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CHAPTER 29

AL-ANKABOUT

(The Spider)

(69 VERSES)

VERSES 1 – 69

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Ankabout (29):

Sura Al-Ankabout (69 verses) was revealed in Makkah.¹ The name of the Verse 29 'Spider' comes from the Verse 29:41.

A number of our companions, from Ahmad Bin Muhammad, from Moamar Bin Khalad who said, 'I heard Abu Al-Hassan^{-asws} saying: ***'Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]'***. Then he^{-asws} said to me: 'What is the Fitna?' I said, 'May I be sacrificed for you^{-asws}! That which is with us, is the Fitna (Trial) in the Religion'. He^{-asws} said: 'They would be Tried just as the gold gets tested'. Then he^{-asws} said: 'They would be Purified just as the gold gets purified'.²

'I said to Abu Ja'far^{-asws} Bin Ali Al-Baqir^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Momin, the insightful one, when he matures regarding the recognition and perfects, would he commit adultery?' He^{-asws} said: 'O Allah^{-azwj}, No!'

I said, 'Does he commit sodomy?' He^{-asws} said: 'O Allah^{-azwj}, No!' I said, 'Would he steal?' He^{-asws} said: 'No'. I said, 'Would he drink the wine?' He^{-asws} said: 'No'. I said, 'Would he come with a major sin from these major sins, or an immorality from these immoralities?' He^{-asws} said: 'No'.

I said, 'Would he commit any sin?' He^{-asws} said: 'Yes, and he is a Momin, a sinner, a submitter'. I said, 'What is the meaning of 'submitter'? He^{-asws} said: 'The submitter with the sin, neither holding it nor (deliberately) persisting upon it'.

He (the narrator) said, 'So I said, 'Glory be to Allah^{-azwj}! How strange is this! He neither commits adultery, nor sodomy, nor steals, nor drinks the wine, nor come to a major sin from the major sins, nor immoralities?'

¹ تفسیر القمی، ج 2، ص: 148

² Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 14

He^{-asws} said: 'Do not be astounded from a Command of Allah^{-azwj}, that Allah^{-azwj} Mighty and Majestic Does whatever He^{-azwj} so Desires to, and **He cannot be questioned about what He Does, and they would be Questioned [21:23]**, so from what are you being astounded, O Ibrahim? Ask, and neither should you be averse nor be embarrassed, for this knowledge cannot be learned by one who is averse nor by an embarrassed one'.

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I find from your^{-asws} Shias, one who drinks (wine), and cuts off the road (bandit), and being unjust in the way, and committing adultery, and sodomy, and consuming the usury, and indulging in the immoralities, and taking it easy with the *Salat* and the Fast and the *Zakat*, and cuts-off the relationships, and commits the major sins. So, how is this (happening)? And why is that (happening)?'

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: **And those who commit Kufr say to those who believe, 'Follow our way and we will bear your sins'. And they will not bear anything from their sins. They are lying! [29:12] And they will bear their own burdens, and (other) burdens along with their own burdens [29:13]** – the Verse. Shall I^{-asws} increase for you, O Ibrahim?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! (an extract, see the complete Hadeeth in the Appendix).³

'From Ja'far^{-asws} regarding the Words of Mighty and Majestic: **So those to whom We Gave the Book do believe in it**, - he^{-asws} said: 'They are the Progeny^{-asws} of Muhammad^{-saww} - **and from them (people) are ones who believe in it. [29:47]** – meaning the people of the Eman (Shias) from the people of the Qiblah (general Muslims)'.⁴

'A man asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49]**. He^{-asws} said: 'We^{-asws} are they'. The man said, 'May I be sacrificed for you^{-asws}, until the rising of Al-Qaim^{-asws}?'

He^{-asws} said: 'All of us^{-asws} are standing (Qaim) with the Commands of Allah^{-azwj}, one after one, until the Master of the sword comes. So, when the Master of the sword comes, a matter other than this would come''.⁵

(5th Imam) Abu Ja'far^{-asws} having said: 'O Sa'ad! Shall I^{-asws} make you hear the speech of the Quran?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: **Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45]**. So, the prevention is a speech, and the immoralities and the evil are (two) men, and we^{-asws} are the Remembrance (*Zikr*) of Allah^{-azwj}, and we^{-asws} are the greatest''.⁶

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **O My servants, those who believe! Surely, My earth is vast, [29:56]**: 'He^{-azwj} is Saying, do not obey the people of mischief from the kings. If you were to fear them then they will tempt you upon their religion. Surely, My^{-azwj} earth is vast.

³ Bihar Al-Anwaar – V 5, The book of Justice, Ch 10 H 6

⁴ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 1

⁵ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 4

⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 16

And He^{-azwj} Says: ***'In which state were you?' They are saying, 'We were weak in the earth'. So He^{-azwj} Said: 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97]'***.⁷

And it evidenced upon what we mentioned, is what is mentioned by Abu Muhammad Al-Askari^{-asws} in his^{-asws} Tafseer, said: 'The debating regarding the religion was mentioned in the presence of Al-Sadiq^{-asws} and that Rasool-Allah^{-saww} and the Infallible Imams^{-asws} had forbidden from it.

Al-Sadiq^{-asws} said: 'It has not been forbidden from, absolutely. But there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{-azwj} Mighty and Majestic Saying: ***And do not dispute with the people of the Book except by what is best [29:46]***? And the Words of the Exalted: ***Call to the Way of your Lord with the wisdom and goodly exhortation and have disputations with them by that which is best [16:125]***.

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{-azwj} the Exalted Prohibited it upon our^{-asws} Shias. And how can Allah^{-azwj} Prohibit the debating as a whole, and He^{-azwj} is Saying: ***And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111]***.

And Allah^{-azwj} the Exalted Said: ***These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111]***. Thus, He^{-azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

It was said, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the debating by that which is best, and which isn't good?'

He^{-saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{-azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it.

That is Prohibited unto our^{-asws} Shias lest they should become a strife upon the weak ones of their brethren and upon the falsifiers.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

And as for the weak ones, so their hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

⁷ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 140 H 5

And as for the debate by that which is best, so it is what Allah^{-azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His^{-azwj} Reviving him.

Allah^{-azwj} the Exalted Said Relating about it: ***And he strikes out an example for Us and forgets his own creation says he: Who will Give life to the bones, and they have rotted away? [36:78] Say: He Who Brought them into existence at first (place), will Give life to them and He is Aware of all creation [36:79] Who has made for you the fire from the green tree, so you are kindling from it [36:80].***

Allah^{-azwj} Wanted from His^{-azwj} Prophet^{-saww} that he^{-saww} debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah^{-azwj} the Exalted Said: ***Say: He Who Brought them into existence at first (place) [36:79].*** Would He^{-azwj} be frustrated, the One^{-azwj} who Initiated with it? There is none from the things if He^{-azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

Then He^{-azwj} Said: ***Who has made for you the fire from the green tree [36:80].*** i.e., when it was that He^{-azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{-azwj} is Making you understand that He^{-azwj} is more Able upon Repeating what is decayed.

Then He^{-azwj} Said: ***Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:81]*** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{-azwj} would be Able upon it from Returning the decayed.

So, how are you accepting from Allah^{-azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

Al-Sadiq^{-asws} said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

And as for the debating which is other than best – (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So, this is from the Prohibited because you would be like him. Him fighting the truth, and you fighting against another truth'.

A man stood up to him^{-asws} and said: 'O son^{-asws} of Rasool-Allah^{-saww}! Did Rasool-Allah^{-saww} (ever) debate?'

Al-Sadiq^{-asws} said: 'Slow down! Whatever you think of Rasool-Allah^{-saww} from anything, do not think with him^{-saww} being in opposition to Allah^{-azwj}. And hasn't Allah^{-azwj} Said: ***and have disputations with them by that which is best [16:125]***? And He^{-azwj} Said: ***Who has made for you the fire from the green tree [36:80]***, for the one from whom Allah^{-azwj} Struck an example.

Do you think that Rasool-Allah^{-saww} would oppose whatever Allah^{-azwj} Commands him^{-saww}, and he^{-saww} did not debate with what Allah^{-azwj} had Commanded him^{-saww} with, and did not inform on behalf of Allah^{-azwj} with what He^{-azwj} had been Commanded to inform with?"⁸

Al-Sadiq^{-asws} said: 'The repentance is a Rope of Allah^{-azwj} and an extension of His^{-azwj} Care, and there is no escape for the servant from continuing upon the repentance upon every state.

And for every sect, there is repentance for them. The repentance of the Prophets^{-as} is from being restless with the secret, and repentance of the pure ones is from the breathing (with other than the *Zikr* of Allah^{-azwj}), and repentance of the friends is from noticing sporadic matters, and repentance of the special ones is from the mental occupation with other than Allah^{-azwj}, and repentance of the generality is from the sins.

And for each one of them there is understanding and knowledge in the origin of his repentance and the end-point of his matter, and that its explanation is prolonged over here.

As for the repentance of the generality, he would wash his interior with the water of regret, and the acknowledgment with the crime continuously, and hold on to the regret upon what has passed, and the fear upon what remains from his life-span, and he should not belittle his sin and carry that to the laziness, and perpetually cry and feel sorry upon what he has lost from the obedience of Allah^{-azwj}, and contain his self from the desires, and beg to Allah^{-azwj} the Exalted to Protect him upon the loyalty of his repentance;

And he should save himself from the repetition to what passed and tame himself in the plains of the struggle and the worship, and fulfil from the misses from the Obligations, and respond to the grievances, and separate from the evil pairings, and hold vigils in his nights, and be thirsty during his day, and be thoughtful continuously regarding his Punishment, and be humble with Allah^{-azwj} asking from Him^{-azwj} the steadfastness in his good times and bad times, and be firm during the Tests and the afflictions, never falling from the rank of the penitent ones.

Thus, in that, would be the cleansing from his sins, and increase in his deeds, and raising regarding his ranks. Allah^{-azwj} Mighty and Majestic Says: ***So, Allah will Make known those who are truthful and He will Make known the liars [29:3]***".⁹

By the three chains, from him^{-asws} (Al-Reza, the 8th Imam) having said: 'Rasool-Allah^{-saww} said when this Verse was Revealed: ***You shall pass away and they would be dying [39:30]***: 'I^{-saww} said: 'O Lord^{-azwj}! Will You^{-azwj} be Deadening the people, and the Prophets^{-as} would remain?' So, it was Revealed: ***"Every soul shall taste the death, then to Us, you will be returning [29:57]"***".¹⁰

⁸ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 144 H 6

⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 38

¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 2 H 8

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو - والله يا أبا محمد - من أهل الجنة، لا أستثني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites Surah Al-Ankabout (Chapter 29), and (Surah) Al-Roum (Chapter 30) during the twenty third night of the Month of Ramazan, he would be – by Allah^{-azwj}, O Abu Muhammad – from the inhabitants of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah^{-azwj}'.¹¹

ومن (خواص القرآن) روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بعدد المؤمنين و المؤمنات، و المنافقين و المنافقات

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Ankabout) would have for himself the Recompense of ten times the number of the Momineen (Believing men) and the Mominaat (Believing women), and the hypocritical men and the hypocritical women.

و من كتبها و شرب ماءها زالت عنه جميع الأسقام و الأمراض بإذن الله تعالى».

And one who writes it and drinks its water, all illnesses and diseases would pass away from him, by the Permission of Allah^{-azwj}.¹²

وقال الصادق (عليه السلام): «من كتبها و شربها زال عنه حمى الربيع و البرد، و الألم، و لم يغتم من وجع أبدا إلا وجع الموت الذي لا بد منه، و يكثر سروره ما عاش و شرب مائها يفرح القلب، و يشرح الصدر، و ماؤها يغسل به الوجه للحمرة و الحرارة، و يزيل ذلك

And Al-Sadiq^{-asws} said: 'One who writes it and drinks its water, there would be removed from him the reasons for the fever, and the cold, and the pains, and he would not be affected by the pains at all except for the pain of death, for that is inevitable, and he would frequently be in delight for the duration of his life. And drinking of its water rejoices the heart, and expands the chest, and the washing by its water removes the redness and the heat.

و من قرأها على فراشه و إصبعه في سرتة، يديره حولها، فإنه ينام من أول الليل إلى آخره، و لم ينتبه إلا الصبح بإذن الله تعالى».

And the one who recites upon his bed and (places) his finger in the navel and turns it around it, so he would sleep from the beginning of the night to its ends, and would not wake up until the morning, by the Permission of Allah^{-azwj}.¹³

¹¹ ثواب الأعمال: 109، مجمع البيان 8: 425.

¹² صدر الحديث في مجمع البيان 8: 425.

VERSE 1

الم {1}

Alif Lam Meem [29:1]

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الأعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{-asws}: '**Alif Lam Meem [29:1]** - is a letter (phrase) from the letters (phrases) of the Magnificent Name of Allah^{-azwj}, abbreviated in the Quran, which the Prophet^{-saww} and the Imam^{-asws} composed in the Quran. So if they^{-asws} supplicate by it, it is Answered'.¹⁴

وروى أبو إسحاق الثعلبي في تفسيره مسنداً إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله "الم" فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al Tha'aby in his commentary

(It has been narrated) from Ali^{-asws} Bin Musa Al-Reza^{-asws} that a questioner asked Ja'far^{-asws} Ibn Muhammad Al-Sadiq^{-asws} about His^{-azwj} Words **Alif Lam Meem [29:1]**. He^{-asws} said: 'In "Alif" are six Attributes from the Attributes of Allah^{-azwj} the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" – Allah^{-azwj} Initiated the whole of the creation and "Alif" is the initial letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" – He^{-azwj} is Just and is 'not' unfair, and "Alif" is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Solitary" – Allah^{-azwj} is Solitary and "Alif" is solitary.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غني عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به وهو منقطع عن غيره،

The "Connection of the creation with Allah^{-azwj}" and Allah^{-azwj} is not connected with the creation, and all of them are in need of Him^{-azwj} and He^{-azwj} is Independent of them. The

¹³ خواص القرآن: 5 «قطعة منه»

¹⁴ Tafseer Noor Al Saqalayn CH 2 – H 5

"Alif" as well is not contacted by the other letters whereas it is contacted by the other letters, and is cut off from the others.

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفه " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Different" - Allah^{-azwj} is at variance by the entirety of His^{-azwj} Attributes from His^{-azwj} creatures, and its meaning is, 'from the affinity'. So, just as Allah^{-azwj} Mighty and Majestic is the Cause of the affinity of the creatures, similar to that is the 'Alif', upon it is the affinity of the letters, and it is the cause of the familiarity (joining of the letters).¹⁵

، تفسير القمي أبي عن ابن أبي عمير عن جميل بن صالح عن المفضل عن جابر عن أبي جعفر ع قال: لم وكل حرف في القرآن مقطعة من حروف اسم الله الأعظم الذي يؤلفه الرسول والإمام ع فيدعو به فيجاب

Tafseer Al Qummi – My father, from Abu Umeyr, from Jameel Bin Salih, from Al Mufazzal, from Jabir,

'From Abu Ja'far^{-asws} having said: '**Alif Lam Meem [2:1]**, and every abbreviated letter in the Quran are from letter of a Magnificent Name of Allah^{-azwj} which the Rasools^{-as} and the Imams^{-asws} compose and supplicate with it, and it is Answered'.

قَالَ قُلْتُ قَوْلُهُ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ قَالَ الْكِتَابُ أَمِيرُ الْمُؤْمِنِينَ لَا شَكَّ فِيهِ أَنَّهُ إِمَامٌ هُدًى لِلْمُتَّقِينَ قَالَايَتَانِ لِشِيعَتِنَا هُمُ الْمُتَّقُونَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَهُوَ الْبَعْثُ وَ النَّشُورُ وَ قِيَامُ الْقَائِمِ وَ الرَّجْعَةُ وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ بِمَا عَلَّمْنَاهُمْ مِنَ الْقُرْآنِ يَتْلُونَ.

He (the narrator) said, 'I said, 'His^{-azwj} Words: **That is the Book. There is no doubt in it is Guidance for the pious [2:2]**'. He^{-asws} said: 'The Book is Amir Al-Momineen^{-asws}, there is no doubt in it that he^{-asws} is the Imam^{-asws}. These two Verses are for our^{-asws} Shias, they are the pious, **those who are believing in the unseen' [2:3]** and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim^{-asws}, and the Return (Raj'at) **and from what We have Given them they are spending** - from what we^{-asws} have taught them from the Quran, they are reciting".¹⁶

VERSES 2 - 6

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {2}

Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ {3}

¹⁵ Tafseer Noor Al Saqalayn Ch 2 – H 9

¹⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 69

And We have Tested those from before them. So, Allah will Make known those who are truthful and He will Make known the liars [29:3]

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ {4}

Or do those who are doing the evil deeds think that they can outrun Us (Allah)? Evil is what they are judging [29:4]

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {5}

One who was hopeful of meeting Allah, so the term (death, resurrection) of Allah shall come, and He is the Hearing, the Knowing [29:5]

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ {6}

And one who strives, so he rather strives for himself. Surely, Allah is needless of the worlds [29:6]

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن (عليه السلام) يقول: ألم أحيب الناس أن يُتركوا أن يقولوا آمنا و هم لا يُفتنُون، ثم قال لي: «ما الفتنة؟»

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Moamar Bin Khalaad who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘**Alif Lam Meem. [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]**’ Then he^{-asws} asked from me: ‘What is the Trial (Fitna)?’

قلت: جعلت فداك، الذي عندنا: الفتنة في الدين.

I replied, ‘May I be sacrificed for you^{-asws}, that which is with us, are the Trials regarding the Religion’.

قال: «يفتنون كما يفتن الذهب، ثم يخلصون كما يخلص الذهب».

He^{-asws} said: ‘They (Momineen) would be Tested like the gold gets tested, then they would be Purified like the purification of the gold’.¹⁷

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «جاء العباس إلى أمير المؤمنين (عليه السلام)، فقال: انطلق بنا يبايع لك الناس. فقال له أمير المؤمنين (عليه السلام): أترأهم فاعلين؟ قال: نعم.

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al-Fazeyl, who says:

الكافي 1: 4 / 302. 17

'Abu Al-Hassan^{-asws} has said: 'Al-Abbas came to Amir Al-Momineen^{-asws} so he said, 'Come with us for the people to pledge their allegiances to you^{-asws}'. So Amir Al-Momineen^{-asws} said to him: 'Do you see them doing so?' He said, 'Yes'.

قال: فأين قوله: ألم أحيب الناس أن يُترَكوا أن يقولوا آمناً و هم لا يُفْتَنُونَ و لقد فتننا الذين من قبلهم أي اختبرناهم فلَيَعْلَمَنَّ الله الذين صدقوا و لَيَعْلَمَنَّ الكاذبين أم حبيب الذين يَعْمَلُونَ السَّيِّئَاتِ أن يَسْبِقُونَا أي يفوتونا ساء ما يَحْكُمُونَ مَنْ كَانَ يَرْجُوا لِقَاءَ الله فَإِنَّ أَجَلَ الله لآتٍ -

So, where would be His^{-azwj} Words: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So, Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4] One who was hopeful of meeting Allah, so the term of Allah shall come [29:5]?**

قال - من أحب لقاء الله جاءه الأجل و مَنْ جَاهَدَ نفسه عن اللذات و الشهوات و المعاصي فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ الله لَغَنِيٌّ عَنِ الْعَالَمِينَ؟».

He^{-asws} said: 'One who loves to meet Allah^{-azwj}, the term will come to him, and one who strives himself from the pleasures and the lustful desires and the (acts of) disobedience, **so he rather strives for himself. Surely Allah is needless of the worlds [29:6]**'.¹⁸

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين، عن أبيه، عن حصين بن مخرق، عن عبيد الله بن الحسين، عن أبيه، عن جده، عن الحسين بن علي، عن أبيه (صلوات الله عليهم أجمعين)، قال: «لما نزلت: ألم أحيب الناس أن يُترَكوا أن يقولوا آمناً و هم لا يُفْتَنُونَ، قال: قلت: يا رسول الله، ما هذه الفتنة؟

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn, from his father, from Haseyn Bin Makhariq, from Ubeydullah Bin Al-Husayn, from his father, from his grandfather,

From Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} who had said: 'When the Verse: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]**, was Revealed, I^{-asws} said: 'O Rasool-Allah^{-saww}! What is this Trial (الفتنة)?'

قال: يا علي، إنك مبتلى بك، و إنك مخاصم، فأعد للخصومة».

He^{-saww} said: 'O Ali^{-asws}! You^{-asws} would be afflicted by it, and you^{-asws} would be disputed, so be prepared for the antagonism'.¹⁹

وعنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سماعة ابن مهران، قال: كان رسول الله (صلى الله عليه و آله) ذات ليلة في المسجد، فلما كان قرب الصبح، دخل أمير المؤمنين (عليه السلام)، فناداه رسول الله (صلى الله عليه و آله)، فقال: «يا علي» قال: «ليبك» قال: «هلم إلي»

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sama'at Ibn Mahran who said,

¹⁸ تفسير القمي 2: 148

¹⁹ - تأويل الآيات 1: 427 / 2، و صدره في شواهد التنزيل 1: 438 / 602

'One night Rasool-Allah^{-saww} was in the Masjid. When it was near to the morning, Amir Al-Momineen^{-asws} entered, so Rasool-Allah^{-saww} called him^{-asws} over and said: 'O Ali^{-asws}! He^{-asws} said: 'At your^{-saww} service'. He^{-saww} said: 'Come near me^{-saww}'.

فلما دنا منه، قال: «يا علي، بت الليلة حيث تراني، و قد سألت ربي ألف حاجة فقضاها لي، و سألت لك مثلها فقضاها لي، و سألت ربي أن يجمع لك امتي من بعدي، فأبى علي ربي، فقال: ألم أ حَسِبَ النَّاسُ أَنْ يُزَكُّوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ».

So when he^{-asws} approached him^{-saww}, he^{-asws} said: 'O Ali^{-asws}! I^{-saww} spent the night where you^{-asws} see me^{-saww} and I^{-saww} asked my^{-saww} Lord^{-azwj} for a thousand needs, so He^{-azwj} Fulfilled these for me^{-saww}. And I^{-saww} asked Him^{-azwj} for you^{-asws}, the likes of these and He^{-azwj} Fulfilled these for me^{-saww}, and I^{-saww} asked my^{-saww} Lord^{-azwj} that my^{-saww} community should be gathered for you^{-asws} after me^{-saww}, so my^{-saww} Lord^{-azwj} Refused it to me^{-saww} and Said: ***Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]***.²⁰

ابن شهر آشوب: عن أبي طالب الهروي، بإسناده عن علقمة، و أبي أيوب: أنه لما نزل: ألم أ حَسِبَ النَّاسُ الْآيَاتِ، قال النبي (صلى الله عليه و آله) لعمار: «إنه سيكون من بعدي هنات، حتى يختلف السيف فيما بينهم، و حتى يقتل بعضهم بعضا، و حتى يتبرأ بعضهم من بعض،

Ibn Shehr Ashub, from Abu Talib Al-Howry, by his chain from Alqama, and Abu Ayoub who said,

'When the Verse: ***Alif Lam Meem [29:1] Do the people think [29:2]*** – the Verse, was Revealed, the Prophet^{-saww} said to Ammar: 'And discord would be happening after me^{-saww} to the extent that the swords would be drawn between them, and to the extent that some of them would kill the others, and to the extent that some of them would disavow from each other.

فإذا رأيت ذلك فعليك بهذا الأصلع عن يميني: علي بن أبي طالب، فإن سلك الناس كلهم واديا فاسلك وادي علي و خل عن الناس.

When you were to see that, it would be upon you to be with this shaven headed one on my^{-saww} right – Ali^{-asws} Bin Abu Talib^{-asws}. Even if all the people were to travel in a valley, so you travel in the valley of Ali^{-asws} and leave the people.

يا عمار، إن عليا لا يردك عن هدى، و لا يردك في ردى. يا عمار، طاعة علي طاعتي، و طاعتي طاعة الله».

O Ammar! Verily, Ali^{-asws} would never repulse you from the Guidance, and would not repulse you during death. O Ammar! Obedience to Ali^{-asws} is obedience to me^{-saww}, and obedience to me^{-saww} is obedience to Allah^{-azwj}.²¹

الطبرسي: عن أبي عبد الله (عليه السلام): «يقتنون: يتتلون في أنفسهم و أموالهم».

Al-Tabarsy –

From Abu Abdullah^{-asws} having said: 'The Trial – They would be afflicted regarding their selves and their wealth'.²²

²⁰ تأويل الآيات 1: 428 / 4

²¹ المناقب 3: 203.

وَرُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ فِي خُطْبَةٍ لَهُ وَ لَوْ أَرَادَ اللَّهُ جَلَّ ثَنَاؤُهُ بِأَنْبِيَائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الدَّهْبَانِ وَ مَعَادِنَ الْعُفْيَانِ وَ مَعَارِسَ الْجِنَانِ وَ أَنْ يَحْشُرَ طَيْرَ السَّمَاءِ وَ وَحْشَ الْأَرْضِ مَعَهُمْ لَفَعَلَ

And it is reported that,

‘Amir Al-Momineen^{-asws} said in a sermon of his^{-asws}: ‘And had Allah^{-azwj}, Majestic is His^{-azwj} Praise, so Intended with His^{-azwj} Prophets^{-as}, when He^{-azwj} Sent them^{-as}, He^{-azwj} would have Opened for them treasures of gold, and mines of minerals, and plantations of Gardens, and flocks of birds of the sky and the animals of the land, along with them^{-as}, would have Done so.

وَ لَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ وَ بَطَلَ الْجَزَاءُ وَ اضمَحَلَّتِ الْأَنْبَاءُ وَ لَمَّا وَجِبَ لِلْقَائِلِينَ أَجُورُ الْمُتَبَتِّلِينَ وَ لَا حَقٌّ لِلْمُؤْمِنِينَ ثَوَابُ الْمُحْسِنِينَ وَ لَا لَزِمَتْ الْأَسْمَاءُ أَهْلِيهَا عَلَى مَعْنَى مُبِينٍ

And, had He^{-azwj} Done so, the Trials would have dropped and the Recompense would have been invalidated, and the News (Commandments) would have been eroded, and whatever was Obligated for the speakers would have been for the deniers, nor would there have been a right of the Believers the Rewards of the good deeds, nor would the names have been necessitated for its deserving ones upon the clear meaning.

وَ لِذَلِكَ لَوْ أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ وَ لَوْ فَعَلَ لَسَقَطَ الْبَلَاؤُ عَنِ النَّاسِ أَجْمَعِينَ وَ لَكِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ جَعَلَ رُسُلَهُ أُولَى قُوَّةٍ فِي عِزَائِهِمْ نَبَاتِهِمْ وَ ضَعْفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ خَالَاتِهِمْ مِنْ قَنَاعَةٍ تَمَلُّ الْقُلُوبَ وَ الْغُيُوبَ عَنَاؤُهُ وَ خَصَاصَةٍ تَمَلُّ الْأَسْمَاعَ وَ الْأَبْصَارَ أَذَاؤُهُ

And due to that, had Allah^{-azwj} Sent a Sign down from the sky, so it would have humbled their necks to it in submission, and had He^{-azwj} done so, the afflictions would have been dropped from the people altogether. But, Allah^{-azwj}, Majestic is His^{-azwj} Praise, Made His^{-azwj} Rasool^{-saww} of higher strength in their^{-as} determinations of their^{-as} intentions, and weak in what the eyes could see from their^{-as} state, from the contentment filling the hearts and the eyes, its self-sufficiency, and self-denial filling the parts of the hearing and the vision.

وَ لَوْ كَانَتْ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَا تُرَامُ وَ عِزَّةٍ لَا تُضَامُ وَ مُلْكٍ يَمُدُّ حَوَاهُ أَعْنَافُ الرِّجَالِ وَ يُشَدُّ إِلَيْهِ عُقَدُ الرِّجَالِ لَكَانَ أَهْوَنَ عَلَى الْخَلْقِ فِي الْإِخْتِبَارِ وَ أَبْعَدَ لَهُمْ فِي الْإِسْتِكْبَارِ وَ لَأَمْنُوا عَنْ رَهْبَةٍ قَاهِرَةٍ لَهُمْ أَوْ رَغْبَةٍ مَائِلَةٍ بِهِمْ فَكَانَتْ النَّيِّاتُ مُشْتَرَكَةً وَ الْحَسَنَاتُ مُفْتَسِمَةً

And had the Prophets^{-as} been the people of strength not seen (among the people), and might not merged, and a kingdom to which the necks of the men could extend to, and the belts of the men tightened to achieve, it would have been easier upon the creatures with regards to the choice and the remoteness of their regarding the arrogance, and to believe out of awe compelling for them, or desires to incline with. Thus, the intentions would be associated, and the good deeds divided.

وَ لَكِنَّ اللَّهَ أَرَادَ أَنْ يَكُونَ الْإِتِّبَاعُ لِرُسُلِهِ وَ التَّصَدِيقُ بِكُتُبِهِ وَ الْحُشُوعُ لَوُجْهِهِ وَ الْإِسْتِكَانَةُ لِأَمْرِهِ وَ الْإِسْتِسْلَامُ لِطَاعَتِهِ أُمُورًا لَهُ خَاصَّةٌ لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِئِيَّةٌ

But, Allah^{-azwj} Intended that there should happen to be a following for His^{-azwj} Rasools^{-as}, and the ratifications for His^{-azwj} Books, and the humbleness to His^{-azwj} Religion, and the submissiveness to His^{-azwj} Commands, and the acceptance to His^{-azwj} obedience, the Commands being for Him^{-azwj} in particular, not being confused from others with impurity.

وَكُلَّمَا كَانَتْ الْبُلُؤَى وَالْإِخْتِبَارُ أَغْطَمَ كَانَتْ الْمُثُوبَةُ وَالْجَزَاءُ أَجْزَلَ أَلَا تَرَوْنَ أَنَّ اللَّهَ جَلَّ ثَنَاؤُهُ اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنِ آدَمَ إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَخْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَا تُبْصِرُ وَلَا تَسْمَعُ فَجَعَلَهَا بَيْتَهُ الْحَرَامَ الَّذِي جَعَلَهُ لِلنَّاسِ قِيَامًا

And every time the Trial and Test is greater, its Rewards and Recompense is more. Have you not observed that Allah^{-azwj}, Majestic is His^{-azwj} Praise, has Tested the former ones, since Adam^{-as} to the last of them from this world, with the stones which can neither harm nor benefit, nor can they see nor hear, so He^{-azwj} made it to be His^{-azwj} Sacred House (Kabah) which has been Made for the people to stand (in Salat).

ثُمَّ وَضَعَهُ بِأَوْعَرِ بَقَاعِ الْأَرْضِ حَجْرًا وَأَقْلَى نَتَائِجِ الدُّنْيَا مَدْرًا وَأَصْبَقَ بَطُونِ الْأَوْدِيَةِ مَعَاشًا وَأَغْلَظَ حَالَ الْمُسْلِمِينَ مِيَاهًا بَيْنَ جِبَالٍ حَشِينَةٍ وَرِمَالٍ دَمِيئَةٍ وَغُيُوبٍ وَشَلَّةٍ وَفُرَى مُنْقَطِعَةٍ وَأَثَرٍ مِنْ مَوَاضِعِ قَطْرِ السَّمَاءِ دَائِرٍ لَيْسَ يَزْكُو بِهِ حُفٌّ وَلَا ظِلْفٌ وَلَا حَافِرٌ

Then He^{-azwj} Placed it (Kabah) at the rocky barren spot of the earth, and the least in generating vegetation, and the narrowest of valleys in livelihoods, and the harshest of the places of the Muslims for the water, between rough mountains, and soft sands, and springs of trickling flows, and cut-off towns, and hardly any traces of the drops from the sky which neither can the shoes be cleaned with nor hooves.

ثُمَّ أَمَرَ آدَمَ وَوَلَدَهُ أَنْ يَتَنَبَّؤُوا أَغْطَافَهُمْ نَحْوَهُ فَصَارَ مَنَابِتُهُ لِمُنْتَجِعِ أَشْفَارِهِمْ وَغَايَةِ لِمُلْقَى رِحَالِهِمْ تَهْوِي إِلَيْهِ ثَمَارُ الْأَفْتِدَةِ مِنْ مَفَاوِزِ قِفَارٍ مُتَّصِلَةٍ وَجَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ وَمَهَاوِي فِجَاجٍ عَمِيقَةٍ حَتَّى يَهْزُوا مَنَاكِبَهُمْ دُلًّا يُهْلِلُونَ لِلَّهِ حَوْلَهُ وَيَزْمُلُونَ عَلَى أَقْدَامِهِمْ شُعْنًا غَيْرًا لَهُ قَدْ نَبَذُوا الْفُتْعَ وَالسَّرَابِيلَ وَرَاءَ ظُهُورِهِمْ وَحَسَرُوا بِالشُّعُورِ خَلْقًا عَنْ رُءُوسِهِمْ

Then He^{-azwj} Commanded Adam^{-as} and his^{-as} children that they Praise Him^{-azwj} around it. So, it became a resort for their journeys, and a destination for resting their rides. The fruits of their hearts incline towards it from the vast expansive lands, and the islands of the oceans cut-off, and the valleys of the deep glens, until they stoop their shoulders in humbleness, extolling to Allah^{-azwj} around it, and walking upon their feet's, tired, dusty, for Him^{-azwj}, having cast their head-coverings and their regular trousers behind their backs, and fatigues, with the hair shaven off from their heads.

إِبْتِلَاءً عَظِيمًا وَإِخْتِبَارًا كَبِيرًا وَامْتِحَانًا شَدِيدًا وَتَحْرِيصًا بَلِيغًا وَفُتُونًا مُبِينًا جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ وَوَسِيلَةً إِلَى جَنَّتِهِ وَعِلَّةً لِمَغْفِرَتِهِ وَابْتِلَاءً لِلْخَلْقِ بِرَحْمَتِهِ

A grievous tribulation, and a great trial, and a difficult examination, a critical scrutiny, and clear devoutness. Allah^{-azwj} Made it a cause for His^{-azwj} Mercy, and a link and a means to His^{-azwj} Paradise, and a reason for His^{-azwj} Forgiveness, and a trial for His^{-azwj} creatures by His^{-azwj} Mercy.

وَلَوْ كَانَ اللَّهُ تَبَارَكَ وَتَعَالَى وَضَعَ بَيْنَهُ الْحَرَامَ وَمَشَاعِرَهُ الْعِظَامَ بَيْنَ جَنَّاتٍ وَأَنْهَارٍ وَسَهْلٍ وَقَرَارٍ جَمَّ الْأَشْجَارِ دَائِي الْيَمَارِ مُلْتَفَتِ النَّبَاتِ مُتَّصِلِ الْفُرَى مِنْ بُرَّةٍ سَمَرَاءَ وَرَوْضَةٍ خَضْرَاءَ وَأَزْيَافٍ مُحْدِقَةٍ وَعَرَاصٍ مُعْدِقَةٍ وَرُزُوعٍ نَاضِرَةٍ وَطُرُقٍ غَامِرَةٍ وَخَدَائِقٍ كَثِيرَةٍ لَكَانَ قَدْ صَغُرَ الْجَزَاءُ عَلَى حَسَبِ ضَعْفِ الْبَلَاءِ

And had Allah^{-azwj} Blessed and Exalted Placed His^{-azwj} Sacred House, and Magnificent Signs between gardens and rivers, and ease and tranquillity, thickness of the trees, laden with fruits, clad with vegetation, connected towns, brown fields, green meadows, rural houses with attractive courtyards, and scenic plantations, and well-built roads, and plentiful gardens, would have reduced the Recompense upon the accounting of the weakness of the Trial.

ثُمَّ لَوْ كَانَتْ الْأَسَاسُ الْمَحْمُولُ عَلَيْهَا وَالْأَخْجَارُ الْمَرْفُوعُ بِهَا بَيْنَ زُمُرَدٍ خَضْرَاءَ وَ يَاقُوتَةٍ حُمْرَاءَ وَ نُورٍ وَ ضِيَاءٍ لَخَفَّفَ ذَلِكَ مُصَارَعَةَ الشَّاكِّ فِي الصُّدُورِ وَ لَوْضَعَ مُجَاهَدَةً إِبْلِيسَ عَنِ الْقُلُوبِ وَ لَنَفَى مُعْتَلِجَ الرَّئِبِ مِنَ النَّاسِ

Then, had the foundation been carried upon, and the stones raised by, between the green emeralds, and the red rubies, and light, and illuminations, that would have softened the wrestling against the doubts in the chests, and would have weakened the striving against Iblees^{-la} from the hearts, and would have negated the weakening of the insecurities from the people.

وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْتَبِرُ عِبْدَهُ بِأَنْوَاعِ الشَّدَائِدِ وَ يَتَعَبَّدُهُمْ بِالْأَوَانِ الْمُجَاهِدِ وَ يَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ إِخْرَاجاً لِلتَّكْوِينِ مِنْ وَ إِسْكَاناً لِلتَّذَلُّلِ فِي أَنْفُسِهِمْ

But, Allah^{-azwj} Mighty and Majestic Tests His^{-azwj} servants with a variety of difficulties, and they worship Him^{-azwj} with a variety of struggles, and He^{-azwj} Tries them with strikes of the difficulties to extract the arrogance from their hearts, and settle the tremors in their own selves.

وَ لِيَجْعَلَ ذَلِكَ أَبْوَاباً فَتْحاً إِلَى فَضْلِهِ وَ أَسْبَاباً دُلَّالاً لِعَفْوِهِ وَ فِتْنَةً كَمَا قَالَ الْم. أ. حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ. وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ .

And, He^{-azwj} Made that as gateways opened to His^{-azwj} Mercy, and causes for ease to His^{-azwj} Forgiveness and His^{-azwj} Trial, just as He^{-azwj} Said: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So, Allah will Make known those who are truthful and He will Make known the liars [29:3]**.²³

و في التوحيد عن أمير المؤمنين عليه السلام: يعني من كان يؤمن بأنه مبعوث فإنَّ وعد الله لآتٍ من الثواب والعقاب

And in (the book) Al Tawheed –

'From Amir Al-Momineen^{-asws} (having said re: **One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]**): It means, one

²³ Al Kafi – V 4 – The Book of Hajj Ch 6 H 2

who believed that he would be Resurrected, so the Promise of Allah^{-azwj} will Come, from the Reward and the Punishment’.

قال فاللقاء هاهنا ليس بالرؤية و اللقاء هو البعث و هو السميع لاقوال العباد العليم بعقائدهم و أعمالهم.

He^{-asws} said: ‘So the meeting (with Allah^{-azwj}) over here, isn’t with the sighting, and the meeting (with Allah^{-azwj}), it is the Resurrection, **and He is the Hearing** – of the speech of the servant, **the Knowing [29:5]** – with their beliefs and their deeds’.²⁴

VERSE 7

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7}

And those who believe and do righteous deeds, We will Remove their evil deeds from them and Recompense them for the best of what they had been doing [29:7]

عنه، عن أبيه ومحمد بن عيسى، عن صفوان بن يحيى، عن اسحاق بن عمار، عن عباد بن زياد قال: قال لي أبو عبد الله عليه السلام: يا عباد، ما على ملة إبراهيم أحد غيركم، وما يقبل الله الا منكم، ولا يغفر الذنوب الا لكم.

From him, from his father, and Muhammad Bin Isa, from Safwan Bin Yahya, from Is’haq Bin Amaar, from Abaad Bin Ziyad who said,

‘Abu Abdullah^{-asws} said to me: ‘O Abaad! There is none upon the Religion of Ibrahim^{-as} apart from you (Shiah), and Allah^{-azwj} will not Accept (from anyone) except from you all, nor Forgive the sins (for anyone) except for you all’.²⁵

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطَّلِعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ دُؤُوبُهُ حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ

‘I asked Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. He^{-asws} said: ‘They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{-azwj} the Exalted, He^{-azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{-azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

²⁴ تفسير الصافي، ج4، ص: 111

²⁵ Al Mahaasin – V 1 Bk 4 – H 56

قَالَ اللَّهُ عَزَّ وَ جَلَّ بِدَّلُوهَا حَسَنَاتٍ وَ أَطْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً.

Allah^{-azwj} Mighty and Majestic would Say to His^{-azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{-azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{-asws} Shias in particular'.²⁶

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir Al-Momineen^{-asws} to greet him, so I seated myself waiting for him^{-asws}. He^{-asws} came out to me, and I stood up for him^{-asws} and greeted him^{-asws}. He^{-asws} struck upon my wrist, then clasped his^{-asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-al- Momineen^{-asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاه من نهر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{-asws} said: 'Our^{-asws} friend is a friend of Allah^{-azwj}. So when a friend of Allah^{-azwj} dies, he would be with the elevated friends of Allah^{-azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

So I said, 'May my father and my mother be sacrificed for you^{-asws}, what if he was a sinner?'

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصبغ، إن ولينا لو لقي الله و عليه من الذنوب مثل زيد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So he^{-asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***? O Asbagh! Our^{-asws} friend, even if he were to meet Allah^{-azwj}, and he had

²⁶ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 1 H 9

for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{-azwj} would Forgive these for him, if Allah^{-azwj} so Desires to'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرِّثَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينُكُمْ دِينُكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ.

Amir Al-Momaneen Ali^{-asws} Ibn Abu Talib^{-asws} would very often say about sin, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (your religion) is better than a good deed in something else. An evil deed in your religion can be forgiven (by means of repenting) but a good deed in something else will not be accepted.'²⁸

VERSES 8 & 9

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ
إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

And We Enjoined the human being kindness with his parents. And if they dispute with you regarding association with Me and (regarding) that you do not have knowledge with you (against Allah), then do not obey them. To Me is your return, and I will Inform you with what you had been doing [29:8]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

And those who believe and do righteous deeds, We will Admit them to be among the righteous ones (in the Paradise)[29:9]

The parents are Muhammad^{-saww} and Ali^{-asws}

قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ وَالِدَيْكُمْ وَ أَحَقُّهُمَا لِشُكْرِكُمْ مُحَمَّدٌ وَ عَلِيٌّ.

(Imam Hassan Al Askari^{-asws} said): 'Rasool-Allah^{-saww} said: 'The most superior of your parents and the most deserving of your thanking them are Muhammad^{-saww} and Ali^{-asws}'.

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ، وَ لِحَقُّنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ أَنْبِيَائِهِمْ وَ لَادَتِهِمْ، فَإِنَّا نُنْقِذُهُمْ - إِنْ أَطَاعُونَا - مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ، وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَخْرَارِ.

And Ali^{-asws} Bin Abu Talib^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'I^{-saww} and Ali^{-asws} are two fathers of this community, and our^{-asws} rights upon them are greater than the rights of their biological fathers, for we^{-asws} are retrieving them – if they obey us^{-asws} – from the Fire

²⁷ الإختصاص: 65

²⁸ 464، ص: 2، ج: 2، الكافي (ط - الإسلامية)، H. 6

to the House of tranquillity, and we^{-asws} will save them from the slavery, with the good free ones’.

وَقَالَتْ فَاطِمَةُ عَ أَبَوَا هَذِهِ الْأُمَّةِ مُحَمَّدٌ وَ عَلِيٌّ، يُقِيمَانِ أَوْدَهُمْ وَ يُنْقِذَانِهِمْ مِنَ الْعَذَابِ الدَّائِمِ إِنْ أَطَاعُوهُمَا، وَ يُبَيِّحَانِهِمُ النَّعِيمَ الدَّائِمَ إِنْ وَافَقُوهُمَا.

And (Syeda) Fatima^{-asws} said: ‘Two fathers of this community are Muhammad^{-saww} and Ali^{-asws}. They^{-asws} would both straighten their (Muslims’) crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them^{-asws}, and they^{-asws} would be taking them to the perpetual bliss if they act in accordance to them^{-asws}’.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ مُحَمَّدٌ وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ، فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا، وَ هَكُمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا، يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سُكَّانِ جَنَّاتِهِ وَ يُسْعِدُهُ بِكَرَامَاتِهِ وَ رِضْوَانِهِ.

And Al-Hassan^{-asws} Bin Ali^{-asws} said: ‘Muhammad^{-saww} and Ali^{-asws} are two fathers of this community. Therefore, beatitude is for the one who was recognising their^{-asws} rights, and was obedient to them^{-asws} in every state. Allah^{-azwj} would Make him to be from the most superior of the settlers of His^{-azwj} Gardens, and please him with His^{-azwj} Prestige and His^{-azwj} Pleasure’.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ مَنْ عَرَفَ حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ عَ، وَ أَطَاعَهُمَا حَقَّ الطَّاعَةِ قِيلَ لَهُ: تَبَخَّجْ فِي أَيِّ الْجَنَاتِ شِئْتَ.

And Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘The one who recognises the right of the two superior fathers Muhammad^{-saww} and Ali^{-asws}, and obeys them^{-asws} as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ إِنْ كَانَ الْأَبَوَانِ إِنَّمَا عَظُمَ حَقُّهُمَا عَلَى أَوْلَادِهِمَا - لِإِحْسَانِهِمَا إِلَيْهِمْ، فَإِحْسَانُ مُحَمَّدٍ وَ عَلِيٍّ عَ إِلَى هَذِهِ الْأُمَّةِ - أَجَلٌ وَ أَعْظَمُ فَهُمَا بِأَنْ يَكُونَا أَبَوَيْهِمْ أَحَقُّ.

And Ali^{-asws} Bin Al-Husayn^{-asws} said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad^{-saww} and Ali^{-asws} to this community is more plentiful and greater. Thus, they^{-asws} have become their fathers truly’.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَ مَنْ أَرَادَ أَنْ يَعْرِفَ قَدْرَهُ عِنْدَ اللَّهِ، فَلْيَنْظُرْ كَيْفَ قَدَّرَ أَبَوَيْهِ الْأَفْضَلِ عِنْدَهُ مُحَمَّدٍ وَ عَلِيٍّ عَ.

And Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah^{-azwj}, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad^{-saww} and Ali^{-asws}’.

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ مَنْ رَعَى حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ عَ لَمْ يَضُرَّهُ مَا أَضَاعَ مِنْ حَقِّ أَبَوَيْ نَفْسِهِ وَ سَائِرِ عِبَادِ اللَّهِ، فَإِنَّهُمَا صَ يُرْضِيَانِهِمْ بِسَعْيِهِمَا.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘The one who takes care of the rights of his two superior fathers, Muhammad^{-saww} and Ali^{-asws}, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah^{-azwj}, for

they^{-asws} both would be pleasing them by their^{-asws} efforts (they^{-asws} would ask their parent to forgive him while offering them some gifts of the Paradise)‘.

وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع لِعَظَمِ ثَوَابِ الصَّلَاةِ - عَلَى قَدْرِ تَعْظِيمِ الْمُصَلِّي أَبَوَيْهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ ع.

And Musa^{-asws} Bin Ja'far^{-asws} said: 'The greatness of the Rewards of the *Salat* is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad^{-saww} and Ali^{-asws}'.

وَقَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع أَمَا يَكْرَهُ أَحَدُكُمْ أَنْ يُنْفَى عَنْ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ وَلَدَاهُ قَالُوا: بَلَى وَ اللَّهُ. قَالَ: فَلْيَجْتَهِدْ أَنْ لَا يُنْفَى عَنْ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ هُمَا أَبَوَاهُ أَفْضَلُ مِنْ أَبَوَيْ نَفْسِهِ.

And Ali^{-asws} Bin Musa Al-Reza^{-asws} said: 'Don't you dislike to be separated from his father and his mother, those that gave him birth?' They said, 'Yes'. He^{-asws} said: 'So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad^{-saww} and Ali^{-asws}) than his own father'.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ [بْنِ مُوسَى] ع حِينَ قَالَ رَجُلٌ بِحَضْرَتِهِ: إِنِّي لَأُحِبُّ مُحَمَّدًا وَ عَلِيًّا حَتَّى لَوْ قُطِعْتُ إِرْبًا إِرْبًا، أَوْ قُرِضْتُ لَمْ أَزَلْ عَنْهُ.

And Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} said when a man said in his^{-asws} presence, 'I love Muhammad^{-saww} and Ali^{-asws} to the extent that if I were to be cut into pieces and pieces, or sawed, I would not cease from it'.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: لَا جَرَمَ أَنَّ مُحَمَّدًا وَ عَلِيًّا يُعْطِيَانِكَ مِنْ أَنْفُسِهِمَا - مَا تُعْطِيهِمَا [أَنْتَ] مِنْ نَفْسِكَ إِنْهُمَا لَيَسْتَدْعِيَانِ لَكَ فِي يَوْمِ فَضْلِ الْقَضَاءِ - مَا لَا يَبْقَى مَا بَدَلْتَهُ هُمَا - بِجُزْءٍ مِنْ مِائَةِ أَلْفِ أَلْفِ جُزْءٍ مِنْ ذَلِكَ.

Muhammad^{-asws} Bin Ali^{-asws} said: 'There is no doubt that Muhammad^{-saww} and Ali^{-asws} would give you what you give to them^{-asws} from yourself. They^{-asws} would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that'.

وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ وَالِدًا دِينِهِ مُحَمَّدٌ وَ عَلِيٌّ ع أَكْرَمَ عَلَيْهِ - مِنْ وَالِدَيْ نَسَبِهِ، فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَ لَا حَرَامٍ، وَ لَا كَثِيرٍ وَ لَا قَلِيلٍ.

And Ali^{-asws} Bin Muhammad^{-asws} said: 'The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad^{-saww} and Ali^{-asws}, than his own parents, so he isn't from Allah^{-azwj} in a Permissible, nor a Prohibited, nor more, nor little'.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ أَثَرُ طَاعَةِ أَبَوَيْ دِينِهِ: مُحَمَّدٍ وَ عَلِيٍّ ع عَلَى طَاعَةِ أَبَوَيْ نَسَبِهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ: لَأَوْثَرَنَّكَ كَمَا أَثَرْتَنِي وَ لَأَشْرِفَنَّكَ بِحَضْرَةِ أَبَوَيْ دِينِكَ، كَمَا شَرَّفْتَ نَفْسَكَ بِإِثَارِ حُبِّهِمَا - عَلَى حُبِّ أَبَوَيْ نَسَبِكَ.

And Al-Hassan^{-asws} Bin Ali^{-asws} said: 'The one who prefers the obedience to the two fathers^{-asws} of his Religion – Muhammad^{-saww} and Ali^{-asws}, over the obedience of the father linked to him (biologically), Allah^{-azwj} Mighty and Majestic Says to him: "I^{-azwj} shall Prefer you just as you preferred Me^{-azwj} and I^{-azwj} shall Ennoble you by the presence of the two fathers^{-asws} of

your Religion, just as you ennobled yourself by preferring their^{-asws} love over the love of the father linked to you".²⁹

VERSES 10 - 13

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ {10}

And from the people there is one who says, 'We believe in Allah!' But when he is harmed in (the Way of) Allah, he regards the trial of the people as being a Punishment of Allah. And if Help from your Lord comes, they would be saying, 'Surely we were with you'. Or, isn't Allah more Knowing of what is in their chests (conscience) of the (people of the) worlds? [29:10]

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ {11}

And Allah will Make known those who believe and He will (also) Make known the hypocrites [29:11]

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 كَانَتْ مُنَافِقَةً وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا ائْتُمِّنَ حَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ 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**'.³⁰

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ {12}

²⁹ Tafseer Imam Hassan Al Askari^{asws} – S 189 to S 201

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 8

And those who commit Kufr say to those who believe, 'Follow our way and we will bear your sins'. And they will not bear anything from their sins. They are lying! [29:12]

وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ ۖ وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ {13}

And they will (have to) bear (of sins) their own burdens, as well as (other's) burdens along with their own burdens, and they would be Questioned on the Day of Judgment about what they were fabricating [29:13]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد بن محمد السيارى، قال: حدثنا محمد بن عبد الله بن مهران الكوفي، قال: حدثني حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر (عليه السلام) - في حديث طويل - قال: قلت: يا ابن رسول الله، ما أعجب هذا، تؤخذ حسنات أعدائكم فتزد على شيعتكم، و تؤخذ سيئات محبيكم فتزد على مبغضيك!

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Abdullah Bin Mahran Al-Kufy, from Hanan Bin Sudeyr, from his father, from Abu Is'haq AlLaysi,

'From Abu Ja'far^{-asws} – in a lengthy Hadeeth – he (the narrator) said: 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What strangeness is this?' You^{-asws} (would be) taking the Rewards of your^{-asws} enemies and returning them to be for your^{-asws} Shias, and you^{-asws} (would be) taking the sins of those that love you^{-asws} and returning them to be upon those that hate you^{-asws}?'

قال: «إي و الله الذي لا إله إلا هو فالق الحبة، و بارئ النسمه، و فاطر الأرض و السماء، ما أخبرتك إلا بالحق، و ما أنبأتك إلا بالصدق، و ما ظلمهم الله، و ما الله بظلام للعبيد، و إن ما أخبرتك لموجود في القرآن كله».

He^{-asws} said: 'Yes, by Allah^{-azwj}, the One Who, there is no god except Him^{-azwj}! He^{-azwj} is the Splitter of the seed, and Fashioned the humans, and Originated the earth and the sky, I^{-asws} have not informed you except for the truth, and I^{-asws} have not given you the news except with the truthfulness. And Allah^{-azwj} is not unjust to them, and Allah^{-azwj} is not the least unjust to the servants. I^{-asws} am not informing you except what is to be found in the Quran, all of it!'

قلت: هذا بعينه يوجد في القرآن؟ قال: «نعم، يوجد في أكثر من ثلاثين موضعا في القرآن، أ تحب أن أقرأ ذلك عليك؟ قلت: بلى، يا ابن رسول الله.

I said, 'This is to be found in the Quran?' He^{-asws} said: 'Yes, it is found in more than thirty places in the Quran. Would you like me^{-asws} to recite that to you?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}'.

فقال: «قال الله عز و جل: وَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَ لْنَحْمِلَ خَطَايَاكُمْ وَ مَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ وَ لِيَحْمِلَنَّ أَثْقَالَهُمْ وَ أَثْقَالًا مَعَ أَثْقَالِهِمْ».

So he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: ***And those who commit Kufr say to those who believe, 'Follow our way and we will bear your sins'. And they will not bear anything***

from their sins. They are lying! [29:12] And they bear their own burdens, and (other) burdens along with their own burdens [29:13]'.³¹

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'What would you^{-asws} say regarding a Hadeeth which is being reported from Al-Sadiq^{-asws} that, when Al-Qaim^{-asws} rises, he^{-asws} would kill the descendants of the killers of Al-Husayn^{-asws}, for the actions of their forefathers?' He^{-asws} said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا مَعْنَاهُ؟

So I said, 'And the Words of Allah^{-azwj} Mighty and Majestic: **A bearer of a burden will not bear the burden of another [53:38]**, what is it's meaning?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم».

He^{-asws} said: 'Allah^{-azwj} is True in all of His^{-azwj} Statements. The descendants of the killers of Al-Husayn^{-asws} would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and a man in the West was pleased with him being killed, since the one who is pleased with it, in the Presence of Allah^{-azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{-asws} would kill them when he^{-asws} rises, due to them being pleased with the actions of their forefathers'.

قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ بني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him^{-asws}, 'With what thing will Al-Qaim^{-asws} from you, begin with?' He^{-asws} said: 'He^{-asws} will begin with the clan of Shayba, and he^{-asws} will cut off their hands, because they are thieves in the House of Allah^{-azwj} Mighty and Majestic'.³²

³¹ علل الشرائع: 81 / 606.

³² عيون أخبار الرضا (عليه السلام) 1: 273 / 5، علل الشرائع: 1 / 229، بنابيع المودة: 424.

VERSES 14 & 15

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ
ظَالِمُونَ {14}

And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, and the flood seized them while they were unjust [29:14]

فَأُنَجِّينَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ {15}

So We Rescued him and the companions of the ship, and Made it to be a Sign to the worlds [29:15]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفِي سَنَةٍ وَ ثَلَاثِينَ سَنَةً مِنْهَا ثَمَانِيَةٌ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَامًا وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسِمِائَةَ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءُ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وَلَدَهُ الْبُلْدَانَ

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

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

ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأُقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ

Then the Angel of death came whilst he^{-as} was in the open sun and said: 'Greetings be to you^{-as}!' So Noah^{-as} returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you^{-as} to capture your^{-as} soul'. He^{-as} said: 'Leave me while I^{-asws} come out from the open sun and enter into the shade'. He said to him^{-as}; 'Yes'.

فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَأَمَضِ لِمَا أُمِرْتُ بِهِ فَقَبِضَ رُوحَهُ (عليه السلام).

So he^{-as} transferred himself^{-as}, then said: 'O Angel of Death! All of what has passed by me^{-as} from the (life of the) world is like my^{-as} transfer from the open sun into the shade, therefore fulfil the task you have been Commanded to'. So, he captured his^{-as} soul'.³³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسِمِائَةَ سَنَةٍ ثُمَّ أَتَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدْ انْقَضَتْ نُبُوءَتُكَ وَ اسْتَكْمَلَتْ أَيَّامُكَ فَانْظُرْ إِلَى الْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامٍ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالَمٌ تُعْرِفُ بِهِ طَاعَتِي وَ يُعْرِفُ بِهِ هُدَايَ

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

Abu Abdullah^{-asws} having said: 'Noah^{-as} lived for five hundred years after the storm. Then Jibraeel^{-as} came to him^{-as}, so he^{-as} said: "O Noah^{-as}! Your^{-as} Prophet-hood tenure has expired, and your^{-as} days are complete, so look to the Greatest Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and Ahadeeth of the Knowledge of the Prophet-hood which is with you^{-as} and hand these over to your^{-as} son Saam^{-as}, for I^{-azwj} do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me^{-azwj} can be recognised, and My^{-azwj} Guidance can be understood.

وَ يَكُونُ نَجَاءً فِيمَا بَيْنَ مُفْضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخَرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِيًا أَهْدِي بِهِ السُّعْدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْقِيَاءِ

And salvation can be in what is in between the passing away of a Prophet^{-as} and Sending of another Prophet^{-as} and I^{-azwj} never Leave the people without a Divine Authority from Me^{-azwj} calling towards Me^{-azwj}, and guides to My^{-azwj} Way, and understand My^{-azwj} Commands, for I^{-azwj} have Ordained that I^{-azwj} shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me^{-azwj} against the wretched ones".

قَالَ فَدَفَعَ نُوحٌ (عليه السلام) الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ إِلَى سَامٍ وَ أَمَّا هَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِجُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُوا عِيدًا لَهُمْ.

He^{-asws} said: 'So Noah^{-as} handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam^{-as}. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from'. And Noah^{-as} gave them the good news of Hud^{-as} and commanded them to be obedient to him^{-as}, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves'.³⁴

VERSES 16 - 24

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ {16}

And Ibrahim, when he said to his people: 'Worship Allah and fear Him, that would be better for you, if you knew [29:16]

الكافي 8: 430 / 285. ³⁴

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ {17}

But rather, you are worshipping idols from besides Allah and creating a falsehood. Surely, the ones you are worshipping from besides Allah are not controlling any sustenance for you, therefore seek the sustenance with Allah and worship Him, and be thankful to Him. You will be returning to Him [29:17]

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {18}

And if you are belying (me), so communities before you had also belied. And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18]

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {19}

Or do they not see how Allah Initiates the creation, then Repeats it? Surely, that is easy upon Allah [29:19]

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

Say: 'Travel in the land and look how the creation begins. Then Allah would Produce another growth. Surely, Allah is Able upon all things [29:20]

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحِمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ {21}

He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {22}

And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22]

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْسِبُونَ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {23}

And as for those who do not believe in the Signs of Allah and meeting Him, they are despaired from My Mercy, and those, for them is a painful Punishment' [29:23]

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {24}

But there was no answer from his people except that they said, 'Kill him or burn him!' So Allah Delivered him from the fire. Surely, in that there are Signs for a believing people [29:24]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُتَّجِمًا لِنُفُودٍ وَلَمْ يَكُنْ يَصُدُّهُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَهُوَ يَقُولُ لِنُفُودٍ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَلَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah^{-asws} having said that: 'Azar, the (adopted) father of Ibrahim^{-as} was an astrologer for Nimrod^{-la} and he^{-la} never passed a law except after seeking his advice. So, he looked at the stars one night, and in the morning he said to Nimrod^{-la}, 'I have seen something strange'. He^{-la} said, 'And what is it?' He said, 'I saw a new-born being born in our land. Our destruction will be by his^{-as} hands. It will not be long after him^{-as} being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا فَعَلِمَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ

He^{-la} was astounded by that and said, 'Has the woman fallen pregnant with him^{-as} yet?' He said, 'Not yet'. So he^{-la} separated the women from the men. He^{-la} did not leave a single woman except that he^{-la} made her to be in the city, with no man being allowed to be alone with her. (When) Ibrahim^{-as} was conceived. He thought that he^{-as} might be the one.

فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلَزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظُّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيهَا أَوْتِي مِنَ الْعِلْمِ أَنَّهُ سَيُحَرِّقُ بِالنَّارِ وَ لَمْ يُؤْتِ عِلْمٌ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

He sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. But Allah^{-azwj} Mighty and Majestic Made what was in her womb to be transferred to the back. They said, 'We did not see anything in her belly'. And what was in his knowledge was that he^{-as} would be burnt by the fire, and did not know that Allah^{-azwj} the Exalted would be Rescuing him^{-as}.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ أَزَرُ أَنْ يَذْهَبَ بِهِ إِلَى مُنُودٍ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى مُنُودٍ فَيَقْتُلَهُ دَعْنِي أَذْهَبَ بِهِ إِلَى بَعْضِ الْغَيْرَانِ أَجْعَلُهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونِ أَنْتَ الَّذِي تَقْتُلِ ابْنَكَ فَقَالَ لَهَا فَاغْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He^{-asws} said: 'So when the mother of Ibrahim^{-as} gave birth to him^{-as}, Azar wanted to go with him^{-as} to Nimrod^{-la} to be killed. So his wife said to him, 'Do not go with your (adopted) son^{-as} to Nimrod^{-la} for he^{-la} will kill him^{-as}. I shall go with him^{-as} to one of the caves and leave him^{-as} there until his^{-as} death comes to him^{-as}, and you will not become the one to have killed your own (adopted) son'. So he said to her, 'Take him^{-as}'. So she went with him^{-as} to a cave, then placed him^{-as} in it, and placed a rock to block the entrance of the cave. Then she left him^{-as}.

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِيْمَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخَبُ لَبْنُهَا وَ جَعَلَ يَشِبُّ فِي الْيَوْمِ كَمَا يَشِبُّ غَيْرُهُ فِي الْجُمُعَةِ وَ يَشِبُّ فِي الْجُمُعَةِ كَمَا يَشِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَشِبُّ فِي الشَّهْرِ كَمَا يَشِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَتْ مَا شَاءَ اللَّهُ أَنْ يَمَكَتْ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذْنَتْ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَأَفْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Made his^{-as} sustenance to be in his^{-as} thumb. He^{-as} would suck it and milk would flow from it. He^{-as} grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah^{-azwj} Desired it to remain. Then his^{-as} mother said to his^{-as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim^{-as}. His^{-as} eyes lit up like two lanterns. She grabbed him^{-as} and pressed him^{-as} to her bosom, and fed him^{-as}. Then she left him there.

فَسَأَلَهَا آزَرَ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَتْ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَنَّهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتْ الْإِنْصِرَافَ أَخَذَ بِيَدَيْهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ هَا أَذْهَبِي بِي مَعَكَ فَقَالَتْ لَهُ حَتَّى أَسْتَأْذِنَ أَبَاكَ

Azar asked her about him^{-as}, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim^{-as}, hold him^{-as} to her bosom, feed him^{-as}, and leave him^{-as}. When he^{-as} started moving, she would still come to him^{-as} and do as she had done before. When she wanted to leave, he^{-as} grabbed her robe. She said to him^{-as}, 'What is the matter?' He^{-as} said to her: 'Take me^{-as} with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَنْتِ أُمُّ إِبْرَاهِيمَ (عليه السلام) آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ابْنِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرِفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَاهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَتْ مَا شَاءَ اللَّهُ

He^{-asws} said: 'The mother of Ibrahim^{-as} came to Azar. She related to him the story. He said to her, 'Bring him^{-as} to me. Make him^{-as} to be seated upon the road, so when his^{-as} brothers pass by, make him^{-as} enter with them, and he^{-as} will not be noticed'. He^{-asws} said: 'And the brothers of Ibrahim^{-as} used to carve the idols and would go with these to the markets and sell them. She went to him^{-as}, and came with him^{-as} until she made him^{-as} to sit upon the road. And his^{-as} brothers passed by, he^{-as} entered with them. So when his^{-as} father saw him^{-as}, he was overwhelmed with the love for him^{-as}. And so the situation remained as such for as long as Allah^{-azwj} Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّي إِنِّي لَأَرْجُو أَنَّ نَصِيبَ خَيْرٍ بِرَكَّةٍ إِنْكَ هَذَا

He^{-asws} said; 'One day from the days during which, his^{-as} brothers were in the middle of carving the idols, Ibrahim^{-as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{-as} mother, 'I hope that we receive good luck from the Blessings of this son^{-as} of yours'.

قَالَ فَبَيْنَمَا هُم كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ تَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّي هَذَا الَّذِي يَكُونُ ذَهَابَ مُلْكِنَا عَلَى يَدَيْهِ.

He^{-asws} said; 'So when they were in the middle of that, Ibrahim^{-as} grabbed hold of the tool and broke the idol which he^{-as} had carved. So his^{-as} father got scared and was overcome with severe panic. He said to him^{-as}, 'What would you^{-as} have done with it?' Ibrahim^{-as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim^{-as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{-as} mother, 'This is the one due to whom our kingdom would go away, by his^{-as} hands'.³⁵

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ فَقَالَ لِلنَّارِ كُونِي بَرْدًا

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

(It has been narrated) from Abu Ja'far^{-asws} that: 'The supplication of Ibrahim^{-as} on that day was: 'O the One! O Everlasting! O the One Who does not beget nor is He Begotten, and there is none comparable to Him!' Then he^{-as} said: 'I^{-as} rely upon Allah^{-azwj}'. So the Lord^{-azwj} Blessed and Exalted Said: "I^{-azwj} shall Suffice for you^{-as}". The fire said: 'Make me to be cold'.

قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبُرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ انْخَطَّ جِبْرِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ مُزَوَّدٌ مَنِ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

He^{-asws} said: 'The teeth of Ibrahim chattered from the cold until Allah^{-azwj} Mighty and Majestic Said: "Safety for Ibrahim^{-as}". And Jibraeel^{-as} descended, and he was seated with Ibrahim^{-as} talking to him^{-as} in the fire. Nimrod^{-la} said, 'When you take a god, you should take a god similar to that of the God of Ibrahim^{-as}'.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقُ مِنَ النَّارِ نَحْوَهُ حَتَّى أَخْرَقَهُ

He^{-asws} said; 'Then a great one from their great ones said, 'It was I who intended that the fire should not burn him^{-as}'. So a huge flame shot out from the fire at him until it incinerated him'.

³⁵ Al Kafi – V 8 H 15005

قَالَ قَامَنَّ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِرًا إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He^{-asws} said: 'Lut^{-as} believed in him^{-as}, and went out as an emigrant to Syria – him^{-as}, and Sarah^{-as} and Lut^{-as}'.³⁶

أبي، عن سعد، عن البرقي، عن محمد بن علي الكوفي، عن الحسن ابن أبي العقبه الصيرفي، عن الحسين بن خالد، عن الرضا عليه السلام قال: إن إبراهيم عليه السلام لما وضع في كفة المنجنيق غضب جبرئيل عليه السلام، فأوحى الله عزوجل: ما يغضبك يا جبرئيل؟ قال: يا رب خليلك ليس من يعبدك على وجه الارض غيره، سلطت عليه عدوك وعدوه؛

My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Hassan Ibn Abu Al Aqabah Al Sayrafi, from Al Husayn Bin Khalid,

'From Al-Reza^{-asws} having said: 'When Ibrahim^{-as} was placed in the palm of the catapult, Jibraeel^{-as} was angered. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "What angers you^{-as}, O Jibraeel^{-as}?" He^{-as} said: 'O Lord^{-azwj}! Your^{-azwj} friend. There isn't anyone worshipping You^{-azwj} upon the surface of the earth apart from him^{-as}. Your^{-azwj} enemy and his^{-as} enemy has overcome upon him^{-as}'.

فأوحى الله عزوجل إليه: اسكت إنما يعجل العبد الذي يخاف الفوت مثلك، فأما أنا فإنه عبيدني آخذه إذا شئت،

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "Be silent! But rather, the servant who fear the loss of opportunity fears like you^{-as}. As for I^{-azwj}, he is My^{-azwj} servant. I^{-azwj} can Seize him whenever I^{-azwj} so like to"

قال: فطابت نفس جبرئيل عليه السلام فالتفت إلى إبراهيم عليه السلام فقال: هل لك حاجة؟ فقال: أما إليك فلا، فأهبط الله عزوجل عندها خاتماً فيه ستة أحرف: " لا إله إلا الله، محمد رسول الله، لا حول ولا قوة إلا بالله، فوضت أمري إلى الله، أسندت ظهري إلى الله، حسبي الله "

He^{-asws} said: 'The soul of Jibraeel^{-as} felt good, and he^{-as} turned to Ibrahim^{-as} and said: 'Is there for you^{-as} any need?' He^{-as} said: 'As for to you^{-as}, so no'. During it, Allah^{-azwj} Mighty and Majestic Sent down a ring wherein were six phrases:

"There is no god except Allah^{-azwj}; Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}; there is neither any Might nor Strength except with Allah^{-azwj}; I delegate my affairs to Allah^{-azwj}; I assign my back to Allah^{-azwj}; Allah^{-azwj} suffices me".

فأوحى الله جل جلاله إليه: أن تحتم بهذا الخاتم فإني أجعل النار عليك برداً وسلاماً.

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Revealed to him^{-as}: "Wear this ring and I^{-azwj} shall Make the fire to be cool and safe upon you^{-as}!"³⁷

³⁶ Al Kafi – H 15006

³⁷ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 2 H 11

VERSES 25 & 26

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {25}

And he said: 'But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, and your abode is the Fire, and there would not be any helpers for you all' [29:25]

فَأَمَّنَ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ {26}

And Lut believed in Him (Allah) and said: 'I am fleeing to my Lord, surely He is the Mighty, the Wise [29:26]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: في قول الله تعالى: وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا، قال: «يعني يتبرأ بعضكم من بعض».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Bureyd, from Abu Amro Al-Zubeyri, who has said:

'Abu Abdullah^{-asws} having said regarding the Words of Allah^{-azwj} the Exalted: **'But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25] - 'Meaning, they would be disavowing from each other'.³⁸**

محمد بن يعقوب: بإسناده عن أبان، عن محمد بن مروان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «فأمن له لوط، و خرج مهاجرا إلى الشام هو و سارة و لوط».

Muhammad Bin Yaqoub, by his chain from Aban, from Muhammad Bin Marwan, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: **'And Lut believed in Him [29:26] - (Ibrahim^{-as}), and went out emigrating to Syria, him (Ibrahim^{-as}) and Sarah^{-as}, and Lut^{-as}.³⁹**

علي، عن أبيه، وعدة من أصحابنا عن سهل جميعا، عن ابن محبوب، عن إبراهيم بن أبي زياد الكرخي قال: سمعت أبا عبد الله عليه السلام يقول: إن إبراهيم عليه السلام كان مولده بكوثي ربي وكان أبوه من أهلها، وكانت أم إبراهيم وأم لوط سارة وورقة - وفي نسخة رقية - اختين وهما ابنتان للاحج، وكان لا حج نبياً منذراً ولم يكن رسولا، وكان إبراهيم عليه السلام في شببته على الفطرة التي فطر الله عز وجل الخلق عليها حتى هداه الله تبارك وتعالى إلى دينه واجتباها،

³⁸ الكافي 2: 287 / 1

³⁹ الكافي 8: 559 / 368

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

‘I heard Abu Abdullah^{-asws} saying that: ‘Ibrahim^{-as} was born at Kowsy Ruba, and his^{-as} father was from its inhabitants, and the mother of Ibrahim^{-as}, and the mother of Lut^{-as} were Sara and Warqa’ (and in another copy ‘Ruqayya’), and were sisters, and they were both the daughters of Lahij^{-as}. And Lahij^{-as} was a Prophet^{-as}, a Warner, but was not a Messenger^{-as}. And Ibrahim^{-as} was, in his^{-as} youth, upon the nature which Allah^{-azwj} Mighty and Majestic Created, to the extent that Allah^{-azwj} Blessed and Exalted Guided him^{-as} to His^{-azwj} Religion, and Chose him^{-as}.

وإنه تزوج سارة ابنة لا حج وهي ابنة خالته، وكانت سارة صاحبة ماشية كثيرة وأرض واسعة وحال حسنة، وكانت قد ملكت إبراهيم جميع ما كانت تملكه، فقام فيه وأصلحه وكثرت الماشية والزرع حتى لم يكن بأرض كوثى ربي رجل أحسن حالا منه،

And he^{-as} married Sara^{-as}, the daughter of Lahij^{-as}, the daughter of his^{-as} maternal aunt. And Sara^{-as} was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim^{-as} was the owner of all what she had owned. So he^{-as} managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he^{-as} became the most affluent man in the land of Kowsy Ruba (an extract).⁴⁰

VERSES 27 - 35

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {27}

And We Granted Is'haq and Yaqoub to him and Made the Prophet-hood to be in his offspring, and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27]

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {28}

And Lut when he said to his people: ‘You are committing the immoralities which no one from the worlds has preceded you with these [29:28]

أَتَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {29}

Are you coming to the men and cutting of the ways (banditry), and committing the evil in your clubs?’ But there was no answer from his people except that they said, ‘Come to us with the Punishment of Allah if you were from the truthful ones’ [29:29]

⁴⁰ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 2 H 38

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ {30}

He (Lut) said: 'Lord! Help me against the mischievous people!' [29:30]

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ {31}

And when Our messengers came to Ibrahim with the glad tidings, they said: We will be destroying this town. Surely its inhabitants have been unjust!' [29:31]

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {32}

He (Ibrahim) said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32]

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُونَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ {33}

And when Our Messengers came to Lut, he was worried for them, and he constricted with them being unable (to help them), and they said: 'Neither fear nor grieve! We will rescue you and your family except for your wife. She would be from the ones left behind [29:33]

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {34}

We would be descending upon the people of this town as a Punishment from the sky due to their defiance (insistence)' [29:34]

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ {35}

And We have left behind a clear Sign from it for a people who use their intellects [29:35]

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحُمَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاحٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَزُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبُ أَصْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِينًا حَتَّى أَنْصَبَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah^{-asws} having said that: 'Allah^{-azwj} Sent four Angels (to Prophet Ibrahim^{-as}) for the destruction of the people of Lut^{-as} – Jibrael^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Karoubeel^{-as} and they had obscured their faces. They greeted him^{-as}. He^{-as} did not recognise them and saw them as good persons. So he^{-as} said (to himself^{-as}), 'No one shall attend to them except for myself personally', and he^{-as} was a kind host. So, he grilled a calf for them until it was well done, then placed it near to them. So, when he^{-as} placed it in front of them, **But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from the [11:70].**

فَلَمَّا رَأَى ذَلِكَ جِبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتِ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْغَزِيرِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِفْلَاقِ قَوْمِ لُوطٍ

When Jibrael^{-as} saw that, he^{-as} removed the turban from his^{-as} face and from his^{-as} head. Ibrahim^{-as} recognised him^{-as}. He^{-as} said: 'You^{-as} are he^{-as}!' He^{-as} said: 'Yes', and his^{-as} wife passed by and he^{-as} gave her^{-as} the good news of Is'haq^{-as}, and after Is'haq^{-as} of Yaqoub^{-as}. So she^{-as} said what Allah^{-azwj} has Stated, and they^{-as} answered her^{-as} with what is in the Mighty Book. So Ibrahim^{-as} said to them: 'What have you^{-as} come for?' They^{-as} said to him^{-as}: 'For the destruction of the people of Lut^{-as}'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُوهُمْ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

He^{-as} (Ibrahim) said to them^{-as}: 'Suppose there were a hundred Momineen among them, would you^{-as} destroy them?' Jibrael^{-as} said: 'No'. He^{-as} said: 'If there were fifty?' He^{-as} said: 'No'. He^{-as} said, 'If there were thirty?' He^{-as} said; No'. He^{-as} said: 'If there were twenty?' He^{-as} said: 'No'. He^{-as} said: 'if there were ten?' He^{-as} said; 'No'. He^{-as} said: 'If there were five?' He^{-as} said: 'No'. He^{-as} said: 'If there was one?' He^{-as} said: 'No'. **He said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32].** Then they^{-as} left.⁴¹

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه وآله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام،

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Jibrael^{-as}! And where was their village from the cities (of today)?' So Jibrael^{-as} said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'.

⁴¹ Al Kafi – V 8 H 14953

قال: فقال له رسول الله (صلى الله عليه و آله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

He^{-asws} said: 'Rasool-Allah^{-saww} said to him^{-as}: 'Did you^{-as} see, when you^{-as} overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he^{-as} said: 'O Muhammad^{-saww}! They ended up in what is between the sea of Syria and Egypt. Taloula (the town) ended up in the sea'.⁴²

[جلال الدين السيوطي] أخرج ابن أبي الدنيا، والبيهقي، وابن عساكر، عن أبي حمزة قال: قلت لمحمد بن علي: عذب الله نساء قوم لوط بعمل رجالهم قال: الله أعدل من ذلك استغنى الرجال بالرجال والنساء بالنساء.

Jalaal Al Deen Suyuti – Akhraj Bin Abu Al Danya and Al Bayhaqi, and Ibn Asakir, from Abu Hamza who said,

'I said to Muhammad^{-asws} Bin Ali^{-asws}, 'Allah^{-azwj} Punished the women of the people of Lut^{-as} for the deeds of their men'. The Imam^{-asws} said: 'Allah^{-azwj} is more Just than that. Their (men) satisfied themselves with the men, and the women with the women'.⁴³

العباشي: عن يزيد بن ثابت، قال: سألت رجل أمير المؤمنين (عليه السلام): أ تؤتى النساء في أدبارهن؟ فقال: «سفلت، سفل الله بك، أما سمعت الله يقول: لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ؟!». -

Al Ayyashi, from Yazeed Bin Sabit who said,

'A man asked Amir Al-Momineen^{-asws}, 'Can I go to the women into their backs?' He^{-asws} said: 'You are the lowest, may Allah^{-azwj} Lower you! Have you not heard Allah^{-azwj} Saying: ***'And Lut when he said to his people: 'You are committing the immoralities which no one from the worlds has preceded you with these [29:28]'***?⁴⁴

عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «إن من أخوف ما أخاف على امتي عمل قوم لوط».

From Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'From what I^{-saww} fear the most from all that I^{-saww} fear for my^{-saww} community is the committing of the deeds of the people of Lut^{-as} (homosexuality)'.⁴⁵

الطبرسي: في معنى وَ تَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ، عن الرضا (عليه السلام): «أهم كانوا يتضارطون في مجالسهم من غير حشمة و لا حياء».

Al Tabarsy –

'In the meaning of: ***and committing the evil in your clubs?*** [29:29], from Al-Reza^{-asws} (having said): 'They were indulging in obscenities in their gatherings without having any decency or shame'.⁴⁶

⁴² علل الشرائع: 550 / 5.

⁴³ Tafseer Abu Hamza Al Sumaly - H 102

⁴⁴ تفسير العياشي 2: 22 /

⁴⁵ الدر المنثور 3: 497.

⁴⁶ مجمع البيان 8: 440

VERSES 36 - 38

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ
مُفْسِدِينَ {36}

And to Madyana (We Sent) their brother Shuaib, so he said: 'O people! Worship Allah and fear the Last Day and do not go about in the land making mischief [29:36]

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {37}

But they belied him (Shuaib), so the earthquake seized them and they became crouching (seeking safety) in their houses [29:37]

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ ۖ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
وَكَانُوا مُسْتَبْصِرِينَ {38}

And Aad and Samood, and it is clear for you from their dwellings. And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful (intelligent) [29:38]

ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مُحَبُّوبٍ عَنْ هِشَامٍ عَنْ سَعْدِ الْإِسْكَافِ
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَالْمِيزَانَ شُعَيْبُ النَّبِيِّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ وَ يُؤْفُونَ ثُمَّ إِنَّهُمْ بَعْدَ طَقْفُوا فِي الْمِكْيَالِ وَ
يَحْسُوا فِي الْمِيزَانِ فَأَخَذَتْهُمُ الرَّجْفَةُ فَعَذَّبُوا بِهَا فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The first one to fulfil the measure and the weight was the Prophet Shuaib^{-as}. He^{-as} used to measure out with his^{-as} own hands, and he^{-as} used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So, they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرْوَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ
السَّلَامُ) قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبِ النَّبِيِّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَيْ مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةً أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ
خِيَارِهِمْ فَقَالَ (عَلَيْهِ السَّلَامُ) يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْصُوا لِعِصْيِي .

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

H 6 بحار الأنوار (ط - بيروت)، ج 12، ص: 382 ⁴⁷

(It has been narrated) from Abu Ja'far^{-asws} having said: 'And Allah^{-azwj} Mighty and Majestic Revealed unto The Prophet Shuayb^{-as}: "I^{-azwj} will be Punishing, from your^{-as} people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones". So he^{-as} said: 'O Lord^{-azwj}!' They (the forty thousand) are evil, but what is the matter with the good ones?' So Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: "They sweet-talked the people of the disobedience and were not angry due to My^{-azwj} Anger".⁴⁸

عن ابن عباس قال: وكان رسول الله (صلى الله عليه وآله) إذا ذكر شعيبا يقول: «ذاك خطيب الأنبياء»

From Ibn-Abbas who said,

'And Rasool-Allah^{-saww}, when Shuayb^{-as} was mentioned, said: 'That is the speaker of the Prophets^{-as}'.⁴⁹

عن الباقر (عليه السلام) قال: «أما شعيب فإنه أرسل إلى مدين، و هي لا تكمل أربعين بيتا».

From Al-Baqir^{-asws} having said: 'As for Shuayb^{-as}, so he^{-as} was Sent to Madayn, and it was not even forty Households complete'.⁵⁰

VERSES 39 & 40

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا
سَابِقِينَ {39}

And Qaroun and Pharaoh and Haman. And Musa had come to them with the clear proofs, but they were arrogant in the land, yet they could not outstrip Us [29:39]

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ
خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَعْرَفْنَا ۖ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ
{40}

So, We Seized each due to his sin. Thus, from them was one We Sent a sand storm upon, and from them was one Seized by the Scream, and from them was one the land submerged with, and from them was one We Drowned. And Allah was not unjust to them, but they were unjust to themselves [29:40]

⁴⁸ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1 (Extract)

⁴⁹ (Extract) الدر المنثور 3: 501.

⁵⁰ كمال الدين و تمام النعمة: 2 / 220.

و قال علي بن إبراهيم، فهذا رد على المجبرة الذين زعموا أن الأفعال لله عز و جل و لا صنع لهم فيها و لا اكتساب، فرد الله عليهم، فقال: فَكَلَّا أَخَذْنَا بِذُنُبِهِ، و لم يقل بفعلنا به، لأن الله عز و جل أعدل من أن يعذب العبد على فعله الذي يجبره عليه.

And Ali Bin Ibrahim said,

‘So, this is a rebuttal against the (believers in) compulsion, alleging that the deeds are for Allah^{-azwj} Mighty and Majestic, and there is no dealing for them in these nor any earning. So Allah^{-azwj} Rebutted against them and He^{-azwj} Said: **So, We Seized each due to his sin [29:40]**, and He^{-azwj} did not Say: “It was due to Our^{-azwj} Deed, because Allah^{-azwj} Mighty and Majestic is more Just than to Punish the servant upon his deed which He^{-azwj} has Compelled him upon.

فقال الله: فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا، و هم قوم لوط و مِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ، و هم قوم شعيب و صالح و مِنْهُمْ مَنْ حَسَفْنَا بِهِ الْأَرْضَ، و هم قوم هود و مِنْهُمْ مَنْ أَعْرَفْنَا، و هم فرعون و أصحابه.

Allah^{-azwj} Said: **Thus, from them was one We Sent a sand storm upon** – and they are the people of Lut^{-as}, **and from them was one Seized by the Scream** – and they were the people of Shuayb^{-as} and Salih^{-as}, **and from them was one the land submerged with** – and they were the people of Hud^{-as}, **and from them was one We Drowned [29:40]** – and they were Pharaoh^{-la} and his^{-la} companions’.⁵¹

ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن هشام ابن سالم، عن أبي بصير قال: قلت لابي جعفر عليه السلام: كان رسول الله صلى الله عليه واله يتعوذ من البخل ؟

Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Hisham Ibn Salim, from Abu Baseer who said,

‘I said to Abu Ja’far^{-asws}, ‘Was Rasool-Allah^{-azwj} seeking Refuge from the stinginess?’

فقال: نعم يا أبا محمد في كل صباح ومساء، ونحن نتعوذ بالله من البخل، الله يقول: " ومن يوق شح نفسه فاولئك هم المفلحون " وساخريك عن عاقبة البخل، إن قوم لوط كانوا أهل قرية أشحاء على الطعام، فأعقبهم البخل داء لا دواء له في فروجهم، فقلت: وما أعقبهم ؟

He^{-asws} said: ‘Yes, O Abu Muhammad, during every morning and evening, and we^{-asws} seek Refuge with Allah^{-azwj} from the stinginess. Allah^{-azwj} is Saying: **And one who saves himself from the stinginess, so those ones, they are the successful [64:16]**, and I^{-asws} shall inform you about the consequences of the stinginess. The people of Lut^{-as} were the people of the town stingy upon the feeding, and their consequences of the stinginess was a disease in their private parts having no cure for it’. I said, ‘And what were their consequences?’

فقال: إن قرية قوم لوط كانت على طريق السيارة إلى الشام ومصر، فكانت السيارة تنزل بهم فيضيفونهم، فلما كثر ذلك عليهم ضاقوا بذلك ذرعاً بخلا ولوما، فدعاهم البخل إلى أن كانوا إذا نزل بهم الضيف فضحوه من غير شهوة بهم إلى ذلك، وإنما كانوا يفعلون ذلك بالضيف حتى ينكل النازل عنهم،

He^{-asws} said: ‘The town of the people of Lut^{-as} was upon a road of the travellers to Syria and Egypt, and the travellers used to descend with them, and they would be hosting them.

⁵¹ تفسير القمي 2: 150.

When that became frequent upon them, they were straitened by that getting fed up out of stinginess. Their stinginess called them to that when the guest descended with them, they would shame him from without any lustful desired with them to that; and rather they were doing that with the guest until the guests recoiled from them.

فشاع أمرهم في القرى وحذر منهم النازلة فأورثهم البخل بلاء لا يستطيعون دفعه عن أنفسهم من غير شهوة لهم إلى ذلك، حتى صاروا يطلبونه من الرجال في البلاد ويعطونهم عليه الجعل.

Their affair spread in the town and the guests were cautious from them, and the stinginess inherited them an affliction they were not able to repel it from themselves from without lustful desires for them to that, until they became seeking it from the men in the city and were giving them a fee upon it’.

ثم قال: فأى داء أدأى من البخل ولا أضر عاقبة ولا أفحش عند الله عزوجل ؟

Then he^{-asws} said: ‘So which disease is more inviting (to evil) than the stinginess nor of a more harmful consequence, nor more immoral in the Presence of Allah^{-azwj} Mighty and Majestic?’

قال أبو بصير: فقلت له: جعلت فداك فهل كان أهل قرية لوط كلهم هكذا يعملون ؟

Abu Baseer said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Were the people of the town of Lut^{-as}, all of them were doing like this?’

فقال: نعم إلا أهل بيت من المسلمين أما تسمع لقوله تعالى: " فأخرجنا من كان فيها من المؤمنين فما وجدنا فيها غير بيت من المسلمين "

He^{-asws} said: ‘Yes, except the people of a household from the submitters. Have you not heard the Words of the Exalted: **But We did not find therein apart from a (single) household of the submitters [51:36].**

ثم قال أبو جعفر عليه السلام: إن لوطا لبث في قومه ثلاثين سنة يدعوهم إلى الله عزوجل ويحذرهم عذابه، وكانوا قوما لا ينتظفون من الغائط، ولا يتطهرون من الجنابة،

Then Abu Ja’far^{-asws} said: ‘Lut^{-as} remained among his^{-as} people for thirty years, calling them to Allah^{-azwj} Mighty and Majestic and cautioning them of His^{-azwj} Punishment; and they were a people who were not cleaning themselves from the defecation, nor cleaning themselves from the sexual impurity.

وكان لوط ابن خالة إبراهيم، وكانت امرأة إبراهيم سارة اخت لوط، وكان لوط وإبراهيم نبيين مرسلين منذرين، وكان لوط رجلا سخيا كريما يقري الضيف إذا نزل به، ويحذرهم قومه،

And Lut^{-as} was a son of the maternal aunt of Ibrahim^{-as}, and Sarah^{-as}, a wife of Ibrahim^{-as} was a sister of Lut^{-as}, and Lut^{-as} and Ibrahim^{-as} were two Prophets^{-as}, Messengers, Warners, and Lut^{-as} was a generous man, benevolent, welcoming the guest whenever he descended with him^{-as}, and warning them of his^{-as} people’.

قال: فلما رأى قوم لوط ذلك منه قالوا له: إنا ننهك عن العالمين، لا تقر ضيفا ينزل بك إن فعلت فضحنا ضيفك الذي ينزل بك وأخزيناك،

He^{-asws} said: 'When the people of Lut^{-as} saw that from him^{-as}, they said to him^{-as}, 'We forbid you^{-as} from the world. Do not accept any guest who descends with you^{-as}. If you^{-as} do so, we will shame your^{-as} guest who descends with you^{-as} and disgrace you^{-as}'.

فكان لوط إذا نزل به الضيف كتم أمره مخافة أن يفضحه قومه، وذلك أنه لم يكن للوط عشيرة ;

It was so that whenever the guest descended with Lut^{-as}, he^{-as} would conceal his matter fearing that his^{-as} people would shame him, and that is because there did not happen to be any clan for Lut^{-as}'.

قال: ولم يزل لوط وإبراهيم يتوقعان نزول العذاب على قومه، فكانت لابراهيم وللوط منزلة من الله عزوجل شريفة، وإن الله عزوجل كان إذا أراد عذاب قوم لوط أدركته مودة إبراهيم وخلته ومحبة لوط فيراقبهم فيؤخر عذابهم.

He^{-asws} said: 'And Lut^{-as} and Ibrahim^{-as} did not cease to anticipate the descend of the Punishment upon his^{-as} people. There was an honourable status for Ibrahim^{-as} and for Lut^{-as} from Allah^{-azwj} Mighty and Majestic; and that whenever Allah^{-azwj} Mighty and Majestic Wanted to Punish the people of Lut^{-as}, Made him^{-as} realise it, out of cordiality of Ibrahim^{-as} and his^{-as} friendship and love for Lut^{-as}, and was Watching them and Delaying their Punishment'.

قال أبو جعفر عليه السلام: فلما اشتد أسف الله على قوم لوط وقدر عذابهم وقضى أن يعوض إبراهيم من عذاب قوم لوط بغلام عليم فيسلي به مصابه بملاك قوم لوط فبعث الله رسالا إلى إبراهيم يبشرونه بإسماعيل،

Abu Ja'far^{-asws} said: 'When the Wrath of Allah^{-azwj} Intensified upon the people of Lut^{-as}, and He^{-azwj} determined their Punishment and Decreed that to offset Ibrahim^{-as} from the Punishment of the people of Lut^{-as} by (Granting him^{-as}) a knowledgeable boy, he^{-as} would be consoled of his^{-as} calamity of the destruction of the people of Lut^{-as}, Allah^{-azwj} Sent Messengers to Ibrahim^{-as} Giving him^{-as} Glad Tidings of Ismail^{-as}.

فدخلوا عليه ليلا ففزع منهم وخاف أن يكونوا سراقا، فلما رأته الرسل فرعا مذعورا قالوا: سلاما، قال: سلام إنا منكم وجلون قالوا لا توجل إنا رسل ربك نبشرك بغلام عليم.

They entered to see him^{-as} one night, and he^{-as} was alarmed from them and feared that they might be thieves. When he^{-as} saw the Messengers he^{-as} was terrified. **they said, 'Salam!' He said: 'We are afraid of you'. [15:52] They said: 'Do not be afraid. We give you glad tidings of a knowledgeable boy [15:53]'**.

قال أبو جعفر عليه السلام: والغلام العليم هو إسماعيل من هاجر، فقال: إبراهيم للرسول: أبشر تموني على أن مسني الكبر فبم تبشرون ؟ قالوا: بشركناك بالحق فلا تكن من القانطين،

Abu Ja'far^{-asws} said: 'And the knowledgeable boy, he^{-as} is Ismail^{-as} from Hajar^{-as}. Ibrahim^{-as} said to the Messengers: **'Are you giving me glad tidings upon the old age having touched**

me! So by what are you giving me glad tidings?’ [15:54] They said: ‘We give you glad tidings by the Truth, therefore do not become from the despairing ones’ [15:55].

فقال إبراهيم: فما خطبكم بعد البشارة ؟ قالوا: إنا أرسلنا إلى قوم مجرمين قوم لوط إنهم كانوا قوما فاسقين، لننذرهم عذاب رب العالمين.

Ibrahim^{-as} said: ‘So what is your concern, after the glad tidings?’ **They said: ‘We are Sent to a criminal people, [15:58],** the people of Lut^{-as}, they were a transgressing people, in order to warn them of the Punishment of the Lord^{-azwj} of the worlds’.

قال أبو جعفر عليه السلام: فقال إبراهيم عليه السلام للرسول: إن فيها لوطا ! قالوا: نحن أعلم بمن فيها لننجينه وأهله أجمعين، إلا امرأته قدرنا إنها لمن الغابرين.

Abu Ja’far^{-asws} said: ‘Ibrahim^{-as} said: ‘Lut^{-as} is among them’. They said: ‘We are more knowing of the ones who are therein. We shall rescue him^{-as} and his^{-as} family, **Except for his wife. We have decreed for her to be from the ones remaining behind’ [15:60]’.**

قال: " فلما جاء آل لوط المرسلون قال إنكم قوم منكرون * قالوا بل جنناك بما كننا فيه " قومك من عذاب الله " يمترون * وأتيناك بالحق " لننذر قومك العذاب " وإنا لصادقون "

He^{-asws} said: ‘**So when the messengers came to the family of Lut [15:61] He said: ‘You are a people unknown (to me)’ [15:62] They said: ‘But, we come to you with what they were disputing about [15:63] of the Punishment of Allah^{-azwj}, And we come to you with the Truth,** - in order to warn your^{-as} people of the Punishment, **and we are truthful [15:64].**

" فأسر بأهلك " يا لوط إذا مضى لك من يومك هذا سبعة أيام ولياليها " بقطع من الليل " إذا مضى نصف الليل " ولا يلتفت منكم أحد إلا امرأتك إنه مصيبتها ما أصابهم " " وامضوا " في تلك الليلة " حيث تؤمرون "

So travel with your family - O Lut^{-as}, when seven days and its nights are past from this days of yours^{-as}, **in a part of the night** – when half the night is past, **and not one of you should turn back**, - except your^{-as} wife for it would hit her what would hit them, **and go**, during that night, **wherever you are Commanded to [15:65]’.**

قال أبو جعفر عليه السلام: فقصوا ذلك الأمر إلى لوط أن دابر هؤلاء مقطوع مصبحين

Abu Ja’far^{-asws} said: ‘That Command was Decreed to Lut^{-as} that they would be broken in the morning’.

قال: قال أبو جعفر عليه السلام: فلما كان يوم الثامن مع طلوع الفجر قدم الله عزوجل رسلا إلى إبراهيم يبشرونه بإسحاق ويعزونه بملاك قوم لوط، وذلك قوله تعالى: " ولقد جاءت رسلنا إبراهيم بالبشرى قالوا سلاما قال سلام فما لبث أن جاء بعجل حنيذ " يعني زكيا مشويا نضيجا "

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘When it was the eighth day with the emergence of the dawn, Allah^{-azwj} Mighty and Majestic Sent forward the Messengers to Ibrahim^{-as} giving him^{-as} glad tidings of Is’haq, and console him^{-as} for the destruction of the people of Lut^{-as}, and that is the Word of the Exalted: **And Our Messengers had come to Ibrahim with the**

glad tidings. They said: 'Peace!' He said: 'Peace'. So it was not long before he came with a roasted calf [11:69], meaning pure, grilled, well-done.

فلما رأى " إبراهيم " أيديهم لا تصل إليه نكرهم وأوجس منهم خيفة قالوا لا تخف إنا أرسلنا إلى قوم لوط وامرأته قائمة فبشرها بإسحق ومن وراء إسحق يعقوب فضحكت يعني فتعجبت من قولهم قالت يا ويلتي ألد وأنا عجوز وهذا بعلي شيخا إن هذا لشيء عجيب * قالوا أتعجبين من أمر الله رحمت الله وبركاته عليكم أهل البيت إنه حميد مجيد "

But when he – Ibrahim^{-as}, saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them. They said: 'do not fear! We are Sent to the people of Lut [11:70] And his wife was standing (nearby), and she laughed, so We Gave her the glad tidings of Is'haq and after Is'haq of Yaqoub [11:71] She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:72] They said: 'Are you astounded from a Command of Allah? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]'

قال أبو جعفر عليه السلام: فلما جاءت إبراهيم البشارة بإسحاق وذهب عنه الروح أقبل يناجي ربه في قوم لوط ويسأله كشف البلاء عنهم فقال الله عزوجل: يا إبراهيم أعرض عن هذا إنه قد جاء أمر بك وإنهم آتيهم عذابا بعد طلوع الشمس من يومك محتوما غير مردود.

Abu Ja'far^{-asws} said: 'When the glad tidings came to Ibrahim^{-as} of Is'haq^{-as} **So when fright went away from Ibrahim and the glad tidings came to him, he pleaded to Us for the people of Lut [11:74]**, and asked Him^{-azwj} to Remove the calamity from them. Allah^{-azwj} Mighty and Majestic Said: **"O Ibrahim! Turn away from this, surely the Command of your Lord has come, and there would come to them a Punishment, - after the emergence of the sun from this day of yours^{-as}, Ordained, which cannot be averted [11:76]'**"⁵²

2 - ل، ع، ن: سأل الشامي أمير المؤمنين عليه السلام عن قوله تعالى: " يوم يفر المرء من أخيه وامه وأبيه وصاحبه وبنيه " من هم ؟

The Syrian asked Amir Al-Momineen^{-asws} about the Words of the Exalted: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]**, who are they?

فقال عليه السلام: قابيل يفر من هابيل عليه السلام، و الذي يفر من امه موسى عليه السلام، والذي يفر من أبيه إبراهيم عليه السلام، والذي يفر من صاحبه لوط عليه السلام. والذي يفر من ابنه نوح عليه السلام يفر من ابنه كنعان.

He^{-asws} said: 'Qabeel^{-la} would flee from Habeel^{-as}, and the one who would flee from his mother is Musa^{-as}, and the one who will flee from his father is Ibrahim^{-as}, and the one who will flee from his wife is Lut^{-as}, and the one who will flee from his son would be Noah^{-as} fleeing from his^{-as} son Canaan"⁵³

⁵² Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 7 H 1

⁵³ Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 7 H 2

VERSES 41 - 43

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ {41}

An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself). And surely, the frailest of the houses is the house of the spider, if only they knew [29:41]

إن الله لا يستحي أن يضرب مثلاً ما بعوضة فما فوقها " الآية: قال الباقر عليه السلام: فلما قال الله: " يا أيها الناس ضرب مثل " وذكر الذباب في قوله: " إن الذين يدعون من دون الله لن يخلقوا ذباباً " الآية، ولما قال: " مثل الذين اتخذوا من دون الله أولياء كمثل العنكبوت " الآية،

Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it [2:26] – the Verse. The Imam (Hassan Al-Askari^{-asws}) said: 'Al-Baqir^{-asws} said: 'When Allah^{-azwj} the Exalted Said: **O you people! An example is Struck**, and Mentioned the fly in His^{-azwj} Words **surely those whom you call upon besides Allah will never be (able to) create a fly [22:73]** - the Verse. And when He^{-azwj} Said: **The example of those who take guardians besides Allah is as the example of the spider [29:41]** – the Verse.

وضرب مثلاً في هذه السورة بالذي استوقد ناراً وبالصيب من السماء قالت الكفار والنواصب: وما هذا من الامثال فيضرب ؟ يريدون به الطعن على رسول الله صلى الله عليه وآله،

And He^{-azwj} Struck two Examples in this Chapter by **those who kindled a fire [2:17]** and **rainstorm from the sky [2:19]**, the unbelievers and the *Nasibis* (Hostile to Friends of Allah^{-azwj}) said: 'So what are these examples He^{-azwj} is Striking?'. They intended this to be a snide (hurtful) upon Rasool-Allah^{-saww}.

فقال الله: يا محمد " إن الله لا يستحي " لا يترك حياء " أن يضرب مثلاً " للحق يوضحه به عند عباده المؤمنين " ما بعوضة " ما هو بعوضة المثل " فما فوقها " فوق البعوضة وهو الذباب، يضرب به المثل إذا علم أن فيه صلاح عباده ونفعهم "

Allah^{-azwj} Said: 'O Muhammad^{-saww}! **Surely Allah has no Reservations [2:26]** - He^{-saww} does not avoid embarrassment **from Striking an example** so the Truth may be manifested to the *Momineen* servants **(that of) a mosquito** i.e., be it an example of a mosquito **or what is above it** or something bigger and that is of a fly. He^{-azwj} Strikes an example when He^{-azwj} Knows that in it is correction of His^{-azwj} servants and their benefit.

فأما الذين آمنوا " بالله وبولاية محمد وعلي وآلهما الطيبين، وسلم لرسول الله صلى الله عليه وآله وللائمة أحكامهم وأخبارهم وأحوالهم، ولم يقابلهم في أمورهم، ولم يتعاطوا الدخول في أسرارهم، ولم يفش شيئاً مما يقف عليه منها إلا بإذنهم " فيعلمون " يعلم هؤلاء المؤمنون الذين هذه صفتهم " أنه " المثل المضروب " الحق من ربه " أراد به الحق وإبانتة والكشف عنه وإيضاحه "

Then as for those who believe in Allah^{-azwj} and the Wilayah of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, and submit to Rasool-Allah^{-saww} and to the Imams^{-asws}, to their^{-asws} orders and their^{-asws} Ahadeeth and their^{-asws} situations and do not confront them^{-asws} in their^{-asws} affairs and do not interfere in their^{-asws} secrets and do not disclose anything given to them in trust from them^{-asws} without their^{-asws} permission. **They are knowing** those Momineen of these characteristics, that **it** – the example being struck **is the Truth from their Lord** intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

وأما الذين " كفروا بمحمد بمعارضتهم له في علي بلم وكيف وتركهم الانقياد له في سائر ما أمر به " فيقولون ماذا أراد الله بهذا مثلا يضل به كثيرا ويهدي به كثيرا " يقول الذين كفروا: إن الله يضل بهذا المثل كثيرا ويهدي به كثيرا، أي فلا معنى للمثل لانه وإن نفع به من يهديه فهو يضر به من يضل،

And as for those who disbelieve in Muhammad^{-saww} by their objections to him^{-saww} regarding Ali^{-asws}, (by questioning) 'Why?' and 'How?' and yielding to him^{-saww} in the rest of what he^{-saww} ordered with, **they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it!** Those who disbelieved said: 'Allah^{-azwj} Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He^{-azwj} Profits many by Guiding them then many also incur losses due to Him^{-azwj} Causing them to go astray by it (as they deny the Clear Proofs due to their *Kufr* (disbelief)).'

فرد الله تعالى عليهم فيلهم فقال: " وما يضل به " أي وما يضل الله بالمثل " إلا الفاسقين " الجانين على أنفسهم بترك تأمله وبوضعه على خلاف ما أمر الله بوضعه عليه .

So Allah^{-azwj} Refuted upon them by Saying to them: **And He does not Let Stray by it (any)** – Meaning Allah^{-azwj} does not let Stray with the examples **except the transgressors**. The two offences upon themselves - by neglecting the contemplation of it, and placing it upon opposite to what Allah^{-azwj} Commanded with placing it upon".⁵⁴

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {42}

Surely, Allah knows whatever from a thing they are supplicating to, and He is the Mighty, the Wise [29:42]

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

And these examples, We Strike these for the people, and none understand these except for the learned (Masomeen) ones [29:43]

⁵⁴ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 5

عن جعفر بن محمد عن أبيه عن جده عن علي بن أبي طالب عليهم السلام قال: سألت رسول الله صلى الله عليه وآله عن المسوخ فقال: هي ثلاثة عشر إلى أن قال صلى الله عليه وآله: وأما العنكبوت فكانت امرأة تخون زوجها.

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} asked Rasool-Allah^{-saww} about the metamorphosed (creatures), so he^{-saww} said: 'These are thirteen' – until he^{-aww} said: 'And as for the spider, so it was a wife who betrayed her husband'.⁵⁵

فِي كِتَابِ عَلَلِ الشَّرَائِعِ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: وَ أَمَّا الْعَنْكَبُوتُ فَكَانَتْ امْرَأَةً سَخِرَتْ زَوْجَهَا.

In the book Illal Al Sharai'e –

'By his chain up to Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa Bin Ja'far^{-asws}, there is a lengthy Hadeeth (regarding metamorphose creatures), in it he^{-asws} is saying: 'And as for the spider, so it was a wife who had ridiculed her husband'.⁵⁶

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى، عن ابن أبي عمير، عن مالك بن عطية، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ، قال: «نحن هم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Maalik Bin Atiya, from Muhammad Bin Marwan, from Al-Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Mighty and Majestic: ***and none understand these except for the learned ones [29:43]***, he^{-asws} said: 'That is us^{-asws}'.⁵⁷

و قال علي بن إبراهيم، في قوله: وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ، يعني آل محمد (عليهم السلام).

And Ali Bin Ibrahim said,

'Regarding His^{-azwj} Words: ***And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]*** - Meaning the Progeny^{-asws} of Muhammad^{-saww}.⁵⁸

عن سعيد بن علقمة قال: سمعت أمير المؤمنين عليه السلام يقول: ترك نسج العنكبوت في البيت يورث الفقر.

From Saeed Bin Alaqtat who said, 'I heard Amir Al-Momineen^{-asws} saying: 'Leaving a weaving spider in the house inherits the poverty'.⁵⁹

⁵⁵ Tafseer Noor Al Saqalayn – CH 29 – H 45

⁵⁶ H 47 – تفسير نور الثقلين، ج4، ص: 161

⁵⁷ تأويل الآيات 1: 8 / 430

⁵⁸ تفسير القمي 2: 150.

⁵⁹ Tafseer Noor Al Saqalayn – CH 29 – H 46

VERSE 44

حَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {44}

Allah Created the skies and the earth with the Truth; Surely in that there is a Sign for the Momineen [29:44]

عنه، عن حماد بن عمر والنصببي، عن السرى بن خالد، عن أبي عبد الله (ع) عن آبائه، عن النبي صلى الله عليه وآله، قال لعلي (ع): يا علي أنت مع الحق والحق معك.

From him, from Hamaad Bin Umar and Al Nasaybi, from Al Sary Bin Khalid,

(It has been narrated) from Abu Abdullah-asws, from his-asws forefathers-asws, from the Prophet-saww, said to Ali-asws: 'O Ali-asws! You-asws are with the Truth, and the Truth is with you-asws' 60

قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْمُؤَدَّبُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَصْفَهَانِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ الْحُسَيْنِ عَبْدُ اللَّهِ بْنُ مُوسَى الْعَبْسِيُّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ السَّلْمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ

He said, 'My father narrated to us, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Ja'far Bin Al Hassan Bin Ubeydullah Bin Musa Al Abasy, from Muhammad Bin Ali Al Salmy, from Abdullah Bin Muhammad Bin Aqeel,

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: فِي عَلِيٍّ عِصْمَةٌ لَوْ كَانَتْ وَاحِدَةً مِنْهَا فِي جَمِيعِ النَّاسِ لَأَكْتَفَوْا بِهَا فَضْلاً

From Jabir Bin Abdullah Al-Ansary who said, 'I have heard Rasool-Allah-saww saying regarding Ali-asws of such qualities that if one of these were to be regarding the entirety of the people, they would have sufficed with it as a merit'.

مِنْهَا قَوْلُهُ ص عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَى الْخَوْضِ

From these are his-saww words: 'Ali-asws is with the Truth and the Truth is with Ali-asws. They will not be separating until they return unto me-saww at the Fountain' 61

VERSE 45

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ {45}

60 Al Mahaasin – V 1 Bk 1H 47

61 Bashaarat Al Mustafa-saww Li Shia Al Murtaza-asws - P 1 H 32

Recite what is Revealed unto you from the Book and establish the Salat. Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest, and Allah Knows what you are doing [29:45]

الطبرسي، قال: روى أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «من أحب أن يعلم أقبلت صلاته أم لم تقبل، فلينظر هل منعه صلاته عن الفحشاء والمنكر؟ فيقدر ما منعه قبلت منه».

Al-Tabarsy said, 'Our companions have reported,

Abu Abdullah^{-asws} having said: 'The one who would like to know whether his Salat has been Accepted or not, so he should look at whether his Salats have prevented him from the immoralities and the evil. So, in accordance to what it has prevented him, has been Accepted from him'.⁶²

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسم، ثم قال: «رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

(It has been narrated) from Abu Ja'far^{-asws} – in a lengthy Hadeeth – 'I said, 'O Abu Ja'far^{-asws}! Does the Quran speak?' So he^{-asws} smiled, then said: 'May Allah^{-azwj} have Mercy upon our^{-asws} weak Shias, they are the people who have submitted'. Then he^{-asws} said: 'Yes, O Sa'ad! And the Salat (also) speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلم به في الناس.

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people!'

فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك).

So, Abu Ja'far^{-asws} said: 'And are there any people, except for our^{-asws} Shias? So the one who does not recognise the Salat, he has denied our^{-asws} rights'. Then he^{-asws} said: 'O Sa'ad! Shall I^{-asws} make you listen to the speech of the Quran?' I said, 'Yes, may Allah^{-azwj} Bless you^{-asws}'.

قال: «إِنَّ الصَّلَاةَ تُنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ، فالنهي كلام، و الفحشاء و المنكر رجال، و نحن ذكر الله، و نحن أكبر».

He^{-asws} said: 'Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45]. So the prevention is speech, and the 'immoralities and the evil'

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are men (enemies of the Progeny^{-asws} of Muhammad^{-saww}), and we^{-asws} are the Zikr of Allah^{-azwj}, we^{-asws} are the greatest'.⁶³

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبد الله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟

And it is supported by this, what has been reported Abu Ja'far Al Tusi by his chain going up to Al Fazl Bin Shazaan, from Dawood Bin Kaseer who said,

'I said to Abu Abdullah^{-asws}, 'You^{-asws} (Imams^{-asws}) are the Salat in the Book of Allah^{-azwj} Mighty and Majestic, and you^{-asws} are the Zakat, and you^{-asws} are the Hajj?'

فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله،

He^{-asws} said: 'O Dawood! We^{-asws} are the Salat in the Book of Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the Zakat, and we^{-asws} are the Fasts, and we^{-asws} are the Hajj the Kaaba of Allah^{-azwj}, and we^{-asws} are the Sacred Month, and we^{-asws} are the Sacred city, and we^{-asws} are the Kabah of Allah^{-azwj}, and we^{-asws} are the Qiblah of Allah^{-azwj}, and we^{-asws} are the Face of Allah^{-azwj}.

قال الله تعالى: فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ، و نحن الآيات، و نحن البيئات.

Allah^{-azwj} Said: **"therefore, wherever you turn, there is Allah's Face [2:115]"**, and we^{-asws} are the Signs, and we^{-asws} are the Evidence'.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our^{-asws} enemies in the Book of Allah^{-azwj} are, the immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'.⁶⁴

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، و إذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} said: 'O Muhammad! When you hear Allah^{-azwj} Mention anyone from this community with goodness, so we^{-asws} are they, and when you hear Allah^{-azwj} Mention a people with evil, from the ones of the past, so they are our^{-asws} enemies'.⁶⁵

⁶³ الكافي 2: 437 / 1.

⁶⁴ تأويل الآيات 1: 19 / 2.

⁶⁵ تفسير العياشي 1: 13 / 3.

قال جعفر بن محمد الصادق عليه السلام: أما والله لو قرئ القرآن كما انزل لالفيتمونا فيه مسمين كما سمي من كان قبلنا،

Ja'far Bin Muhammad Al-Sadiq^{-asws} said: 'But, by Allah^{-azwj}! If the Quran is recited as it was revealed, there would have been therein our^{-asws} names just like the names of the ones who were before us^{-asws}'.⁶⁶

VERSE 46

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنُحْنُ لَهُ مُسْلِمُونَ {46}

And do not debate with the People of the Book except by that which is best, except those of them who are unjust; and say: 'We believe in that which is Revealed to us and Revealed to you, and our God and your God is One, and we submit to Him [29:46]

Re: The debating is of two types

وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَأَنَّ رَسُولَ اللَّهِ وَ الْأَيْمَةَ ع قَدْ هَمَّ عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يَنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ هُوَ عَنِ الْجِدَالِ بِغَيْرِ الْيَاقِينِ أَحْسَنُ - أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari^{-asws} said): 'And Al-Sadiq^{-asws} said, and there had been mentioned in his^{-asws} presence, the debating in the Religion, and that Rasool-Allah^{-saww} and the Imams^{-asws} had forbidden from it. So-Al Sadiq^{-asws} said: 'It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{-azwj} Mighty and Majestic Saying: **And do not debate with the People of the Book except by that which is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالْإِيمَانِ، وَ الْجِدَالُ بِغَيْرِ الْيَاقِينِ هِيَ أَحْسَنُ مُحَرَّمٌ حَرَّمَ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا، وَ كَيْفَ يُحَرِّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is not best is prohibited. Allah^{-azwj} the Exalted Prohibited it upon our^{-asws} Shias. And how can Allah^{-azwj} Prohibit the debating as a whole, and He^{-azwj} is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111]**.

وَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ- فَلَنْ هَانُوا بُهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَالْإِيمَانِ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالنَّبِيِّ هِيَ أَحْسَنُ

And Allah^{-azwj} the Exalted Said: **These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111].** Thus, He^{-azwj} Made the knowledge as truthful and the *Eman* with the proof. And can the proof be come with except in the dispute with that which is good?

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِالنَّبِيِّ هِيَ أَحْسَنُ، وَ النَّبِيُّ لَيْسَتْ بِأَحْسَنَ

It was said, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِغَيْرِ النَّبِيِّ هِيَ أَحْسَنُ، فَأَنْ تُجَادِلَ مُبْطِلًا، فَيُورِدَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجِدُ قَوْلَهُ أَوْ تَجِدُ حَقًّا- يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعَيِّنَ بِهِ بَاطِلَهُ، فَتَجِدُ ذَلِكَ الْحَقَّ- مُحَافَةً أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّحْلُصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شِيعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضُعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{-saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{-azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our^{-asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةٌ لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضَّعَفَاءُ فَتُعَمُّ قُلُوبُهُمْ- لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّقِ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِالنَّبِيِّ هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيَّهُ أَنْ يُجَادِلَ بِهِ- مَنْ جَحَدَ الْبُعْثَ بَعْدَ الْمَوْتِ وَ إِخْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاسِبًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: فَلَنْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ.

And as for the debate by that which is best, so it is what Allah^{-azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His^{-azwj} Reviving him. So Allah^{-azwj} the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it [36:80].**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادِلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَ فَيُعْجِزُ مِنْ ابْتَدَأَ بِهَا لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلْ ابْتَدَأُوهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah^{azwj} Wanted from His^{saww} Prophet^{saww} that he^{saww} debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah^{azwj} the Exalted Said: ***'He Who Revived these the first time [36:79].*** Would He^{azwj} be frustrated, the One^{azwj} who Initiated with it? There is none from the things if He^{azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيْ إِذَا كَانَ قَدْ كَمَنَ النَّارُ الْحَارَّةُ- فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He^{azwj} Said: ***He Who Made fire for you from the green tree [36:80].*** i.e., when it was that He^{azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{azwj} is Making you understand that He^{azwj} is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ- بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ- بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ أَيْ إِذَا كَانَ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْثَمَ وَأَبْعَدَ فِي أَوْهَامِكُمْ- وَ قَدَرْتُمْ أَنْ تَقْدِرُوا عَلَيْهِ مِنْ إِعَادَةِ النَّبَالِيِّ فَكَيْفَ جُوزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ- وَ الْأَصْعَبِ لَدَيْكُمْ وَ لَمْ تُجَازُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ- مِنْ إِعَادَةِ النَّبَالِيِّ

Then He^{azwj} Said: ***Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]*** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{azwj} would be Able upon it from Returning the decayed. So how are you accepting from Allah^{azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطْعَ عُذْرِ الْكَافِرِينَ وَ إِزَالََةَ شُبُهَاتِهِمْ.

So, Al-Sadiq^{asws} said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَ أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ- فَإِنَّ جَحْدَ حَقًّا لَا يُمْكِنُكَ- أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مَنْ جُحَادِلُهُ، وَ إِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ جَحْدَ الْحَقِّ، فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلُهُ، جَحْدَ هُوَ حَقًّا، وَ جَحْدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So, this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.⁶⁷

⁶⁷ Tafseer Imam Hassan Al-Askari^{asws} – S 322

VERSE 47

وَكَذَلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ {47}

And like that We Revealed the Book unto you. So those to whom We Gave the Book do believe in it, and from them (people) are ones who believe in it. And none fight against Our Signs except for the Kafirs [29:47]

محمد بن العباس، فقال: حدثنا محمد بن الحسين الخنعمي، عن عباد بن يعقوب، عن الحسين ابن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ، قال: «هم آل محمد (عليهم السلام) وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ، يعني أهل الإيمان من أهل القبلة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Husayn Ibn Hamaad, from Abu Al-Jaroud,

Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **So those to whom We Gave the Book do believe in it [29:47]**, he^{-asws} said: 'They^{-asws} are the Progeny^{-asws} of Muhammad^{-saww}; **and from them (people) are ones who believe in it**, Meaning the people of the Eman from the people of the Qiblah (General Muslims)'.⁶⁸

وعنه، قال: حدثنا أبو سعيد، عن أحمد بن محمد، عن أبيه، عن الحصين بن المخارق، عن أبي الورد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ، قال: «هم آل محمد (عليهم السلام)».

And from him (Sharaf Al Deen al Najafi) who said, 'It was narrated to us by Abu Saeed, from Ahmad Bin Muhammad, from his father, from Al Haseyn Bin Al Mukharaq, from Abu Al Warad,

'From Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **So those to whom We Gave the Book do believe in it [29:47]**, he^{-asws} said: 'They^{-asws} are the Progeny^{-asws} of Muhammad^{-saww}'.⁶⁹

VERSE 48

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَازَتْكَ الْمُبْتَلُونَ {48}

And you did not recite any (other) Book from before it nor did you transcribe (copy-wrote) it with your right hand, for then the falsifiers would have doubted [29:48]

و في العيون عن الرضا عليه السلام في حديث: و من آياته انه كان يتيماً فقيراً راعياً أجيراً لم يتعلم كتاباً و لم يختلف الى معلم ثم جاء بالقرآن الذي فيه قصص الأنبياء و أخبارهم حرفاً حرفاً و أخبار من مضى و من بقي إلى يوم القيامة.

تأويل الآيات 1: 431 / 9. ⁶⁸

تأويل الآيات 1: 431 / 10. ⁶⁹

And in (the book) Al-Uyoon –

‘From Al-Reza^{-asws}, there is a lengthy Hadeeth. (He^{-asws} said): ‘And from His^{-azwj} Signs is that he^{-saww} was an orphan, poor, shepherd, employed, had not learned a Book, and did not come and go to a teacher, then he^{-saww} came with the Quran wherein were the stories of the Prophets^{-as} and their^{-as} news, letter by letter, and news of the ones passed away and one remaining up to the Day of Judgment’’.⁷⁰

Why did Rasool Allah^{-saww} Ask Angel Jibraeel^{-as}

وَعَنْ أَبَانَ عَنْ سُلَيْمٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ سَأَلَهُ رَجُلٌ عَنِ الْإِيمَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْإِيمَانِ لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ

And from Aban, from Suleym who said,

‘I heard Ali^{-asws} Bin Abu Talib^{-asws}, and a man asked him^{-asws} about the Eman. He said, ‘O Amir Al-Momineen^{-asws}! Inform me about Al-Eman. I don’t have to ask anyone about it after you^{-asws}’.

قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ فَقَالَ لَهُ مِثْلُ مَقَالَتِكَ فَأَخَذَ يُحَدِّثُهُ ثُمَّ قَالَ لَهُ افْعَلْ آمَنْتَ

He^{-asws} said: ‘A man came to the Prophet^{-saww} and asked him^{-saww} about similar to what you have asked me^{-asws} about. He said to him^{-saww} similar to your words, so he^{-saww} went on to narrate to him. Then he^{-saww} said to him, ‘Do so, and you have believed’.

ثُمَّ أَقْبَلَ عَلَيَّ ع عَلَى الرَّجُلِ فَقَالَ أَمَا عَلِمْتَ أَنَّ جِبْرِيلَ أَتَى رَسُولَ اللَّهِ ص فِي صُورَةِ آدَمِيٍّ فَقَالَ لَهُ مَا الْإِسْلَامُ

Then Ali^{-asws} faced towards the man. He^{-asws} said: ‘Don’t you know that Jibraeel^{-as} had come to Rasool-Allah^{-saww} in the image of a human being. He^{-as} said to him^{-saww}, ‘What is Al-Islam?’

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ الْغُسْلُ مِنَ الْجَنَابَةِ

He^{-saww} said: ‘Testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and establishing the Sa’at, and giving the Zakat, and performing Hajj of the House (Kabah), and fasting month of Ramazan, and the washing from the sexual impurity’.

قَالَ فَمَا الْإِيمَانُ قَالَ تُؤْمِنُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ بِالْحَيَاةِ بَعْدَ الْمَوْتِ وَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَ شَرِّهِ وَ خُلُوقِهِ وَ مَوْتِهِ

He^{-as} said: ‘So what is Al-Eman?’ He^{-saww} said: ‘Belief in Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Books, and His^{-azwj} Rasools^{-as}, and in the life after the death, and in the pre-determination, all of it, good and evil, and sweet and bitter’.

فَلَمَّا قَامَ الرَّجُلُ قَالَ رَسُولُ اللَّهِ ص هَذَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ

تفسير الصافي، ج4، ص: 120 ⁷⁰

When the man stood up, Rasool-Allah^{-saww} said: ‘This is Jibraeel^{-as} having come to you all to teach you your religion”.

فَكَانَ رَسُولُ اللَّهِ كَلَّمَا قَالَ لَهُ شَيْئًا قَالَ لَهُ صَدَقْتَ قَالَ فَمَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ صَدَقْتَ

It was so that Rasool-Allah^{-saww}, every time he^{-saww} said something to him^{-as}, he^{-as} said to him^{-saww}: ‘You^{-saww} speak the truth’. He^{-as} said: ‘When is the Hour?’ He^{-saww} said: ‘The questioned is not any more knowing than the questioner is’. He^{-as} said: ‘You^{-saww} speak the truth”.

ثُمَّ قَالَ عَلِيٌّ ع بَعْدَ مَا فَرَعَ مِنْ قَوْلِ جِبْرِئِيلَ صَدَقْتَ أَلَا إِنَّ الْإِيمَانَ بُنِيَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الْيَقِينِ وَالصَّبْرِ وَالْعَدْلِ وَالْجِهَادِ.

Then Ali^{-asws} said, after having been free from the words of Jibraeel^{-as}: ‘You^{-azwj} speak the truth’: ‘Indeed! Al-Eman is built upon four pillars – upon the certainty, and the patience, and the justice, and the Jihad (striving)”.⁷¹

VERSE 49

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ {49}

But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the oppressors [29:49]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ شَعْرٍ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) خَاصَّةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaghar, from Haroun Bin Hamza,

‘From Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: **‘But these are clear Verses in the chests of those Granted the Knowledge [29:49]** - they^{-asws} are the Imams^{-asws} in particular’.⁷²

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) (فِي هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ أَمَا وَاللَّهِ يَا أَبَا مُحَمَّدٍ مَا قَالَ بَيْنَ دَفْئِي الْمُصْحَفِ

And from him, from Muhammad Bin Ali, from Usman Bin Isa, from Sama’at, from Abu Baseer who said,

‘Abu Ja’far^{-asws} said regarding this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**: ‘But, by Allah^{-azwj}, O Abu Muhammad! Whatever is said to be between the two covers of the Parchment’.

قُلْتُ مَنْ هُمْ جُعِلَتْ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا .

⁷¹ Bihar Al-Anwaar V 65 - The book of Eman and Kufr - Ch 24 H 46 b

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 23 H 4

I said, 'Who are they, may I be sacrificed for you^{-asws}?' He^{-asws} said: 'Who can they happen to be apart from us^{-asws}?'⁷³

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَأَوْثَمًا يَبْدُوهُ إِلَى صَدْرِهِ .

Ahmad Bin Mihran, from Muhammad Bin Ali, from Hammad Bin Is, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I heard Abu Ja'far^{-asws} saying (indicating) regarding this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, and he^{-asws} gestured by his^{-asws} hand towards his^{-asws} own chest'.⁷⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ (عليهم السلام) .

From him, from Muhammad Bin Ali, from Ibn Mahboub, from Abdul Aziz Al Abidy,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, he^{-asws} said: 'They^{-asws} are the Imams^{-asws}'.⁷⁵

وعنه، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عبد العزيز العبدى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ، قال: «هم الأئمة من آل محمد (عليهم السلام)».

And from him (Sharaf Al Deen Al Najafi) who said, 'It was narrated to us by Ahmad Bin Howzat Al Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Abdul Aziz Al Abdy who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{-asws} said: 'They^{-asws} are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} in particular'.⁷⁶

قال محمد بن العباس (ره): حدثنا علي بن سليمان الزراري عن محمد بن خالد الطيالسي، عن سيف بن عميرة، عن أبي بصير، عن أبي جعفر عليه السلام في قوله عزوجل * (بل هو آيات بينات في صدور الذين أوتوا العلم) * (قال إيانا عنى)

Muhammad Bin Al Abbas said, 'Ali Bin Suleyman Al Zarary narrated to us, from Muhammad Bin Khalid Al Tayasi, from Sayf Bin Umeyra, from Abu Baseer,

'From Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, he^{-asws} said: 'It means us^{-asws} .

فقلت له: أنتم هم ؟ فقال أبو جعفر عليه السلام: من عسى أن يكونوا، ونحن الراسخون في العلم.

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 3

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 1

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 23 H 2

⁷⁶ تأويل الآيات: 1/ 432 / 14.

So, I said to him^{-asws}, 'You (Imams^{-asws}) are they? Abu Ja'far^{-asws} said: 'Who can it possibly be, and we^{-asws} are the ones **who are firmly rooted in the knowledge [3:7].**⁷⁷

حدثنا احمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد الجوهري عن محمد بن يحيى عن عبد الرحمن عن ابي جعفر عليه السلام قال ان هذا العلم انتهى إلى آي في القرآن ثم جمع اصابعه ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said:

Abu Ja'far^{-asws} having said: 'This is the knowledge which ended up with me^{-asws}, regarding the Quran'. Then he^{-asws} joined his^{-asws} fingers together, then said: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49].**⁷⁸

وعنه، قال: حدثنا أحمد بن القاسم الهمداني، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن علي بن أسباط، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوله عز و جل: بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ، قال: «نحن هم».

And from him, from Ahmad Bin Al-Qasim Al-Hamdany, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Asbaat who said,

'A man asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]**, so he^{-asws} said: 'We^{-asws} are they'.

فقال الرجل: جعلت فداك، حتى يقوم القائم (عليه السلام)؟ قال: «كلنا قائم بأمر الله عز و جل واحد بعد واحد حتى يجيء صاحب السيف، فإذا جاء صاحب السيف جاء أمر غير هذا».

The man said, 'May I be sacrificed for you^{-asws}! (Is it) until the rising of Al-Qaim^{-asws}? He^{-asws} said: 'All of us^{-asws} rise by the Command of Allah^{-azwj} Mighty and Majestic, one after another until the Master of the Sword^{-asws} would come. So when the Master of the Sword^{-asws} comes, there would come a matter other than this'.⁷⁹

VERSE 50

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {50}

And they say, 'If only a Sign had descended unto him from his Lord'. Say: 'But rather, the Signs are in the Presence of Allah, and rather I am only a clear warner' [29:50]

Also, Allah^{-azwj} Says:

But rather, you are a Warner, and for every people there is a Guide [13:7]

⁷⁷ Taweel Al Ayaat Al Zaahira – H 11

⁷⁸ Basaair Al Darajaat – P 4 Ch 11 H 14

⁷⁹ تأويل الآيات 1: 432 / 13.

تفسير فرات بن إبراهيم الحسن بن عبد الله بن البراء بن عيسى التميمي رفعه عن أبي جعفر ع قال: قال رسول الله ص لعلني ع أنا المنذر و أنت يا علي الهادي إلى أمري

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Abdullah Bin Al Bara’a Bin Isa Al Tameemi, raising it,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘I^{-saww} am the warner, and you^{-asws} O Ali^{-asws}, are the guide to my^{-saww} matters’’.⁸⁰

The Signs of Allah^{-azwj}

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

He (the narrator) said, ‘And I heard him (Abu Ja’far^{-asws}) saying: ‘They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{-asws}, all of them^{-asws}’’.⁸¹

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}!’⁸²

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

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

From Abu Ja’far^{-asws} having said, Amir Al-Momineen^{-asws} was saying: ‘There is no ‘Sign’ of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!’⁸³

VERSES 51 & 52

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ {51}

Or, does it not suffice them that We Revealed unto you the Book (which) you recite to them? Surely, in that there is a Mercy and a Zikr for a believing people [29:51]

⁸⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 10

⁸¹ (Extract) تفسير القمي 1: 199.

⁸² تفسير القمي 1: 309.

⁸³ (Extract) الكافي 1: 161 / 3

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {52}

Say: 'I suffice with Allah between me and you as a Witness. He Knows whatever is in the skies and the earth. And those who believe in the falsehood and commit Kufr with Allah, those ones, they are the losers [29:52]

في مجمع البيان إِنَّ فِي ذَلِكَ لَرَحْمَةً وَ ذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ و قيل: إن قوما من المسلمين كتبوا شيئا من كتب أهل الكتاب فهددهم سبحانه في هذه الآية و نهاهم عنه وقال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: جَنَّتْكُمْ بَيِّضَاءُ نَقِيَّةٌ.

In (the book) Majma Al-Bayan –

‘(Re): Surely in that there is a Mercy and a Zikr for a believing people [29:51] –

And it is said that there was a group of Muslims who had written something from the Books of the People of the Book, so The Glorious One^{-azwj} Restricted them in this Verse and Forbade them from it. And the Prophet^{-saww} said: ‘I^{-saww} come to you all with clear white (proof)’.⁸⁴

VERSES 53 - 55

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ
{53}

And they are hastening you with the Punishment. And had a specified term not been appointed for them, the Punishment would have come to them. And it will come to them suddenly while they do not perceive [29:53]

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {54}

They are hastening you with the Punishment, and surely, Hell will encompass the Kafirs [29:54]

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ {55}

On the Day the Punishment will overwhelm them from above them, and from beneath their feet, and He (Allah) would be Saying: “Taste (the consequences of) what you had been doing!” [29:55]

83 H – تفسير نور الثقلين، ج4، ص: 167⁸⁴

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

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

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

و في رواية حمران عنه (عليه السلام): «أما الأجل الذي غير مسمى عنده فهو أجل موقوف، يقدم فيه ما يشاء، و يؤخر فيه ما يشاء، و أما الأجل المسمى فهو الذي يسمى في ليلة القدر».

And in a report of Humran –

'From him (Abu Ja'far^{-asws} having said: 'As for the term which is not Specified with Him^{-azwj}, so it is a suspended one. He^{-azwj} Brings it forward during it whatever He^{-azwj} so Desires to, and He^{-azwj} Delays in it whatever He^{-azwj} so Desires to. And as for the Specified term, so it is which He^{-azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)'.⁸⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عِنْدَ اللَّهِ مُحْزُونٌ لَمْ يُطْلَعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِهِ وَ عِلْمٌ عَلَّمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ

Mohammed Bin Ismail, from Al Fazl Bin Shazaqn, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

'I heard Abu Ja'far^{-asws} saying: 'The Knowledge is of (two types of) knowledge – A Knowledge Treasured with Allah^{-azwj}, not having Notified to anyone from His^{-azwj} creatures, and a Knowledge He^{-azwj} Taught His^{-azwj} Angels, and His^{-azwj} Rasools^{-as}.

فَمَا عَلَّمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَإِنَّهُ سَيَكُونُ لَا يُكَذِّبُ نَفْسَهُ وَ لَا مَلَائِكَتُهُ وَ لَا رُسُلُهُ وَ عِلْمٌ عِنْدَهُ مُحْزُونٌ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يُثَبِّتُ مَا يَشَاءُ .

So, as for what He^{-azwj} Taught His^{-azwj} Angels and His^{-azwj} Rasools^{-as}, so it is going to happen. Neither did He^{-azwj} Lie Himself^{-azwj}, nor did His^{-azwj} Angels, nor did His^{-azwj} Rasools^{-as}.

And the Knowledge which is Treasured with Him^{-azwj}, He^{-azwj} Brings forwards from it whatever He^{-azwj} so Desires to, and Delays from it whatever He^{-azwj} so Desires to, and He^{-azwj} Affirms whatever He^{-azwj} so Desires to'.⁸⁷

⁸⁵ تفسير القمي 1: 194.

⁸⁶ تفسير العياشي 1: 355 / 8.

⁸⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{-azwj}) CH 24 H 6

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَ خِصَالٍ الْإِفْرَارَ لَهُ بِالْعُبُودِيَّةِ وَ حَلْعَ الْأَنْدَادِ وَ أَنَّ اللَّهَ يُفَدِّمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ .

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Mohammed Bin Muslim,

Abu Abdullah^{-asws} has said: 'Allah^{-azwj} did not Send a Prophet^{-as} until He^{-azwj} Took three characteristics to be upon him^{-as} – The acknowledgement to Him^{-azwj} of His^{-azwj} Lordship, and Keeping away from the idols, and that Allah^{-azwj} Brings forwards whatever He^{-azwj} so Desires to, and Delays whatever He^{-azwj} so Desires to'.⁸⁸

VERSES 56 & 57

يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ {56}

O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

Every self shall taste the death, then to Us, you will be returning [29:57]

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتهم أن يفتنوكم عن دينكم، فإن أرضي واسعة،

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***O My servants, those who believe! Surely My earth is vast [29:56]***, He^{-azwj} is Saying 'Do not obey the mischievous people from the kings. So, if you fear them that they would be tempting you away from your Religion, then My^{-azwj} earth is vast'.

و هو يقول: فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا».

And He^{-azwj} is Saying: ***'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97]'***⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَعْرُوفِ قَالَ حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) نَعْرِضُ بِإِسْمَاعِيلَ فَتَرَحَّمَ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَعَى إِلَى نَبِيِّهِ (صلى الله عليه وآله) نَفْسَهُ فَقَالَ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ وَ قَالَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

⁸⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{-azwj}) CH 24 H 3

⁸⁹ (Extract) – تفسير القمي 2: 151

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a who said,

'Yaqoub Al-Ahmar narrated to me saying, 'We went over to Abu Abdullah^{-asws} to console him^{-asws} for his^{-asws} son Ismail (who had died). So he^{-asws} expressed mercy upon him, then said: 'Allah^{-azwj} Mighty and Majestic Announced the death to His^{-azwj} Prophet^{-saww} Himself^{-azwj}, so He^{-azwj} Said: "You^{-saww} would be passing away and they (the people) would be dying". And He^{-azwj} Said: **Every self shall taste the death [29:57]**.

ثُمَّ أُنْشِأَ مُجَدِّدٌ فَقَالَ إِنَّهُ بَمَوْتِ أَهْلِ الْأَرْضِ حَتَّى لَا يَبْقَى أَحَدٌ ثُمَّ بَمَوْتِ أَهْلِ السَّمَاءِ حَتَّى لَا يَبْقَى أَحَدٌ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرِئِيلُ وَ
مِيكَائِيلُ (عليهم السلام) قَالَ فَيَجِيءُ مَلَكُ الْمَوْتِ (عليه السلام) حَتَّى يَقُومَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ
يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرِئِيلُ وَ مِيكَائِيلُ (عليهم السلام)

Then he^{-asws} commenced narrating, so he^{-asws} said: 'The inhabitants of the earth would be dying until there does not remain anyone. Then the inhabitants of the sky would be dying until there does not remain anyone except for the Angel of death, and the bearers of the Throne, and Jibraeel^{-as}, and Mikaeel^{-as}. So, the Angel of death would come until he stands in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would say to him: "Who remains?", and He^{-azwj} is more Knowing. So, he would be saying: 'O Lord^{-azwj}! There does not remain except the Angel of death, and the bearers of the Throne, and Jibraeel^{-as} and Mikaeel^{-as}'.

فَيَقَالُ لَهُ قُلْ لِّجِبْرِئِيلَ وَ مِيكَائِيلَ فَلْيَمُوتَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ يَا رَبِّ رَسُولُكَ وَ أَمِينُكَ فَيَقُولُ إِنِّي قَدْ قَضَيْتُ عَلَى كُلِّ نَفْسٍ فِيهَا الرُّوحُ الْمَوْتِ

He^{-azwj} would be Saying: "Say to Jibraeel^{-as} and Mikaeel^{-as}, so let them both die'. So, the Angels would be saying during that: 'O Lord^{-azwj}! They are Your^{-azwj} Messengers and Your^{-azwj} Trusted ones!' So He^{-azwj} would be Saying: "I^{-azwj} have Ordained the death to be upon every self-wherein is the soul!"

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ فَيَقُولُ قُلْ
لِحَمَلَةِ الْعَرْشِ فَلْيَمُوتُوا

Then the Angel of death would come until he pauses in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} would Say to him: "Who remains?", and He^{-azwj} is more Knowing'. So, he would say: 'O Lord^{-azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. So He^{-azwj} would be Saying: "Say to the bearers of the Throne, so let them die".

قَالَ ثُمَّ يَجِيءُ كَتِيبًا حَزِينًا لَا يَرْفَعُ طَرْفَهُ فَيَقَالُ مَنْ بَقِيَ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ فَيَقَالُ لَهُ مَتَى يَا مَلَكُ الْمَوْتِ فَيَمُوتُ

He^{-asws} said: 'Then he would come bleak, said, not raising an eyebrow. So He^{-azwj} would be Saying to him: "Who remains?" So, he would say: 'O Lord^{-azwj}! There does not remain anyone except for the Angel of death'. So He^{-azwj} would be Saying to him: "Die, O Angel of death!" So he would be dying.

ثُمَّ يَأْخُذُ الْأَرْضَ بِمِمينِهِ وَ السَّمَاوَاتِ بِمِمينِهِ وَ يَقُولُ أَتَيْنَ الَّذِينَ كَانُوا يَدْعُونَ مَعِيَ شَرِيكًا أَتَيْنَ الَّذِينَ كَانُوا يَجْعَلُونَ مَعِيَ إِلَهًا آخَرَ .

Then He^{-azwj} would Seize the earth by His^{-azwj} Right, and the skies by His^{-azwj} Left and He^{-azwj} would be Saying: "Where are those who were claiming as being associates with Me^{-azwj}? Where are those who were made to be as gods besides Me^{-azwj}?"⁹⁰

عنه: عن أحمد بن محمد بن عيسى، و محمد بن الحسين بن أبي الخطاب، و عبد الله بن محمد ابن عيسى، عن الحسن بن محبوب، عن علي بن رثاب، عن زرارة، قال: كرهت أن سأل أبا جعفر (عليه السلام) عن الرجعة، فاحتلت مسألة لطيفة لأبلغ بما حاجتي منها، فقلت: أخبرني عن من قتل، مات؟ قال: «لا، الموت موت، و القتل قتل».

From him, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al Husayn Bin Abu Al Khattab, and Abdullah Bin Muhammad Ibn Isa, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zurara who said,

'I disliked to ask Abu Ja'far^{-asws} about the Return (Raja'at), so I occupied myself asking subtle questions in order to reach by it, my need from these. So, I said, 'Inform me about the one who is killed, dies?' He^{-asws} said: 'No. The death is death, and the killing is killing'.

قلت: ما أحد يقتل إلا و قد مات؟ قال: «قد فرق بين الموت و القتل في القرآن، فقال: أ فَإِنْ مَاتَ أَوْ قُتِلَ و قال: وَ لَيْسَ مُمْتٌ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ

I said, '(But) there is no one who is killed and he has died?' He^{-asws} said: 'He^{-azwj} has Differentiated between the death and the killing in the Quran, so He^{-azwj} Said: **so if he dies or is killed [3:144]**; and Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**.

فليس كما قلت - يا زرارة - فالموت موت و القتل قتل، و قد قال الله عز و جل: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا.

It is not as what you say, O Zurara! The death is death and the killing is killing, and Allah^{-azwj} Mighty and Majestic has Said: **Allah has Bought from the Momineen their own selves and their wealth for this, that for them would be the Paradise; they are fighting in Allah's Way, so they are killing and are being killed; a Promise upon Him, a Right [9:111]**.

قال: قلت: إن الله عز و جل يقول: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ أ فأريت من قتل لم يذوق الموت؟ فقال: «ليس من قتل بالسيف كمن مات على فراشه، إن من قتل لا بد أن يرجع إلى الدنيا حتى يذوق الموت».

He (the narrator) said, 'I said, 'Allah^{-azwj} Mighty and Majestic is Saying: **Every self shall taste the death [3:185]**. So, is it your^{-asws} view that the one who is killed has not tasted the death?' He^{-asws} said: 'The one killed by the sword isn't like the one who dies upon his bed. The one who is killed, it is inevitable that he returns to the world until he tastes the death''⁹¹

⁹⁰ Al Kafi V 3 – The Book Of Funerals CH 93 H 25

⁹¹ مختصر بصائر الدرجات: 19.

VERSES 58 & 59

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ نِعَمَ أَجْرُ الْعَامِلِينَ {58}

And those who believe and do righteous deeds, We will Let them rest in high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58]

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {59}

Those who were patient and were relying upon their Lord [29:59]

في تفسير علي بن ابراهيم حدثني أبي عن الحسن بن محبوب عن العلاء عن محمد بن مسلم عن أبي جعفر عليه السلام قال: كان علي بن الحسين عليهما السلام يقول: أما مؤمن دمعت عيناه لقتل الحسين بن علي عليهما السلام حتى يسيل على خده بؤاء الله بما في الجنة غرفا يسكنه أحقابا.

In Tafseer of Ali Bin Ibrahim (Qummi) he said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la, from Muhammad Bin Muslim, who says:

Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to say: 'Any Momin who sheds tears from his eyes for the killing of Al-Husayn^{-asws} Bin Ali^{-asws} to the extent that they roll over his cheeks, Allah^{-azwj} would Settle him, due to it, in high places in the Paradise, wherein they shall dwell for eons'.⁹²

VERSES 60 - 66

وَكَايْنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {60}

And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60]

Reason for the Revelation

في مجمع البيان وعن عطا عن ابن عمر قال: خرجنا مع رسول الله صلى الله عليه واله حتى دخلنا بعض حيطان الانصار فجعل سقط من التمر ويأكل، فقال: يا ابن عمر مالك لا تأكل ؟ فقلت: لا أشتهيه يا رسول الله،

In Majma Al-Bayan, and from Ata'a, from Ibn Umar who said,

'We went out along with Rasool-Allah^{-saww} until we entered one of the gardens of the Helpers, and he^{-saww} cut some dates and ate them, and he^{-saww} said: 'O Ibn Umar! What is

⁹² Tafseer Noor Al Saqalayn – Ch 29 H 89

the matter with you that you are not eating?’ So I said, ‘I do not have an appetite for it, O Rasool-Allah^{-saww}’.

قال: لكنى اشتهييه وهذه صبح رابعة منذ لم أذق طعاما ولو شئت لدعوت ربي فأعطاني مثل ملك كسرى وقيصر، فكيف بك يا ابن عمر إذا بقيت مع قوم يخبأون رزق سنتهم لضعف اليقين،

He^{-saww} said: ‘But I^{-saww} do have the appetite for it, and this is the fourth morning since I have not tasted food, and had I^{-saww} so desired it, I^{-saww} would have supplicated to my^{-saww} Lord^{-azwj}, and He^{-azwj} would have Given me^{-saww} the kingdom of Chosroe and Caesar. So how would it be with you, O Ibn Umar, if you were to remain with a people from whom their sustenance is hidden for them for a year?’

فوالله ما برحنا حتى نزلت: (وكأين من دابة لا تحمل رزقها الله يرزقها وإياكم وهو السميع العليم).

By Allah^{-azwj}, we had not left until (the Verse): ***And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60], was Revealed***.⁹³

وقال على بن ابراهيم رحمه الله في قوله عزوجل: وكأين من دابة لا تحمل رزقها الله يرزقها وإياكم قال: كانت العرب يقتلون اولادهم مخافة الجوع فقال الله عزوجل: الله يرزقهم وإياكم.

And Ali Bin Ibrahim said,

Regarding the Words of the Mighty and Majestic: ***And how many a creature cannot carry its sustenance (so) Allah Sustains it and you [29:60],*** said, ‘The Arabs used to kill their children out of fear of the hunger, so Allah^{-azwj} Mighty and Majestic Said: ***Allah Sustains it and you***’.⁹⁴

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۚ فَأَنَّى يُؤْفَكُونَ {61}

And if you were to ask them: ‘Who Created the skies and the earth and Subjugated the sun and the moon? They would be saying, ‘Allah’. Then why are they deluded? [29:61]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {62}

Allah Extends the sustenance for the one He so Desires to from His servants and Straitens (for some). Surely, Allah is a Knower of all things [29:62]

⁹³ Tafseer Noor Al Saqalayn – Ch 29 H 91

⁹⁴ Tafseer Noor Al Saqalayn – Ch 29 H 90

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ {63}

And if you were to ask them: 'Who Sends down the water from the sky, so the earth is revived by it from after its death?' They would be saying, 'Allah'. Say: 'The Praise is for Allah'. But, most of them do not understand [29:63]

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ {64}

And what is this life of the world except for fun/vanity and play? And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64]

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ {65}

So, when they sail in the ship, they supplicate to Allah, being sincere to Him of the Religion. But when He Rescues them to the land, then they are associating (others with Him) [29:65]

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۚ فَسَوْفَ يَعْلَمُونَ {66}

Let them be ungrateful with what We Give them and let them enjoy themselves, for soon they would come to know [29:66]

Being ungrateful (Kufr to the bounty):

مع، معاني الأخبار أبي عن العطار عن الأشعري عن السياري عن ابن بفتح عن عبد السلام رفعه إلى أبي عبد الله ع قال: كُفْرٌ بِالنِّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ كَذَا وَكَذَا فَضَرَبَنِي.

(The book) 'Ma'any Al Akhbar' – My father, from Al Attar, from Al Ashari, from Al Sayyari, from Ibn Baqqah, from Abdul Salat, raising it to,

'Abu Abdullah^{-asws} said: 'Kufr of the bounty is that the man says, 'I ate such and such and it harmed me''.⁹⁵

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكِرُ كَسْبِيَّةً لَا تُعْفَرُ.

(The book) 'Al Durr Al Baahira' –

⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 70

'Al-Jawad^{-asws} said: 'A bounty not thanked for is like an evil deed not Forgiven for''.⁹⁶

VERSES 67 & 68

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ {67}

Or do they not see (that We) Made a secure Sanctuary and the people were being abducted from around them? So, is it in the falsehood they would believe and disbelieve in the the truth about Allah? [29:67]

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ {68}

And who is more unjust than the one who fabricates a lie against Allah, or belies the Truth when it came to him? Isn't the abode of the Kafirs in Hell? [29:68]

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

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

From the Prophet^{-saww}, a lengthy Hadeeth, saying in it: 'And the one who interprets the Quran by his opinion, fabricates the lie upon Allah^{-azwj}'.⁹⁷

عن أبي بصير، عن أبي جعفر (عليه السلام) وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا، قَالَ: «من ادعى الإمامة دون الإمام (عليه السلام)».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws}: **And who is more unjust than one who fabricates a lie against Allah [29:68]**. The Imam^{-asws} said: '(It is regarding) the one who claims the Imamate (for himself) besides the Imam^{-asws}'.⁹⁸

VERSE 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69}

⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84

⁹⁷ Tafseer Noor Al Saqalayn – V 3 P 93

⁹⁸ (Extract) تفسير العياشي 1: 370 / 61.

And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with those who extend favours [29:69]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية لآل محمد (صلى الله عليه وآله)، و لأشباعهم».

Then (Ali Bin Ibrahim) said,

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} having said: ‘This Verse (29:69) is for the Progeny^{-asws} of Muhammad^{-saww} and for their^{-asws} Shias’’.⁹⁹

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن عمر بن محمد بن زكي، عن محمد بن الفضيل، عن محمد بن شعيب، عن قيس بن الربيع، عن منذر الثوري، عن محمد بن الحنفية، عن أبيه علي (عليه السلام)، قال: «يقول الله عز و جل: وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، فأنا ذلك المحسن».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Umar Bin Muhammad Bin Zaky, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Shuayb, from Qays Bin Al-Rabi’e, from Munzar Al-Sowry, from Muhammad Bin Al-Hanafiyya,

(It has been narrated) from his father, Ali^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic is Saying: **and surely Allah is with the good doers [29:69]**, so I^{-asws} am that doer of good’.¹⁰⁰

وعنه، قال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسن بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، قال: «نزلت فينا».

And from him, from Muhammad Bin Al-Husayn Al-Khash’amy, from Abaad Bin Yaquoub, from Al-Hassan Bin Hamaad, from Abu Al-Jaroud,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]**, he^{-asws} said: ‘It was Revealed regarding us^{-asws}’.¹⁰¹

وعنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن مسلم الخذاء، عن زيد بن علي، في قول الله عز و جل: وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، قال: «نحن هم».

And from him (Sharaf Al Deen Al Najafi) who said, ‘Ahmad Bin Muhammad narrated to us, from Ahmad Bin Al Hassan, from his father, from Haseyn Bin Makhariq, from Muslim Al Haza’a,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn)^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]**, he (the Imam^{-asws}) said: ‘We^{-asws} are they^{-asws}’.

قلت: و إن لم تكونوا، و إلا فمن!

I said, ‘And if you^{-asws} do not happen to be them^{-asws}, so who else could it be?’¹⁰²

⁹⁹ تفسير القمي 2: 151.

¹⁰⁰ تأويل الآيات 1: 1: 433 / 15.

¹⁰¹ تأويل الآيات 1: 1: 433 / 16.

المفيد، في (الاختصاص)، قال: روي عن أبي جعفر محمد بن علي (عليهم السلام)، في قوله: وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، قال: «نزلت فينا أهل البيت».

Al Mufeed in (the book) Al Ikhtisas, said,

‘It is reported from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} regarding His^{-azwj} Words: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]**. He^{-asws} said: ‘It was Revealed regarding us^{-asws}, the People^{-asws} of the Household’.¹⁰³

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ مُحَمَّدٍ بْنِ زَكِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ مُنْذِرِ الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ عَنْ أَبِيهِ عَلِيِّ ع قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ فَأَنَا ذَلِكَ الْمُحْسِنُ.

(The books) ‘Kunz Jjamie Al-Fawaid’ and ‘Taweel AL Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Zay, from Muhammad Bin Al Mufazzal, from Muhammad Bin Shuayb, from Qays Bin Al Rabie, from Munzir Al Sowry, from Muhammad Bin Al Hanafiya,

‘From his father^{-asws} Ali^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Says: **and surely Allah is with the good doers [29:69]**: ‘We^{-asws} are those good doers’.¹⁰⁴

Appendix: Repentance is the Rope of Allah^{-azwj}

آبي رحمه اله، عن سعد بن عبد الله، عن محمد بن أحمد السباري، عن محمد بن عبد الله بن مهران الكوفي ؟ عن حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي قال: قلت لأبي جعفر محمد بن علي الباقر عليه السلام: يا بن رسول الله أخبرني عن المؤمن المستبصر إذا بلغ في المعرفة وكمل هل يزي ؟ قال: اللهم لا،

My father, from Sa’ad Bin Abdullah, from Muhammad Bin Ahmad al Sayyari, from Muhammad Bin Abdullah Bin Mihran Al Kufy, from Hanan Bin Sadeyr, from his father, from Abu Is’haq Al Laysi who said,

‘I said to Abu Ja’far^{-asws} Bin Ali Al-Baqir^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Momin, the insightful one, when he matures regarding the recognition and perfects, would he commit adultery?’ He^{-asws} said: ‘O Allah^{-azwj}, No!’

قلت: فيلوط ؟ قال: اللهم لا، قلت: فيسرق ؟ قال: لا، قلت: فيشرب الخمر ؟ قال: لا ؛ قلت: فيأتي بكبيرة من هذه الكبائر أو فاحشة من هذه الفواحش ؟ قال: لا ؛

I said, ‘Do he commit sodomy?’ He^{-asws} said: ‘O Allah^{-azwj}, No!’ I said, ‘Would he steal?’ He^{-asws} said: ‘No’. I said, ‘Would he drink the wine?’ He^{-asws} said: ‘No’. I said, ‘Would he come with a major sin from these major sins, or an immorality from these immoralities?’ He^{-asws} said: ‘No’.

¹⁰² تأويل الآيات 1: 433 / 17.

¹⁰³ الاختصاص: 127، شواهد التنزيل 1: 442 / 606 و 607.

¹⁰⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 11

قلت: فيذنب ذنبا؟ قال: نعم وهو مؤمن مذنّب مسلم؛ قلت: ما معنى مسلم؟ قال: المسلم بالذنب لا يلزمه ولا يصير عليه،

I said, 'Would he commit any sin?' He^{-asws} said: 'Yes, and he is a Momin, a sinner, a submitter'. I said, 'What is the meaning of 'submitter'?' He^{-asws} said: 'The submitter with the sin, neither holding it nor (deliberately) persisting upon it'.

قال فقلت: سبحان الله ما أعجب هذا! لا يزني ولا يلوّط ولا يسرق ولا يشرب الخمر ولا يأتي كبيرة من الكبائر ولا فاحشة؟!

He (the narrator) said, 'So I said, 'Glory be to Allah^{-azwj}! How strange is this! He neither commits adultery, nor sodomy, nor steals, nor drinks the wine, nor come to a major sin from the major sins, nor immoralities?'

فقال: لا عجب من أمر الله، إن الله عزوجل يفعل ما يشاء ولا يسأل عما يفعل وهم يسألون؛ فمم عجبت يا إبراهيم؟ سل ولا تستكف ولا تستحسر فإن هذا العلم لا يتعلمه مستكبر ولا مستحسر؛

He^{-asws} said: 'Do not be astounded from a Command of Allah^{-azwj}, that Allah^{-azwj} Mighty and Majestic Does whatever He^{-azwj} so Desires to, and **He cannot be questioned about what He Does, and they would be Questioned [21:23]**, so from what are you being astounded, O Ibrahim? Ask, and neither should you be averse nor be embarrassed, for this knowledge cannot be learned by one who is averse nor by an embarrassed one'.

قلت: يا بن رسول الله إني أجد من شيعتكم من يشرب، ويقطع الطريق، ويحيف السبيل، ويزني ويلوط، ويأكل الربا، ويرتكب الفواحش، ويتهاون بالصلاة والصيام والزكاة، ويقطع الرحم. ويأتي الكبائر، فكيف هذا؟ ولم ذاك؟

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I find from your^{-asws} Shias, one who drinks (wine), and cuts off the road (bandit), and being unjust in the way, and committing adultery, and sodomy, and consuming the usury, and indulging in the immoralities, and taking it easy with the *Salat* and the Fast and the *Zakat*, and cuts-off the relationships, and commits the major sins. So, how is this (happening)? And why is that (happening)?'

فقال: يا إبراهيم هل يختلج في صدرك شيء غير هذا؟ قلت: نعم يا بن رسول الله أخرى أعظم من ذلك؛ فقال: وما هو يا أبا إسحاق

He^{-asws} said: 'O Ibrahim! Is there anything in your chest bothering you, apart from this?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! The other one is more grievous than that'. He^{-asws} said: 'And what is it, O Abu Is'haq?'

قال: فقلت: يا بن رسول الله وأجد من أعدائكم ومناصبكم من يكثر من الصلاة ومن الصيام، ويخرج الزكاة، ويتابع بين الحج والعمرة، ويحضر على الجهاد، ويأثر على البر وعلى صلة الأرحام، ويقضي حقوق إخوانه، ويواسيهم من ماله، ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش،

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And I find from your^{-asws} enemies and ones hostile to you^{-asws} ones who frequent from the *Salat*, and from the Fasts, and takes out the *Zakat*, and follows up between the Hajj and the Umrah, and prompts upon the Jihad, and prefers upon the righteous deeds and upon helping the relatives, and he fulfils the rights of his brethren, and helps them from his wealth, and shuns drinking the wine, and the adultery, and the sodomy, and the rest of the immoralities.

فمم ذاك ؟ ولم ذاك ؟ فسر لي يا بن رسول الله وبرهنه وبينه فقد والله كثر فكري وأسهر ليلي وضاق ذرعي !

So, from what is that? And why is that so? Interpret if for me, O son^{-asws} of Rasool-Allah^{-saww}, and its proof, and explain it, for, by Allah^{-azwj}, my worries have become numerous, and I keep awake during my nights, and my chest is constricted!

قال: فتبسم صلوات الله عليه ثم قال: يا إبراهيم خذ إليك بيانا شافيا فيما سألت، وعلمنا مكنونا من خزائن علم الله وسره، أخبرني يا إبراهيم كيف تجد اعتقادها ؟

He (the narrator) said, 'He^{-asws} smiled, then said: 'O Ibrahim! Take to yourself a healing explanation regarding what you asked, and a hidden knowledge from the Treasures of the Knowledge of Allah^{-azwj} and His^{-azwj} Secret. Inform me, O Ibrahim, how do you find both their beliefs to be?'

قلت: يا بن رسول الله أجد محبيكم وشيعتكم على ما هم فيه مما وصفته من أفعالهم لو أعطي أحدهم ما بين المشرق والمغرب ذهباً وفضة أن يزول عن ولايتكم ومحبتكم إلى مولات غيركم وإلى محبتهم ما زال، ولو ضربت خياشيمه بالسيوف فيكم، ولو قتل فيكم ما ارتدع ولا رجع عن محبتكم وولايتكم ؛

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I find the ones who love you^{-asws} and your^{-asws} Shias upon what they are indulging in, from what I described of their deeds, if one of them were to be give from what is between the east and the west in gold and silver, that he declines from your^{-asws} *Wilayah* and your^{-asws} love to the friendship of others and to their love, he would not decline, and even if their noses were to be struck with the swords regarding you^{-asws}, and even if they are killed regarding you^{-asws}, they will not renege nor return from your^{-asws} love and your^{-asws} *Wilayah*.

وأرى الناصب على ما هو عليه مما وصفته من أفعالهم لو أعطي أحدهم ما بين المشرق والمغرب ذهباً وفضة أن يزول عن محبة الطواغيت ومولاتهم إلى مولاتكم ما فعل ولا زال ولو ضربت خياشيمه بالسيوف فيهم، ولو قتل فيهم ما ارتدع ولا رجع،

And I see the *Nasibi* upon what he is upon it, from what I described of their deeds, if one of them were to be given what is between the east and the west in gold and silver that he declines from the love of the tyrants and their friends to your^{-asws} *Wilayah*, he would not do it nor would he decline, and even if his nose was struck with the swords regarding them, and even if he is killed regarding them, he would not renege nor return.

وإذا سمع أحدهم منقبة لكم وفضلاً اشتمأ من ذلك وتغير لونه، ورئي كراهية ذلك في وجهه، بغضا لكم ومحبة لهم.

And when one of them hears a laudation for you^{-asws} and merits, he constricts from that and his colour changes, and that abhorrence is seen in his face, out of hatred for you^{-asws} and love for them'.

قال: فتبسم الباقر عليه السلام ثم قال: يا إبراهيم ههنا هلكت العاملة الناصبة، تصلى نارا حامية، تسقى من عين آنية، ومن أجل ذلك قال عزوجل: "وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا"

He (the narrator) said, 'Al-Baqir^{-asws} smiled then said: 'O Ibrahim! Over here the general Muslims, are destroyed: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching**

Fire [88:4], and for that reason the Mighty and Majestic Said: *And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23].*

ويحك يا إبراهيم أتدري ما السبب والقصة في ذلك؟ وما الذي قد خفي على الناس منه؟ قلت: يا بن رسول الله فبينه لي واشرحه وبرهنه.

Be warned, O Ibrahim! Do you know what is the cause and the story regarding that? And what is that which has been hidden upon the people from it?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Explain it for me and expound it and prove it'.

قال: يا إبراهيم إن الله تبارك وتعالى لم يزل عالما قديما خلق الاشياء لا من شيء ومن زعم أن الله عزوجل خلق الاشياء من شيء فقد كفر لانه لو كان ذلك الشيء الذي خلق منه الاشياء قديما معه في أزليته وهويته كان ذلك أزليا ; بل خلق الله عزوجل الاشياء كلها لا من شيء،

He^{-asws} said: 'O Ibrahim! Allah^{-azwj} Blessed and Exalted did not cease to be a Knower, Ancient. He^{-azwj} Created the things, not from a thing. And one who claims that Allah^{-azwj} Mighty and Majestic Created the things from a thing, so he has committed *Kufr* because if that thing which He^{-azwj} Created the things from it was Ancient along with Him^{-azwj} in His^{-azwj} eternality and His^{-azwj} Existence, that would have been eternal. But, Allah^{-azwj} Mighty and Majestic Created the things, all of them, not from a thing.

فكان مما خلق الله عزوجل أرضا طيبة، ثم فجر منها ماء عذبا زلالا، فعرض عليها ولايتنا أهل البيت فقبلتها، فأجرى ذلك الماء عليها سبعة أيام حتى طبقتها وعمها، ثم نضب ذلك الماء عنها، وأخذ من صفوة ذلك الطين طينا فجعله طين الائمة عليهم السلام، ثم أخذ ثقل ذلك الطين فخلق منه شيعتنا،

So, from what Allah^{-azwj} Mighty and Majestic Created was good land, then Burst the waters from it, fresh, clear. Then He^{-azwj} Presented our^{-asws} *Wilayah*, of the People^{-asws} of the Household, and it accepted it. The water flowed upon it for seven days until it was layered and spread. Then He^{-azwj} Drained the water from it, and Took from the clean of that clay and Made it to be the clay of the Imams^{-asws}. Then He^{-azwj} Took the sediment of that clay and Created our^{-asws} Shias from it.

ولو ترك طينكم يا إبراهيم على حاله كما ترك طينتنا لكنتم ونحن شيئا واحدا.

And if your clay had been left, O Ibrahim, upon its state just as our^{-asws} clay was left, you and us would have been one thing'.

قلت: يا بن رسول الله فما فعل بطينتنا؟

I said, 'O Rasool-Allah^{-saww}! So, what did He^{-azwj} Do with our clay?'

قال: أخبرك يا إبراهيم خلق الله عز وجل بعد ذلك أرضا سبخة خبيثة منتنة، ثم فجر منها ماء أجاجا، آسنا، مالحا، فعرض عليها ولايتنا أهل البيت ولم تقبلها فأجرى ذلك الماء عليها سبعة أيام حتى طبقتها وعمها، ثم نضب ذلك الماء عنها، ثم أخذ من ذلك الطين فخلق منه الطغاة وأئمتهم،

He^{-asws} said: 'I^{-asws} shall inform you, O Ibrahim! Allah^{-azwj} Mighty and Majestic Created after that, a swampy malignant smelly land. Then He^{-azwj} Burst water from it, bitter, stale, salty. Then He^{-azwj} Presented our^{-asws} *Wilayah*, of the People^{-asws} of the Household upon it, and it

did not accept it. So, that water flowed upon it for seven days until it layered and spread. Then He^{-azwj} Withdrew that water from it, then Took from that clay and Created from it the tyrants, and their leaders.

ثم مزجه بثفل طينتكم، ولو ترك طينتهم على حاله ولم يمزج بطينتكم لم يشهدوا الشهادتين ولا صلوا ولا صاموا ولا زكوا ولا حجوا ولا أدوا أمانة ولا أشبهوكم في الصور، وليس شيء أكبر على المؤمن من أن يرى صورة عدوه مثل صورته.

Then He^{-azwj} Mixed it with the sediment of your clay, and had their clay been left upon its state and not been mixed with your clay, they would have neither testified the two testimonies, nor prayed *Salat*, nor Fasted, nor given *Zakat*, nor performed Hajj, nor paid back the entrustments, nor resembled you regarding the faces, and there is nothing more grievous upon the Momin than his seeing the face of his enemy resembling his face’.

قلت: يابن رسول الله فما صنع بالطينتين ؟

I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What was Done with the two clays?’

قال: مزج بينهما بالماء الاول والماء الثاني، ثم عركها عرك الاديم، ثم أخذ من ذلك قبضة فقال: هذه إلى الجنة ولا أبالي وأخذ قبضة أخرى وقال: هذه إلى النار ولا أبالي ;

He^{-asws} said: ‘There was a mixing between the two with the first water and the second water, then He^{-azwj} Scrubbed these scrubbing of the crusts, then He^{-azwj} Took a Handful from that and He^{-azwj} Said: “These are to the Paradise and I^{-azwj} do not Mind!” Then He^{-azwj} Took another Handful and Said: “These are to the Fire and I^{-azwj} don’t Mind!”

ثم خلط بينهما فوقع من سنخ المؤمن وطنيته على سنخ الكافر وطنيته، ووقع من سنخ الكافر وطنيته على سنخ المؤمن وطنيته، فما رأيته من شيعتنا من زنا، أو لواط، أو ترك صلاة، أو صيام، أو حج، أو جهاد، أو خيانة، أو كبيرة من هذه الكبائر فهو من طينة الناصب وعنصره الذي قد مزج فيه لان من سنخ الناصب وعنصره وطنيته اكتساب المفائم والفواحش والكبائر ;

Then He^{-azwj} Mixed between the two. Therefore, from the origin of the Momin and his clay fell upon the origin of the *Kafir* and his clay, and from the origin of the *Kafir* and his clay fell upon the origin of the Momin and his clay. Therefore, what you see from our^{-asws} Shias one who commits adultery, or sodomy, or leaves the *Salat*, or Fasts, or Hajj, or Jihad, or betrayal, or a major sin from these major sins, so it is from the clay of the *Nasibi* (Hostile one) and his origin which had been mixed into it, because from the origin of the *Nasibi* (Hostile one) and his clay is the earning of the sins and the immoralities and the major sins.

وما رأيته من الناصب ومواظبته على الصلاة والصيام والزكاة والحج والجهاد وأبواب البر فهو من طينة المؤمن وسنخه الذي قد مزج فيه لان من سنخ المؤمن وعنصره وطنيته اكتساب الحسنات واستعمال الخير واجتناب المفائم،

And what you see from the *Nasibi* (Hostile one) and his perseverance upon the *Salat*, and the Fasts, and the *Zakat*, and the Hajj, and the Jihad, and the doors of the goodness, so it is from the clay of the Momin and his origin which had been mixed up into it, because from the origin of the Momin and his clay is the earning of the good deeds, and utilisation of the good, and shunning of the sins.

فإذا عرضت هذه الاعمال كلها على الله عزوجل قال: أنا عدل لا أجور، ومنصف لا أظلم، وحكم لا أحييف ولا أميل ولا أشطط، الحقوا الاعمال السيئة التي اجترحها المؤمن بسنخ الناصب وطينته، وألحقوا الاعمال الحسنة التي اكتسبها الناصب بسنخ المؤمن وطينته ردها كلها إلى أصلها،

When all these deeds are presented to Allah^{-azwj} Mighty and Majestic, He^{-azwj} Says: "I^{-azwj} am Just, not a tyrant, and Fair, not being unjust, and Wise, neither prejudicial nor Inclined, nor would I^{-azwj} Transgress. I^{-azwj} shall Attach the evil deeds which the Momin committed with the origin of the *Nasibi* (Hostile one) and his clay, and I^{-azwj} shall Attach the good deeds which the *Nasibi* (Hostile one) has attained with the origin of the Momin and his clay, Returning all these to their origins.

فإني أنا الله لا إله إلا أنا، عالم السر وأخفى وأنا المطلع على قلوب عبادي، لا أحييف ولا أظلم ولا ألزم أحدا إلا ما عرفته منه قبل أن أخلقه.

Surely, I^{-azwj} am Allah^{-azwj}! There is no god except Me^{-azwj}, Knower of the secrets and the hidden, and I^{-azwj} am the One^{-azwj} Notified upon the hearts of My^{-azwj} servants. I^{-azwj} will neither oppress, nor be unjust, nor force anyone except what I^{-azwj} recognised from him before I^{-azwj} even Created him'.

ثم قال الباقر عليه السلام: يا إبراهيم أقرأ هذه الآية، قلت: يا بن رسول الله أية آية؟ قال: قوله تعالى: " قال معاذ الله أن نأخذ إلا من وجدنا متاعنا عنده إنا إذا لظالمون " هو في الظاهر ما تفهمونه، وهو والله في الباطن هذا بعينه، يا إبراهيم إن للقرآن ظاهرا وباطنا، ومحكما ومتشابها، وناسخا ومنسوخا.

Then Al-Baqir^{-asws} said: 'O Ibrahim! Recite this Verse'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}, which Verse?' He^{-asws} said: 'The Words of the Exalted: **He said: 'Allah Forbid that we should take except for the one in whose possession we found our belongings, or else we would be from the unjust ones' [12:79].** In the apparent, it is what you understand it, and it is, by Allah^{-azwj}, in the hidden, this is exactly it. O Ibrahim! For the Quran there is an apparent and a hidden, a Decisive and an Allegorical, an Abrogating and an Abrogated'.

ثم قال: أخبرني يا إبراهيم عن الشمس إذا طلعت وبدا شعاعها في البلدان، أهو بائن من القرص؟ قلت: في حال طلوعه بائن؛ قال: أليس إذا غابت الشمس اتصل ذلك الشعاع بالقرص حتى يعود إليه؟ قلت: نعم، قال: كذلك يعود كل شيء إلى سنخه و جوهره وأصله،

Then he^{-asws} said: 'Inform me, O Ibrahim, about the sun when it emerges and its rays appear in the cities, is it noticeable from the disc?' I said, 'In the state of its emergence, it is noticeable'. He^{-asws} said: 'When the sun sets doe those rays connect with the disc until they return to it?' I said, 'Yes'. He^{-asws} said: 'Like that, every thing would return to its origin, and its essence, and its root.

فإذا كان يوم القيامة نزع الله عزوجل سنخ الناصب وطينته مع أثقاله وأوزاره من المؤمن فيلحقها كلها بالناصر، وينزع سنخ المؤمن وطينته مع حسناته و أبواب بره واجتهاده من الناصب فيلحقها كلها بالمؤمن.

When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Snatch the origin of the *Nasibi* (Hostile one) and his clay along with his weight and his burden (sins) away from the Momin, and Attach all of these with the *Nasibi* (Hostile one); and He^{-azwj} would Snatch the origin of the Momin and his clay along with its good deeds and the doors of his

righteousness, and his struggle, away from the *Nasibi* (Hostile one), and Attach all these with the Momin.

أفتري ههنا ظلما وعدوانا ؟ قلت: لا يابن رسول الله ؛ قال: هذا والله القضاء الفاصل والحكم القاطع والعدل البين، لا يسأل عما يفعل وهم يسألون، هذا - يا إبراهيم - الحق من ربك فلا تكن من الممتزين هذا من حكم الملكوت.

Do you see over here any injustice and tyranny?' I said, 'No, O son^{-asws} of Rasool-Allah^{-azwj}'. He^{-asws} said: 'By Allah^{-azwj}! This is the Decisive Ordainment, and the cutting Judgment, and the clear Justice. He^{-azwj} will not be questioned about what He^{-azwj} does and they will be questioned. This, O Ibrahim, is the Truth from your Lord^{-azwj}, therefore do not become suspicious of this from the Judgment of the Kingdoms'.

قلت: يابن رسول الله وما حكم الملكوت ؟ قال: حكم الله وحكم أنبيائه، و قصة الخضر وموسى عليهما السلام حين استصحبه فقال: " إنك لن تستطيع معي صبرا وكيف تصبر على ما لم تحط به خيرا "

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what is the Judgment of the Kingdoms?' He^{-asws} said: 'Judgment of Allah^{-azwj} and judgment of His^{-azwj} Prophets^{-as}, and story of Al Khizr^{-as}, and Musa^{-as} when he^{-as} accompanied him^{-as} and he^{-as} said: ***He said: 'You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?' [18:68].***

افهم يا إبراهيم واعقل، أنكر موسى على الخضر واستفزع أفعاله حتى قال له الخضر يا موسى ما فعلته عن أمري، إنما فعلته عن أمر الله عزوجل،

Understand, O Ibrahim and use your intellect! Musa^{-as} denied upon Al-Khizr^{-as} and disapproval of his^{-as} deeds until Al-Khizr^{-as} said to him^{-as}: 'O Musa^{-as}! I^{-as} did not do from my accord, but rather I^{-as} did it from the Command of Allah^{-azwj} Mighty and Majestic.

من هذا - ويحك يا إبراهيم - قرآن يتلى، وأخبار تؤثر عن الله عزوجل، من رد منها حرفا فقد كفر و أشرك ورد على الله عزوجل.

From this – and be warned O Ibrahim – Quran is recited and Ahadeeth are a Favour (preference) from Allah^{-azwj} Mighty and Majestic. One who rejects a letter from these, so he has committed *Kufr* and *Shirk*, and has rebutted upon Allah^{-azwj} Mighty and Majestic'.

قال الليثي: فكأنني لم أعقل الآيات - وأنا أقرؤها أربعين سنة - إلا ذلك اليوم، فقلت: يابن رسول الله ما أعجب هذا ! تؤخذ حسنات أعدائكم فتد على شيعتكم، وتؤخذ سيئات محبيكم فتد على مبغضيكم ؟

Al-Laysi (the narrator) said, 'It was as if I did not understand the Verses although I had recited these for forty years, until that day. So, I said, 'O son^{-asws} of Rasool-Allah^{-saww}! How strange is this! Taking the good deeds from your^{-asws} enemies and returning it upon your^{-asws} Shias, and taking the evil deeds of the ones who love you^{-asws} and returning them upon the ones who hate you^{-asws}?'

قال: إي والله الذي لا إله إلا هو، فالحق الحبة، وبارئ النسمة، وفاطر الارض والسماء، ما أخبرتكم إلا بالحق: وما أنيتكم إلا بالصدق، وما ظلمهم الله وما الله بظلام للعبيد، وإن ما أخبرتكم لموجود في القرآن كله.

He^{-asws} said: 'Yes, by Allah^{-azwj}! There is no god except He^{-azwj}, Splitter of the seed, and Former of the person, and Originator of the earth and the sky! I^{-asws} did not inform you except with the Truth, and I^{-asws} did not come to you except with the truthfulness, and Allah^{-azwj} is not unjust with them **and that Allah is not in the least unjust to the servants [3:182]**, and that what I^{-asws} informed you is present in the Quran, all of it'.

قلت: هذا بعينه يوجد في القرآن؟ قال: نعم يوجد في أكثر من ثلاثين موضعا في القرآن، أتحب أن أقرأ ذلك عليك؟ قلت: بلى يا بن رسول الله؛

I said, 'This exactly is found in the Quran?' He^{-asws} said: 'Yes, found in more than thirty places in the Quran. Would you like it if I^{-asws} were to recite these to you?' I said, 'Yes, O Rasool-Allah^{-saww}!'

فقال: قال الله عزوجل: " وقال الذين كفروا للذين آمنوا اتبعوا سبيلنا ولنحمل خطاياكم وما هم بجاملين من خطاياهم من شيء إنهم لكاذبون ولحملن أثقالم وأثقالا مع أثقالم الآية. أزيدك يا إبراهيم؟ قلت: بلى يا بن رسول الله

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: **And those who commit Kufr say to those who believe, 'Follow our way and we will bear your sins'. And they will not bear anything from their sins. They are lying! [29:12] And they will bear their own burdens, and (other) burdens along with their own burdens [29:13]** – the Verse. Shall I^{-asws} increase for you, O Ibrahim?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قال: ليحملوا أوزارهم كاملة يوم القيمة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون " أتحب أن أزيدك؟ قلت: بلى يا بن رسول الله،

He^{-asws} said: '**They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]**. Would you like me^{-asws} to increase for you?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}!'

قال: " فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما " يبدل الله سيئات شيعتنا حسنات، ويبدل الله حسنات أعدائنا سيئات؛

He^{-asws} said: '**Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. Allah^{-azwj} would Replace the evil deeds of our^{-asws} Shias with good deeds, and Allah^{-azwj} would Replace the good deeds of our^{-asws} enemies with evil deeds.

وجلال الله ووجهه الله إن هذا لمن عدله وإنصافه لا راد لقضائه، ولا معقب لحكمه وهو السميع العليم. ألم أبين لك أمر المزاج والطيبين من القرآن؟ قلت: بلى يا بن رسول الله؛

And Majesty of Allah^{-azwj} and the Face of Allah^{-azwj} is that this is from His^{-azwj} Justice and His^{-azwj} Fairness. There is neither a repeller of His^{-azwj} Ordainment nor a pursuer to His^{-azwj} Judgment, and He^{-azwj} is the Hearing, the Knowing. Have I^{-asws} clarified for you the matter of the mixing of the two clays from the Quran?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قال: اقرأ يا إبراهيم: " الذين يجتنبون كبائر الاثم والفواحش إلا اللوم إن ربك واسع المغفرة هو أعلم بكم إذا أنشأكم من الارض " يعني من الارض الطيبة والارض المنتنة " فلا تزكوا أنفسكم هو أعلم بمن اتقى "

He^{-asws} said: 'Recite, O Ibrahim: **Those who are shunning the major sins and the immoralities except for the 'Lamam', surely your Lord is Capacious of the Forgiveness. He is more Knowing of you when He Produced you from the earth**, - meaning from the good earth and the stinky earth - **Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32].**

يقول: لا يفتخر أحدكم بكثرة صلاته وصيامه وزكاته ونسكه لان الله عزوجل أعلم بمن اتقى منكم، فإن ذلك من قبل اللمم و هو المزاج. أزيدك يا إبراهيم ؟ قلت: بلى يا بن رسول الله ؛

He^{-azwj} is that they none of you should be priding with the frequency of his *Salat*, and his Fasts, and his *Zakat*, and his rituals, because Allah^{-azwj} Mighty and Majestic is more Knowing with the ones from you who fears. So, that is from the direction of the 'Lamam' and it is the mixing. Shall I increase for you, O Ibrahim?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قال: " كما بدأكم تعودون فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين أولياء من دون الله " يعني أئمة الجور دون أئمة الحق " ومحسبون أنهم مهتدون "

He^{-asws} said: '**Just as He Originated you all, (so) you would be returning [7:29] A group is Guided and a group, the straying is deserved upon them. They are taking the satans as friends from besides Allah** – meaning the tyrannical leaders besides the Imams^{-asws} of the Truth, **and are reckoning that they are rightly Guided ones [7:30].**

خذها إليك يا أبا إسحاق، فوالله إنه لمن غرر أحاديثنا وباطن سرائرنا ومكنون خزائنا وانصرف ولا تطلع على سرنا أحدا إلا مؤمنا مستبصرا فإنك إن أذعت سرنا بليت في نفسك ومالك وأهلك وولدك.

Take it to yourself, O Abu Is'haq, for, by Allah^{-azwj}, it is from the dangerous of our^{-asws} Ahadeeth and esoteric of our^{-asws} secrets, and hidden of our^{-asws} treasures, and leave, and do not notify anyone upon our^{-asws} secrets except an insightful Momin, for you, when you broadcast our^{-asws} secrets, you will be Tried regarding yourself, and your wealth, and your family, and your children".¹⁰⁵

¹⁰⁵ Bihar Al-Anwaar – V 5, The book of Justice, Ch 10 H 6