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CHAPTER 2

AL-BAQARAH

(The Cow)

(286 VERSES)

PART ELEVEN – VERSES 255 - 268

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ
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Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]

Explanation of the Verse of the Chair (Ayat Al-Kursy)

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد:

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Khalid, said,

أنه قرأ أبو الحسن الرضا (عليه السلام): «اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُهُ سِنَّةٌ - أي نعاس - و لا نوم، له ما في السماوات و ما في الأرض، و ما بينهما و ما تحت الثرى، عالم الغيب و الشهادة، هو الرحمن الرحيم،

'Abu Al-Hassan Al-Reza^{-asws} recited **Allah is He besides Whom there is no god, the Ever-living, the Eternal; neither does slumber seize Him** - i.e., forgetfulness **nor does sleep; for Him is whatever is in the skies and whatever is in the earth**, and what is between these two and

what is underneath the soil, the Knower of the seen as well as the unseen. He^{-azwj} is the Beneficent, the Merciful.

من ذا الذي يشفع عنده إلا بإذنه، يعلم ما بين أيديهم و ما خلفهم». قال: «ما بين أيديهم: فأمر الأنبياء، و ما كان، و ما خلفهم: أي ما لم يكن بعد، إلا بما شاء، أي بما يوحى إليهم، و لا يؤده حفظهما، أي لا يتقل عليه حفظ ما في السماوات و الأرض».

who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them. He^{-asws} said: '**what is in front of them** - so these are the orders of the Prophets^{-as}, and what has transpired; **and what is behind them** - i.e., what is not going to happen afterwards except what Allah^{-azwj} so Desires, i.e., by what Allah^{-azwj} would be Revealing to them, **and their preservation does not tire Him** - i.e., it is not heavy upon Him^{-azwj}, the preservation of whatever is skies and the earth''¹.

أحمد بن محمد بن خالد البرقي، بإسناده، قال: قلت لأبي عبد الله (عليه السلام): قوله تعالى: مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ؟ قال: «نحن أولئك الشافعون».

Ahmad Bin Muhammad Bin Khalid Al Barqy, by his chain, said,

'I said to Abu Abdullah^{-asws}, 'The Words of the High **who is that who can intercede in His Presence except by His Permission? [2:255]**'. He^{-asws} said: 'We^{-asws} are those intercessors'².

The Throne (Arsh) and the Chair (Kursy)

ابن بابويه: قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبد الله بن زياد العزمي، قال: حدثنا علي بن حاتم المنقري، عن المفضل بن عمر، قال:

Ibn Babuwayh, from Ahmad Bin Al Hassan Al Qataan, from Abdul Rahman Bin Muhammad Al Hasny, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Ziyad Al Arzamy, from Ali Bin Hatim Al Manqary, from Al Mufazzal Bin Umar who said,

سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، ما هما؟ فقال: «العرش في وجهه: هو جملة الخلق، و الكرسي وعاءه،

'I asked Abu Abdullah^{-asws} about the Throne and the Chair, what are these two?' So he^{-asws} said: 'The Throne in a perspective – it is the whole of the creation, and the Chair is its container (of the creation apart from the Throne).

و في وجه آخر: العرش هو العلم الذي أطلع الله عليه أنبياءه و رسله و حججه. و الكرسي: هو العلم الذي لم يطلع الله عليه أحدا من أنبيائه و رسله و حججه (عليهم السلام)».

And in another perspective, the Throne – it is the Knowledge which Allah^{-azwj} Notified His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and His^{-azwj} Proofs^{-asws}. And the Chair – it is the Knowledge

¹ تفسير القمي 1: 84

² المحاسن: 184 / 183

which Allah^{-azwj} did not Notify anyone from His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and His^{-azwj} Proofs^{-asws}.³

و عنه، قال: حدثنا أبي، عن إسحاق بن الهيثم، عن سعد بن طريف، عن الأصبع بن نباتة:

And from him, said, 'My father narrated to me, from Is'haq Bin Al Haysam, from Sa'ad Bin Tareyf, from al Asbagh Bin Nabata,

أن عليا (عليه السلام) سئل عن قول الله عز وجل: وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ. فقال: «السماوات والأرض وما فيهما من مخلوق، في جوف الكرسي، وله أربعة أملاك يحملونه بإذن الله:

'Ali^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic **His Chair contains the skies and the earth [2:255]**. So he^{-asws} said: 'The skies, and the earth, and whatever is within these from the creation, are within the Chair, and for it there are four Angels carrying it by the Permission of Allah^{-azwj}.

فأما ملك منهم «1» ففي صورة آدميين، وهي أكرم الصور على الله، وهو يدعو الله ويتضرع إليه، ويطلب الشفاعة والرزق لبي آدم.

So as for (one of the) Angels from them, so he is in the image of the human beings, and it is the most prestigious of the images upon Allah^{-azwj}; and he supplicates to Allah^{-azwj} and beseeches to Him^{-azwj}, and seeks the intercession and the sustenance of the children of Adam^{-as}.

و الملك الثاني في صورة الثور، وهو سيد البهائم، وهو يطلب الرزق من الله ويتضرع إليه، ويطلب الشفاعة لجميع البهائم.

And the second Angel is in the image of the bull, and it is the chief of the beasts; and he seeks the sustenance from Allah^{-azwj} and beseeches to Him^{-azwj}, and seeks the intercession for the entirety of the animals.

و الملك الثالث في صورة النسر، وهو سيد الطير، وهو يتضرع إلى الله ويطلب الشفاعة والرزق لجميع الطير.

And the third Angel is in the image of the eagle, and it is the chief of the birds; and he beseeches to Allah^{-azwj} and seeks the intercession and the sustenance for the entirety of the birds.

و الملك الرابع في صورة الأسد، وهو سيد السباع، وهو يرغب إلى الله ويتضرع إليه، ويطلب من الله الشفاعة والرزق لجميع السباع.

And the fourth Angel is in the image of the lion, and it is the chief of the predators; and he hopes to Allah^{-azwj} and beseeches to Him^{-azwj}, and seeks from Allah^{-azwj} the intercession and the sustenance for the entirety of the predator.

و لم يكن في هذه الصور أحسن من الثور، ولا أشد انتصاباً منه، حتى اتخذ الملائكة من بني إسرائيل العجل [إلهاً]، فلما عكفوا عليه و عبدوه من دون الله، خفض الملك الذي في صورة الثور رأسه، استحياء من الله أن عبد من دون الله شيء يشبهه، وتخوف أن ينزل به العذاب.

معاني الأخبار: 29 / 1. 3

And there did not happen to be among these images more beautiful than the bull, nor any more upright than it, until (such time as) the chiefs of the Children of Israel took the calf (as a god). So when they embarked upon it, and worshipped it besides Allah^{-azwj}, the Angel which was in the image of the bull lowered its head in embarrassment from Allah^{-azwj} that something resembling it has been worshipped besides Allah^{-azwj}, and fearing that the Punishment might descend upon him”.⁴

(احتجاج الطبرسي): في حديث عن الصادق (عليه السلام) و قد سأله رجل، قال له: الكرسي أكبر أم العرش؟ قال (عليه السلام): «كل شيء خلق الله في جوف الكرسي ما خلا عرشه، فإنه أعظم من أن يحيط به الكرسي».

Ihtijaj Al-Tabarsy, in a Hadeeth from Al-Sadiq^{-asws}, and a man had asked him^{-asws}, saying to him^{-asws}, ‘The Chair is greater or the Throne?’ He^{-asws} said: ‘Allah^{-azwj} Created everything inside the Chair, apart from His^{-azwj} Throne, for it is greater than to be encompassed by the Chair’.⁵

أحمد بن إدريس عن محمد بن عبد الجبار عن صفوان بن يحيى عن عاصم بن حميد عن أبي عبد الله (عليه السلام) قال ذكرت أبا عبد الله (عليه السلام) (فيما يزورون من الرؤية فقال الشمس جزء من سبعين جزءاً من نور الكرسي و الكرسي جزء من سبعين جزءاً من نور العرش و العرش جزء من سبعين جزءاً من نور الحجاب و الحجاب جزء من سبعين جزءاً من نور الستر فإن كانوا صادقين فليملئوا أعينهم من الشمس ليس ذوها سحاب .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humeyd,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘I discussed with Abu Abdullah^{-asws} regarding what they (reporters) are reporting of the sighting. So he^{-asws} said: ‘The sun is a one part from the seventy of the light of the Chair (الكرسي), and the Chair (الكرسي) is one part of seventy parts from the Light of the Throne (العرش), and the Throne (العرش) is one part from seventy parts from the Light of the Veil, and the Veil is one part from the seventy part from the Light of the Curtain. So if they were truthful, so let them be filling their eyes from the sun where there is no cloud under it’.⁶

عن حماد، عنه (عليه السلام)، قال: رأيته جالسا متوركا برجله على فخذه، فقال له رجل عنده: جعلت فداك، هذه جلسة مكروهة؟ فقال: «لا، إن اليهود قالت: إن الرب لما فرغ من خلق السماوات و الأرض جلس على الكرسي هذه الجلسة ليستريح، فأنزل الله: لا إله إلا هو الحي القيوم لا تأخذه سنة و لا نوم لم يكن متوركا كما كان».

From Hamaad,

(It has been narrated) from him^{-asws} (Imam Al Sadiq^{-asws}), said, ‘I saw him^{-asws} seated with his^{-asws} leg upon his^{-asws} thigh, so a man in his^{-asws} presence said, ‘May I be sacrificed for you^{-asws}, is this the (manner of the) sitting which is disliked?’ So he^{-asws} said: ‘No! The Jews said that when the Lord^{-azwj} was free from the Creating the skies and the earth, sat upon the Chair with this (manner of) seating, to rest’. So Allah^{-azwj} Revealed: **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep [2:255]**, No, He^{-azwj} does not Exist like this! (in any posture).⁷

⁴ تفسير القمي 1: 85

⁵ الاحتجاج: 352

⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 7

⁷ تفسير العياشي 1: 452 / 137

Approximate size of the Chair (Kursy)

عن الحسن المثني، عمن ذكره،

From Al Hassan Al Masny, from the one who mentioned it,

عن أبي عبد الله (عليه السلام)، قال: «قال أبو ذر: يا رسول الله، ما أفضل ما أنزل عليك؟ قال: آية الكرسي، ما السماوات السبع و الأرضون السبع في الكرسي إلا كحلقة ملقاة بأرض فلاة، ثم و إن فضل العرش على الكرسي كفضل الفلاة على الحلقة».

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Abu Zarr^{-as} said: 'O Rasool Allah^{-saww}! What is the best of what is Revealed upon you^{-saww}? He^{-saww} said: 'The Verse of the Chair (آية الكرسي). What are the seven skies and the seven firmaments in the Chair, except like the ring thrown in the desert, then the excess of the Chair is like the (excess of the) desert over the ring'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَارَةُ الْخَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بِيُوتِكَ بِرِجْلِكَ أَطِيبٌ يَا رَسُولَ اللَّهِ قَالَ إِذَا بَعْتَ فَأَحْسِنِي وَ لَا تَعْشِي فَإِنَّهُ أَنْتَقَى وَ أَبْقَى لِلْمَالِ

From Abu Abdullah^{-asws} having said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet^{-saww}, and she used to sell the perfume to them. The Prophet^{-saww} came over while she was among them. So he^{-saww} said: 'You bring aroma to our^{-saww} house'. She said, 'Your^{-saww} house is better in aroma due to your^{-saww} fragrance, O Rasool Allah^{-saww}!' He^{-saww} said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'.

فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا أَتَيْتُ أَسْأَلُكَ عَنْ عَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَحْدِثُكَ عَنْ بَعْضِ ذَلِكَ

She said, 'O Rasool Allah^{-saww}, I did not come to sell anything, but rather I came to ask you^{-saww} about the Magnificence of Allah^{-azwj} Mighty and Majestic'. So he^{-saww} said: 'Majestic is the Majesty of Allah^{-azwj}. I^{-saww} shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بَيْنَ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاحٍ قِي وَ هَاتَانِ بَيْنَ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاحٍ قِي وَ النَّالِقَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

Then he^{-saww} said: 'This earth with the ones upon it, compared to that which is below it, is like a ring thrown in the desert, and these two with what is within them and what is upon them,

⁸ تفسير العياشي 1: 455 / 137

compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh’.

و تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ وَ السَّبْعُ الْأَرْضِينَ بَيْنَ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي الثُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ

And he^{-saww} recited this Verse: **He Created seven skies and of the earth, their like [65:12]**. And the seven earths along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (earths) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بَيْنَ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحَوْتِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحَوْتُ بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلِمِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحَوْتُ وَ الْبَحْرُ الْمُظْلِمُ عَلَى الْهَوَاءِ الدَّاهِبِ كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ

And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (earths), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحَوْتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عَلَى الثَّرَى كَخَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيَّ

And the seven (earths), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى ثُمَّ انْقَطَعَ الْحَبْرُ عِنْدَ الثَّرَى

Then he^{-saww} recited this Verse: **For Him is whatever is in the skies, and whatever is in the earth, and whatever is in between the two, and whatever is beneath the soil [20:6]**. Then the information is terminated, at (the mention of) the soil’.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحَوْتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And the seven (earths), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert.

وَ هَذَا كُلُّهُ وَ سَمَاءُ الدُّنْيَا بَيْنَ عَلَيْهَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert.

وَ هَاتَانِ السَّمَاءَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهُمَا عِنْدَ الَّتِي فَوْقَهُمَا كَخَلْقَةٍ فِي فَلَاةٍ قِيَّ

And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert.

وَهَذِهِ الثَّلَاثُ بِمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ حَتَّىٰ انْتَهَىٰ إِلَى السَّابِعَةِ

And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَهُنَّ وَمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ

And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert.

وَهَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرِّ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ

And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert’.

وَتَلَا هَذِهِ الْآيَةَ يُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ وَهَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَجِبَالُ الْبَرِّ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُّ فِيهِ الْقُلُوبُ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ

And he^{-saww} recited this Verse: **And He Sends down of the sky, from the mountains wherein is hail [24:43]**. And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert.

And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَهَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَجِبَالُ الْبَرِّ وَالْهَوَاءُ وَحُجُبُ النُّورِ عِنْدَ الْكُرْسِيِّ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

And he^{-saww} recited this Verse: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**.

وَهَذِهِ السَّبْعُ وَالْبَحْرُ الْمَكْفُوفُ وَجِبَالُ الْبَرِّ وَالْهَوَاءُ وَحُجُبُ النُّورِ وَالْكُرْسِيُّ عِنْدَ الْعَرْشِ كَخَلْقَةٍ فِي فَلَاةٍ قَبِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert’. And he^{-saww} recite this Verse: **The Beneficent is established upon the Throne [20:5]’**.

[وَيْ رَوَايَةِ الْحَسَنِ] الْحُجُبُ قَبْلَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ.

(And in the report of Al-Hassan) – ‘The veils before (compared to the) the air is that about which the hearts are confused’.⁹

Various utilisations of the Verse of the Chair (Ayat Al Kursy)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَلَا أُخْبِرُكُمْ بِمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ قُلْتُ بَلَى قَالَ كَانَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَيَقُولُ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالطَّاغُوتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ فِي يَقَظَتِي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Jameel Bin Darraj, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{-asws} said: ‘Shall I^{-asws} inform you with what Rasool Allah^{-saww} used to say whenever he^{-saww} retired to his^{-saww} bed?’ I said, ‘Yes’. He^{-asws} said: ‘He^{-saww} used to recite The Verse of the Chair (Ayat Al Kursy – 2:255) and he^{-saww} was saying: ‘In the Name of Allah^{-azwj}. I^{-saww} believe in Allah^{-azwj} and disbelieve in the idols. O Allah^{-azwj}! Protect me^{-saww} during my^{-saww} sleep and during my^{-saww} waking up’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ قُلْتُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Quteyba Al A’asha who said,

‘Abu Abdullah^{-asws} taught me saying: ‘Say,

بِسْمِ اللَّهِ الْجَلِيلِ أُعِيدُ فَلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَالسَّامَةِ وَاللَّامَةِ وَالْعَامَةِ وَمِنَ الْجِنِّ وَالْإِنْسِ وَمِنَ الْعَرَبِ وَالْعَجَمِ وَمِنَ نَفْسِهِمْ وَنَفْسِهِمْ وَ بَايَةِ الْكُرْسِيِّ ثُمَّ تَقَرَّوْهَا

‘In the Name of Allah^{-azwj} the Majestic! I seek refuge for so and so, with Allah^{-azwj} the Magnificent, from the insects and the venomous (reptiles), and the evil eyes, and the generality (of creatures), and from the Jinn and the human beings, and from the Arabs and the non-Arabs, and from their sorcery and their rebellions, and their spells, and by the Ayat Al Kursy (2:255)’ – then recite it.

ثُمَّ تَقُولُ فِي الثَّانِيَةِ بِسْمِ اللَّهِ أُعِيدُ فَلَانًا بِاللَّهِ الْجَلِيلِ حَتَّى تَأْتِيَ عَلَيْهِ .

Then you should be saying during the second (time), ‘In the Name of Allah^{-azwj}! I seek Refuge with Allah^{-azwj} the Majestic’ until you overcome upon it’.¹¹

⁹ Al Kafi – H 14590

¹⁰ Al Kafi V 2 – The Book Of Supplication CH 49 H 4

¹¹ Al Kafi V 2 – The Book Of Supplication CH 57 H 5

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا لَقِيتَ السَّبُعَ فَأَقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَفُلْ لَهُ عَزَمْتُ عَلَيْكَ بِعَزْمَةِ اللَّهِ وَ عَزْمَةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ عَزْمَةِ سُلَيْمَانَ بْنِ دَاوُدَ (عليه السلام) وَ عَزْمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ الْأَئِمَّةِ الطَّاهِرِينَ مِنْ بَعْدِهِ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ قَالَ فَخَرَجْتُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Muhammad, from Abdullah Bin Yahya Al Kahily who said,

‘Abu Abdullah^{-asws} said: ‘When you come across a predatory wild animal, so recite Ayat Al-Kursy (2:255) in its face, and say to it: ‘I am determined against you by the Determination of Allah^{-azwj}, and determination of Muhammad^{-saww}, and determination of Suleyman Bin Dawood^{-as}, and determination of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and the Purified Imams^{-asws} from after him^{-asws}, so it would be exchanged from him, Allah^{-azwj} Willing.

فَإِذَا السَّبُعُ قَدِ اعْتَرَضَ فَعَزَمْتُ عَلَيْهِ وَ قُلْتُ لَهُ إِلَّا تَنْحَيْتَ عَنْ طَرِيقِنَا وَ لَمْ تُؤْذِنَا قَالَ فَتَنَظَّرْتُ إِلَيْهِ قَدْ طَاطَأَ بِرَأْسِهِ وَ أَدْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ وَ انْصَرَفَ .

A wild animal presented itself, so I was determined against it and said it, to it so it step aside from our way and did not harm us. I looked at it and it had bowed its head and entered its tail between its legs and left’.¹²

عَنْهُ رَفَعَهُ قَالَ مَنْ بَاتَ فِي دَارٍ وَ بَيْتٍ وَحْدَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيُفَلِّ

From him, raising it,

‘He^{-asws} said: ‘The one spends the night in a house and a room alone, so let him recited Ayat Al-Kursy (2:255), and let him say,

اللَّهُمَّ أَنْسِ وَخَشْيَتِي وَ آمِنْ رَوْعَتِي وَ أَعِزِّي عَلَى وَحْدَتِي .

‘O Allah^{-azwj}! Comfort my loneliness, and Secure my awe, and Assist me upon my loneliness’.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ بِامْرَأَةٍ أَحَدُكُمْ حَبْلًا فَأَتَى عَلَيْهَا أَرْبَعَةُ أَشْهُرٍ فَلْيَسْتَقْبِلْ بِهَا الْقِبْلَةَ وَ لِيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيَضْرِبَ عَلَى جَنْبِهَا وَ لِيُقَالَ اللَّهُمَّ إِنِّي قَدْ سَمَّيْتُهُ مُحَمَّدًا فَإِنَّهُ يَجْعَلُهُ غُلَامًا

Muhammad Bin Yahya, from Ahmad Bni Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Al Husayn Bin Ahmad Al Minqary, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whenever one of you were to have a pregnancy with a woman, so four months come upon her, so let her face the Qiblah and let her recite the Verse of the Throne (2:255), and let her strike upon her side and let her say, ‘O Allah^{-azwj}! I have named him Muhammad’.

فَإِنْ وَفَى بِالِاسْمِ بَارَكَ اللَّهُ لَهُ فِيهِ وَ إِنْ رَجَعَ عَنِ الْإِسْمِ كَانَ لِلَّهِ فِيهِ الْخِيَارُ إِنْ شَاءَ أَخَذَهُ وَ إِنْ شَاءَ تَرَكَهُ .

¹² Al Kafi V 2 – The Book Of Supplication CH 57 H 11

¹³ Al Kafi V 2 – The Book Of Supplication CH 57 H 13

Thus, if he were to be loyal with the naming, Allah^{-azwj} would Bless for him with regards to it, and if he retracts from the naming, there would be for Allah^{-azwj} a Choice in it, if He^{-azwj} so Desires to He^{-azwj} Takes him (back), and if He^{-azwj} so Desires to, Leaves him'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَكَا إِلَيْهِ رَجُلٌ عَبَثَ أَهْلَ الْأَرْضِ بِأَهْلِ بَيْتِهِ وَ بَعِيَالِهِ فَقَالَ كَمْ سَقَفُ بَيْتِكَ فَقَالَ عَشْرَةٌ أَدْرَعُ فَقَالَ أَدْرَعُ ثَمَانِيَةَ أَدْرَعُ ثُمَّ أَكْتُبُ آيَةَ الْكُرْسِيِّ فِيمَا بَيْنَ الثَّمَانِيَةِ إِلَى الْعَشْرَةِ كَمَا تَدُورُ فَإِنَّ كُلَّ بَيْتٍ سَمَّيْتُهُ أَكْثَرَ مِنْ ثَمَانِيَةِ أَدْرَعٍ فَهُوَ مُحْتَضَرٌ تَحْضُرُهُ الْجِنُّ يَكُونُ فِيهِ مَسْكَنُهُ .

Ali Bin Ibrahim, and a number of our companions, from Ahmad Bin Abu Abdullah, and Sahl Bin Ziyad, altogether, from Muhammad Bin Isa, from Abu Muhammad Al Ansary, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A man complained to him^{-asws} of the bad treatment of the people of the land with his family and his children. So he^{-asws} said: 'How much (height) is the ceiling of your house'. So he^{-asws} said: 'Ten cubits'. So he^{-asws} said : 'Measure out eight cubits, then write the Verse of the Chair (2:255) in what is between the eight to the ten, just as you go around. So in each of the rooms, its ceiling is higher than eight cubits, so it is a meeting place, the Jinn being present in it, and in it would become its dwelling'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي سَمِّكَ الْبَيْتِ إِذَا رُفِعَ ثَمَانِيَةَ أَدْرَعٍ كَانَ مَسْكُوناً فَإِذَا زَادَ عَلَى ثَمَانِيَةٍ فَلْيُكْتُبْ عَلَى رَأْسِ الثَّمَانِ آيَةَ الْكُرْسِيِّ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and Ahmad Bin Abu Abdullah, from his father, altogether from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a ceiling of the house when it is raised to eight cubits, it would be a dwelling. So when it exceeds eight, so let him write at the top of the eight, the Verse of the Chair (2:255)'.¹⁶

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُحْسِنِ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَ الْبَيْتُ فَوْقَ ثَمَانِيَةِ أَدْرَعٍ فَكَتُبْ فِي أَعْلَاهُ آيَةَ الْكُرْسِيِّ .

From him, from Ali Bin Al Hakam, and Muhsan Bin Ahmad, from Aban Bin Usman, form Muhammad Bin Ismail,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the house is above eight cubits, so write in its upper part the Verse of the Chair (2:255)'.¹⁷

Allah^{-azwj}'s Attribute of Life

و في كتاب التَّوْحِيدِ، بإسناده إلى أبي بصير، عن أبي جعفر - عليه السَّلام - في حديث طويل يذكر فيه صفة الرَّبِّ - عزَّ و جلَّ - و فيه يقول: لم يزل حيّاً بلا حياة. [كان حيّاً بلا حياة حادثة.

¹⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 1

¹⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 66 H 3

¹⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 66 H 4

¹⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 66 H 7

And in Kitab Al Tawheed, by his chain going up to Abu Baseer,

From Abu Ja'far^{-asws} – in a lengthy Hadeeth in which he^{-asws} mentioned an Attribute of the Lord^{-azwj} Mighty and Majestic – and during it he^{-asws} is saying: 'He^{-azwj} did not cease to be living, being without a life. He^{-azwj} has been Alive without there being a newly occurring life (for Him^{-azwj})'.¹⁸

VERSE 256

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

There is no compulsion in the Religion; the right way has been clarified from the error. Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grasped the most trustworthy handhold, there would be no breaking for it; and Allah is Hearing, Knowing [2:256]

و بإسناده الى أبي بصير، قال:

And by his chain going up to Abu Baseer who said,

سمعت أبا عبد الله - عليه السلام - يقول لا إكراه في الدين. قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ. فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ، فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى. لَا انْفِصَامَ لَهَا. وَاللَّهُ سَمِيعٌ عَلِيمٌ. اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ. وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ هُمُ الظَّالِمُونَ لَالِ مُحَمَّدٍ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ. أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ. و الحمد لله رب العالمين. كذا نزلت.

'I heard Abu Abdullah^{-asws} saying: ***There is no compulsion in the Religion; the right way has been clarified from the error. Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grasped the most trustworthy Handhold, there would be no breaking for it; and Allah is Hearing, Knowing [2:256]***

Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant. They are being unjust to the Progeny of Muhammad, extracting them from the Light into the darkness's; these are the inmates of the Fire; they would be in it eternally. And the Praise is for Allah Lord of the Worlds [2:257] – Like this is how it was Revealed''.¹⁹

There is no compulsion in Religion

قوله تعالى لا إكراه في الدين قال الطبرسي رحمه الله قيل نزلت في رجل من الأنصار كان له غلام أسود يقال له صبح و كان يكرهه على الإسلام و قيل في رجل من الأنصار يدعى أبا الحصين و كان له ابنان فقدم تجار الشام إلى المدينة يحملون الزيت

¹⁸ (6) التوحيد / 173، ح 2.

¹⁹ Tafseer Kanz Al Daqaiq – V 2 P 406

(Regarding the Words of the Exalted) - ***There is no compulsion in the Religion [2:256]***, Al-Tabarsy said, 'It is said it was revealed regarding a man from the Helpers who had a black slave for him, called Sabah, and he was compelling him upon (accepting) Al-Islam, and it is said it is regarding a man from the Helpers who invited Abu Al-Haseyn (to Al-Islam), and there were two sons for him. Some traders proceeded from Syria to Al-Medina carrying the oil.

فلما أرادوا الرجوع أتاهم ابنا أبي الحصين فدعوهما إلى النصرانية فتنصرا و مضيا إلى الشام فأخبر أبو الحصين رسول الله ص فأنزل الله سبحانه لا إكراه في الدين فقال رسول الله ص أبعدهما الله هما أول من كفر

When they wanted to return, the two sons of Abu Al-Haseyn came over to them and invited them to Christianity. They became Christians and went back to Syria. Abu Al-Haseyn informed Rasool Allah^{-saww}, and Allah^{-azwj}, Glorious is He^{-azwj}, Revealed: ***There is no compulsion in the Religion [2:256]***. So Rasool Allah^{-saww} said: 'May Allah^{-azwj} Distance them both! They are the first ones to commit *Kufr*'.

فوجد أبو الحصين في نفسه على النبي ص حيث لم يبعث في طلبهما فأنزل الله قوله: لا إكراه في الدين، أي: لا يكره أحد على دينه إلا بعد أن تبين له و تبين له الرشد من الغي.

Abu Al-Haseyn found (a grudge) against the Prophet^{-saww} when he did not go to seek them. Thus, Allah^{-azwj} Revealed His^{-azwj} Words: ***There is no compulsion in the Religion [2:256]*** – i.e., do not compel anyone upon his Religion except after it is explained to him ***the right way has been clarified from the error***'.²⁰

The clarification of the right way from the error

Imam Al-Reza said: 'And he (Rasool Allah)^{-saww} did not pass away until he^{-saww} clarified to his^{saww} community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he^{-saww} established Ali^{-asws} for them as a flag and an Imam^{-asws}. And he^{-saww} did not neglect anything for them which the community would be needy to except that he^{-saww} clarified it. So the one who claims that Allah^{-azwj} Mighty and Majestic did not Perfect His^{-azwj} Religion, so he has rejected the Book of Allah^{-azwj}, and the one who rejects the Book of Allah^{-azwj}, so he is a disbeliever in it.²¹

The tyrant

في مجمع البيان «فَمَنْ يَكْفُرْ بِالطَّاغُوتِ» وَ قِيلَ فِيهِ خَمْسَةُ أَقْوَالٍ أَحَدُهَا أَنَّهُ الشَّيْطَانُ وَ هُوَ الْمَرْيُوفُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al-Bayan - ***Therefore the one who disbelieves in the tyrant [2:256]*** – 'And five things are said with regards to it, and one of them is that he (the tyrant) is the Satan^{-la}, and it is reported from Abu Abdullah^{-asws}'.²²

²⁰ مجمع البيان 1: 258 - 260

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1

²² Tafseer Noor Al Saqalayn – H 1051

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «كل راية ترفع قبل قيام القائم فصاحبها طاغوت، يعبد من دون الله عز وجل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamad bin Isa, from al husayn Bin Al Mukhtar, from Abu Baseer,

From Abu Abdullah^{-asws} having said: 'Every flag raised before the rising of Al-Qaim^{-asws}, so its owner is a tyrant, worshipping one besides Allah^{-azwj} Mighty and Majestic'.²³

The most trustworthy Handhold - (the Hand of Amir Al-Momineen^{-asws})

[يحيى الشجري] [قال: وبإسناد] قال حدثنا حصين، عن أبي حمزة، عن أبي جعفر وزيد بن علي (عليهما السلام) * (فقد استمسك بالعروة الوثقى) * قال: كلمة لا إله إلا الله.

Yahya Al Shajry who said, 'And by the chain, Haseyn narrated to us, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws}, and Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) - **so he has grasped the most trustworthy Handhold [2:256]** – said: 'The words, 'There is no god except for Allah^{-azwj}'.²⁴

و عنه: بإسناده، قال: قال رسول الله (صلى الله عليه وآله): «الأئمة من ولد الحسين، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said, 'Rasool Allah^{-saww} said: 'The Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the one who obeys them^{-asws} so he has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws}, so he has disobeyed Allah^{-azwj}. They^{-asws} are **the most trustworthy Handhold [2:256]**, and they^{-asws} are the means (الوسيلة) to Allah^{-azwj} the Exalted'.²⁵

و عنه: بإسناده، قال رسول الله (صلى الله عليه وآله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain – Rasool Allah^{-saww} said: 'The one who loves to grasp **the most trustworthy Handhold [2:256]**, so let him grasp with the Love of Ali^{-asws} and the People^{-asws} of his^{-asws} Household'.²⁶

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق،

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز وجل: فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، قال: «مودتنا أهل البيت».

²³ الكافي 8: 452 / 295.

²⁴ Tafseer Abu Hamza Al Sumaly Hadeeth No. 30

²⁵ عيون أخبار الرضا (عليه السلام) 2: 217 / 58، ينابيع المودة: 259 و 445.

²⁶ عيون أخبار الرضا (عليه السلام) 2: 216 / 58

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} regarding the Words of the Mighty and Majestic: ***So he has grasped the most trustworthy Handhold [2:256]***, said: 'Our^{-asws} cordiality, the People^{-asws} of the Household'.²⁷

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن خلف بن حماد الأسدي، عن أبي الحسن العبدلي، عن الأعمش، عن عباية بن ربعي، عن عبد الله بن عباس، قال:

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Khalaf Bin Hamaad Al-Asady, from Abu Al-Hassan Al-Abdy, from Al-Amsh, from Abayat Bin Rabi'e, from Abdullah Bin Abbas who said,

قال رسول الله (صلى الله عليه وآله): «من أحب أن يتمسك بالعروة الوثقى التي لا انفصام لها فليستمسك بولاية أخي و وصيي علي بن أبي طالب، فإنه لا يهلك من أحبه و تولاه، و لا ينجو من أبغضه و عاداه».

'Rasool Allah^{-saww} said: 'The one who loves that he grasps ***the most trustworthy Handhold, there would be no breaking for it [2:256]***, so he should attach himself to the Wilayah of my^{-saww} brother^{-asws}, and my^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, for he will not be destroyed, the one who loves him^{-asws} and befriends him^{-asws}; and he would not be Rescued, the one who hates him^{-asws} and is inimical to him^{-asws}'.²⁸

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه وآله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

'Rasool Allah^{-saww} said: 'The Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws} – the one who obeys them^{-asws}, has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws}, so he has disobeyed Allah^{-asws} Mighty and Majestic. They^{-asws} are ***the most trustworthy Handhold [2:256]***, and they^{-asws} are the means (الوسيلة) to Allah^{-azwj} the High'.²⁹

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى».

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the general-Muslims,

(It has been narrated) from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool Allah^{-saww} said: 'There will happen, after me^{-saww}, 'فتنة مظلمة' dark *fitna* (strife). The saved ones from it would be the ones who attaches to ***the most trustworthy Handhold [2:256]***'.

فقيل: يا رسول الله، و ما العروة الوثقى؟ قال: ولاية سيد الوصيين.

²⁷ تأويل الآيات 1: 439 / 10.

²⁸ معاني الأخبار: 368 / 1.

²⁹ عيون أخبار الرضا (عليه السلام) 2: 217 / 58.

It was said, 'O Rasool Allah^{-saww}, and what is **the most trustworthy Handhold [2:256]**?' He^{-saww} said: 'Wilayah of the Chief of the successors^{-asws}'.

قيل: يا رسول الله، و من سيد الوصيين. قال: أمير المؤمنين.

It was said, 'O Rasool Allah^{-saww}! And who is the Chief of the successors^{-asws}?' He^{-saww} said: 'Amir Al-Momineen^{-asws}'.

قيل: يا رسول الله، و من أمير المؤمنين؟ قال: مولى المسلمين و إمامهم بعدي.

It was said, 'O Rasool Allah^{-saww}! And who is Amir Al-Momineen^{-asws}?' He^{-saww} said: 'The Master of the Muslims and their Imam^{-asws} after me^{-saww}'.

قيل: يا رسول الله، و من مولى المسلمين و إمامهم بعدك؟ قال: أخي علي بن أبي طالب.

It was said, 'O Rasool Allah^{-saww}! And who is the Master of the Muslims and their Imam^{-asws} after you^{-saww}?' He^{-saww} said: 'My^{-saww} brother^{-asws}, Ali^{-asws} Bin Abu Talib^{-asws}'.³⁰

و عنه، بإسناده عن حذيفة بن أسيد، قال:

From him, by his chain from Huzeyfa Bin Aseyd who said,

قال رسول الله (صلى الله عليه و آله): «يا حذيفة، إن حجة الله عليكم بعدي علي بن أبي طالب، الكفر به كفر بالله، و الشرك به شرك بالله، و الشك فيه شك في الله، و الإلحاد فيه إلحاد في الله، و الإنكار له إنكار لله، و الإيمان به إيمان بالله، لأنه أخو رسول الله و وصيه، و إمام أمته، و هو حبل الله المتين، و عروته الوثقى لا انفصام لها،

'Rasool Allah^{-saww} said: 'O Huzeyfa! The Divine Authority of Allah^{-azwj} over you, after me^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}. The *Kufr* with him^{-asws} is *Kufr* with Allah^{-azwj}, and the Shirk (taking another guide along) with him^{-asws} is the Shirk with Allah^{-azwj} (Association), and the doubt in him^{-asws} is doubt in Allah^{-azwj}, and the heresy in him^{-asws} is heresy in Allah^{-azwj}, and the rejecting of him^{-asws} is rejection of Allah^{-azwj}, and the *Eman* in him^{-asws} is *Eman* in Allah^{-azwj}, because he^{-asws} is the brother of Rasool Allah^{-saww}, and his^{-saww} successor^{-asws}, and the Imam^{-asws} of his^{-saww} community, and he^{-asws} is the strong Rope of Allah^{-azwj}, and **[2:256] the most trustworthy Handhold [2:256]**, not having any dichotomy (or break) in it.

يا حذيفة، لا تفارقن عليا فتفارقي، و لا تخالفن عليا فتخالفني، إن عليا مني، و أنا منه، من أسخطه فقد أسخطني، و من أرضاه فقد أرضاني.

O Huzeyfa! Do not separate from Ali^{-asws} for you would have separated from me^{-saww}, and do not oppose Ali^{-asws} for you would have opposed me^{-saww}. Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. Whoever is angry with him^{-asws} so he is angry with me^{-saww}, and the one who is pleased with him^{-asws}, so he is pleased with me^{-saww}.³¹

³⁰ مائة منقبة: 81 / 149.

³¹ أمالي الصدوق: 2 / 165.

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain, 'Rasool Allah^{-saww} said: 'The one who loves that he should attach himself to **the most trustworthy Handhold [2:256]** so he should attach himself to the love of Ali^{-asws} and the People^{-asws} of his^{-asws} Household'.³²

و من طريق المخالفين، ما رواه موفق بن أحمد، بإسناده عن عبد الرحمن بن أبي ليلى، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنت العروة الوثقى».

And from the ways of the opponents, is what has been reported by Mofaq Bin Ahmad, by his chain from Abdul Rahman Bin Abu Layli who said,

'Rasool Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} are **the most trustworthy Handhold [2:256]**'.³³

VERSE 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {257}

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ هُمْرَانَ بْنِ أَغِيَّ

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ra'ab, from Humraan Bin Ayn, who has narrated the following:

عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّوَاغِيتُ.

Abu Ja'far^{-asws} said (referring to the 'Tahreef in Quran) in this **and (as to) those who are committing Kufr, their guardians are the tyrants [2:257]**". ('الطَّوَاغِيتُ' instead of 'الطَّاغُوتُ').³⁴

عِدَّةٌ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) (إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجْجِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَاناً وَ فَلَاناً هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ هُمْ بِتِلْكَ الْأَمَانَةِ وَ لَا الْوَفَاءِ وَ الصِّدْقِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

³² عيون أخبار الرضا (عليه السلام) 2: 216 / 58

³³ مناقب الخوارزمي: 24.

³⁴ Al Kafi – H 14884

'I said to Abu Abdullah^{-asws}, 'I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you^{-asws} all (Imams^{-asws}) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your^{-asws} guardianship (Wilayah), there isn't that trustworthiness for them, nor the loyalty and the truthfulness'.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهَ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَى مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, 'Abu Abdullah^{-asws} sat upright and turned towards me as if angered, then said: 'There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn't from Allah^{-azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam^{-asws} from Allah^{-azwj}'.

قُلْتُ لَا دِينَ لِأُولَئِكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأُولَئِكَ وَ لَا عَتَبَ عَلَى هَؤُلَاءِ

I said, 'There is no Religion for those ones and there is no blame upon these ones?' He^{-asws} said: 'Yes! There is no Religion for those ones and there is no blame upon these ones'.

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَبِئْسَ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِّنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

Then he^{-asws} said: 'Have you not listened to the Words of Allah^{-azwj} Mighty and Majestic **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light [2:257]**? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam^{-asws} from Allah^{-azwj}'.

وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَبَى هَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنَّ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوِلَايَتِهِمْ إِثَاءً مِّنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He^{-azwj} Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn't from Allah^{-azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah^{-azwj} Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.³⁵

عن مسعدة بن صدقة، قال:

From Mas'adat Bin Sadaqa who said,

قص أبو عبد الله قصة الفريقين جميعا في الميثاق، حتى بلغ الاستثناء من الله في الفريقين، فقال: «إن الخير و الشر خلقان من خلق الله،

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

'Abu Abdullah^{asws} related the story for the two groups (good and evil) together during the Covenant, until he^{asws} reached the Exclusion (separation) from Allah^{azwj} regarding the two groups, so he^{asws} said: 'The good and the evil are two creatures from the creatures of Allah^{azwj}.

و ذلك أن الله قال في كتابه: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ فَالظُّلُمَاتِ فَالنُّورِ هُم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

And that is what Allah^{azwj} Said in His^{azwj} Book: **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. So the Light – they^{asws} are the Progeny of Muhammad^{saww}, and the darkness are their^{asws} enemies'.³⁶

عن مهزم الأسدي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال الله تبارك و تعالى: لأعدين كل رعية دانت بإمام ليس من الله، و إن كانت الرعية في أعمالها برة تقية، و لأغفرن عن كل رعية دانت بكل إمام من الله، و إن كانت الرعية في أعمالها سيئة».

From Mahzam Al Asady who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and High Said: "I^{azwj} will Punish every person who makes a religion by an imam who is not from Allah^{azwj}, and even if that person was benevolent and pious in his deeds. And I^{azwj} shall Forgive every person who makes a Religion by every Imam^{asws} from Allah^{azwj}, and even if the person was evil in his deeds'.

قلت: فيعفو عن هؤلاء، و يعذب هؤلاء؟ قال: «نعم، إن الله يقول: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ».

I said, 'He^{azwj} would Forgive these ones and Punish those?' He^{asws} said: 'Yes! Allah^{azwj} is Saying **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light [2:257]**'.

ثم ذكر الحديث الأول- حديث ابن أبي يعفور، برواية محمد بن الحسين- و زاد فيه: «فأعداء علي أمير المؤمنين (عليه السلام) هم الخالدون في النار، و إن كانوا في أديانهم على غاية الورع و الزهد و العبادة، و المؤمنون بعلي (عليه السلام) هم الخالدون في الجنة، و إن كانوا في أعمالهم على ضد ذلك».

Then (the narrator) mentioned the first Hadeeth – A Hadeeth of Ibn Abu Yafour, by the report of Muhammad Bin Al-Husayn – and in was the additional (information) – He^{asws} said: 'So it is the enemies of Ali Amir Al-Momineen^{asws}, **these are the inmates of the Fire; they would be in it eternally [2:257]**, and even if, in their religion, they were very pious, and ascetic, and the worshippers. And the Momineen, along with Ali^{asws}, they would be abiding in the Paradise, and even if they used to be, in their deeds, opposite to that'.³⁷

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: وَ الَّذِينَ كَفَرُوا بولاية علي بن أبي طالب (عليه السلام) أُولَئِكَ هُمُ الظَّالِمُونَ نزلت في أعدائه و من تبعهم، أخرجوا الناس من النور- و النور: ولاية علي- فصاروا إلى ظلمة ولاية أعدائه.

³⁶ تفسير العياشي 1: 461 / 138.

³⁷ تفسير العياشي 1: 462 / 139.

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{-asws}, regarding the Words of the High [2:257] and (as for) **those who are committing Kufr** - in the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, **their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]** – it was Revealed regarding his^{-asws} enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali^{-asws} – so took them into the darkness – Wilayah of his^{-asws} enemies'.³⁸

[و في الكافي، عن أحدهما- عليهما السلام. قال: إذا جحد إمامة أمير المؤمنين، فأولئك أصحاب النار، هم فيها خالدون.]

And in Al-Kafi – from one of the two (5th or 6th Imam^{-asws}) having said: 'When they rejected the Imamate of Amir Al-Momineen^{-asws}, so **these are the inmates of the Fire; they would be in it eternally [2:257]**'.³⁹

و في أمالي شيخ الطائفة- قدس سره- بإسناده إلى علي- عليه السلام- عن النبي- صلى الله عليه و آله- أنه تلا هذه الآية: أولئك أصحاب النار هم فيها خالدون قيل: يا رسول الله! من أصحاب النار؟ قال: من قاتل علياً بعدي. فأولئك أصحاب النار مع الكفار. فقد كفروا بالحق لما جاءهم.

And in Amaaly of Sheykh Al-Taifa, by his chain going up to Ali^{-asws}, from the Prophet^{-saww} having recited this Verse **these are the inmates of the Fire; they would be in it eternally [2:257]**. It was said, 'O Rasool Allah^{-saww}! Who are the inmates of the Fire?' He^{-saww} said: 'The one who fights against Ali^{-asws} after me^{-saww}, so they would be the inmates of the Fire along with the *Kafirs*, for they would have done *Kufr* with the Truth when it came to them'.⁴⁰

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آبائه، عن علي بن أبي طالب- عليهم السلام- قال: المؤمن يتقلب في خمسة من النور: مدخله نور، و مخرجه نور، و علمه نور، و كلامه نور، و منظره يوم القيامة إلى النور.

And in the book Al-Khisaal – from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light'.⁴¹

VERSE 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَيُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {258}

³⁸ المناقب 3: 81.

³⁹ (1) الكافي 1/ 429، ج 82.

⁴⁰ (8) أمالي الشيخ 1/ 374.

⁴¹ (2) الخصال 1/ 277، ج 20.

Have you not considered him (Nimrod) who disputed with Ibrahim regarding his Lord, because Allah had Given him the kingdom? So Ibrahim said: 'My Lord is He Who Causes to live and Causes to die'. He said: 'I cause to live and I cause to die'. Ibrahim said: 'So surely, Allah Brings the sun from the east, so bring it from the west'. Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]

العباشي: عن أبان، عن حجر، عن أبي عبد الله (عليه السلام)، قال: «خالف إبراهيم (عليه السلام) قومه، و عاب آلهتهم حتى ادخل على نمرود فخاصمهم. فقال إبراهيم: رَبِّي الَّذِي يُحْيِي وَ يُمِيتُ. قال: أَنَا أُحْيِي وَ أُمِيتُ، قال إبراهيم: فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ».

Al Ayyashi, from Aban, from Hajar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ibrahim^{-as} opposed his^{-as} people and faulted their gods, until he^{-as} went over to Nimrod and he^{-as} debated with them. ***So Ibrahim said: 'My Lord is He Who Causes to live and Causes to die'. He said: 'I cause to live and I cause to die'. Ibrahim said: 'So surely, Allah Brings the sun from the east, so bring it from the west'. Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]''***.⁴²

عن حنان بن سدير، عن رجل من أصحاب أبي عبد الله (عليه السلام)، قال: سمعته يقول: «إن أشد الناس عذاباً يوم القيامة سبعة نفر: أولهم ابن آدم الذي قتل أخاه، و نمرود بن كنعان الذي حاج إبراهيم في ربه».

From Hanan Bin Sadeyr, from a man from the companions of Abu Abdullah^{-asws} who said, 'I heard him^{-asws} saying: 'The most intensely Punished of the people on the Day of Judgment would be seven persons – the first of them being the son of Adam^{-as} Who killed his brother, and Nimrod Bin Canaan who disputed with Ibrahim^{-as} regarding his^{-as} Lord^{-azwj}'.⁴³

و فيه بإسناده إلى إسحاق بن عمار الصّيرفي، عن أبي الحسن الماضي، في حديث طويل يقول في آخره: و إنّ في جوف تلك الحية، لسبع صناديق، فيها خمسة من الأمم السّالفة و اثنان من هذه الأمة.

And in it (Sawaab Al-Amaal), by his chain going up to Is'haq Bin Ammar Al-Sayrafi, from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), in a lengthy Hadeeth, he^{-asws} is saying at the end of it: 'And in the interior of that serpent would be seven boxes wherein would be five from the past communities and two from this community'.

قال: قلت: جعلت فداك! و من الخمسة؟ و من الاثنان؟ قال: أمّا الخمسة: فقايل الذي قتل هابيل، و نمرود الذي حاج إبراهيم في ربه، قال: أَنَا أُحْيِي وَ أُمِيتُ.. و فرعون الذي قال: أَنَا رَبُّكُمُ الْأَعْلَى.. و يهود الذي هوّد اليهود، و بولس الذي نصر النصارى. و من هذه الأمة، أعاريّان.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And who are the five? And who are the two?' He^{-asws} said: 'As for the five – so it is Qabeel^{-la} who killed Habeel, and Nimrod^{-la} who disputed against Ibrahim^{-as} regarding his^{-as} Lord^{-azwj}. ***He said: 'I cause to live and I cause to die'. And Pharaoh^{-la} who said, 'I am your lord, the most high [79:24]. And the Jew who***

⁴² تفسير العيّاشي 1: 139 / 464.

⁴³ تفسير العيّاشي 1: 140 / 465.

Judaised the Jews, and Paul who Christianised the Christians. And from this community, the two Bedouins''^{.44}

أبو علي الطبرسي، قال: قال: و روي عن الصادق (عليه السلام): «أن إبراهيم (عليه السلام) قال له: أحيي من قتلته إن كنت صادقاً».

Abu Ali Al Tabarsy said,

‘And it has been reported from Al-Sadiq^{-asws} having said: ‘Ibrahim^{-as} said to Nimrod^{-la}: ‘Revive the ones you^{-la} have killed if you^{-la} were truthful’.⁴⁵

VERSE 259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {259}

Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him. He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day’. He Said: “But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”. So when it was clear to him, he said: ‘I know that Allah is Able over all things’.
[2:259]

عن جابر، عن أبي جعفر (عليه السلام)، قال: «نزلت هذه الآية على رسول الله (صلى الله عليه و آله) هكذا: أَلَمْ تَرَ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ - قال: ما تبين لرسول الله (صلى الله عليه و آله) أنها في السماوات - قال الرسول: أعلم أن الله على كل شيء قدير.

From Jabir,

From Abu Ja'far^{-asws} having said: ‘This Verse was Revealed unto Rasool Allah^{-saww} like this – **Have you not looked at the bones how We Set them together then We Clothe these with flesh? So when it was Clear to him [2:259]** – He^{-asws} said: ‘What became clear to the Rasool Allah^{-saww} that it is in the skies, the Rasool^{-saww} said: **‘I know that Allah is Able over all things’.**
[2:259].

سلم رسول الله (صلى الله عليه و آله) للرب، و آمن بقول الله: فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

⁴⁴ (3) ثواب الأعمال / 256.

⁴⁵ مجمع البيان 2: 635.

Rasool Allah^{-saww} submitted to the Lord^{-azwj}, and firmly believed, as per the Words of Allah^{-azwj}: ***When it was clear to him, he said: 'I know that Allah is Able over all things'. [2:259]***⁴⁶

أبو علي الطبرسي، قال: الذي مر على قرية هو عزيز. قال: و هو المروي عن أبي عبد الله (عليه السلام). قال: و قيل: هو إرميا. و هو المروي عن أبي جعفر (عليه السلام).

Abu Ali Al-Tabarsy said, 'The one who passed by upon the town, he is Uzair^{-as}, and it is reported from Abu Abdullah^{-asws}. And it is said he^{-as} was Irmiah^{-as}, and it is reported from Abu Ja'far^{-asws}'.⁴⁷

Ahadeeth referring to Uzair^{-as}

أبو طاهر العلوي، عن علي بن محمد العلوي، عن علي بن مرزوق، عن إبراهيم بن محمد، قال: ذكر جماعة من أهل العلم أن ابن الكواء قال لعلي (عليه السلام): يا أمير المؤمنين، ما ولد أكبر من أبيه من أهل الدنيا؟

Abu Tahir Al Alawy, from Ali Bin Muhammad Al Alawy, from Ali Bin Marzouq, from Ibrahim Bin Muhammad who said,

'A group of knowledgeable people mentioned that Ibn Al Kawa said to Ali^{-asws}, 'O Amir Al Momineen^{-asws}! Was there ever a son older than his father, from the people of the world?'

قال: «نعم، أولئك ولد عزيز، حين مر على قرية خربة و قد جاء من ضيعة له، تحته حمار، و معه شنة فيها تين، و كوز فيه عصير،

He^{-asws} said: 'Yes, they were the children of Uzair^{-as}, when he^{-as} passed by a town in ruins and he^{-as} had come from an estate of his^{-as}. Under him^{-as} was a donkey, and with him^{-as} was a water skin wherein was some figs, and a jug wherein was some honey.

فمر على قرية خربة، فقال: أئني يحيي هذه الله بعد موتها فأما الله وائة عام فتولد ولده و تناسلوا، ثم بعث الله إليه فأحياه في المولد الذي أماته فيه، فأولئك ولده أكبر من أبيهم».

He^{-as} passed by a ruined town and he^{-as} said: ***'How will Allah Revive this after its death?'. Allah Caused him to die for a hundred years [2:259]***. His^{-as} children gave birth and they multiplied. Then Allah^{-azwj} Sent (Revelation) to him^{-as} and Revived him among the children of the generation which he^{-as} had died in. Thus, those children of his^{-as} were older than their father^{-as}.⁴⁸

عنه، قال: و روي عن علي (عليه السلام): «أن عزيزا خرج من أهله، و امرأته حامل، و له خمسون سنة، فأما الله مائة سنة، ثم بعثه فرجع إلى أهله ابن خمسين سنة، و له ابن له مائة سنة، فكان ابنه أكبر منه، فذلك من آيات الله».

From him who said, 'And it is reported from Ali^{-asws} that Uzair^{-as} went out from his^{-as} family and his^{-as} wife was pregnant, and for him^{-as} were (age of) fifty years. So Allah^{-azwj} Caused him^{-as} to die, then Resurrected him^{-as}. So he^{-as} returned to his^{-as} family as a man of fifty years old,

⁴⁶ تفسير العياشي 1: 141 / 467.

⁴⁷ مجمع البيان 2: 639

⁴⁸ تفسير العياشي 1: 141 / 468

and for him^{-as} was a son a hundred years old. Thus, his^{-as} son was older than him^{-as}, and that is from the Signs of Allah^{-azwj}.⁴⁹

Ahadeeth referring to Irmiah^{-as}

الطبرسي في (الاحتجاج): في حديث عن الصادق (عليه السلام) و قد سأله زنديق، فقال: فلو أن الله رد إلينا من الأموات في كل مائة عام [واحداً]، لنسأله عمن مضى منا إلى ما صاروا وكيف حالهم، و ماذا لقوا بعد الموت، أي شيء صنع بهم، لعمل الناس على اليقين، و اضمحل الشك، و ذهب الغل عن القلوب.

Al-Tabarsy in Al-Ihtijaj – In a Hadeeth from Al-Sadiq^{-asws}, and an atheist had asked him^{-asws}, so he said, ‘If only Allah^{-azwj} would Return to us from the deceased ones, during every one hundred years, (one person), for us to question him about the ones who have passed away from us, to what they have come to and how is their state, and what is that which they faced after the death, which thing was done with them, in order for the people to act upon conviction and annihilate the doubt, and remove the malignancy from the hearts’.

قال (عليه السلام): «إن هذه مقالة من أنكر الرسل و كذبهم [و لم يصدق] بما جاءوا به من عند الله، [إذ] أخبروا و قالوا: إن الله عز و جل أخبرني كتابه على لسان الأنبياء (عليهم السلام) حال من مات منا، أ فيكون أحداً أصدق من الله قولاً و من رسله،

He^{-asws} said: ‘These are the words of the ones who deny the Rasools^{-as} and belie them^{-as}, and do not ratify what they^{-as} came with from the Presence of Allah^{-azwj}, when they^{-as} informed and said. Allah^{-azwj} Mighty and Majestic Informs in His^{-azwj} Book upon the tongues of the Prophets^{-as} the states of the ones who died from us. So, can anyone happen to be more truthful than Allah^{-azwj} in Words and (more truthful) than His^{-azwj} Rasool^{-saww}?’

و قد رجع إلى الدنيا من مات خلق كثير، منهم: أصحاب الكهف، أماتهم الله ثلاث مائة عام و تسعة، ثم بعثهم في زمان قوم أنكروا البعث، ليقطع حجبتهم، و ليريهم قدرته، و ليعلموا أن البعث حق.

And there have returned to the world, from the ones who had died, a lot of people. From them are the companions of the cave. Allah^{-azwj} Caused them to die for three hundred and nine years, then Resurrected them in the era of a people who were denying the Resurrection, in order to cut off their arguments, and to show them His^{-azwj} Power, and so that they would be knowing that the Resurrection is true.

و أمات الله إرميا النبي (عليه السلام) الذي نظر إلى خراب بيت المقدس و ما حوله حين غزاهم بخت نصر، فقال: أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ أَحْيَاهُ و نظر إلى أعضائه كيف تلتئم، و كيف تلبس اللحم، و إلى مفاصله و عروقه كيف توصل، فلما استوى قائماً، قال: أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And Allah^{-azwj} Caused the Prophet Irmiah^{-as} to die, the one who looked at the ruins of Bayt Al-Maqdis and what was around it when Bakht Nasar (see full details in Hadeeth below) invaded them. So he^{-as} said: **‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him [2:259].** And he^{-as} look at his^{-as} own limbs how they had healed and how the flesh was clothed upon it, and to his^{-as} bones and his^{-as} veins

⁴⁹ مجمع البيان 2: 641

how they had connected. So when he^{-as} stood up standing **he said: 'I know that Allah is Able over all things'. [2:259]**⁵⁰

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة،

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

عن أبي عبد الله (عليه السلام)، قال: «لما عملت بنو إسرائيل المعاصي و عتوا عن أمر ربهم، أراد الله أن يسلط عليهم من يذلهم و يقتلهم، فأوحى الله تعالى إلى إرميا: يا إرميا، ما بلد انتجبتة من بين البلدان، فغرست فيه من كرائم الشجر، فأخلف فأنبث خرنوبا؟

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the Children of Israel acted in disobedience and revolted against the Command of their Lord^{-azwj}, Allah^{-azwj} Intended them to be overcome by one who would humiliate them and kill them. Allah^{-azwj} the High Revealed unto Irmiah^{-as}: "O Irmiah!" What city from the cities did I^{-azwj} Choose for the growth of the noblest of the trees, so instead the Kharnouba (tree) grew?"

فأخبر إرميا أخبار بني إسرائيل، فقالوا له: راجع ربك، ليخبرنا ما معنى هذا المثل.

Therefore, Irmiah^{-as} informed the Rabbis of the Children of Israel, and they said, 'Return to your^{-as} Lord^{-azwj}, to inform us what is the meaning of this example'.

فصام إرميا سبعا، فأوحى الله إليه: يا إرميا، أما البلد فبيت المقدس، و أما ما أنبت فيه فبنو إسرائيل الذين أسكنتهم فيها، فعملوا بالمعاصي، و غيروا ديني، و بدلوا نعمتي كفرًا، فبي حلفت، لأمتحنهم بفتنة يظل الحليم فيها حيرانًا، و لا سلطان عليهم شر عبادي ولادة، و شرهم طعامًا، فيسلطن عليهم بالجبرية فيقتل مقاتليهم، و يسيح حريمهم، و يخرب ديارهم التي يغترون بها، و يلقي حجرهم الذي يفتخرون به على الناس في المزابيل مائة سنة.

Therefore, Irmiah^{-as} Fasted for seven (days), and Allah^{-azwj} Revealed unto him^{-as}: "As for the city, it is Bayt Al-Maqdas, and as for what grew in it, it is the Children of Israel who dwelled therein. They have acted with disobedience, and changed My^{-azwj} Religion, and altered My^{-azwj} Bounties with disbelief. Therefore, I^{-azwj} Swear by Myself^{-azwj} that I^{-azwj} will Try them with such a *Fitna* (strife) in which even the forbearing would be confused, and will Empower over them from My^{-azwj} servant of the vilest birth, and he would spoil their food. So I^{-azwj} will Empower over them with the compulsive ones who would kill their fighters, and captivate their women, and ruin their houses by which they have been conceited, and throw their chambers into the dump yard for one hundred years".

فأخبر إرميا أخبار بني إسرائيل، فقالوا له: راجع ربك، فقل له: ما ذنب الفقراء و المساكين و الضعفاء؟ فصام إرميا سبعا، ثم أكل أكلة فلم يوح إليه شيء، ثم صام سبعا، فأوحى الله إليه: يا إرميا، لتكفن عن هذا، أو لأردن وجهك إلى قفاك».

Then Irmiah^{-as} informed the Rabbis of the Children of Israel, and they said, 'Return to your^{-as} Lord^{-azwj} and say to Him^{-azwj}, 'What is the sin of the poor, and the beggars, and the weak ones?' Irmiah^{-as} Fasted for seven (days), then ate the food. But, nothing was Revealed unto him^{-as}.

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Then he^{-as} Fasted for seven (days), Allah^{-azwj} Revealed unto him^{-as}: "O Irmiah^{-as}! Refrain from this, or else I^{-azwj} shall Turn your^{-as} face to the back of your^{-as} neck'.

قال: «ثم أوحى الله تعالى إليه: قل لهم لأنكم رأيتم المنكر فلم تنكروه. فقال أرميا: رب، أعلمني من هو حتى آتية، فأخذ لنفسي و أهل بيتي منه أماناً؟ قال: ائت موضع كذا وكذا، فانظر إلى غلام أشدهم زمانة، وأخبثهم ولادة، وأضعفهم جسماً، و شرهم غذاء، فهو ذلك.

He^{-asws} said: 'Then Allah^{-azwj} the High Revealed unto him^{-as}: "Say to them: 'Because when they saw the evil, they did not reject it'." Irmiah^{-as} said: 'Lord^{-azwj}! Teach me^{-as}, who is the one who would be coming, so I^{-as} take safety from him for myself^{-as} and my^{-as} family?' He^{-azwj} Said: "Go to such and such a place, and look at a boy, in most difficulties of his time, and or bad birth, and most weak of them in physique, and most evil of them in food, so he is that".

فأتى إرميا ذلك البلد فإذا هو بغلام في خان، زمن، ملقى على مزبلة وسط الخان، و إذا له أم ترمي بالكسر، و تفت الكسر في القصعة، و تحلب عليه خنزيرة لها، ثم تدنيه من ذلك الغلام فيأكله.

Therefore, Irmiah^{-as} came to that city, and there was a boy in a pit who had been thrown into the dustbin of the pit, and if there was a mother for him she would have thrown him and fractured him in the dustbin, and the pigs were feeding him their milk, then when they move away he would eat (the rubbish)'.

فقال إرميا: إن كان في الدنيا الذي وصفه الله فهو هذا. فدنا منه، فقال له: ما اسمك؟ قال: بخت نصر. فعرف أنه هو، فعالجه حتى برئ. ثم قال له: تعرفني؟ قال: لا، أنت رجل صالح. قال: أنا إرميا نبي بني إسرائيل، أخبرني الله أنه سيسطك على بني إسرائيل فتقتل رجالهم، و تفعل بهم كذا وكذا

Irmiah^{-as} said: 'If there was anyone in the world whom Allah^{-azwj} has Described, so it is him'. He^{-as} approached him and said to him: 'What is your name?' He said, 'Bakht Nasar'. He^{-as} recognised that it was him, and he^{-as} treated him until he was cured. Then he^{-as} said to him: 'Do you recognise me?' He said, 'No, you are a righteous man'. He^{-as} said: 'I^{-as} am Irmiah^{-as}, Prophet^{-as} to the Children of Israel. Allah^{-azwj} Informed me^{-as} that He^{-azwj} would be Empowering you upon the Children of Israel, so you would be killing their men, and do with them such and such'.

- قال:- فتاه الغلام في نفسه في ذلك الوقت، ثم قال إرميا: اكتب لي كتاباً بأمان منك. فكتب له كتاباً، و كان يخرج إلى الجبل و يحتطب، و يدخله المدينة و يبيعه، فدعا إلى حرب بني إسرائيل فأجابوه، و كان مسكنهم في بيت المقدس، و أقبل بخت نصر و من أجابه نحو بيت المقدس، و قد اجتمع إليه بشر كثير،

He^{-asws} said: 'The boy was astonished within himself at that time. Then Irmiah^{-as} said: 'Write down a letter of security for me^{-as}, from you'. He wrote for him^{-as} a letter. And he used to go to the mountain to gather firewood, and entered the city, so they paid their allegiance to him. He called them for war against the Children of Israel, and they answered him. And their poor ones used to be in Bayt Al-Maqdas, and Bakht Nasr along with those who answered his call came to near Bayt Al-Maqdas. And a lot of people had gathered for him.

فلما بلغ إرميا إقباله نحو بيت المقدس، استقبله على حمار له و معه الأمان الذي كتبه له بخت نصر، فلم يصل إليه إرميا من كثرة جنوده و أصحابه، فصرير الأمان على قسبة أو خشبة و رفعها، فقال: من أنت؟ فقال: أنا أرميا النبي الذي بشرتك بأنك سيسطك الله على بني إسرائيل، و هذا أمانك لي.

When (the news) reached Irmiah^{-as}, he^{-as} went to welcome him near Bayt Al-Maqdas, facing him upon a pony and with him^{-as} was the security letter which Bakht Nasr had wrote out for him^{-as}. But, Irmiah^{-as} did not arrive to him due to the numerous soldiers of his and his companions, so he^{-as} made the letter to be upon a bone or wood and raised it. So he said, 'Who are you^{-as}? He^{-as} said: 'I^{-as} am Irmiah^{-as}, the Prophet^{-as} who gave you the news that Allah^{-azwj} would be Empowering you upon the Children of Israel, and this is your security letter for me^{-as}'.

فقال: أما أنت فقد أمنتك، و أما أهل بيتك فإني أرمي من هاهنا إلى بيت المقدس، فإن وصلت رميتي إلى بيت المقدس فلا أمان لهم عندي، وإن لم تصل فهم آمنون. وانتزع قوسه و رمى نحو بيت المقدس، فحملت الريح النشابة حتى علقتها في بيت المقدس، فقال: لا أمان لهم عندي.

He said, 'As for you^{-as}, so there is safety for you^{-as}, and as for your^{-as} family, so I would throw (an arrow) from here towards Bayt Al-Maqdas. If my throw reaches to Bayt Al-Maqdas, then there is not safety for them from me, but if it does not reach, so they are safe'. And he grabbed his bow and fired (the arrow) towards Bayt Al-Maqdas. The wind carried it until it immersed into Bayt Al-Maqdas, so he said, 'There is no safety for them from me'.

فلما واثى نظر إلى جبل من تراب وسط المدينة، و إذا دم يغلي وسطه، كلما ألقى عليه التراب خرج و هو يغلي، فقال: ما هذا؟ فقالوا: هذا [دم] نبي كان لله، فقتله ملوك بني إسرائيل و دمه يغلي، و كلما ألقينا عليه التراب خرج يغلي. فقال بخت نصر: لأقتلن بني إسرائيل أبدا حتى يسكن هذا الدم.

When he went into the town, he saw a mound of sand in the middle of it and blood was oozing out from the middle of it. Everywhere (more) sand was thrown at it, it would come out and flow. He said, 'What is this?' They said, 'This is blood of a Prophet^{-as} who was from Allah^{-azwj}, The kings of the Children of Israel killed him and his^{-as} blood flows, and wherever we throw the sand at it, it comes out and flows'. Bakht Nasar said, 'I will kill the Children of Israel forever until this blood settles down'.

و كان ذلك الدم دم يحيى بن زكريا (عليه السلام)، و كان في زمانه ملك جبار يزني بنساء بني إسرائيل، و كان يمر بيحيى بن زكريا، فقال له يحيى: اتق الله- أيها الملك- لا يحل لك هذا. فقالت له امرأة من اللواتي كان يزني بهن حين سكر: أيها الملك اقتل يحيى. فأمر أن يؤتى برأسه،

And that blood was the blood of Yahya^{-as} Bin Zakariyya^{-as}, and there was a tyrannous king during his^{-as} time who committed adultery with the women of the Children of Israel. And he passed by Yahya^{-as} Bin Zakariyya^{-as}, so Yahya^{-as} said to him: 'Fear Allah^{-azwj} – O you king – this is not Permissible for you'. But a woman with whom he used to commit adultery with when drunk, said, 'O king! Kill Yahya^{-as}'. So he ordered for his^{-as} head.

فأتى برأس يحيى (عليه السلام) في طست، و كان الرأس يكلمه، و يقول له: يا هذا، اتق الله، لا يحل لك هذا. ثم غلى الدم في الطست حتى فاض إلى الأرض، فخرج يغلي و لا يسكن، و كان بين قتل يحيى و بين خروج بخت نصر مائة سنة.

They brought the head of Yahya^{-as} on a tray, and the head was speaking and was saying to him: 'O you! Fear Allah^{-azwj}. This is not Permissible for you'. Then blood oozed from the middle of it until it dropped upon the ground. It came out flowing and would not settle. And in between the killing of Yahya^{-as} and the rise of Bakht Nasar there was a period of one hundred years.

و لم يزل ينجت نصر يقتلهم، و كان يدخل قرية قرية، فيقتل الرجال و النساء و الصبيان، و كل حيوان، و الدم يغلي حتى أفناهم، فقال: بقي أحد في هذه البلاد؟ فقالوا: عجوز في موضع كذا و كذا. فبعث إليها فضرب عنقها على الدم فسكن، و كانت آخر من بقي.

And Bakht Nasar did not cease killing them, and used to enter town upon town, and he would kill the men, and the women, and the children, and every animal, and the blood kept on flowing, until they were exterminated. He said, 'Does there remain anyone from this country?' They said, 'An old woman in such and such a place'. He sent for her, and struck her neck, and the blood flow stopped, and she was the last one who had remained'.

ثم أتى بابل فبنى بها مدينة، و أقام و حفر بئرا، فألقى فيها دانيال، و ألقى معه اللبوة، فجعلت اللبوة تأكل طين البئر، و يشرب دانيال لبنها، فلبث بذلك زمنا. فأوحى الله إلى النبي الذي كان في بيت المقدس: أن اذهب بهذا الطعام و الشراب إلى دانيال، و أقرئه مني السلام. قال: و أين دانيال، يا رب؟ قال: في بئر ببابل في موضع كذا و كذا.

Then he came to Babel and built a city there, and set up, and dug wells, he threw therein Danyal^{-as} and threw the lioness along with him^{-as}. So the lioness went on to eat the clay of the well, and Danyal^{-as} drank its milk. So that (situation) remained for a time. Allah^{-azwj} Revealed to the Prophet^{-as} who was in Bayt Al-Maqdas: "Go with this food and drink to Danyal^{-as}, and Convey My^{-azwj} Greetings to him^{-as}". He^{-as} said: 'And where is Danyal^{-as}, O Lord^{-azwj}?'. He^{-azwj} Said: "Inside a well in such and such a place".

فأتاه فاطلع في البئر، فقال: يا دانيال؟ فقال: لبيك، صوت غريب. قال: إن ربك يقرئك السلام، و قد بعث إليك بالطعام و الشراب. فدلاه إليه - قال - فقال دانيال: الحمد لله الذي لا ينسى من ذكره، الحمد لله الذي لا يخيب من دعاه، الحمد لله الذي من توكل عليه كفاه، الحمد لله الذي من وثق به لم يكله إلى غيره، الحمد لله الذي يجزي بالإحسان إحسانا، الحمد لله الذي يجزي بالصبر نجا، الحمد لله الذي يكشف ضرنا عند كربتنا، الحمد لله الذي هو ثقتنا حين تنقطع الحيل منا، الحمد لله الذي هو رجاؤنا حين ساء ظننا بأعمالنا».

He came over to it and announced, 'O Danyal^{-as}?'. He^{-as} said: 'Here I^{-as} am! A stranger's voice'. He^{-as} said: 'Your^{-as} Lord^{-azwj} Conveys His^{-azwj} Greetings to you, and has Sent me^{-as} to you^{-as} with the food and the drink'. He^{-as} showed it to him^{-as}, so Danyal^{-as} said: 'The Praise is for Allah^{-azwj} Who does not Forget the one who remembers Him^{-azwj}! The Praise is due to Allah^{-azwj} Who Suffices the one who relies upon Him^{-azwj}! The Praise is due to Allah^{-azwj} Who, the one who trusts in Him^{-azwj} does not (need to) go to someone else! The Praise is due to Allah^{-azwj} Who Recompenses good with the Good! The Praise is due to Allah^{-azwj} Who Recompenses the patience with the salvation! The Praise is due to Allah^{-azwj} Who Removes our harm during our Afflictions! The Praise is due to Allah^{-azwj} Who Cuts-off the tricks from us when our confidence (is low)! He^{-azwj} is our hope when we think our deeds have worsened'.

قال: «فرأى نجت نصر في منامه كأن رأسه من حديد، و رجله من نحاس، و صدره من ذهب - قال -: فدعا المنجمين، فقال لهم: ما رأيتم في المنام؟ قالوا: ما ندري، و لكن قص علينا ما رأيتم. فقال: أنا اجري عليكم الأرزاق منذ كذا و كذا، و لا تدرون ما رأيتم في المنام؟! و أمر بهم فقتلوا».

He^{-asws} said: 'Bakht Nasar saw in his dream as if his head was of iron, and his legs were of copper, and his chest was of gold. So he called the astrologers and said to them, 'What did I see in the dream?' They said, 'We do not know, but relate to us what you saw'. So he said, 'I have made the sustenance to flow for you all since such and such (a time), and you do not know what I saw in the dream?' And he ordered for them to be killed.

قال: «فقال له بعض من كان عنده: إن كان عند أحد شيء فعند صاحب الجب، فإن البوبة لم تتعرض له، و هي تأكل الطين و ترضعه، فبعث إلى دانيال، فقال: ما رأيت في المنام؟ قال: رأيت كأن رأسك من حديد، و رجليك من نحاس، و صدرك من ذهب. فقال: هكذا رأيت، فما ذاك؟ قال: قد ذهب ملكك، و أنت مقتول إلى ثلاثة أيام، يقتلك رجل من ولد فارس».

He^{-asws} said: 'Someone who was in his presence said, 'If there is anyone who has anything (about this), so it is with the one in the pit, for the lioness does not come to him^{-as}, and she eats the clay and feeds him^{-as} instead. He sent for Danyal^{-as} and said, 'So, what did I seen in the dream?' He^{-as} said: 'You saw as if your head was of iron, and your feet were of copper and your chest was of gold'. He said, 'This is what I saw! So, what was that?' He^{-as} said: 'Your kingdom has gone away, and you would be killed in three days, a man from Persia would kill you'.

قال: «فقال: إن علي سبع مدائن، على باب كل مدينة حرس، و ما رضيت بذلك حتى وضعت بطة من نحاس على باب كل مدينة، لا يدخل غريب إلا صاححت عليه، حتى يؤخذ- قال- فقال له: إن الأمر كما قلت لك». قال: «فبث الحيل، و قال: لا تلقون أحدا من الخلق إلا قتلتموه كائنا من كان. و كان دانيال جالسا عنده، و قال: لا تفارقني هذه الثلاثة أيام، فإن مضت هذه الثلاثة أيام و أنا سالم قتلتك».

He^{-asws} said: 'So he (Bakht Nasar) said, 'I have seven cities, upon the gate of each of the cities is a guard, and I would not be happy with that until I place a lock of copper upon the gate of each city. No stranger would enter it except he is called for, until he is seized'. He^{-as} said to him: 'The matter is as I^{-as} have said it to you'. He^{-asws} said: 'He sent for the cavalry, and said, 'Do not let anyone from the creatures in except that you kill him, whoever he is'. And Danyal^{-as} was seated in his presence, and he said, 'Do not separate from me during these three days, for it three days pass by, and I am safe, I will have you^{-as} killed'.

فلما كان في اليوم الثالث ممسيا أخذته الغم، فخرج فتلقيه غلام كان يخدم ابنا له، من أهل فارس، و هو لا يعلم أنه من أهل فارس، فدفع إليه سيفه، و قال: يا غلام، لا تلقى أحدا من الخلق إلا و قتلته، و إن لقيتني أنا فاقتلني. فأخذ الغلام سيفه فضرب به بخت نصر ضربة فقتله.

When it was the third day, in the evening he was overcome with gloom. He went out, where he met a young boy whose parents used to serve him, from the Persians, and he did not know that he was from the Persians. He handed his sword to him and said, 'O boy! Do not meet anyone from the creatures except that you kill him, and even if I were to meet myself, I would kill myself'. The boy grabbed hold of the sword and struck at Bakht Nasar with a strike, and killed him.

فخرج إرميا على حمار و معه تين قد تزوده، و شيء من عصير، فنظر إلى سباع البر و سباع البحر و سباع الجو تأكل الجيف، ففكر في نفسه ساعة، ثم قال: أَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا وَ قَدْ أَكَلْتَهُمُ السَّبَاعُ، فَأَمَاتَهُ اللَّهُ مَكَانَهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى: أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ أَي أَحْيَاهُ.

Irmiah^{-as} went out upon his donkey with him^{-as} were some figs as a provision for himself^{-as}, and some honey. So he^{-as} looked towards the predators of the well, and predators of the sea, and predators of the air eating the dead flesh, so he^{-as} thought to himself^{-as} for a while, then said **[2:259] How will Allah Give it life after its death** and it has been eaten by the predators?' Allah^{-azwj} Caused him^{-as} to die in his^{-as} place, and these are the Words of Allah^{-azwj} Blessed and High **[2:259] Or the like of him who passed by a town, and it had fallen down upon its roofs;**

he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life, i.e., Revived him^{-as}.

فلما رحم الله بني إسرائيل، و أهلك بخت نصر، رد بني إسرائيل إلى الدنيا، و كان عزيز لما سلط الله بخت نصر على بني إسرائيل، هرب و دخل في عين و غاب فيها، و بقي إرميا ميتا مائة سنة،

When Allah^{-azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah^{-azwj} Empowered Bakht Nasar over the Children of Israel, and Uzair^{-as} had escaped and entered in a spring and hid in it, and there remained Irmiah^{-as} dead for a hundred years.

ثم أحياه الله تعالى، فأول ما أحيا منه عيناه في مثل غرقى البيض، فنظر، فأوحى الله تعالى إليه: كم لبثت؟ قال لبثت يوما. ثم نظر إلى الشمس و قد ارتفعت فقال: أو بعض يوم.

Then Allah^{-azwj} the Exalted Revived him^{-as}. So the first of what was Revived from him^{-as} were his^{-as} eyes which were like white eggs. So he^{-as} looked, and Allah^{-azwj} the High Revealed unto him^{-as} **He said: "How long did you tarry?" He said: 'I tarried for a day - then he^{-as} looked at the sun and it had risen, so he^{-as} said or a part of a day' [2:259].**

فقال الله تعالى: بَلْ لَبِثْتَ مِائَةً عَامٍ فَأَنْظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ أَي لَمْ يَتَغَيَّرْ وَ أَنْظُرْ إِلَى جَمَارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ أَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهُهَا لَحْمًا

Allah^{-azwj} the High Said: **He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age - i.e., they have not changed (rotted away), and look at your donkey; and for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then clothed them with flesh".**

فجعل ينظر إلى العظام البالية المنفطرة تجتمع إليه و إلى اللحم الذي قد أكلته السباع يتألف إلى العظام من هاهنا و هاهنا، و يلتزق بها حتى قام، و قام حماره، فقال: أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{-as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he^{-as} moved and stood up, and his donkey stood up as well. So he^{-as} said: **I know that Allah is Able over all things'. [2:259]**.⁵¹

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وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْفَوْا تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {260}

تفسير القمي 1: 86⁵¹

And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: “Or do you not believe?” He Said: Yes (I am), but to reassure my heart’. He Said: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا رَأَى إِبْرَاهِيمَ (عليه السلام) مَلَكَوَتِ السَّمَاوَاتِ وَالْأَرْضِ انْتَفَتَ فَرَأَى رَجُلًا يَزِينُ فَدَعَا عَلَيْهِ فَمَاتَ ثُمَّ رَأَى آخَرَ فَدَعَا عَلَيْهِ فَمَاتَ حَتَّى رَأَى ثَلَاثَةً فَدَعَا عَلَيْهِمْ فَمَاتُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Abu Ayyub Al-Khazzaaz, from Abu Baseer, who has narrated:

Abu Abdullah^{-asws} having said: ‘When Ibrahim^{-as} saw the Kingdom of the skies and the earth, he^{-as} turned and saw a man committing adultery. So he^{-as} supplicated against him. He died. Then he^{-as} saw another one. He^{-as} supplicated against him, so he died as well, to the extent that he^{-as} saw a third one, and he^{-as} supplicated against him and he died too.

فَأَوْحَى اللَّهُ عَزَّ ذِكْرَهُ إِلَيْهِ إِنَّ دَعْوَتَكَ مُجَابَةٌ فَلَا تَدْعُ عَلَى عِبَادِي فَإِنِّي لَوْ شِئْتُ لَمْ أَخْلُقْهُمْ إِنِّي خَلَقْتُ خَلْقِي عَلَى ثَلَاثَةِ أَصْنَافٍ عَبْدًا يَعْبُدُنِي لَا يُشْرِكُ بِي شَيْئًا فَأَتَيْتُهُ وَ عَبْدًا يَعْبُدُ غَيْرِي فَلَنْ يَفُوتَنِي وَ عَبْدًا عَبْدَ غَيْرِي فَأُخْرِجُ مِنْ صُلْبِهِ مَنْ يَعْبُدُنِي

Allah^{-azwj} Revealed unto him^{-as}: “O Ibrahim^{-as}! If you^{-as} supplicate, it would be Answered, so do not supplicate against My^{-azwj} servants, for if I^{-azwj} had so Desired, I^{-azwj} would have never Created them. I^{-azwj} Created My^{-azwj} creation upon three categories. There is a type of servant who worships Me^{-azwj} and does not associate anything with Me^{-azwj}, so I^{-azwj} Reward him; and there is a servant who worships other than Me^{-azwj} so he won’t escape Me^{-azwj}; and a servant who worships other than Me^{-azwj}, so I^{-azwj} bring out from his descendants the one who would worship Me^{-azwj}”.

ثُمَّ انْتَفَتَ فَرَأَى حِمَّةً عَلَى سَاحِلِ الْبَحْرِ نَضِفُهَا فِي الْمَاءِ وَ نَضِفُهَا فِي الْبَرِّ نَجَّى سِبَاغَ الْبَحْرِ فَتَأْكُلُ مَا فِي الْمَاءِ ثُمَّ تَرْجِعُ فَيَشْدُ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا وَ نَجَّى سِبَاغَ الْبَرِّ فَتَأْكُلُ مِنْهَا فَيَشْدُ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا

Then he^{-as} turned, so he^{-as} saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned and he^{-as} saw some of them on top of the others eating each other, and the predators of the land came and ate from it. So he^{-as} saw some of them on top of each other, eating each other.

فَعِنْدَ ذَلِكَ تَعَجَّبَ إِبْرَاهِيمُ (عليه السلام) بِمَا رَأَى وَ قَالَ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ كَيْفَ تُخْرِجُ مَا تَنَاسَلُ الَّتِي أَكَلَ بَعْضُهَا بَعْضًا قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطَمِّئَ قَلْبِي يَغْنِي حَتَّى أَرَى هَذَا كَمَا رَأَيْتُ الْأَشْيَاءَ كُلَّهَا

Hence, during that, Ibrahim^{-as} was surprised from what he^{-as} saw, and said: ‘**Lord! Show me how You Revive the dead**’- i.e. How do You^{-azwj} Bring back that which has consumed each other’. **He Said: Yes (I am), but to reassure my heart**’, meaning, until he^{-as} sees this like he sees all the (other) things’.

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا فَقَطِّعْهُنَّ وَأَخْلِطْهُنَّ كَمَا اخْتَلَطَتْ هَذِهِ الْجَيْفَةُ فِي هَذِهِ السِّبَاعِ الَّتِي أَكَلَ بَعْضُهَا بَعْضًا فَخَلَطَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا فَلَمَّا دَعَاهُنَّ أَجَبْنَهُ وَكَانَتِ الْجِبَالُ عَشْرَةً.

He Said: "Then take four of the birds, so incline them towards you. Then place on every mountain a part of them – So cut them up into pieces and make these to be mixed up just as these carcasses have been mixed up by these predatory wild animal which have eaten each other. So he^{-as} mixed them. **Then place on every mountain a part of them, then call them, they will come to you swiftly** - So when he^{-as} called them over, they responded. And the mountains were ten in number'.⁵²

عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال:

From him, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamaad Bin Suleyman Al Neysabouri, from Ali Bin Muhammad Bin Al Jaham who said,

حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليه السلام)، فقال له المأمون: يا ابن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». فسأله عن آيات من القرآن، فكان فيما سأله أن قال له: فأخبرني عن قول الله: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطَمِّنَنَّ قَلْبِي.

'I was present at a gathering of Al-Mamoun and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. Al-Mamoun said to him^{-asws}, 'O son^{-asws} of Rasool Allah^{-saww}! Is it not from your^{-asws} words that the Prophets^{-as} are infallible?' He^{-asws} said: 'Yes'. He asked him^{-asws} about (some) Verses from the Quran. Therefore, from what he asked was that he said to him^{-asws}, 'Inform me about the Words of Allah^{-azwj} **And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or are you not believing?" He Said: Yes (I am), but to reassure my heart' [2:260]**.'

قال الرضا (عليه السلام): «إن الله تبارك و تعالى كان أوحى إلى إبراهيم (عليه السلام): أني متخذ من عبادي خليلا، إن سألتني إحياء الموتى أجبت، فوقع في نفس إبراهيم (عليه السلام) أنه ذلك الخليل، فقال: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطَمِّنَنَّ قَلْبِي عَلَى الْخَلَّةِ

Al-Reza^{-asws} said: 'Allah^{-azwj} Blessed and High Revealed unto Ibrahim^{-as}: "I^{-azwj} have Taken a friend from My^{-azwj} servants, if he were to ask Me^{-azwj} to Revive the dead, I^{-azwj} shall Answer him". So it occurred in the self of Ibrahim^{-as} that he^{-as} himself was that friend, so he^{-as} said **'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I am), but to reassure my heart'** – (based) upon the friendship.

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

He Said: "Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260].

فأخذ إبراهيم (عليه السلام) نسرا و بطا و طاوسا و ديكا فقتعهن و خلطهن، ثم جعل على كل جبل من الجبال التي كانت حوله- و كانت عشرة- منهن جزءا، و جعل مناقيرهن بين أصابعه، ثم دعاهن بأسمائهن، و وضع عنده حبا و ماء،

⁵² Al Kafi – H 14921

Therefore, Ibrahim^{-as} took an eagle, and a duck, and a peacock and a cockerel. So he^{-as} cut them up and mixed them, then made them to be upon a mountain from the mountains, which were around him^{-as} – and these were ten – a part on each of them, and made their beaks to be between his fingers. Then he^{-as} called them by their names, and placed some seeds and water in his^{-as} presence.

فتطايرت تلك الأجزاء بعضها إلى بعض حتى استوت الأبدان، و جاء كل بدن حتى انضم إلى رقبته و رأسه، فخلى إبراهيم (عليه السلام) عن مناقيرهن فطرن، ثم وقعن و شربن من ذلك الماء، و التقطن من ذلك الحب، و قلن: يا نبي الله، أحيينا أحياءك الله. فقال إبراهيم (عليه السلام): بل الله يحيي و يميت، و هو على كل شيء قدير»

Those parts flew back together, (joining up) with each other until the bodies were complete, and everybody came and joined with the neck and its head. So Ibrahim^{-as} left the beaks alone so it joined up with them, and they came and drank from that water, and picked up those seeds, and said: 'O Prophet^{-as} of Allah^{-azwj}! You^{-as} have revived us, May Allah^{-azwj} Revive you^{-as}'. So Ibrahim^{-as} said: 'But, it is Allah^{-azwj} Who Revives and Causes to die, and He^{-azwj} has Power over all things'.

. قال المأمون: بارك الله فيك يا أبا الحسن.

Al-Mamoun said, 'May Allah^{-azwj} Bless you^{-asws}, O Abu Al Hassan^{-asws}'.⁵³

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال:

Muhammad Bin Yaquoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

كتبت إلى العبد الصالح (عليه السلام) أخبره أنني شاك، و قد قال إبراهيم (عليه السلام): رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى و إني أحب أن تريني شيئاً من ذلك، فكتب: «إن إبراهيم كان مؤمناً و أحب أن يزداد إيماناً، و أنت شاك و الشاك لا خير فيه».

'I wrote to Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) (asking him^{-asws}) to inform me about doubt, and Ibrahim^{-as} had said **And when Ibrahim said: 'Lord! Show me how You Revive the dead' [2:260]**, and that I would love it if you could show me something from that'. So he^{-asws} wrote (back): 'Ibrahim^{-as} was a Believer and loved it that there should be an increase in his^{-as} belief, while you are doubting. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشاك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشاك».

And he^{-asws} wrote: 'But rather, the doubt is where conviction does not come, for when the conviction does come, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ» قال: «نزلت في الشاك».

⁵³ عيون أخبار الرضا (عليه السلام) 1: 198 / 1

And he^{-asws} wrote: 'Surely Allah^{-azwj} Mighty and Majestic is Saying: ***And We did not Find for most of them any (faithfulness to) the Covenant, and We Found most of them to be as transgressors [7:102]*** – it was Revealed regarding the doubt'.⁵⁴

عن محمد بن إسماعيل، عن عبد الله بن عبد الله، قال: جاءني أبو جعفر بن سليمان الخراساني، و قال:

From Muhammad Bin Ismail, from Abdullah Bin Abdullah who said, 'Abu Ja'far Bin Suleyman Al Khurasany came to me and said,

نزل بي رجل من خراسان من الحجاج فتذاكرنا الحديث، فقال: مات لنا أخ بمرو، وأوصى إلي بمائة ألف درهم، وأمرني أن أعطي أبا حنيفة منها جزءاً، ولم أعرف الجزء كم هو مما ترك؟ فلما قدمت الكوفة أتيت أبا حنيفة، فسألته عن الجزء، فقال لي: الربع.

'A man from the Pilgrims of Khurasan stayed with me, so we mentioned the Hadeeth, so he said, 'A brother of mine died at Merv, and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give Abu Hanifa a part from it, and I did not know how much constituted a part, from what he had left. So when I proceeded to Al-Kufa, I came up to Abu Hanifa. I asked him about the 'part', so he said to me, 'A quarter'.

فأبى قلبي ذلك، فقلت: لا أفعل حتى أحج و استقصي المسألة. فلما رأيت أهل الكوفة قد أجمعوا على الربع، قلت لأبي حنيفة: لا سوء بذلك، لك أوصى بما يا أبا حنيفة، و لكن أحج و استقصي المسألة. فقال أبو حنيفة: و أنا أريد الحج.

But my heart refused to accept that, so I said (to myself), 'I will not do it until I go for Hajj and investigate the problem. So when I saw the people of Al-Kufa to have formed a consensus over the quarter (being 'a part'), I said to Abu Hanifa, 'There is no shame with that, it is to you that it has been bequeathed, but I shall go for Hajj and investigate the matter'. So Abu Hanifa said, 'And I also intend for Hajj'.

فلما أتينا مكة، وكنا في الطواف فإذا نحن برجل شيخ قاعد، قد فرغ من طوافه، و هو يدعو و يسبح، إذ التفت أبو حنيفة، فلما رآه قال: إن أردت أن تسأل غاية الناس فسل هذا، فلا أحد بعده. قلت: و من هذا؟ قال: جعفر بن محمد.

When we came to Makkah, and it was during the circumambulation that there was an old man seated, having completed his^{-asws} circumambulation, and he^{-asws} was supplicating and Glorifying, when Abu Hanifa turned around, so when he saw him^{-asws}, said, 'If you want to ask, the highest degree of the people, so ask this one, for there is no one after him^{-asws}'. I said, 'And who is this?' He said: 'Ja'far^{-asws} Bin Muhammad^{-asws}'.

فلما قعدت و استمكنت، إذ استدار أبو حنيفة خلف ظهر جعفر بن محمد (عليه السلام)، فقعد قريباً مني فسلم عليه و عظمه، و جاء غير واحد مزدلفين مسلمين عليه و قعدوا. فلما رأيت ذلك من تعظيمهم له اشتد ظهري،

When I was seated to listen, Abu Hanifa turned around the back of Ja'far^{-asws} Bin Muhammad^{-asws}, So he^{-asws} was seated near to me, and I greeted him^{-asws} and revered him^{-asws}, and someone else came and greeted and seated himself. So when I saw that from their reverence for him^{-asws}, my back strengthened (more courage).

فغمزني أبو حنيفة أن تكلم. فقلت: جعلت فداك، إني رجل من أهل خراسان، وإن رجلا مات وأوصى إلي بمائة ألف درهم، وأمرني أن أعطي منها جزءا، وسمى لي الرجل، فكم الجزء، جعلت فداك؟

Abu Hanifa winked at me to speak, and I said, 'May I be sacrificed for you^{-asws}! I am a man from the people of Khurasan, and a man died and bequeathed to me one hundred thousand Dirhams, and ordered me that I should give a part from it, and mentioned the name of that man to me. So how much is the 'part', may I be sacrificed for you^{-asws}?'

فقال جعفر بن محمد (عليهما السلام): «يا أبا حنيفة، لك أوصى، قل فيها» فقال: الربع، فقال لابن أبي ليلى: «قل فيها» فقال: الربع.

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'O Abu Hanifa! It is to you that it has been bequeathed, so speak regarding it'. So he said, 'The quarter'. He^{-asws} said to Abu Layli: 'Speak regarding it'. He said, 'The quarter'.

فقال جعفر (عليه السلام): «من أين قلتم الربع؟». قال: لقول الله: فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا. فقال أبو عبد الله (عليه السلام) لهم، وأنا أسمع هذا: «قد علمت أن الطير أربعة، فكم كانت الجبال، إنما الأجزاء للجبال ليس للطير؟» فقالوا: ظننا أنها أربعة. فقال أبو عبد الله (عليه السلام): «و لكن الجبال عشرة».

Ja'far^{-asws} said: 'From where are you speaking, 'the quarter'? He said: 'From the Words of Allah^{-azwj} **"Then take four of the birds, so incline them towards you. Then place on every mountain a part of them [2:260]"**. Abu Abdullah^{-asws} said to them: 'And I^{-asws} hear this: 'He^{-as} knew that the birds were four, so how many were the mountains? But rather, the parts were for the mountain, not for the birds?' They said, 'We thought that they were four'. Abu Abdullah^{-asws} said: 'But, the mountains were ten (in number) (i.e. a 'part' equates to a tenth not a quarter)'.⁵⁵

عنه، عن محمد بن عبد الحميد، عن صفوان بن يحيى قال: سألت أبا الحسن الرضا (ع) عن قول الله لابراهيم (ع): "أولم تؤمن؟ - قال: بلى، ولكن ليطمئن قلبي" أكان في قلبه شك؟ - قال: لا، كان على يقين، ولكنه أراد من الله الزيادة في يقينه

From him, from Muhammad Bin Abdul Hameed, from Safwan Bin Yahya who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about the Words of Allah^{-azwj} to Ibrahim^{-as} **"Or are you not believing?" He Said: Yes (I am), but to reassure my heart' [2:260]**. Was there a doubt in his^{-as} heart?' He^{-asws} said: 'No. He^{-as} was upon conviction, but, he^{-as} wanted an increase of conviction in his^{-as} heart from Allah^{-azwj}'.⁵⁶

عن صالح بن سهل الهمداني، عن أبي عبد الله (عليه السلام) في قوله: فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا. فقال: «أخذ المدهد و الصرد «1» و الطاوس، و الغراب، فذبحهن و عزل رؤوسهن، ثم نحر أبدانهم بالمنحاز بريشهن، و لحومهن، و عظامهن حتى اختلطت، ثم جزأهن عشرة أجزاء على عشرة جبال، ثم وضع عنده حبا و ماء، ثم جعل مناقيرهن بين أصابعه،

From Salih Bin Sahl Al Hamdany,

⁵⁵ تفسير العياشي 1: 476 / 144

⁵⁶ Al Mahaasin – V 1 Bk 5 H 249

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***“Then take four of the birds, so incline them towards you. Then place on every mountain a part of them [2:260].*** So he^{-as} said: ‘He^{-as} took the hoopoe, and the shrike, and the peacock, and the crow. So he^{-as} slaughtered them and isolated their heads. Then he^{-as} crushed their bodies with the pestle, their feathers, and their flesh, and their bones, until they were mixed up. Then he^{-as} separated this into ten parts upon then mountains. Then he^{-asws} placed with him^{-as} some seeds and water, then made their beaks to be between his^{-as} fingers.

ثم قال: اثنتيني سعيًا بإذن الله، فتطايرت بعض إلى بعض، اللحوم و الريش و العظام حتى استوت الأبدان كما كانت، و جاء كل بدن حتى الترق برقبته التي فيها المنقار، فخلى إبراهيم (عليه السلام) عن مناقيرها، فرفعن و شربن من ذلك الماء، و التقطن من ذلك الحب، ثم قلن: يا نبي الله، أحيينا أحياءك الله. فقال: بل الله يحيي و يميت.

Then he^{-as} said: ‘Come to me^{-as} swiftly by the Permission of Allah^{-azwj}!’. So the parts flew to each other’s, the flesh and the feathers and the bones, until the bodies were complete just as they used to be, and each body came with its neck to be stuck to the beak. So Ibrahim^{-as} isolated from their beaks. So they raised and drank from that water, and pecked from those seeds. Then they said, ‘O Prophet^{-as} of Allah^{-azwj}! You^{-as} revived us, may Allah^{-azwj} Cause you^{-as} to live’. So he^{-as} said: ‘But, Allah^{-azwj} Causes to live and He^{-azwj} Causes to die’.

فهذا تفسيره في الظاهر، و أما تفسيره في باطن القرآن، قال: خذ أربعة ممن يحمل الكلام فاستودعهم علمك، ثم ابعثهم في أطراف الأرض حججا لك على الناس، فإذا أردت أن يأتوك دعوتهم بالاسم الأكبر يأتونك سعيًا، بإذن الله تعالى».

This is the interpretation regarding the apparent (meaning). And as for its interpretation regarding the esoteric of the Quran, He^{-azwj} Said: ‘Take four (people) who can bear the speech and entrust your^{-as} knowledge to them. Then send them to the outskirts of the land as your^{-as} arguers upon the people. So whenever you^{-as} want that they should come to you^{-as}, call them with the Great Name (الاسم الأكبر), they would come to you^{-as} swiftly, by the Permission of Allah^{-azwj} the Exalted”⁵⁷.

VERSE 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

The example of those who are spending their wealth in the Way of Allah is like the example of a grain growing seven ears, in every ear being a hundred grains; and Allah Multiplies for the one He so desires to; and Allah is Capacious, Knowing [2:261]

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن عمر بن يزيد، قال:

Ahmad Bin Muhammad Khalid Al Barqy, from Ibn Mahboub, from Umar Bin Yazeed who said,

تفسير العياشي 1: 477 / 145 ⁵⁷

سمعت أبا عبد الله (عليه السلام) يقول: «إذا أحسن العبد المؤمن عمله ضاعف الله تعالى عمله، لكل حسنة سبع مائة، وذلك قول الله: وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ فَأَحْسِنُوا أَعْمَالَكُمْ الَّتِي تَعْمَلُونَهَا لِفَوَابِ اللَّهِ».

I heard Abu Abdullah^{-asws} saying: 'When the *Momin* servant does good deeds, Allah^{-azwj} the High Multiplies each of this deeds by seven hundred times, and these are the Words of Allah^{-azwj} **and Allah Multiplies for the one He so desires to [2:261]**. Therefore, perform your good deeds for the Reward of Allah^{-azwj}'.

فقلت له: و ما الإحسان؟ قال: فقال: «إذا صليت فأحسن ركوعك و سجودك، و إذا صمت فتوق كل ما فيه فساد صومك، و إذا حججت فتوق ما يحرم عليك في حجك و عمرتك- قال-: و كل عمل تعمله لله فليكن نقيا من الدنس».

I said, 'What is the 'goodness' (of the deeds)?' So he^{-asws} said: 'When you Pray, so make good the *Rukus* and the *Sajdahs*, and when you Fast, fear all that would spoil your *Sawm* (Fast), and when you perform Hajj fear whatever is Forbidden to you regarding your Hajj and your Umrah'. And he^{-asws} said: 'And every deed that you do for the Sake of Allah^{-azwj}, let it be pure from the filth'.⁵⁸

عن المفضل بن محمد الجعفي ، قال: سألت أبا عبد الله عن قول الله: كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ. قال: «الحبة: فاطمة (صلى الله عليها)، و السبع سنابل: سبعة من ولدها، سابعهم قائمهم».

From Mufazzal Bin Muhammad Al Ju'fy who said,

I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **like the example of a grain growing seven ears [2:261]**. He^{-asws} said: 'The grain – Fatima^{-asws}, and the seven ears (seed bearing parts of the corn) – seven from her^{-asws} sons^{-asws}, seventh of them^{-asws} being Al Mahdi^{-asws}'.

قلت: الحسن (عليه السلام)؟ قال: «الحسن إمام من الله مفترض طاعته، و لكن ليس من السنابل السبعة، أولهم الحسين (عليه السلام)، و آخرهم القائم».

I said, 'Al-Hassan^{-asws}? He^{-asws} said: 'Al-Hassan^{-asws} is an Imam^{-asws} from Allah^{-azwj}, obedience to him^{-asws} is Obligatory, but he^{-asws} isn't from the seven ears. The first of them^{-asws} is Al-Husayn^{-asws}, and the last of them^{-asws} is Al-Qaim^{-asws}'.

فقلت: قوله: فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ. قال: يولد الرجل منهم في الكوفة مائة من صلبه، و ليس ذلك إلا هؤلاء السبعة». تفسير العياشي

I said, 'His^{-azwj} Words **in every ear being a hundred grains?**' He^{-asws} said: 'The (a) man from them^{-asws} would beget in Al-Kufa, one hundred from his^{-asws} offspring, and that isn't except for those seven^{-asws}'.⁵⁹

⁵⁸ المحاسن: 283 / 254

⁵⁹ H. 470, تفسير العياشي، ج1، ص: 147

VERSES 262 - 264

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {262}

Those who are spending their wealth in the Way of Allah, then they are neither following up whatever they spent with reminders of generosity nor (causing) distress, for them, their Recompense would be with their Lord, and there would neither be fear upon them nor would they be grieving [2:262]

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ {263}

Kind words and forgiveness is better than charity followed by (causing) distress; and Allah is Needless, Forbearing [2:263]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَى
شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {264}

O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress, like him who spends his wealth to show off to the people and he does not believe in Allah and the Last Day. So his example is like an example of a smooth rock with soil upon it, and a torrent hits it and leaves it bare. They would not be able upon anything from what they earned; and Allah does not Guide the Kafir people [2:264]

العباشي: عن الفضل بن صالح، عن بعض أصحابه،

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

عن جعفر بن محمد، أو أبي جعفر (عليهما السلام)، في قول الله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى إِلَى آخِرِ الْآيَةِ. قال: «نزلت في عثمان، و جرت في معاوية و أتباعهما».

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws} or Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: **O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]** – up to the end of the Verse. He^{-asws} said: 'It was Revealed regarding Usman, and it flows regarding Muawiya and the followers of these two'.⁶⁰

تفسير العياشي 1: 482 / 147⁶⁰

عن سلام بن المستنير،

From Salaam Bin Mustaneer,

عن أبي جعفر (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى: «لمحمد و آل محمد (عليه الصلاة و السلام)، هذا تأويل. قال: أنزلت في عثمان».

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the High: ***O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]: 'Causing the distress - to Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}. This is (an) explanation'. He^{-asws} said: 'It was Revealed regarding Usman'***.⁶¹

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى إِلَى قَوْلِهِ: لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا. قال: «صفوان: أي حجر، و الذين ينفقون أموالهم رياء الناس: فلان، و فلان، و فلان، و معاوية، و أشياعهم».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***O you those who are believing! Do not invalidate your charities by reminders of generosity and the injury – up to His^{-azwj} Words: They would not able upon anything from what they earned [2:264]***. He^{-asws} said: 'Safwan (صفوان) – i.e., a rock, and the ones who were spending their wealth to show off to the people were so and so (1), and so and so (2), and so and so (3), and Muawiya, and their adherents'.⁶²

علي بن إبراهيم: قال: الصادق (عليه السلام): «قال رسول الله (صلى الله عليه و آله): من أسدى إلى مؤمن معروفا، ثم آذاه بالكلام أو من عليه، فقد أبطل الله صدقته، ثم ضرب فيه مثلا، فقال: كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَ لَا يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ».

Ali Bin Ibrahim – 'Al-Sadiq^{-asws} said: 'Rasool Allah^{-saww} said: 'The one who confers a goodness upon a Momin, then hurts him with the speech or a reminder of the generosity upon him, so Allah^{-azwj} would Invalidate his (act of) charity. Then He^{-azwj} Struck an example regarding it, so He^{-azwj} Said: ***like him who spends his wealth to show off to the people and he does not believe in Allah and the Last Day. So his example is like an example of a smooth rock with soil upon it, and a torrent hits it and leaves it bare. They would not able upon anything from what they earned; and Allah does not Guide the Kafir people [2:264]***.

و قال: من كثر امتنانه و آذاه لمن يتصدق عليه بطلت صدقته، كما يبطل التراب الذي يكون على الصفوان».

And he^{-asws} said: 'The one who frequently reminds of his generosity and hurts the one who he has been charitable upon, his charity would be invalidated just as the soil gets invalidated (washed off), which is upon the smooth rock''.⁶³

⁶¹ تفسير العياشي 1: 483 / 147.

⁶² تفسير العياشي 1: 484 / 148.

⁶³ تفسير القمي 1: 91.

VERSE 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْيِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّتْ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {265}

And an example of those who are spending their wealth, seeking the Pleasure of Allah and an affirmation from themselves is an example of a garden on a hill, a torrent hits it so it brings forth double its edibles, but if a torrent does not hit it, then a sprinkle (is sufficient); and Allah Sees what you are doing [2:265]

عن سلام بن المستنير،

From Salaam Bin Al Mustaneer,

عن أبي جعفر (عليه السلام)، في قوله: الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ. قال: «نزلت في علي (عليه السلام)».

(It has been narrated) from Abu Ja'far^{-asws}, regarding His^{-azwj} Words: **And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]**. He^{-asws} said: 'It was Revealed regarding Ali^{-asws}'.⁶⁴

عن أبي بصير، عن أبي عبد الله (عليه السلام): مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ، قال: «علي أمير المؤمنين (عليه السلام) أفضلهم، و هو من ينفق ماله ابتغاء مرضاة الله».

From Abu Baseer,

From Abu Abdullah^{-asws}: **'And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]** – Ali^{-asws}, the Emir of the Momineen is their superior, and he^{-asws} is from the ones who spent his^{-asws} wealth, seeking the Pleasure of Allah^{-azwj}'.⁶⁵

عن أبي بصير، عن أبي عبد الله (عليه السلام): مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ، قال: «علي أمير المؤمنين (عليه السلام) أفضلهم، و هو من ينفق ماله ابتغاء مرضاة الله».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} **And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]**. He^{-asws} said: 'Ali Amir Al-Momineen^{-asws} is the best of them, and he^{-asws} is from the ones who spent his^{-asws} wealth seeking the Pleasure of Allah^{-azwj}'.⁶⁶

⁶⁴ تفسير العياشي 1: 485 / 148

⁶⁵ تفسير العياشي 1: 486 / 148.

⁶⁶ تفسير العياشي 1: 486 / 148.

و عنه: قال الصادق (عليه السلام): «ما شيء أحب إلي من رجل سلفت مني إليه يد أتبعتهأختها و أحسنت بها له، لأني رأيت منع الأواخر يقطع لسان شكر الأوائل».

And from him – Al-Sadiq^{-asws} said: ‘There is nothing more beloved to me^{-asws} than a man who borrows from me^{-asws}, I^{-asws} follow it up by a hand (gift) of its counterpart and do him a favour with it to him, because I^{-asws} have seen that the prevention of another (favour) cuts off the tongue of gratefulness of the first (act of generosity).

ثم ضرب مثل المؤمنين الذين ينفقون أموالهم ابتغاء مرضاة الله، و تثبيتاً من أنفسهم عن المن و الأذى، فقال: وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ تَثْبِيْتاً مِنْ أَنْفُسِهِمْ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Then He^{-azwj} Struck an example for the Momineen, those who are spending their wealth, seeking the Pleasure of Allah^{-azwj} and as affirmation from themselves (away) from the reminders of the generosity and the hurting. So He^{-azwj} Said: ***And an example of those who are spending their wealth, seeking the Pleasure of Allah and an affirmation from themselves is an example of a garden on a hill, a torrent hits it so it brings forth double its edibles, but if a torrent does not hit it, then a sprinkle (is sufficient); and Allah Sees what you are doing [2:265].***

قال: مثلهم كمثّل جنة: أي بستان، في موضع مرتفع، أصابها وابل: أي مطر، فأتت أكلها ضعفين: أي يتضاعف ثمرها كما يتضاعف أجر من أنفق ماله ابتغاء مرضاة الله، و الطل: ما يقع بالليل على الشجر و النبات.

He^{-asws} said: ‘Their example ***is an example of a garden*** – i.e., an orchard, in a high place, ***a torrent hits it*** – i.e., rain, ***so it brings forth double its edibles*** – i.e., its fruits multiply just a the Recompeense of the one who spends his wealth seeking the Pleasure of Allah^{-azwj}. And the ***sprinkle*** – is (the dew) what occurs at night upon the trees and the vegetation”⁶⁷.

VERSE 266

أَيُّوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. Like that, Allah Clarifies the Signs for you, perhaps you would be pondering [2:266]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عُلَيِّ بْنِ رَبَاطٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ

تفسير القمي 1: 91 67

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالْذَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاةٍ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغَضَّبُ

'I asked Abu Ja'far^{-asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{-asws} said: 'Allah^{-azwj} has armies of winds by which He^{-azwj} Punishes whomsoever that He^{-azwj} so Wishes to from the ones who disobey Him^{-azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{-azwj} Intends to Punish a people by some kind of torment, He^{-azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{-azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُمْ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادُ فَكَتِفَ كَانَ عَذَابِي وَ نُذِرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحِ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{-asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{-azwj}: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19]. And Said: the destructive wind (Al-Aqeen) [51:41]. And Said: a (blast of) wind wherein is a painful Punishment [46:24]. And Said: 'Then a tornado in which is fire, hits it, so it gets incinerated [2:266]. And (others) from winds which have not been Mentioned by which Allah^{-azwj} Punishes the ones who disobey Him^{-azwj}'.**

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِعٍ وَ عَزَّ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَيَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ بِمَا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He^{-asws} said: 'And Allah^{-azwj} Mighty is His^{-azwj} mention has winds of Mercy which occur, and others besides that which He^{-azwj} Displays His^{-azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{-azwj}, and from these are winds which Allah^{-azwj} has Counted in His^{-azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ الشَّمَالُ وَالْجَنُوبُ وَالصَّبَا وَالْذَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّ شَيْئاً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{-azwj} Intends the North wind to blow, He^{-azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجُنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجُنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{-azwj} Intends to Send the South winds, He^{-azwj} Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{-azwj} Intends to Send *Al-Saba* wind, He^{-azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah^{-azwj} Intends to Send *Daboura*, He^{-azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجُنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja’far^{-asws} said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.⁶⁸

VERSE 267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْحَبِثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {267}

O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it, and you wouldn't be taking it unless you are closing your eyes during it; and know that Allah is Needless, Praiseworthy [2:267]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِي بَصِيرٍ

⁶⁸ Al Kafi – H 14511

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَ مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَ لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَمَرَ بِالنَّحْلِ أَنْ يُرَكَّى يَجِيءُ قَوْمٌ بِاللَّوَانِ مِنْ تَمْرٍ وَ هُوَ مِنْ أَرْضِ الثَّمَرِ يُؤَدُّونَهُ مِنْ زَكَاتِهِمْ تَمْرًا يُقَالُ لَهُ الْجُعْرُورُ وَ الْمَعَى فَأَرَتْ قَلِيلَةَ اللَّحَاءِ عَظِيمَةَ النَّوَى وَ كَانَ بَعْضُهُمْ يَجِيءُ بِهَا عَنِ الثَّمَرِ الْحَبِيدِ

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **O you those who are believing! Spend from the good of what you earn, and from what We Extracted for you from the ground, and do not be aiming the bad to be spending from it [2:267]**. He^{-asws} said: ‘When Rasool Allah^{-saww} wanted people to pay Zakat of dates (Zakat to be given from fruits), a group of people came with types of dates, and these were from the ruined dates, paying is as their Zakat, dates called Al-Ju’rour, and Al-Mi’ay, with little fruit and large cores; and some of them came over with it instead of the good quality dates.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَخْرُصُوا هَاتَيْنِ التَّمَرَتَيْنِ وَ لَا تَجِيئُوا مِنْهَا بِشَيْءٍ وَ فِي ذَلِكَ نَزَلَ وَ لَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَ لَسْتُمْ بِأَخْيَرِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَ الْإِعْمَاضُ أَنْ تَأْخُذَ هَاتَيْنِ التَّمَرَتَيْنِ .

Rasool Allah^{-saww} said: ‘Do not bring these two dates, and do not come with anything from these’. And it was regarding that, it was Revealed: **And do not aim at what is bad that you may spend from of it, while you would not take it yourselves unless you close your eyes (with disdain) [2:267]**, and the closing of the eyes is that you take these two dates (and give it as Zakat)’.

و قال: «لا يصل إلى الله صدقة من كسب حرام».

And he^{-saww} said: ‘It does not arrive to Allah^{-azwj}, a charity from Prohibited earnings’.⁶⁹

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ فَقَالَ كَانَ الْقَوْمُ قَدْ كَسَبُوا مَكَايِبَ سَوْءٍ فِي الْجَاهِلِيَّةِ فَلَمَّا أَسْلَمُوا أَرَادُوا أَنْ يُخْرِجُوهَا مِنْ أَمْوَالِهِمْ لِيَتَصَدَّقُوا بِهَا فَأَبَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَّا أَنْ يُخْرِجُوا مِنْ أَطْيَبِ مَا كَسَبُوا .

And in another report, from Abu Baseer, from Abu Abdullah^{-asws} regarding the Word of Allah^{-azwj} Mighty and Majestic: **And do not be aiming the bad to be spending from it; and you wouldn't be taking it unless you are closing your eyes during it [2:267]**, so he^{-asws} said: ‘The people had earned evil earnings during the Pre-Islamic period. So when they became Muslims, they wanted that they take these (evil earnings) from their wealth in order to give charity with it. So, Allah^{-azwj} Blessed and High Refused except that they should take out from the good of what they had been earning’.⁷⁰

عن زرارة، عن أبي جعفر (عليه السلام)، في قول الله: «و لا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ». قال: «كانت بقايا في أموال الناس أصابوها من الربا، [من المكاسب] الخبيثة قبل ذلك، فكان أحدهم يتيمنها فينفقها و يتصدق بها، فنهاهم الله عن ذلك».

⁶⁹ Al Kafi – V 4 – The Book of Zakat Ch 78 H 9 & 489 / 148: 1 - تفسير العياشي

⁷⁰ Al Kafi – V 4 – The Book of Zakat Ch 78 H 10

From Zarara,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} **and do not be aiming the bad to be spending from it [2:267]**. He^{-asws} said: 'There had remained in the wealth of the people what they had earned from the interest from the bad earning before that. So one of the aimed that he would spend and give it in charity with it, but Allah^{-azwj} Forbid from that'.⁷¹

عن محمد بن خالد الضبي، قال: مر إبراهيم النخعي على امرأة وهي جالسة على باب دارها بكرة، وكان يقال لها: أم بكر، وفي يدها مغزل تغزل به، فقال: يا أم بكر، أما كبرت، ألم يأن لك أن تضعي هذا المغزل؟ فقالت: وكيف أضعه، وسمعت علي بن أبي طالب أمير المؤمنين (عليه السلام) يقول: «هو من طيبات الكسب».

From Muhammad Bin Khalid Al Zaby who said,

'Ibrahim Al-Nakhai'e passed by a woman and she was seated by the door of her house with a spinning wheel. And she was called Umm Bakar, and in her hand was a spindle she was spinning with. So he said, 'O Umm Bakar, you have grown old. Does it not pain you to spin this spindle?' So she said, 'And how do I place it (stop), and I heard Ali^{-asws} Bin Abu Talib^{-asws} Amir Al-Momineen^{-asws} saying it is: **'from the good of what you earn [2:267]'**.⁷²

VERSE 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ
{268}

The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد ابن أحمد بن يحيى، قال: حدثنا الحسن بن علي، عن عباس، عن أسباط، عن أبي عبد الرحمن، قال:

Ibn Babuwayh said, 'My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad Bin Yahya, from Al Hassan Bin Ali, from Abbas, from Asbat, from Abu Abdul Rahman who said,

قلت لأبي عبد الله (عليه السلام): إني ربما حزنت فلا أعرف في أهل ولا مال ولا ولد، وربما فرحت فلا أعرف في أهل ولا مال ولا ولد. فقال: «إنه ليس من أحد إلا ومعه ملك وشيطان، فإذا كان فرحه كان من دنو الملك منه، وإذا كان حزنه كان من دنو الشيطان منه، وذلك قول الله تبارك وتعالى: الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ».

'I said to Abu Abdullah^{-asws}, 'Sometimes I grieve such that I neither know my wife, nor wealth, nor children, and sometimes I am so happy that I neither know my wife, nor wealth, nor children'. He^{-asws} said: 'There is no one except that there is an Angel with him and a Satan^{-la}. When he is happy so the Angel is nearer to him, and when he is in grief then the Satan^{-la} is

⁷¹ تفسير العياشي 1: 491 / 149.

⁷² تفسير العياشي 1: 494 / 150.

nearer to him, and these are the Words of the Blessed and High ***The Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]***.⁷³

⁷³ علل الشرائع: 1/93.