws}, ***and We shall Say: “Bring your proof!” So they will***

⁶⁰ تفسير العياشي 1: 68 / 371

⁶¹ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 6

come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate [28:75].⁶²

A witness from each community

[ابن شهر آشوب] أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) في قوله تعالى: * (ويوم نبعث من كل أمة شهيدا) * قال: نحن الشهود على هذه الأمة.

Ibn Shehr Ashub, Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: ***And on the Day when We will Send a witness from every community [16:84]***, said: 'We^{-asws} are the witnesses upon this community'.⁶³

الطبرسي: عن الصادق (عليه السلام) قال: «لكل زمان و أمة إمام، تبعث كل أمة مع إمامها».

Al Tabarsy,

'From Al-Sadiq^{-asws} having said: 'For every era and community there is an Imam^{-asws}. Every community would be Resurrected with its Imam^{-asws}'.⁶⁴

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 فاوّل 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'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لا سبيل له

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

وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا تتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

⁶² تفسير القمي 2: 143

⁶³ Tafseer Abu Hamza Al Sumaly - H 175

⁶⁴ مجمع البيان 6: 584.

And it was said to the Prophet^{-saww}, ‘Who is the Guardian^{-asws} O Prophet^{-saww}?’ He^{-saww} said: ‘Your Guardian 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}, If only You^{-azwj} had Sent to us a Rasool^{-as} so that we could have follow Your^{-azwj} Signs before we become disgraced and discredited’. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{-as} (of their Prophets^{-as}).

هم الشهداء على اوليائهم والنبي الشهيد عليهم اخذ لهم موثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم الموثيق بالطاعة

They^{-asws} are witnesses over their^{-asws} friends, and the Prophet^{-saww} is the witness over them^{-asws}, having taken a Covenant for them^{-asws} over the servants of their obedience to them^{-asws}, and the Prophet^{-saww} took a Covenant to them^{-asws} for their^{-asws} obedience to him^{-saww}.⁶⁵

VERSES 76 - 78

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ {76}

Surely, Qaroun was from the people of Musa, but he rebelled against them, and We Gave him from the treasures what, its keys weighed down a league of possessors of strength. When his people said to him, ‘Do not be proud, surely Allah does not Love the proud [28:76]

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77}

And seek what Allah can Give you of the House of the Hereafter, and do not forsake your share from the world, and be good just as Allah is Good to you, and do not seek the mischief in the land, surely Allah does not Love the mischief-makers [28:77]

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۖ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

He said, ‘But rather, I have been Given based upon the knowledge with me’. Or, does he not know that Allah had Destroyed from before him, from the generations, one who was mightier than him in strength and more is amassing? And the criminals would not be asked about their sins (but Sent straight to the Fire) [28:78]

⁶⁵ Basaair Al Darajaat – P10 Ch 16 H 9 (Extract)

الطبرسي، قال: قارون كان من بني إسرائيل، ثم من سبط موسى، و هو ابن خالته، عن عطاء، عن ابن عباس. قال: و روي ذلك عن أبي عبد الله (عليه السلام).

Al Tabarsy who said,

‘Qaroun^{la} was from the Children of Israel, then from the tribe of Musa^{as}, and he^{la} was a son of his^{as} maternal aunt’ – from Ata’a, from Ibn Abbas. And that is reported from Abu Abdullah^{asws}.⁶⁶

ابن بابويه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكوفي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر، قال: حدثني أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه، عن جده، عن أبيه، عن علي بن أبي طالب (صلوات الله عليهم)، في قول الله عز و جل: «و لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا، قال: «لا تنس صحتك و قوتك و فراغك و شبابك و نشاطك أن تطلب بها الآخرة».

Ibn Babuwayh said, ‘Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary narrated to us, from Muhammad Bin Ahmad Al-Qusheyri, from Abu Al-hareysh Ahmad Bin Isa Al-Kufy,

(It has been narrated) from Musa Bin Ismail son of Musa^{asws} Bin Ja’far^{asws} having said: ‘My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} father, from Ali^{asws} Bin Abu Talib^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and do not forsake your share from the world [28:77]**, he^{asws} said: ‘Do not neglect your health, and your strength, and your spare time, and your youth, and your activities, in seeking the Hereafter by these’.⁶⁷

مص، مصباح الشريعة قَالَ الصَّادِقُ ع فَسَادُ الظَّاهِرِ مِنْ فَسَادِ الْبَاطِنِ وَ مَنْ أَصْلَحَ سِرِّيَّتَهُ أَصْلَحَ اللَّهُ عِلَاقَتَهُ وَ مَنْ خَافَ اللَّهَ فِي السِّرِّ لَمْ يَهْتِكْ سِرَّهُ فِي الْعَلَانِيَةِ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{asws} said: ‘The apparent corruption is from esoteric corruption, and the one who corrects his secrets, Allah^{azwj} will Correct his announcements, and the one who fears Allah^{azwj} in the secret, He^{azwj} will not Tear his veil in the open.

وَ أَكْثَرُ الْفَسَادِ أَنْ يَرْضَى الْعَبْدُ بِالْعَقْلَةِ عَنِ اللَّهِ وَ هَذَا الْفَسَادُ يَتَوَلَّدُ مِنْ طَوْلِ الْأَمَلِ وَ الْحِرْصِ وَ الْكِبَرِ كَمَا أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ فِي قِصَّةِ قَارُونَ فِي قَوْلِهِ وَ لَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

The mightiest corruption is that the servant is pleased with the heedlessness from Allah^{azwj}, and this corruption is produced from the long hopes, and the greed, and the arrogance, just as Allah^{azwj} Mighty and Majestic has Informed in the story of Qaroun^{la} in His^{azwj} Words: **and do not seek the corruption in the land, surely Allah does not Love the corrupters [28:77]**.

⁶⁶ مجمع البيان 7: 415.

⁶⁷ أمالي الصدوق: 10/ 189.

وَكَانَتْ هَذِهِ الْخِصَالُ مِنْ صُنْعِ قَارُونَ وَاعْتِقَادِهِ وَأَصْلُهَا مِنْ حُبِّ الدُّنْيَا وَجَمْعِهَا وَتَابِعَةِ النَّفْسِ وَهَوَاهَا وَإِقَامَةِ شَهَوَاتِهَا وَحُبِّ الْمَحْمَدَةِ وَ
مُؤَافَقَةِ الشَّيْطَانِ وَاتِّبَاعِ خُطُوَاتِهِ وَكُلُّ ذَلِكَ يَجْتَمِعُ بِحَسَبِ الْعُقْلَةِ عَنِ اللَّهِ وَنِسْيَانِ مِنْهُ

And this characteristic was from the making of Qaroun^{la} and his^{la} beliefs, and its origin is from love of the world and amassing it, and following the self and its whims, and establishing its lustful desires, and love of being praised, and compatibility of the Satan^{la} and following his^{la} footsteps, and all that is reckoned as the heedlessness from Allah^{azwj} and forgetting His^{azwj} Conferment's.

وَعَلَّاجُ ذَلِكَ الْفِرَارُ مِنَ النَّاسِ وَرَفْضُ الدُّنْيَا وَطَلَأُ الرَّاحَةِ وَالْإِنْقِطَاعُ عَنِ الْعَادَاتِ وَقَلْعُ عُرُوقِ مَنَابِتِ الشَّهَوَاتِ بِدَوَامِ الذِّكْرِ لِلَّهِ وَلُزُومِ الطَّاعَةِ لَهُ
وَاحْتِمَالُ حَقَاءِ الْخُلُقِ وَتَلَاُزِمَةِ الْقُرْبَى وَشِمَاتَةِ الْعَدُوِّ مِنَ الْأَهْلِ وَالْقَرَابَةِ

And a treatment of that is fleeing from the self, and rejecting the world, and divorcing the comfort, and cutting off from the habits, and uprooting the roots of the cravings of the lustful desires by constant Zikr of Allah^{azwj}, and necessitating the obedience to Him^{azwj}, and enduring the abandonment of the people, and necessitating the kinship, and gloating of the enemies from the family and the relatives.

فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ فَتَحَتْ عَلَيْكَ بَابَ عَطْفِ اللَّهِ وَحُسْنِ نَظَرِهِ إِلَيْكَ بِالْمَغْفِرَةِ وَالرَّحْمَةِ وَخَرَجْتَ مِنْ جُمْلَةِ الْعَافِلِينَ وَفُكِّتْ قَلْبَكَ مِنْ أَسْرِ
الشَّيْطَانِ

When you were to do that, the door of Compassion of Allah^{azwj} will be opened upon you, and His^{azwj} Goodly Consideration to you with the Forgiveness and the Mercy, and you will exit from the total of the heedless ones, and your heart will be freed from the captivity of Satan^{la}.

وَقَدِمْتَ بَابَ اللَّهِ فِي مَعْشَرِ الْوَارِدِينَ إِلَيْهِ وَ سَلَكْتَ مَسْلَكاً رَجَوْتَ الْإِذْنَ بِالْدُخُولِ عَلَى الْكَرِيمِ الْجَوَادِ الْمَلِكِ الرَّحِيمِ وَ اسْتَيْطَأَ بِسَاطِئِهِ عَلَى شَرْطِ
الْأَذْبِ وَ لَا تَحْزَمُ سَلَامَتُهُ وَ كَرَامَتُهُ لِأَنَّهُ الْمَلِكُ الْكَرِيمُ الْجَوَادُ الرَّحِيمُ.

And you will proceed to the door of Allah^{azwj} (to be) among the ones arriving to Him^{azwj}, and will travel a road hope for the permission to enter to the Benevolent, the Generous, the King, and Merciful, and you will settle in His^{azwj} settlement upon a condition of the etiquettes, and you will not be deprived of His^{azwj} Security, and His^{azwj} Benevolence, because He^{azwj} is the King, the Benevolent, the Generous, the Merciful".⁶⁸

عدة: روى محمد بن خالد في كتابه، عن النبي صلى الله عليه وآله قال: لما صار يونس إلى البحر الذي فيه قارون قال قارون للملك الموكل به: ما هذا
الدوي والهول الذي أسمع؟ قال له الملك: هذا يونس الذي حبسه الله في بطن الحوت، فجالت به البحار السبعة حتى صارت به إلى هذا البحر، فهذا
الدوي والهول لمكانه،

A number (of reporters) reporting from Muhammad Bin Khalid in his book,

'From the Prophet^{saww} having said: 'When Yunus^{as} came to the sea wherein was Qaroun^{la}, Qaroun^{la} said to the Angel allocated with him^{la}, 'What is the rumbling and the terror which

⁶⁸ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 1

I^{-la} hear?’ The Angel said to him^{-la}, ‘This is Yunus^{-as} whom Allah^{-azwj} has Imprisoned in the belly of the whale. It swam with him^{-as} the seven seas until it came with him^{-as} to this sea, so this is the rumbling and the terror of his^{-as} place’.

قال: أفتأذن لي في كلامه؟ فقال: قد أذنت لك، فقال له قارون: يا يونس ألا تبت إلى ربك؟ فقال له يونس: ألا تبت أنت إلى ربك؟ فقال له قارون: إن توبتي جعلت إلى موسى وقد تبت إلى موسى ولم يقبل مني، وأنت لو تبت إلى الله لوجدته عند أول قدم ترجع بها إليه.

He^{-la} said, ‘Will you allow me^{-la} to speak to him^{-as}?’ He said, ‘I have permitted you^{-la}’. Qaroun^{-la} said to him^{-as}, ‘O Yunus^{-as}! Did you^{-as} not repent to your^{-as} Lord^{-azwj}?’ Yunus^{-as} said to him^{-la}: ‘Did you^{-la} not repent to your^{-la} Lord^{-azwj}?’ Qaroun^{-la} said to him^{-as}, ‘My^{-la} repentance was made to Musa^{-as} and I^{-la} had repented to Musa^{-as} but he^{-as} did not accept from me^{-la}; and you^{-as}, if you^{-as} had repented to Allah^{-azwj}, would have found Him^{-azwj} during the first step, returning with it (Forgiveness)’⁶⁹.

VERSES 79 - 82

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79}

So he went to his people in his adornments. Those who wanted the life of the world said, ‘O, if only for us was similar to what Qaroun has been Given! He is the possessor of a great fortune!’ [28:79]

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ {80}

And those Given the knowledge said, ‘Woe be unto you all! The Reward of Allah is better for one who does righteous deeds, and it would not be received except by the patient ones!’ [28:80]

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ {81}

So We Submerged the land with him and with him house, and there was none from a group to help him from other than Allah, and he was not from those who can defend themselves [28:81]

⁶⁹ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 8 H 5

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآئُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَآئُهُ لَا يُفْلِحُ الْكَافِرُونَ {82}

And in the morning, those who were wishing for his place the day before were saying, 'And certainly Allah Extends the sustenance to one He so Desires to from His servants and Determines. Had it not been for the Conferment of Allah upon us, it would have submerged with us; and certainly the Kafirs will not succeed' [28:82]

في كتاب الخصال عن أبي عبد الله عليه السلام قال: قام رجل إلى أمير المؤمنين في الجامع بالكوفة فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء والتطير منه و ثقله وای اربعاء هو ؟

In the book Al-Khisaal,

'Abu Abdullah^{asws} has said: 'A man stood up to Amir Al-Momineen^{asws} in the Masjid at Al-Kufa, so he said, 'O Amir Al-Momineen^{asws}! Inform me about the day of Wednesday and the pessimism about it and its heaviness, and which Wednesday is it?'

فقال عليه السلام: آخر اربعاء في الشهر وهو الحاق، وفيه قتل قابيل هابيل اخاه، ويوم الأربعاء القى ابراهيم عليه السلام في النار، ويوم الأربعاء خسف الله بقارون.

So he^{asws} said: 'The last Wednesday of the month, and it is the waning. And in it Qabeel killed Habeel^{as}, his brother. And it was on the Wednesday that Ibrahim^{as} was flung into the fire. And it was the Wednesday during which Allah^{azwj} Caused Qaroun^{la} to be submerged (into the ground)'.⁷⁰

في من لا يحضره الفقيه في مناهي النبي صلى الله عليه واله ونهى أن يختال الرجل في مشيته وقال: من لبس ثوبا فاختال فيه خسف الله به من شفير جهنم، وكان قرين قارون، لانه اول من اختال فخسف الله به وبداره الارض.

In Man La Yahzar Al-Faqeeh

Regarding the prohibitions of the Prophet^{saww} – He^{saww} forbade that the man should be haughty (proud) in his life, and said: 'The one who wears the cloth in order to be haughty by it, Allah^{azwj} would Submerge him from the brink of the hell. And it was for the generation of Qaroun, because he was the first one to be haughty, therefore Allah^{azwj} Submerged him, and his house, into the earth'.⁷¹

Cloths of Brocade and silk are disliked for men:

(It is in a lengthy Hadeeth) A delegation of Najran arrived to Rasool-Allah^{saww} to debate on religion.

⁷⁰ Tafseer Noor Al Saqalayn – Ch 28 H 112

⁷¹ Tafseer Noor Al Saqalayn – Ch 28 H 112

فلما قدم على النبي ص أسلم قال فقدموا على رسول الله وقت العصر و في لباسهم الديباج و ثياب الحيرة على هيئة لم يقدم بها أحد من العرب فقال أبو بكر بأبي أنت و أمي يا رسول الله لو لبست حلتك التي أهداها لك قيصر فأروك فيها

He (the narrator) said, 'They arrived to Rasool-Allah^{-saww} at the time of Al-Asr and in their clothes was the brocade- and no one from the Arabs would come forward with clothes of silk upon the body. Abu Bakr said, 'May my father and my mother be (sacrificed for) you^{-saww} O Rasool-Allah^{-saww}! If you^{-saww} could wear your^{-saww} garment which Caesar has gifted to you^{-saww}, so they can see you^{-saww} in it'.

قال ثم أتوا رسول الله ص فسلموا عليه فلم يرد ع و لم يكلمهم فانطلقوا يبتغون عثمان بن عفان و عبد الرحمن بن عوف و كانا معرفة لهم فوجدوهما في مجلس من المهاجرين فقالوا إن نبيكم كتب إلينا بكتاب فأقبلنا مجيبين له فأتيناه فسلمنا عليه فلم يرد سلامنا و لم يكلمنا فما الرأي

He (the narrator) said, 'They came to Rasool-Allah^{-saww} and greeted to him^{-saww}, but he^{-saww} did not return (the greeting) and did not speak to them. They went to seek Usman Bin Affan and Abdul Rahman Bin Awf, as they knew them, and found them in a gathering of the Emigrants. They said, 'Your Prophet^{-saww} wrote a letter to us and we came answering to him^{-saww}. We went to him^{-saww} and greeted him^{-saww}, but he^{-saww} did not return our greetings and did not speak to us. So, what is the opinion?'

فقالا لعلي بن أبي طالب ما ترى يا أبا الحسن في هؤلاء القوم قال أرى أن يضعوا حللهم هذه و خواتيمهم ثم يعودون إليه ففعلوا ذلك فسلموا فرد سلامهم ثم قال و الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ أَتَوْنِي الْمَرَّةَ الْأُولَى وَ إِنِّي لَئِيسَ لَمَعَهُمْ ثُمَّ سَاءَ لَوْهُ وَ دَارَسُوهُ يَوْمَهُمْ

They asked Ali^{-asws} Bin Abu Talib^{-asws}, 'What is your^{-asws} view, O Abu Al-Hassan^{-asws}, regarding these people?' He^{-asws} said: 'I^{-asws} view that you should replace these clothes of yours and your rings, then you return to him^{-saww}'. They did that and offered their greetings, and he^{-saww} returned their greetings, then said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth! They had come to me^{-saww} the first time and Iblees^{-la} had clothed them'. Then they asked him^{-saww} and learnt from him^{-saww} (an extract).⁷²

Background report

علي بن إبراهيم: و كان سبب هلاك قارون: أنه لما أخرج موسى بني إسرائيل من مصر، و أنزلهم البادية، و أنزل الله عليهم المن و السلوى، و انفجر لهم من الحجر اثنتا عشرة عينا، بطروا، و قالوا: لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاجِدٍ قَادُعٍ لَنَا رَبَّكَ يُخْرِجُ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَ فُتَائِهَا وَ قُومِهَا وَ عَدَسِهَا وَ بَصَلِهَا.

Ali Bin Ibrahim –

'And the reason for the destruction of Qaroun^{-la} was that when Musa^{-as} exited the Children of Israel from Egypt and encamped them in the wilderness, and Allah^{-azwj} Sent down the manna and the quails unto them, and Burst out for them twelve spring from the rock, they

⁷² Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 1

were unappreciative, and they said, ***'We can never be patient upon one food, therefore supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61].***

قال لهم موسى: أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ. فَقَالُوا كَمَا حَكَى اللَّهُ: إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَ إِنَّا لَنَ نَدْخُلُهَا حَتَّىٰ يُخْرِجُوا مِنْهَا. ثُمَّ قَالُوا لِمُوسَى: فَأَذْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ.

Musa^{as} said to them: ***'Will you be replacing by that which is worse, for that which is better? Go down to a city, so there would be for you what you are asking for!'*** They said just as Allah^{azwj} Related: ***Surely, there are tyrannous people in it, and we will never enter it until they exit from it. [5:22].*** Then they said to Musa^{as}, ***therefore you and your Lord should both go and fight, we will be sitting over here' [5:24].***

فَفَرَضَ اللَّهُ عَلَيْهِمْ دَخُولَهَا، وَ حَرَمَهَا عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهِونَ فِي الْأَرْضِ فَكَانُوا يَقُومُونَ مِنْ أَوَّلِ اللَّيْلِ، وَ يَأْخُذُونَ فِي قِرَاءَةِ التَّوْرَةِ وَ الدُّعَاءِ وَ الْبُكَاءِ، وَ كَانَ قَارُونُ مِنْهُمْ، وَ كَانَ يَقْرَأُ التَّوْرَةَ، وَ لَمْ يَكُنْ فِيهِمْ أَحْسَنُ صَوْتًا مِنْهُ، وَ كَانَ يُسَمَّى (الْمُنُونُ) لِحَسَنِ قِرَاءَتِهِ، وَ قَدْ كَانَ يَعْمَلُ الْكِيمِيَاءَ.

But, Allah^{azwj} Imposed upon them, their entering it, and Deprived upon them for forty years. They were wandering in the land for forty years. So, they used to stand from the beginning of the night, and they were taking to the recitation of the Torah, and the supplications, and the wailing. And Qaroun^{la} was from them, and he^{la} used to recite the Torah, and there did not happen to be among them one of more excellent voice than him^{la}, and he^{la} was named at 'Al-Manoun' (The hypnotiser) due to the excellence of his^{la} recitation, and he^{la} used to work as the chemist.

فلما طال الأمر على بني إسرائيل في التيه و التوبة، و كان قارون قد امتنع من الدخول معهم في التوبة، و كان موسى يحبه، فدخل عليه موسى، فقال له: «يا قارون، قومك في التوبة و أنت قاعد عنها؟! ادخل معهم، و إلا أنزل الله بك العذاب»

When the matter was prolonged upon the Children of Israel regarding the wandering and the repentance, and Qaroun^{la} has (also) been refused from the entering (the city) along with them during the (period of) repentance, and Musa^{as} used to love him^{la}, he^{la} came over to Musa^{as}, and he^{as} said to him^{la}: 'O Qaroun^{la}! Your^{la} people are in the repentance (period) and you^{la} are sitting back from it?' Enter to be with them, or else Allah^{azwj} will Send down the Punishment to you^{la}!

فاستهان به، و استهزأ بقوله، فخرج موسى من عنده مغتما، فجلس في فناء قصره، و عليه جبة من شعر، و نعلان من جلد حمار، شراكهما من خيوط شعر، بيده العصا،

But he^{la} took it lightly and mocked his^{as} words. So, Musa^{as} went out gloomily from his^{la} presence, and he^{as} sat in the courtyard of his^{la} palace, and upon him^{as} was a hairy coat and slippers of donkey skin, their straps being of fish hair, and in his^{as} hand was the staff.

فَأَمْرَ قَارُونَ أَنْ يَصْبَ عَلَيْهِ رَمَادٌ قَدْ خَلَطَ بِالْمَاءِ، فَصَبَّ عَلَيْهِ، فَغَضِبَ مُوسَى غَضَبًا شَدِيدًا. وَ كَانَ فِي كَتِفِهِ شَعْرَاتُ كَانِ إِذَا غَضِبَ خَرَجَتْ مِنْ ثِيَابِهِ وَ قَطَرَ مِنْهَا الدَّمُ، فَقَالَ مُوسَى: «يَا رَبِّ، إِنْ لَمْ تَغْضَبْ لِي فَلَسْتُ لَكَ بَنِي» فَأَوْحَى اللَّهُ إِلَيْهِ: «قَدْ أَمَرْتُ الْأَرْضَ أَنْ تَطِيعَكَ، فَمَرَهَا بِمَا شِئْتَ».

Then Qaroun^{-la} ordered that ash mixed with water be poured upon him^{-as}. So it was poured upon him^{-as}, and Musa^{-as} was angered with intense anger, and upon his^{-as} shoulder were hair which whenever he^{-as} was angered, would penetrate from his^{-as} clothes and the blood would drip from these. Musa^{-as} said: 'O Lord^{-azwj}! If You^{-azwj} do not get Wrathful for me^{-as}, then I^{-as} am not a Prophet^{-as} for You^{-azwj}'. So Allah^{-azwj} Revealed unto him^{-as}: "I^{-azwj} have Commanded the earth to obey you^{-as}, therefore order it with whatever you^{-as} so Desire to!"

و قد كان قارون قد أمر أن يغلق باب القصر، فأقبل موسى، فأومأ إلى الأبواب فانفرجت، فدخل عليه، فلما نظر إليه قارون علم أنه قد أوتي بالعذاب، فقال: يا موسى، أسألك بالرحم الذي بيني وبينك.

And it was so that Qaroun^{-la} had already instructed for the door of the castle to be locked. Musa^{-as} came over and gestured to the doors, and they split asunder, and he^{-as} entered to see him^{-la}. So when Qaroun^{-la} looked at him^{-as}, he^{-la} knew that he^{-as} had come with the Punishment, and he^{-la} said, 'O Musa^{-as}! I^{-la} hereby ask you^{-as} by the relationship which is between me^{-la} and you^{-as}'.

فقال له موسى: «يا ابن لاوي، لا تردني من كلامك، يا أرض خذيه». فدخل القصر بما فيه في الأرض، و دخل قارون في الأرض إلى ركبته فبكى، و حلفه بالرحم، فقال له موسى: «يا ابن لاوي، لا تردني من كلامك، يا أرض خذيه». فابتلعتة بقصره و خزائنه.

Musa^{-as} said to him^{-la}: 'O son of Al-Awy! Do not increase me^{-as} from your^{-la} speech. O earth! Seize him^{-la}!' The castle entered into the ground along with whatever was in it, and Qaroun^{-la} entered into the ground up to his^{-as} knees. So, he^{-la} cried and swore him^{-as} on oath with the relationship, but Musa^{-as} said to him^{-la}: 'O son of Al-Awy! Do not increase me^{-as} from your^{-la} speech! O earth! Seize him^{-la}!'

و هذا ما قال موسى لقارون يوم أهلكه الله، فعيره الله بما قال لقارون، فعلم موسى أن الله قد عيره بذلك، فقال: «يا رب، إن قارون قد دعاني بغيرك، و لو دعاني بك لأجبتة».

And this is what Musa^{-as} said to Qaroun^{-la} on the day Allah^{-azwj} Destroyed him^{-la}, and Allah^{-azwj} Faulted him^{-as} due to what he^{-as} had said to Qaroun^{-la}, and Musa^{-as} knew that Allah^{-azwj} had Rebuked/Disciplined him^{-as}, so he^{-as} said: O Lord^{-azwj}! Qaroun^{-la} had pleaded to me^{-as} by other than You^{-azwj}, and had he^{-la} pleaded to me^{-as} by You^{-azwj}, I^{-as} would have answered him^{-la}'.

فقال الله: «ما قلت: يا بن لاوي، لا تردني من كلامك؟». فقال موسى: «يا رب، لو علمت أن ذلك لك رضا لأجبتة».

Allah^{-azwj} Said: "Did you^{-as} not say: O son of Al-Awy! Do not increase me^{-as} from your^{-la} speech?" Musa^{-as} said: 'O Lord^{-azwj}! Had I^{-as} known that would be Agreeable to You^{-azwj}, I^{-as} would have answered him^{-la}'.

فقال الله: «يا موسى، و عزتي و جلالتي، و جودي و مجدي، و علو مكاني لو أن قارون كما دعاك دعاني لأجبتة، و لكنه لما دعاك وكلته إليك. يا بن عمران، لا تجزع من الموت، فإني كتبت الموت على كل نفس، و قد مهدت لك مهادا لو قد وردت عليه لقرت عينك».

So Allah^{-azwj} Said: "O Musa^{-as}! By My^{-azwj} Mighty and My^{-azwj} Majesty, and My^{-azwj} Benevolence, and My^{-azwj} Glory, and the Loftiness of My^{-azwj} Position! If Qaroun^{-la} had pleaded to Me^{-azwj} just as he^{-la} pleaded to you^{-as}, I^{-azwj} would have Answered him^{-la}. But he^{-la}, when he^{-la} pleaded to you^{-as}, I^{-azwj} Allocated him^{-la} to you^{-as}. O son^{-as} of Imran^{-as}! Do not panic

from the death, for I^{-azwj} have Ordained the death upon every soul, and I^{-azwj} have Prepared a resting place for you^{-sawww}, if you^{-as} were to arrive to it, it would delight your^{-as} eyes!"⁷³

VERSE 83

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ
{83}

That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، ما منزلة الدنيا من نفسي إلا بمنزلة الميتة، إذا اضطرت إليها أكلت منها. يا حفص، إن الله تبارك و تعالى علم ما العباد عاملون، و إلى ما هم صائرون، فحلم عنهم عند أعمالهم السيئة لعلمه السابق فيهم، فلا يغرنك حسن الطلب ممن لا يخاف الفوت»

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas who said,

'Abu Abdullah^{-asws} said: 'O Hafs! The status of the word within myself^{-asws} is nothing except for the corpse. If I^{-asws} am forced into it, I^{-asws} would eat from it. O Hafs! Allah^{-azwj} Blessed and Exalted Knows what the servants are doing, and to what they are ending up to. But, He^{-azwj} Forbears from them during their evil deeds for what has preceded in His^{-azwj} Knowledge, therefore do not let the beauty of the seeker, from those who do not fear the death, deceive you'.

ثم تلا قوله: تِلْكَ الدَّارُ الْآخِرَةُ الآية، و جعل يبكي و يقول: «ذهبت و الله الأماني عند هذه الآية». ثم قال: «فاز و الله الأبرار، أ تدري من هم؟ هم الذين لا يؤذون الذر، كفى بخشية الله علما، و كفى بالاغترار جهلا».

Then he^{-asws} recited His^{-azwj} Words: ***That is the House of the Hereafter [28:83]*** – the Verse, and went on to cry, and he^{-asws} was saying: 'By Allah^{-azwj}! My^{-asws} aspirations are gone, with this Verse'. Then he^{-asws} said: 'By Allah^{-azwj}! The righteous have succeeded. Do you know who they are? They are the ones who are not harming even a particle. The fear of Allah^{-azwj} suffices knowledge, and delusion suffices the ignorance.

يا حفص، إنه يغفر للجاهل سبعون ذنبا قبل أن يغفر للعالم ذنبا واحدا، من تعلم و علم، و عمل بما علم، دعي في ملكوت السماوات عظيما، فتيل: تعلم لله، و عمل لله، و علم لله».

O Hafs! He^{-azwj} Forgives seventy sins of the ignorant before He^{-azwj} Forgives one sin of the knowledgeable one. The one who learns, and acquires knowledge, and acts in accordance with what he has learnt, is referred to as great in the Kingdoms of the skies, for it is said: 'He learnt for the sake of Allah^{-azwj}, and acted for the Sake of Allah^{-azwj}, and taught for the Sake of Allah^{-azwj}'.

⁷³ . تفسير القمي 2: 144

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز وجل: لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ، إِن أَعْلَمَ النَّاسُ بِاللَّهِ أَخَوْفُهُمْ لِلَّهِ، وَ أَخَوْفُهُمْ لَهُ أَعْلَمُهُمْ بِهِ، وَ أَعْلَمُهُمْ بِهِ أَزْهَدُهُمْ فِيهَا».

I said, 'May I be sacrificed for you^{asws}! What is the limit of the ascetism in the world?' He^{asws} said: 'Allah^{azwj} has Defined its Limit in His^{azwj} Book, so the Mighty and Majestic Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]***. The most knowledgeable of the people with Allah^{azwj} is the one who is the most fearing for the Sake of Allah^{azwj}, and the most fearing he is the most knowledgeable he would be, and the most knowledgeable he is, the more ascetic he would be'.

فقال له رجل: يا ابن رسول الله، أوصني. فقال: «اتق الله حيث كنت، فإنك لا تستوحش».

The man said, 'O son^{asws} of Rasool-Allah^{saww}, Advise me'. So he^{asws} said: 'Fear Allah^{azwj} wherever you may be, for you are not alone'.

وقال أبو عبد الله (عليه السلام) أيضاً، في قوله: عُلُوًّا فِي الْأَرْضِ وَ لَا فُسَادًا، قال: «العلو: الشرف، و الفساد: البناء» (في المصدر: النساء)

And Abu Abdullah^{asws} said as well regarding His^{azwj} Words: ***exalt themselves in the land nor make mischief***, said: 'The exalting – the nobility, and the mischief – the edifice' – (The root being, (with) the women)⁷⁴.

VERSE 84

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84}

One who comes with the good deed, for him would be better than it, and one who comes with the evil deed, so those who performed evil deeds would not be Recompensed except for what they had been doing [28:84]

وعنه، بالإسناد المذكور: عن أبي عبد الله (عليه السلام)، قال: «الحسنة ولاية أمير المؤمنين (عليه السلام)».

And from him, by the mentioned chain,

'From Abu Abdullah^{asws} having said: '(The Words): ***the good deed [28:84]*** - is the Wilayah of Amir Al-Momineen^{asws}'⁷⁵.

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

⁷⁴ تفسير القمي 2: 146

⁷⁵ تأويل الآيات 1: 411 / 19

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

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***And one who earns good, We will Increase the good for him [42:23]***, said; ‘The one who befriends the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as} and the former Momineen until their Wilayah arrives to Adam^{as}, and these are the Words of Allah^{azwj}: ***One who comes with the good deed, for him would be better than it [28:84]***.

VERSE 85

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {85}

Surely the One Who Imposed the Quran upon you would Take you back to the Return. Say: ‘My Lord is more Knowing of the one who comes with the Guidance and one who is in clear straying’ [28:85]

‘Ma’ad’ means ‘Raj’at’

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ يعني الرجعة».

Ali Bin Ibrahim said, ‘My father narrated to me, from Hamaad, from Hareyz,

‘Abu Ja’far^{asws} replied, (when) I asked about Jabir, so he^{asws} said: ‘May Allah^{azwj} have Mercy on Jabir. He reached to such a level of understanding that he understood the interpretation of this Verse: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]*** – Meaning the Return (الرجعة)⁷⁶.

The Return of the Holy Masomeen^{asws}

قال: و قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ، قال: «نبيكم (صلى الله عليه و آله) راجع إليكم».

He (the narrator) said,

‘And Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***: ‘Your Prophet^{saww} would be returning to you all!’⁷⁷

⁷⁶ تفسير القمي 2: 147.

⁷⁷ مختصر بصائر الدرجات: 29.

وعنه، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن أبي خالد الكابلي، عن علي بن الحسين (عليهما السلام)، في قوله: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ، قال: «يرجع إليكم نبيكم (صلى الله عليه وآله)، و أمير المؤمنين، و الأئمة (عليهم السلام)».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'iy, from Abu Khalid Al-Kalby,

'From Ali^{asws} Bin Al-Husayn^{asws} regarding His^{azwj} Words: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***, he^{asws} said: 'Your Prophet^{saww}, and Amir Al-Momineen^{asws}, and the Imams^{asws} would be returning to you'.⁷⁸

وعنه: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، و محمد بن خالد البرقي، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن المعلى أبي عثمان، عن المعلى بن خنيس، قال: قال أبو عبد الله (عليه السلام): «أول من يرجع إلى الدنيا الحسين بن علي (عليهما السلام)، فيملك حتى يسقط حاجباه على عينيه من الكبر».

And from him, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, and Muhammad Bin Khalid Al-Barqy, from Al-nazar Bin Suweyd, from Yahya Bin Umran Al-Halby, from Al-Moala Abu Usmaan, from Al-Moala Bin Khunays who said,

'Abu Abdullah^{asws} said: 'The first one who would return to the world is Al-Husayn^{asws} Bin Ali^{asws}, so he^{asws} would rule until his^{asws} eyebrows fall upon his^{asws} eyes due to old age'.⁷⁹

وعنه، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عمر، عن أبي مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ، قال: فقال لي: «لا والله، لا تنقضي الدنيا و لا تذهب حتى يجتمع رسول الله (صلى الله عليه وآله) و علي (عليه السلام) بالثوية، فيلتقيان و يبنيان بالثوية مسجدا له اثنا عشر ألف باب».

And from him, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Umar, from Abu Marwan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah Mighty and Majestic: ***Surely, the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***, so he^{asws} said to me: 'No, by Allah^{azwj}! Neither will the world expire, nor go away until Rasool-Allah^{saww} and Ali^{asws} gather at Al-Sawiya, and the two of them^{asws} would meet and build a Masjid At Al-Sawiya which would have twelve thousand doors to it'.⁸⁰

سعد بن عبد الله: عن حميد بن زياد، قال: حدثني عبيد الله بن أحمد بن نعيم، قال: حدثنا عبيس ابن هشام، عن أبان، عن عبد الرحمن بن سبابة، عن صالح بن ميثم، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني. قال: «أليس قد سمعت الحديث من أبيك؟». قلت: هلك أبي و أنا صبي. قال: قلت: فأقول، فإن أصبت قلت: نعم، و إن أخطأت رددتني عن الخطأ. قال: «هذا أهون».

Sa'ad Bin Abdullah, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Nahiyak, from Ubays Ibn Hisham, from Abaan, from Abdul Rahman Bin Siyabat, from Salih Bin Maysam,

⁷⁸ تفسير القمّي 2: 147.

⁷⁹ مختصر بصائر الدرجات: 29.

⁸⁰ تأويل الآيات: 1: 424 / 21.

'I said to Abu Ja'far^{asws}, 'Narrate to me'. He^{asws} said: 'Have you not heard the Hadeeth from your father?' I said, 'My father died while I was a young boy. So that which I am saying is correct, say: 'Yes', and if I am mistaken, correct my error'. He^{asws} said: 'This is easier'.

قال: قلت: فإني أزعج أن عليا (عليه السلام) دابة الأرض. قال: فسكت. قال: فقال أبو جعفر (عليه السلام): «وَأراك و الله ستقول: إن عليا (عليه السلام) راجع إلينا و قرأ: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ». قال: قلت: و الله لقد جعلتها فيما أريد أن أسألك عنها فنسيتها.

I said, 'I claim that Ali^{asws} is the Walker of the earth (دابة الأرض)'. He^{asws} was silent. Then Abu Ja'far^{asws} said: 'And I^{asws} see Allah^{azwj} Saying that Ali^{asws} would be returning to us', and he^{asws} recited: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***. I said, 'And Allah^{azwj} had Made it regarding what I wanted to ask you^{asws} about it, but I forgot'.

فقال أبو جعفر (عليه السلام): «أ فلا أخبرك بما هو أعظم من هذا؟ و ما أرسلناك إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَ نَذِيرًا، لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله) و أشار بيده إلى آفاق الأرض.

Abu Ja'far^{asws} said: 'Shall I inform you of that which is greater than it? ***And We did not Send you except to all of the people as a bearer of glad tidings and a warner [34:28]***. There shall not remain a land except that in it they would be calling out, 'There is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww} – and he^{asws} gestured by his^{asws} hand towards the horizon of the earth'.⁸¹

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ، وَ نَشَرَ بِهَا كَلِمَتَهُ، وَ عَابَ أَذْيَانَهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ، وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشَرَتَهُ، وَ سَعَوْا فِي خَرَابِ الْمَسَاجِدِ الْمُبَيَّنَةِ – كَانَتْ لِقَوْمٍ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ [و شِيعَتِهِ] وَ شِيعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

The Imam (Hassan Al-Askari^{asws}) said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'When Allah^{azwj} Sent Muhammad^{saww} at Makkah and Manifested his^{saww} call in it, and Publicised his^{saww} 'Kalima'⁸² and Faulted their religions with regards to their worshipping the idols, his^{saww} community seized him^{as} and mistreated him^{saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad^{saww} and his^{saww} Shias, and the Shias of Ali^{asws} Bin Abu Talib^{asws}.

كَانَ يَفْنَاءُ الْكَعْبَةِ مَسَاجِدُ يُجْتَوْنَ فِيهَا مَا أَمَانَةُ الْمُبْطِلُونَ، فَسَعَى هَؤُلَاءِ الْمُشْرِكُونَ فِي خَرَابِهَا، وَ أَذَى مُحَمَّدٍ ص وَ سَائِرِ أَصْحَابِهِ، وَ أَلْجَوْهُ إِلَى الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، التَّفَتَّ خَلْقَهُ إِلَيْهَا فَقَالَ: اللَّهُ يَعْلَمُ أَنِّي أَجْبُك، وَ لَوْ لَا أَنَّ أَهْلَكَ – أَخْرَجُونِي عَنْكَ لَمَّا أَثَرْتُ عَلَيْكَ بَلَدًا، وَ لَا ابْتَغَيْتُ عَنْكَ بَدَلًا، وَ إِنِّي لَمُعْتَمِدٌ عَلَى مُفَارَقَتِكَ.

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt Muhammad^{saww} and the rest of his^{saww} companions, made him^{saww} a refugee to exit from Makkah to Al Medina. He^{saww} turned behind him^{saww} towards it (Makkah) and he^{saww} said: 'Allah^{azwj} Knows that I^{saww} love you (Makkah), and had not your inhabitants exited me^{saww} from you,

⁸¹ مختصر بصائر الدرجات: 209

⁸² لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَ لِيُّ اللَّهِ وَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا وَ خُلُقًا وَهُوَ خُلُقُ اللَّهِ ⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 q - Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 3

I^{-saww} would not have preferred a (another) city over you, nor would I^{-saww} have sought a replacement from you, and I^{-saww} am gloomy upon separating from you’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ: سَأُرْثُكَ إِلَى هَذَا الْبَلَدِ ظَافِرًا غَانِمًا سَالِمًا، قَادِرًا، قَاهِرًا، وَ ذَلِكَ قَوْلُهُ تَعَالَى. إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ يَغْنِي إِلَى مَكَّةَ ظَافِرًا غَانِمًا. وَ أَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ، فَاتَّصَلَ بِأَهْلِ مَكَّةَ فَسَخِرُوا مِنْهُ.

So Allah^{-azwj} Revealed unto him^{-saww}: ‘O Muhammad^{-saww}! The Most Exalted Conveys the greetings upon you^{-saww}, and is Saying: “I^{-azwj} will Return you^{-saww} to this city, triumphant, victorious, unscathed, powerful, compelling” – and these are the Words of the Exalted: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]*** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah^{-saww} informed his^{-saww} companions with that. So it was transmitted to the people of Makkah, and they laughed from it’.⁸³

For further Ahadeeth, see, www.article.hubeali.com.

VERSES 86 - 88

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ {86}

And you did not request that the Book be Cast unto you, but it was a Mercy from your Lord, therefore do not happen to be a backer of the Kafirs [28:86]

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ ۚ وَادْعُ إِلَى رَبِّكَ ۚ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {87}

And do not let them block you from the Signs of Allah after when they have been Revealed to you, and invite to your Lord, and do not happen to be among the Polytheists [28:87]

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

And Ali Bin Ibrahim said,

‘The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: ‘There is no ‘Sign’ of Allah^{-azwj} greater than I^{-asws}!’⁸⁴

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

⁸³ Tafseer Imam Hassan Al Askari ^{asws} – S 329

⁸⁴ تفسير القمي 1: 309.

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

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}!⁸⁵

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {88}

And do not call upon anyone with Allah to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be the Returning [28:88]

The Addressee

علي بن إبراهيم: قوله تعالى: وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ المخاطبة للنبي (صلى الله عليه وآله)، والمعنى للناس، و هو قول الصادق (عليه السلام): «إن الله بعث نبيه بإياك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

The Words of the Exalted: **And do not supplicate to another god along with Allah [28:88]**, the Addressee is the Prophet^{saww}, and Means by it the people. And it is the speech of Al-Sadiq^{asws} having said: 'Surely, Allah^{azwj} Sent His^{azwj} Prophet^{saww} to you (so Allah^{azwj} Addressing to him^{saww} is) like to (speaking with someone but) to make the neighbour listen to it'.⁸⁶

The Face of Allah^{azwj}

وعنه، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن حدثه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ: «إلا ما أريد به وجه الله، و وجهه علي (عليه السلام)».

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'But, what is Intended by it is the Face of Allah^{azwj}, and face of Ali^{asws}'.⁸⁷

وعنه، قال: أخبرنا عبد الله بن العلاء المذاري، عن محمد بن الحسن بن شمون، عن عبد الله ابن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن وجه الله عز و جل».

⁸⁵ (Extract) الكافي 1: 161 / 3

⁸⁶ تفسير القمي 2: 147.

⁸⁷ الاحتجاج 1: 253

And from him (Sharaf Al Deen Al Najafi) who said, 'We were informed by Abdullah Bin Al A'ala Al Mazari, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Ibn Abdul Rahman, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

'From Abu Abdullah^{-asws}, he (the narrator) said, I heard him^{-asws} saying: **All things will perish except for His Face [28:88]:** 'We^{-asws} are the Face of Allah^{-azwj} Mighty and Majestic'.⁸⁸

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولاً عظيماً، إنما عنى بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**, said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah^{-azwj}.' He^{-asws} said: 'Glory be to Allah^{-azwj}! They are speaking a grievous word, but rather, what is meant by that Face of Allah^{-azwj}, is the one^{-asws} Given from Him^{-azwj}.⁸⁹

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يا ابن رسول الله فما معنى الخبر الذي روه أن ثواب لا اله الا الله النظر إلى وجه الله تعالى ؟

In (the book) Uyoon Al-Akhbaar Al-Reza^{-asws} in the chapter what has come from Al-Reza^{-asws} regarding the Divine Unity, there is a lengthy Hadeeth, and in it, it was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}, what is the meaning of the news which has been reported for the Reward of "There is no god but Allah^{-azwj}," the looking at the Face of Allah^{-azwj}?'

فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجه كالوجه فقد كفر، ولكن وجه الله أنبياءه وحججه صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل وإلى دينه ومعرفته، وقال الله عزوجل: "كل من عليها فان * ويبقى وجه ربك" وقال عزوجل: "كل شيء هالك الا وجهه"

He^{-asws} said: 'O Abu Salt, whoever characterizes Allah^{-azwj} Mighty and Majestic with a face like the faces has committed Kufr. But, the Face of Allah^{-azwj} are His^{-azwj} Prophets^{-as} and His^{-azwj} Divine Authorities by whom^{-asws} attention is paid to Allah^{-azwj} Mighty and Majestic and to His^{-azwj} Religion and His^{-azwj} recognition, and Allah^{-azwj} Mighty and Majestic Says: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27].** And the Mighty and Majestic Says: **All things will perish except for His Face [28:88].**

فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة.

So, the looking at the Prophets^{-as} of Allah^{-azwj} the Exalted and His^{-azwj} Rasools^{-as} and His^{-azwj} Divine Authorities in their ranks would a magnificent Reward for the momineen on the Day

⁸⁸ تأويل الآيات 1: 426 / 26.

⁸⁹ الكافي 1: 111 / 1.

of Judgement. And the Prophet^{-saww} said: 'Whosoever hates the People^{-asws} of my^{-saww} Household, and my^{-saww} Progeny^{-asws}, will never see (from favours) me^{-saww} and I^{-saww} will never see (favour) him on the Day of Judgement.⁹⁰

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: "كل شيء هالك الا وجهه" فالمراد كل شيء هالك الا دينه لان من المحال ان يهلك الله كل شيء ويبقى الوجه

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen^{-asws}, in a lengthy Hadeeth, and in it he^{-asws} said: 'And as for His^{-azwj} Words: **All things will perish except for His Face [28:88]**, what is meant by it is that everything will perish except for His^{-azwj} Religion, because it is from the impossibilities that Allah^{-azwj} will Cause everything to perish and for His^{-azwj} Face to not to remain.

هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال "كل من عليها فان" ويبقى وجه ربك "ففصل بين خلقه ووجهه،

He^{-azwj} is more Majestic and Greater than that He^{-azwj} would destroy one who is not from Him^{-azwj}. Have you not seen that He^{-azwj} has Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**? He^{-azwj} Differentiated between His^{-azwj} creatures and His^{-azwj} Face.⁹¹

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه و آله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'The one who obeys Allah^{-azwj} with what He^{-azwj} has Commanded for from the obedience to Muhammad^{-saww}, so it is the Face which will not perish, and similarly He^{-azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah**'.⁹²

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان، عن أبي سعيد المكاربي، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «كل شيء هالك إلا من أخذ الطريق الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

⁹⁰ Tafseer Noor Al Saqalayn– CH 55 H 23

⁹¹ Tafseer Noor Al Saqalayn– CH 55 H 26

⁹² الكافي 1: 2 / 111

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**, so he^{-asws} said: 'Everything will perish except for the one who takes the road upon which you (Shias) are upon.'⁹³

وعنه: عن أبيه، عن صفوان بن يحيى، عن أبي سعيد، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «إلا من أخذ طريق الحق».

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **[All things will perish except for His Face [28:88]]**, said: 'Except for the one who takes the road of the Truth'.⁹⁴

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن جليس لأبي حمزة، عن أبي حمزة، قال: قلت لأبي جعفر (عليه السلام): قول الله عز وجل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «فيهلك كل شيء و يبقى الوجه؟! إن الله عز وجل أعظم من أن يوصف بالوجه، ولكن معناه: كل شيء هالك إلا دينه، والوجه الذي يؤتى منه».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**'. He^{-asws} said: Everything will perish and the Face would remain? Surely, Allah^{-azwj} Mighty and Majestic is Greater than to be described by the Face. But, its meaning is, everything will perish except for His^{-azwj} Religion, and the Face is that which comes from Him^{-azwj}.⁹⁵

محمد بن العباس، قال: حدثنا عبد الله بن همام، عن عبد الله بن جعفر، عن إبراهيم بن هاشم، عن محمد بن خالد، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن - و الله - وجهه الذي قال، و لن تهلك إلى يوم القيامة بما أمر الله به من طاعتنا و موالاتنا،

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja'far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the ones who have been Spoken about, and we^{-asws} will never perish up to the Day of Judgement with what Allah^{-azwj} has Commanded with from obedience to us^{-asws}, and being in our^{-asws} Wilayah.

فذلك و الله الوجه الذي قال: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، و ليس منا ميت يموت إلا و خلف عاقبة منه إلى يوم القيامة».

⁹³ المحاسن: 30 / 199

⁹⁴ المحاسن: 117 / 219

⁹⁵ التوحيد: 1 / 149

So that, by Allah^{azwj}, is the Face which He^{azwj} Said: **All things will perish except for His Face [28:88]**. And there is none from us^{asws} who passes away except that he^{asws} leaves behind an offspring from him^{asws}, up to the Day of Judgement'.⁹⁶

Appendix I: A brief introduction of the Holy Scripts

The Torah (Laws)

Torah was Revealed to Prophet Musa^{as}, which means the law of Allah^{azwj}. In a Hadith: Allah^{azwj} Revealed to Musa^{as} in the Torah: "I^{azwj}, I^{azwj} am Allah^{azwj}. There is no god except from Me^{azwj}. I^{azwj} Created the creatures and Created the Good and Flowed it upon the hands of the ones I^{azwj} Love. Beatitude is for the ones I^{azwj} Caused it to flow upon his hands. And I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} Created the creatures, and Created the evil, and I^{azwj} Flowed it upon the hands of the ones I^{azwj} Intended to. So, Woe is for the ones I^{azwj} Flowed it upon his hands!"'.⁹⁷

In Holy Quran, Allah^{asws} Says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّائِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ {44}

Surely, We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ (عليه السلام) إِذَا وَقَفْتَ بَيْنَ يَدَيَّ فَقِفْ مَوْقِفَ الدَّلِيلِ الْفَقِيرِ وَإِذَا قَرَأْتَ التَّوْرَةَ فَأَسْمِعْنِيهَا بِصَوْتِ خَرِينٍ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan, from;

Abu Abdullah^{asws} has said: 'Allah^{azwj} Revealed unto Musa^{as} Bin Imran^{as}: "Whenever you^{as} stand in front of Me^{azwj}, so stand the standing of the disgraced one, the poor; and whenever you^{as} recite the Torah, so make it to be heard in a grief-laden voice'.⁹⁸

⁹⁶ تأويل الآيات 1: 25 / 425

⁹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 29 H 1

⁹⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 6

The Zaboor (Psalms)

The Zaboor is the book of Allah^{-azwj} that was revealed to Prophet Dawood^{-asws}. As per other Divine Books it a Book comprising a collection of religious verses, In Holy Quran, Allah^{-azwj} Says (4:163-164):

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا {163}

Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, and We had Revealed unto Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, and Isa and Ayoub and Yunus and Haroun and Sulaiman, and We Gave Zaboor (Psalms) to Dawood [4:163]

وَرَسُولًا قَدْ قَضَيْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْضِصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا {164}

And Rasools, We have Mentioned to you before and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]

وَأَسْأَلُكَ بِصُحُفِ إِبْرَاهِيمَ وَتُورَةِ مُوسَىٰ وَزُبُورِ دَاوُدَ وَإِنْجِيلِ عِيسَىٰ وَفُرْآنِ مُحَمَّدٍ (صلى الله عليه وآله) وَبِكُلِّ وَحْيٍ أَوْحَيْنَاهُ وَ قَضَاءِ أَمْرَيْنَاهُ وَ حَقِّ قَضَيْنَاهُ وَ عَنِّي أَعْنَيْنَاهُ وَ ضَالِّ هَدَيْنَاهُ وَ سَائِلِ أَعْطَيْنَاهُ

And I ask You^{-azwj} by the Parchments of Ibrahim^{-as}, and the Torah of Musa^{-as}, and the Psalms of Dawood^{-as}, and the Evangel of Isa^{-as}, and Quran of Muhammad^{-saww}, and by every Revelation You^{-azwj} Revealed, and every Judgment You^{-azwj} Passed, and right You^{-azwj} Fulfilled, and rich one You^{-azwj} Enriched, and straying one You^{-azwj} Guided, and begging one You^{-azwj} Gave to (an extract).⁹⁹

The Injeel (Bible):

The 'إِنْجِيلُ' (Injeel) is the holy Book of Allah^{-azwj} revealed to Prophet Isa^{-as} (Jesus). Injeel means the teachings, the true message. Allah^{-azwj}, refers to Injeel in the Holy Quran, e.g. (7:156-157):

وَأَكْتُبُ لَكَ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۚ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {156}

And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You'. He Said: "My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends

⁹⁹ Al Kafi V 2 – The Book Of Supplication CH 59 H 1

to all things". So, We Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

Those who are following the Rasool, the Prophet, the Ummay (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]

The Holy Quran

The Holy Quran is the last Book Revealed by Allah^{-azwj} in Arabic, unto the last Prophet – Mohammed^{-saww} Ibn Abd Allah^{-asws} (Rasool Allah^{-saww}, the Prophet of Allah^{-azwj}) in stages during the lifetime of the Prophet^{-saww} (63 years, 53 years in Makkah and 10 years in Madinah). There will neither come another Prophet after Mohammed^{-saww}, nor another Book after the Holy Quran until Dooms Day – the day of Resurrection and Accountability of all people.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3} مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ {4}

He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed the Criterion; they who disbelieve in the Signs of Allah, for them would be severe Punishment; and Allah is Mighty with the Retribution [3:4]

Interpretation of the Holy Verses of Quran:

A Hadith explain the holy Quran and its interpretation:

وَلَقَدْ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - شَيْعَتُهُ عَنْ مِثْلِ هَذَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَقْسَامٍ كُلُّ مِنْهَا شَافٍ كَافٍ وَهِيَ أَمْرٌ وَزَجْرٌ وَتَرْغِيبٌ وَتَرْهِيْبٌ وَجَدَلٌ وَمَثَلٌ وَفَصَصٌ

And Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, his^{-asws} Shia had asked him^{-asws} about similar to this. He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed the

Quran upon seven segments, each of these being a healing, sufficient, and Instruction, and Rebuke, and incitement, and Scares, and Argument, and examples, and stories.

و فِي الْقُرْآنِ نَاسِخٌ وَ مَنْسُوخٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ خَاصٌّ وَ عَامٌّ وَ مُقَدَّمٌ وَ مُؤَخَّرٌ وَ عَزَائِمٌ وَ رُحُصٌ وَ حَلَالٌ وَ حَرَامٌ وَ فَرَائِضٌ وَ أَحْكَامٌ وَ مُنْقَطِعٌ وَ مَعْطُوفٌ وَ مُنْقَطِعٌ غَيْرٌ مَعْطُوفٍ وَ حَرْفٌ مَكَانَ حَرْفٍ

And in the Quran, there is Abrogating and Abrogated, and Decisive and Allegorical, and Special and General, and Advanced and Delayed, and Determined and Concession, and Permissible and Prohibited, and Impositions and Rulings, and Abbreviated and separate and connected, and separated without disconnection, and a letter in place of a letter.

وَ مِنْهُ مَا لَفْظُهُ خَاصٌّ وَ مِنْهُ مَا لَفْظُهُ عَامٌّ مُحْتَمِلُ الْعُمُومِ وَ مِنْهُ مَا لَفْظُهُ وَاحِدٌ وَ مِنْهُ مَا لَفْظُهُ جَمْعٌ وَ مِنْهُ مَا لَفْظُهُ مَاضٍ وَ مِنْهُ مَا لَفْظُهُ مُسْتَقْبَلٌ

And from it is what its expression is specific, and from it is what its expression is general, implying inclusiveness; and from it is what its expression is singular, and its meaning is plural; and from it is what its expression is plural, and its meaning is singular; and from it is what its expression is past, and its meaning is future.

وَ مِنْهُ مَا لَفْظُهُ عَلَى الْحَبَرِ وَ مِنْهُ مَا هُوَ بَاقٍ مُحَرَّفٌ عَنْ جِهَتِهِ وَ مِنْهُ مَا هُوَ عَلَى خِلَافٍ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ فِي تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ وَ مِنْهُ مَا تَأْوِيلُهُ بَعْدَ تَنْزِيلِهِ

And from it is what its expression is about news, and its meaning is a narration about another people; and from it is what remains, distorted from its original direction; and from it is what contradicts its Revealed form; and from it is what its interpretation is within its Revelation; and from it is what its interpretation precedes its Revelation; and from it is what its interpretation comes after its Revelation.

وَ مِنْهُ آيَاتٌ بَعْضُهَا فِي سُورَةٍ وَ تَمَامُهَا فِي سُورَةٍ أُخْرَى وَ مِنْهُ آيَاتٌ نَصْفُهَا مَنْسُوخٌ وَ نَصْفُهَا مَبْرُوكٌ عَلَى خَالِهِ وَ مِنْهُ آيَاتٌ مُخْتَلِفَةٌ اللَّفْظُ مُتَّفِقَةٌ الْمَعْنَى وَ مِنْهُ آيَاتٌ مُتَّفِقَةٌ اللَّفْظُ مُخْتَلِفَةٌ الْمَعْنَى

And from it are Verses, some of which are in one Chapter and their completion is in another Chapter; and from it are Verses, half of which are Abrogated, and the other half is left upon its state; and among them are verses with different wording but with a consistent meaning; and from it are Verses with consistent wording but with different meanings.

وَ مِنْهُ آيَاتٌ فِيهَا رُحُصَةٌ وَ إِطْلَاقٌ بَعْدَ الْعَزِيمَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُؤَخَّذَ بِرُحْصِهِ كَمَا يُؤَخَّذُ بِعَزَائِمِهِ وَ مِنْهُ رُحُصَةٌ صَاحِبُهَا فِيهَا بِالْخِيَارِ إِنْ شَاءَ أَخَذَ وَ إِنْ شَاءَ تَرَكَهَا

And from it are Verses containing permissions and general concessions after a clear determination, because Allah, Mighty and Majestic, Loves for His^{azwj} permissions to be

taken with just as His^{-azwj} Determinations are taken with; and among them are permissions where the person has the choice to act upon them if they wish or leave them if they wish.

وَمِنْهُ رُحْصَةٌ ظَاهِرُهَا خِلَافُ بَاطِنِهَا يُعْمَلُ بِظَاهِرِهَا عِنْدَ التَّقْيَةِ وَلَا يُعْمَلُ بِبَاطِنِهَا مَعَ التَّقْيَةِ وَمِنْهُ مُحَاطَبَةٌ لِقَوْمٍ وَالْمَعْنَى لِأَخْرِيْنَ وَمِنْهُ مُحَاطَبَةٌ لِلنَّبِيِّ ص وَمَعْنَاهُ وَقَعَ عَلَى أُمَّتِهِ

And among them are permissions whereby its apparent meaning contradicts the esoteric meaning, and one acts upon the apparent meaning during dissimulation (Taqiyya), but does not act upon the inner meaning during dissimulation; and from it are addresses directed to a specific group, while the intended meaning is for others; and from it are addresses directed to the Prophet^{-saww}, and the meaning falls (applied) upon his^{-saww} community.

وَمِنْهُ لَا يُعْرَفُ تَحْرِيمُهُ إِلَّا بِتَحْلِيلِهِ وَمِنْهُ مَا تَأْلِيْفُهُ وَتَنْزِيلُهُ عَلَى غَيْرِ مَعْنَى مَا أُتْرِلَ فِيهِ وَمِنْهُ رَدُّ مِنَ اللَّهِ تَعَالَى وَاجْتِجَاجٌ عَلَى جَمِيعِ الْمُلْحِدِينَ وَ الزَّانِدَةِ وَ الدَّهْرِيَّةِ وَ الثَّنَوِيَّةِ وَ الْقُدْرِيَّةِ وَ الْمُجَرِّيَّةِ وَ عَبْدَةَ الْأَوْتَانِ وَ عَبْدَةَ النَّيْرَانِ

And from it are those whose prohibition is not recognised except through explicit permission; and from it are those whose comprehension and Revelation differ from the intended meaning of what was Revealed in it; and from it are Responses from Allah^{-azwj} the Exalted and Arguments against all atheists, heretics, fatalists, dualists, eternalists, determinists, idol worshippers, and fire-worshippers.

وَمِنْهُ اجْتِجَاجٌ عَلَى النَّصَارَى فِي الْمَسِيحِ ع وَمِنْهُ الرَّدُّ عَلَى الْيَهُودِ وَمِنْهُ الرَّدُّ عَلَى مَنْ زَعَمَ أَنَّ الْإِيمَانَ لَا يَزِيدُ وَلَا يَنْقُصُ وَأَنَّ الْكُفْرَ كَذَلِكَ وَمِنْهُ رَدُّ عَلَى مَنْ زَعَمَ أَنَّ لَيْسَ بَعْدَ الْمَوْتِ وَ قَبْلَ الْقِيَامَةِ ثَوَابٌ وَ عِقَابٌ

And from it is the argument against Christians regarding the Messiah^{-as}, and from it is the refutation against the Jews; and from it is the rebuttal against the one who claims that the Eman can neither increase nor reduce, and the Kufr is like that; and from it is rebuttal against the one claiming that there aren't any Rewards or Punishment after the death and before the (Day of) Qiyamah.

وَمِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ فَضْلَ النَّبِيِّ ص عَلَى جَمِيعِ الْخَلْقِ وَمِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الْإِسْرَاءَ بِهَ لَيْلَةِ الْمِعْرَاجِ وَمِنْهُ رَدُّ عَلَى مَنْ أَثْبَتَ الرُّؤْيَا وَمِنْهُ صِفَاتُ الْحَقِّ وَ أَبْوَابُ مَعَانِي الْإِيمَانِ وَ وَجُوْهُهُ وَ وَجُوْهُهُ

And from it is rebuttal against the one who denies merits of the Prophet^{-saww} over entirety of the creation; and from it is rebuttal against the one denying the Ascension with him^{-saww} on the night of Mi'raj; and from it is rebuttal against the one who affirms the dream; and from it is description of the truth and a variety of meanings of the Eman and its aspects and its dimensions.

وَمِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الْإِيمَانَ وَ الْكُفْرَ وَ الشِّرْكَ وَ الظُّلْمَ وَ الضَّلَالَ وَ مِنْهُ رَدُّ عَلَى مَنْ وَصَفَ اللَّهَ تَعَالَى وَحْدَهُ وَ مِنْهُ رَدُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ وَ لَمْ يَعْرِفْ تَأْوِيلَهَا وَ مِنْهُ رَدُّ عَلَى مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَعْلَمُ الشَّيْءَ حَتَّى يَكُونَ

And from it is rebuttal against the one denying the Eman (belief) and the Kufr (disbelief), and the Shirk (Polytheism) and the injustice, and the straying; and from it is rebuttal against the one who describes Allah^{-azwj} the Exalted Alone; and from it is rebuttal against the one denying the Return (Raj'at) and does not recognise its interpretation; and from it is rebuttal against the one claiming that Allah^{-azwj} Mighty and Majestic does not Know the thing until (after) it comes into being.

وَمِنْهُ رَدُّ عَلَى مَنْ لَمْ يَعْلَمْ الْفَرْقَ بَيْنَ الْمَشِيئَةِ وَ الْإِزَادَةِ وَ الْقُدْرَةِ فِي مَوَاضِعَ وَ مِنْهُ مَعْرِفَةُ مَا خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْأَئِمَّةَ وَ الْمُؤْمِنِينَ وَ مِنْهُ أَخْبَارُ خُرُوجِ الْقَائِمِ مِنَّا عَجَلِ اللَّهُ فَرْجَهُ

And from it is rebuttal against the one who does not know the difference between the Desire (of Allah^{-azwj}), and the Will, and the Pre-determination in (various) places; and from it is recognition of what Allah^{-azwj} Mighty and Majestic has Address the Imams^{-asws} and the Momineen with; and from it is news of the emergence of Al-Qaim^{-ajfj} from us^{-asws}, may Allah^{-azwj} Hasten his^{-ajfj} relief.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِيهِ شَرَائِعَ الْإِسْلَامِ وَ فَرَائِضَ الْأَحْكَامِ وَ السَّبَبَ فِي مَعْنَى بَقَاءِ الْخَلْقِ وَ مَعَاشِهِمْ وَ وُجُوهَ ذَلِكَ وَ مِنْهُ أَخْبَارُ الْأَنْبِيَاءِ وَ شَرَائِعِهِمْ وَ هَلَاكُ أُمَمِهِمْ

And from it is what Allah^{-azwj} the Exalted has Explained the Laws of Al-Islam in it, and Impositions of the Rulings, and the cause regarding the meaning of remaining of the creation (ever-lasting), and their livelihoods, and aspects of that; and from it are news of the Prophets^{-as} and their^{-as} laws, and destruction of their^{-saww} communities.

وَمِنْهُ مَا بَيَّنَّ اللَّهُ تَعَالَى فِي مَغَازِي النَّبِيِّ ص وَ حُرُوبِهِ وَ فَضَائِلِ أَوْصِيَائِهِ وَ مَا يَتَعَلَّقُ بِذَلِكَ وَ يَتَّصِلُ بِهِ.

And from it is what Allah^{-azwj} the Exalted has Explained regarding the military expeditions of the Prophet^{-saww} and his^{-saww} wards, and merits of my^{-asws} successors, and what is related with that and connected with it!"

فَكَانَتِ الشَّيْعَةُ إِذَا تَفَرَّغَتْ مِنْ تَكَالُيفِهَا تَسْأَلُهُ عَنْ قِسْمٍ قَسَمَ فِيخْبَرُهَا فَمِمَّا سَأَلُوهُ عَنِ النَّاسِخِ وَ الْمَنْسُوخِ

The Shias were such, whenever they were free from their commitments, asked him^{-asws} about different subjects, so he^{-asws} informed about these. From what they asked him^{-asws}, was about the Abrogating and the Abrogated.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ رَسُولَهُ ص بِالرَّأْفَةِ وَ الرَّحْمَةِ فَكَانَ مِنْ رَأْفَتِهِ وَ رَحْمَتِهِ أَنَّهُ لَمْ يَنْقُلْ قَوْمَهُ فِي أَوَّلِ بُيُوتِهِ عَنْ عَادَتِهِمْ حَتَّى اسْتَحْكَمَ الْإِسْلَامُ فِي قُلُوبِهِمْ وَ خَلَّتِ الشَّرِيعَةُ فِي صُدُورِهِمْ

He^{-asws} may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Allah^{-azwj} Blessed and Exalted Sent His^{-azwj} Rasool^{-saww} with the kindness and the mercy. It was from his^{-saww} kindness and his^{-saww} mercy that in the beginning of his^{-saww} Prophet-hood, he^{-saww} did not transfer his^{-saww} people away from their norms until Al-Islam was firmly established in their hearts and the Law was settled in their chests.

فَكَانَتْ مِنْ شَرِيعَتِهِمْ فِي الْجَاهِلِيَّةِ أَنَّ الْمَرْأَةَ إِذَا زَنَتْ حُبِسَتْ فِي بَيْتٍ وَ أُقِيمَ بِأَوْدِهَا حَتَّى يَأْتِيَ الْمَوْتُ وَ إِذَا زَنِى الرَّجُلُ نَفَّوْهُ عَنْ مَجَالِسِهِمْ وَ شَتَمُوهُ وَ آذَوْهُ وَ عَيَّرُوهُ وَ لَمْ يَكُونُوا يَعْرِفُونَ غَيْرَ هَذَا.

It was from their laws during the pre-Islamic period that whenever the woman committed adultery, she would be withheld in a room and a custodian to take care of her until the death came to her; and when the man committed adultery, they banished him from their gatherings, and insulted him, and hurt him, and faulted him, and they were not knowing other than this'.¹⁰⁰

Appendix II : Who are Ghair Allah to not be called upon?

Here we present a Hadith from Imam Jafar Al-Sadiq^{-asws}, when Abu Hanifa objected to him^{-asws} for thanking Rasool-Allah^{-saww} along with Allah^{-azwj} after eating food.

كَتَبَ الْفَوَائِدُ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكًا فَقَالَ لَهُ وَنَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا تَقُمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَنِّي مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ¹⁰¹

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq^{-asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq^{-asws} expressed gratitude like this:

"I^{-asws} thank Allah^{-azwj} who is the Sustainer of all worlds, O Allah^{-azwj} this was a blessing from You^{-azwj} as well as from Your Prophet^{-saww}."

Upon hearing this Abu Hanifa said: "O Abu Abdullah^{-asws}! You have include 'someone else' (ghair Allah) along with Allah^{-azwj}."

Imam Jafar-e-Sadiq^{-asws} replied: "Be Careful! Allah^{-azwj} Says in His Book (9:59)¹⁰²:

"If only they had been content with what Allah and His Messenger had given them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:

¹⁰⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 128 / 4

¹⁰¹ بحار الأنوار 47 240

¹⁰² (9:59) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

And at another place Allah^{-azwj} Says (9:74)¹⁰³: “.....**And they only stayed in opposition because Allah and His Messenger enriched them out of His grace.....**”.

After listening to these Verses from Imam Jafar-e-Sadiq^{-asws}, Abu Hanifa said: “By Allah^{-azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before.”

Imam Jafar-e-Sadiq^{-asws} said: “No, it’s not like this! You have not only heard these Verses before but also have read them. However, Allah^{-azwj} Says for you and people like you (47:24): “**Will they then not meditate on the Qur'an, or are there locks on the hearts?**” and Says (83:14)¹⁰⁴: “**Nay, but that which they have earned is rust upon their hearts.**”¹⁰⁵

For additional Ahadith, see [Ghair Allah-Who are and Who aren't | Hubeali](#)

Appendix II : The Elevated Status of Shias far above Paradise

In ‘The Four Hundred’, Amir Al-Momineen^{-asws} said:

وَقَالَ عَ إِنَّ أَهْلَ الْجَنَّةِ لَيَنْظُرُونَ إِلَى مَنَازِلِ شِيعَتِنَا كَمَا يَنْظُرُ الْإِنْسَانُ إِلَى الْكَوَاكِبِ فِي السَّمَاءِ

And he^{-asws} said: ‘The people of Paradise will be looking at the dwelling of our^{-asws} Shias like what the human being looks at the stars in the sky’.¹⁰⁶

عن جعفر بن أحمد رفعه، عن سلمان رضي الله عنه، عن النبي صلى الله عليه وآله أنه قال: والله يا علي إن شيعتك ليؤذن لهم في الدخول عليكم في كل جمعة، وأنهم لينظرون إليكم من منازلهم يوم الجمعة كما ينظر أهل الدنيا إلى النجم في السماء، وإنكم لفي أعلى عليين في غرفة ليس فوقها درجة أحد من خلقه.

From Ja'far Bin Ahmad raising it,

‘From Salman^{-ra}, from the Prophet^{-saww} having said: ‘By Allah^{-azwj}, O Ali^{-asws}! Your^{-asws} Shias, there would be permission for them regarding the entry to see you^{-asws} during every Friday, and they would be looking at you^{-asws} from their houses on the Day of Friday just as the people of the world tend to look at the star in the sky, and you^{-asws} will be in the high Illiyeen in a chamber, above which there isn't any level from His^{-azwj} creatures’.¹⁰⁷

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ لَيُدْخِلُ قَوْمَ الْجَنَّةِ فَيُعْطِيهِمْ حَتَّى يَمْلُؤُوا وَفَوْقَهُمْ قَوْمٌ فِي الدَّرَجَاتِ الْعُلَى فَإِذَا نَظَرُوا إِلَيْهِمْ عَرَفُوهُمْ فَيَقُولُونَ رَبَّنَا إِخْوَانُنَا كُنَّا مَعَهُمْ فِي الدُّنْيَا فِيمَ فَضَّلْتَهُمْ عَلَيْنَا

O Abu Zarr^{-ra}! Allah^{-azwj}, Majestic is His^{-azwj} Praise, will Enter a group of people into the Paradise. He^{-azwj} will Give them until they are fed up, and above them will be a group of people in the higher

¹⁰³ 9:(74)..... وَمَا تَقُومُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ (.....)

¹⁰⁴ 83:(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ 14)

¹⁰⁵ بحار الأنوار 47 240

¹⁰⁶ Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 15 H 24 c

¹⁰⁷ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 121

ranks. When they look at them, they will recognise them, so they will say, ‘Our Lord^{-azwj}! Our brothers! We were with them in the world, so by what have you merited them over us?’

فَقَالُ هَيْهَاتَ هَيْهَاتَ إِنَّهُمْ كَانُوا يَجُوعُونَ حِينَ تَشْبَعُونَ وَ يَظْمَأُونَ حِينَ تَرَوُونَ وَ يَقُومُونَ حِينَ تَنَامُونَ وَ يَشْحَصُونَ حِينَ تَحْفَظُونَ-

He^{-azwj} will Say: “Far be it! Far be it! They were being hungry when you were satiating, and they were being thirsty when you are saturating, and they were standing (in Salat) when you were sleeping, and they were working actively which you were preserving yourselves!”

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ

He-asws (Imam Ali Reza^{-asws}) said: ‘My-asws father^{-asws} narrated to me^{-asws} from my-asws grandfather^{-asws}, from his-asws forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The value of every person is what he improves upon (the good)’’.¹⁰⁸

¹⁰⁸ An extract - Bihar ul Anwaar, vol. 74