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CHAPTER 3

AAL-E-IMRAAN

(The Children of Al-Imran)

(200 VERSES)

VERSES 1 to 34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Sura Aal-e-Imran (3):

Sura Aal-e-Imran (200 verses) was revealed in Madinah.¹ The Sura is called Aal-e-Imran or Al-Imran due to the word, "Imran", which is in two Verse 3:33 and 3:35: The Verse thirty-five refers to Imran^{-as}, the father of Maryam^{-as} (Marry the mother Prophet Isa^{-as}) The third Sura is also called 'Tayyiba', in support of the Infallibility of Maryam-as (the daughter of Imran^{-as} and mother Prophet Isa^{-as}). We below reproduce the two famous Verses (3:33-3:35):

Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]

When a wife of Imraan said: 'My Lord! I vow to You what is in my womb, to be devoted (to Your worship), therefore Accept from me, surely You are the Hearing, the Knowing' [3:35].

It was asked from Abu Abdullah^{-asws} about Words of Blessed and Exalted: ***Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] And He Revealed the Criterion; [3:4].***

He^{-asws} said: 'The Furqan (Criterion), it is every Decisive Command, and the Book as a whole is the Quran which ratifies the ones from the Prophets^{-as} who were before it'.²

'From Abu Ja'far^{-asws} having said: ***'And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].*** We^{-asws} know it'.³

I (Majlisi) am saying, 'It has passed in argumentation by Al-Hassan^{-asws} Bin Ali^{-asws} and his^{-asws} companions against Muawiya. He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household, are saying

¹ تفسیر القمی، ج 1، ص: 96

² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 13

³ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 40

that the Imams^{-asws} are from us^{-asws}, and that the caliphate cannot be correct except among us^{-asws}, and that Allah^{-azwj} has Made us to be its rightful in His^{-azwj} Book and Sunnah of His^{-azwj} Prophet^{-saww}, and that the knowledge is among us^{-asws}, and we^{-asws} are its rightful, and it is collected with us^{-asws}, all of it, with its entirety.

And surely, nothing will occur up to the Day of Qiyamah, even a compensation of a scratch, except and it (its knowledge) is with us^{-asws}, written down by the dictation of Rasool-Allah^{-saww} and handwriting of Rasool-Allah^{-saww} by his^{-asws} hand, while the people are alleging that they are foremost with that than us^{-asws}, even you, O son of Hind, claimed that.

And you alleged that Umar had sent a message to my^{-asws} father^{-asws}, 'I want you^{-asws} to write the Quran in a book form, so send to me whatever you^{-asws} have written from the Quran (so far)'. He^{-asws} went to him and said: 'By Allah^{-azwj}! You will have to strike off my^{-asws} neck before I^{-asws} send it to you!' He said, 'And why?' He^{-asws} said: 'Because Allah^{-azwj} the Exalted Said: **and those who are firmly rooted in the Knowledge. [3:7]**. It is me^{-asws} He^{-azwj} has Meant by it, and He^{-azwj} did neither Mean (by it) you nor your companions'.

Umar was angered, then said, 'The son^{-asws} of Abu Talib^{-asws} reckons that he^{-asws} is alone, there isn't anyone having any knowledge with him apart from him^{-asws}. One who had been reciting anything from the Quran, so let him come to me!' So, whenever a man came and read out something with him and there was another one regarding it, he had it written down, or else he did not write it down.

Then they said, 'A lot from the Quran has been wasted!' But they lied! By Allah^{-azwj}! But it is collected, preserved with its rightful ones".⁴

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Quran is a rebuker and an instructor. It instructs with (going to) the Paradise and rebukes from (going to) the Hellfire.

And in it are Decisive and Allegorical (Verses). As for the Decisive, it is to be believed in, and worked with, and made a religion with it; and as for the Allegorical, it is to be believed in and not worked with.

And it is Word of Allah^{-azwj}: **Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]** – and the ones immersed in knowledge are Progeny^{-asws} of Muhammad^{-saww}".⁵

And from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-as} having said: 'When Allah^{-azwj} Mighty and Majestic Wanted to Reveal Opening of the Book (Surah Al Fatiha), and Ayat Al Kursi, and **Allah Testifies [3:18]**, and **Say:**

⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 4

⁵ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 10

‘O Allah, Master of the Kingdom! [3:26] – up to His^{-azwj} Words: **without measure [3:27]**, suspended these with the Throne, there not being any veil between these and Allah^{-azwj}.

They said, ‘O Lord^{-azwj}! You^{-azwj} are Sending us down to the house of sins and to the ones who disobey You^{-azwj}, and we are attached with the cleanliness and the Holiness!’

The Glorious Said: “By My^{-azwj} Might and My^{-azwj} Majesty! There is none from a servant reciting you (the above Verses) at the end of every Salat except I^{-azwj} shall Settle him in the Holy Enclosure based upon what was in it, or else I^{-azwj} shall Look at him with My^{-azwj} Hidden Eye seventy Glances every day, or else I^{-azwj} shall Decree for him seventy needs every day, the least of these being the Forgiveness, or else I^{-azwj} shall Shelter him from every enemy and Help him against him, and not Prevent him from entering the Paradise, except the death”.⁶

‘I heard Abu Ja’far^{-asws} reciting this Verse as: **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**. I said, ‘It isn’t read like that!’

He^{-asws} said: ‘They have inserted a word in place of a word’.⁷

‘Imam Muhammad^{-asws} Bin Ali^{-asws} (5th Imam) ‘(What about) the Words of Allah^{-azwj} in His^{-azwj} Book: **Those who believe then commit Kufr [4:137]**, he^{-asws} said: ‘Those two (Abu Bakr and Umar), and the third (Usman), and the fourth (Muawiya), and Abdul Rahman (Ibn Awf), and Talha, and they were seventeen men’, And Then people said to Rasool Allah^{-saww}, ‘He^{-asws} (Imam Ali^{-asws}) is better than Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as} and the Prophets^{-as}?’ Allah^{-azwj} Revealed: **Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33]** – up to: **Hearing, Knowing [3:34]**.

They said, ‘So he^{-asws} is better than you^{-saww} are, O Muhammad^{-saww}!’ Allah^{-azwj} Said: **Say: ‘O you people! I am a Rasool of Allah to you all, [7:158]**, but he^{-asws} is better than you all, and his^{-asws} offspring is better than your offspring, and one who follows him is better than one who follows you all’.

They arose angrily and said in addition, ‘The return to the Kufr is easier upon us than what he^{-saww} is saying regarding the son^{-asws} of his^{-saww} uncle^{-as}!’ And that is the Word of Allah^{-azwj} **then increase in Kufr, [4:137]**”.⁸ See the complete Hadeeth in Appendix I.⁹

‘From one of the two (5th or 6th Imam^{-asws}) having said: **‘I vow to You what is in my womb, [3:35]** to the synagogue that she^{-as} will serve the servants, and the male isn’t like the female regarding the service’.

He^{-asws} said: ‘She^{-as} became a youth and was serving them, and feeding them until she was an adult. So, Zakariyya^{-as} ordered that a veil be taken for her^{-as} besides the servants, and he^{-as} was coming to see her^{-as}, and he^{-as} saw in her^{-as} presence fruits of the winter in the summer,

⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 58 b

⁷ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 29

⁸ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 81

⁹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 81

and fruits of the summer in the winter, so that is when Zakariyya^{-as} and Yahya^{-as} was Granted to him^{-as}”.¹⁰

‘From Abu Ja’far^{-asws} having said: ‘When the wife of Imran^{-as} vowed what was in her belly for consecration – and the one devoted to the Masjid, when born, enters the Masjid and does not exit from the Masjid, ever, so when Maryam^{-as} was born, she said, **‘My Lord! Surely I have placed a female’ - and Allah was more Knowing of what she placed - and the male isn’t like the female; ‘And I have named her Maryam, and I seek Refuge with You for her and her offspring from the Pelted Satan’ [3:36].**

The Prophets^{-as} cast lots upon her^{-as} and Zakariyya^{-as} won the lote, and he^{-as} was husband of her^{-as} sister, and took responsibility for her, and entered her^{-as} into the Masjid. When she^{-as} reached adulthood what the women tend to reach, from the menstruation, and she^{-as} was the most beautiful of the women, and she^{-as} used to pray Salat and the prayer niche would be illuminated due to her^{-as} radiance.

Zakariyya^{-as} entered to see her^{-as}, and there in her^{-as} presence were winter fruits in the summer, and summer fruits in the winter. He^{-as} said: **‘From where does this come to you?’ She said: ‘It is from Allah. [3:37].** So, over there, Zakariyya^{-as} supplicated to his^{-as} Lord^{-azwj}. He^{-as} said: **‘And I fear my successors from after me, [19:5]** – up to what Allah^{-azwj} Mentioned from the story of Zakariyya^{-as} and Yahya^{-as}”.¹¹

It is reported from Abu Ja’far^{-asws} (5th Imam): ‘Allah^{-azwj} Revealed to Imran: “I^{-azwj} shall Grant a male child to you^{-as}, Blessed. He^{-as} will cure the blind and the leper and revive the dead by the Permission of Allah^{-azwj}, and be a Rasool^{-as} to the Children of Israel!”

He^{-as} informed his^{-as} wife with that, and she^{-as} became pregnant and place Maryam^{-as}. She said, **‘My Lord! Surely I have placed a female [3:36],** and the female cannot happen to be a Rasool^{-as}. And Imran^{-as} said to her^{-as}: ‘Surely a male can become a Prophet^{-as}’. When she saw that, she said what she said. Allah^{-azwj} Said, and His^{-azwj} Words are the Truth: **and Allah was more Knowing of what she placed [3:36].**

Abu Ja’far^{-asws} said: ‘That was Isa^{-as} Bin Maryam^{-as}. So, if we^{-asws} say to you all that the command would happen to be in one of us^{-asws}, it could happen to be in his^{-asws} son^{-asws}, or son^{-asws} of his^{-asws} son^{-asws}, or son^{-asws} of a son^{-asws} of his^{-asws} son^{-asws}. Then, it will be in him^{-asws}, therefore do not be denying that”.¹²

‘Al-Sadiq^{-asws} said regarding the Words of the Exalted: **And (an example of) Maryam, daughter of Imran, who guarded her chastity, [66:12]:** ‘Her^{-as} chastity was guarded before the birth of Isa^{-as} be five hundred years’.

He^{-asws} said: ‘The first one to have lots cast upon was Maryam^{-as} Bint Imran^{-as}. Her^{-as} mother vowed whatever was in her belly to be devoted to the synagogue, but she placed it as a

¹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 20

¹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 18

¹² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 21

female. She^{-as} became a youth and used to serve the servants, feeding them, until she^{-as} was an adult.

And Zakariyya^{-as} instructed that he^{-asws} would take a veil to be for her^{-as} besides the servants. Zakariyya^{-as} used to come to see her^{-as} and he^{-as} was in her^{-as} presence fruits of the winter in the summer and fruits of the summer in the winter. He^{-as} said: ***'From where does this come to you?' She said: 'It is from Allah. [3:37], the Exalted'.***

And he^{-asws} said: 'Maryam^{-as} lived after Imran^{-as} for five hundred years''¹³

'When Ja'far^{-asws} Bin Abu Talib^{-asws} came out from the land of Ethiopia to the Prophet^{-saww}, Ja'far^{-asws} arrived and the Prophet^{-saww} was in the land of Khyber. He^{-asws} came to him^{-saww} with gold strings and the gold rock. The Prophet^{-saww} said: 'I^{-saww} will hand over this gold to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'.

The companions of the Prophet^{-saww} extended their necks to it, and the Prophet^{-saww} said: 'Where is Ali^{-asws}?' Ammar Bin Yasser^{-ra} leapt from him^{-saww} and called Ali^{-asws}. When he^{-asws} came the Prophet^{-saww} said to him^{-asws}: 'O Ali^{-asws}! Take this gold to you^{-asws}'. Ali^{-asws} took it and stalled until he^{-asws} arrived at Al-medina. He^{-asws} went to Al-Baqie and it is a market of Al-Medina, and instructed a goldsmith to make small pieces and sold the gold, and it was a thousand ounces.

Ali^{-asws} distributed it among the poor of the Emigrants and the Helpers, then returned to his^{-asws} house and did not leave (for himself^{-asws}) neither little nor more from the gold. The Prophet^{-saww} met him^{-asws} the next morning among a number of his^{-saww} companions, among them were Huzeyfa and Ammar^{-ra}. He^{-saww} said: 'O Ali^{-asws}! Yesterday you^{-asws} took a thousand ounces (of gold), so make my^{-saww} lunch today and these companions of mine^{-saww} to be with you^{-asws}', and Ali^{-asws} did not happen to have anything to return to on that day, from the display of gold or silver'.

He^{-asws} said embarrassed from him^{-saww} and benevolence: 'Yes, O Rasool-Allah^{-saww}, and enter in the grace and capacity, O Prophet^{-saww} of Allah^{-azwj}, you^{-saww} and the ones with you^{-saww}'.

He said, 'So the Prophet^{-saww} entered, then said to us: 'Enter'. Huzeyfa said, 'And we were five persons, I and Ammar, and Salman^{-ra} and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and we entered and Ali^{-asws} went to (Syeda) Fatima^{-asws} seeking something with her^{-asws} from provision. He^{-asws} found a pot of boiling Sareyd in the middle of the room and upon it was a lot of froth, and it was as if its aroma was of musk. Ali^{-asws} carried it until he^{-asws} place it in front of Rasool-Allah^{-saww} and the ones present with him^{-saww}'.

We ate from it until we were full and nothing was reduced from it, neither little nor more, and the Prophet^{-saww} stood up until he^{-saww} went to (Syeda) Fatima^{-asws} and said: 'From where did this food come to you^{-asws}, O Fatima^{-asws}?' She^{-asws} replied to him^{-saww} and we were listening to their^{-asws} words. She^{-asws} said: ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].***

¹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 17

The Prophet^{-saww} came out to us happy, joyful and he^{-saww} was saying: 'The Praise is for Allah^{-azwj} Who did not Cause me^{-saww} to die until I^{-saww} saw for my^{-saww} daughter^{-asws} what Zakariya^{-as} had seen for Maryam^{-as}. **Whenever Zakariya entered the Prayer Niche to (see) her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]**'¹⁴

'From the Prophet^{-saww} having said regarding (Syeda) Fatima^{-asws} and what would be hitting her^{-asws} from the injustices after him^{-saww}: 'Then she^{-asws} will see herself^{-asws} as being humiliated afterwards having been dear in the days of her^{-asws} father^{-saww}. During that, Allah^{-azwj} the Exalted will Comfort her^{-asws} with the Angels.

They will call out to her^{-asws} with what they had called out to Maryam^{-as} Bint Imran^{-as}, and they would saying, 'O Fatima^{-asws}! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42].** O Fatima^{-asws}! **Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43].** Then the illness would begin with her^{-asws}, so Allah^{-azwj} will Send Maryam Bint Imran^{-as} to her^{-asws} to console her^{-asws} and comfort her^{-asws} during her^{-asws} illness''¹⁵

'From Abu Ja'far^{-asws} having said: 'The first on to be drawn lots upon was Maryam Bint Imran^{-as}, and it is the Word of Allah^{-azwj}: **and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam [3:44]**, and their arrows were six (in number)'.

Then lots were drawn regarding Yunus^{-as} when he^{-as} sailed with the group and the ship stalled in the waves. So, they drew lots and the lot fell upon Yunus^{-as} three times'.

He^{-asws} said: 'Yunus^{-as} went to the middle of the ship and there the whaled had opened its mouth, and he^{-as} threw himself^{-as}'¹⁶

Imam Abu Abdullah^{-asws} (6th Imam) said: 'But rather (Syeda) Fatima^{-asws} is called 'Muhaddisa' because the Angels used to descend from the sky and call out at her^{-asws} just as they used to call out at Maryam^{-as} Bint Imran^{-as}, and say: 'O Fatima^{-asws}! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42].** O Fatima^{-asws}! **Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43].**

Syeda^{-asws} discussed with them and they discussed with her^{-asws}. One night she^{-asws} said to them: 'Isn't Maryam^{-as} Bint Imran^{-as} the most superior over the women of the worlds?' They said, 'Maryam^{-as} was Chieftess of the women of her worlds, and Allah^{-azwj} Mighty and Majestic Made you^{-asws} Chieftess of the women of your^{-asws} world, and her^{-as} world, and Chieftess of the former ones and the latter ones''¹⁷

¹⁴ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 22 H 14

¹⁵ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 22

¹⁶ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 26 H 8

¹⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 16 H 23

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***and I shall inform you of what you have eaten and what you are hoarding in your houses [3:49]***.

He^{-asws} said: 'It was so that Isa^{-as} was saying to the Children of Israel: 'I^{-as} am a Rasool^{-as} of Allah^{-azwj} to you. ***I shall shape for you from the clay like a bird, then I shall breathe into it so it would become a bird by the Permission of Allah; and I shall cure the blind and the leprous [3:49]***. And the blindness it is the blindness at birth. They said, 'We do not see that you^{-as} do, except as being sorcery. Therefore, can you^{-as} show us a Sign we can know that you^{-as} are truthful?'

He^{-as} said 'What would be your view if I^{-as} ***inform you of what you have eaten and what you are hoarding in your houses [3:49]***?' He^{-as} was saying: 'What you have eaten in your houses before you came out, and what you have kept stashed away for the night. Would you then now that I^{-as} are truthful?' They said, 'Yes'.

He^{-as} was saying to the man: 'You ate such and such, and drank such and such, and the left-over(s) were such and such'. From them was one who accepted from him^{-as} and believed, and from them was one who denied and disbelieved. And it was a Sign for them in that, if they had been *Momineen*'.¹⁸

Imam Abu Abdullah^{-asws} (6th Imam) says: 'In between Dawood^{-as} and Isa^{-as} Bin Maryam^{-as} there were four hundred years. And the Law of Isa^{-as} was that he^{-as} was Sent with the Oneness, and the sincerity, and with what Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} had been bequeathed with. And the Evangel was Revealed unto him^{-as}, and the Covenant was taken from him^{-as} which was Taken from the Prophets^{-as}. And there was Initiated for him^{-as} in the Book, the establishment of the *Salat* along with the Religion, and the enjoining of the good, and the forbidding from the evil, and the prohibition of the Prohibited, and the permission for the Permissible'.

And it was Revealed upon him in the Evangel, Advice, and the examples, and the Limits (of the Law). And there wasn't in it (the Law of) Retribution, nor Judgements of the Limits, nor the Obligations of the inheritances. And it was Revealed unto him^{-as} lighter than what was Revealed unto Musa^{-as} in the Torah. And these are the Words of Allah^{-azwj} the High with regards to what Isa^{-as} Bin Maryam^{-as} said to the Children of Israel ***And a verification of what came before me of the Torah' and that I may permit for you part of that which has been Prohibited unto you [3:50]***.

And Isa^{-as} ordered the ones who were with him^{-as} from the ones who followed him^{-as} from the Momineen that they should believe in the Law of the Torah as well as the Evangel''.¹⁹

Imam Abu Abdullah^{-asws} says: 'The disciples of Isa^{-as} were his^{-as} Shias, and our^{-asws} Shias are our^{-asws} disciples, and the disciples of Isa^{-as} were not more obedient to him^{-as} than our^{-asws} disciples are to us^{-asws}'.

¹⁸ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 25

¹⁹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 18 H 4

And rather, Isa^{-as} said to the disciples: ***'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah' [3:52]***. So, no, by Allah^{-azwj}! They neither helped him^{-as} from the Jews nor did they fight besides him^{-as}, while our^{-asws} Shias, by Allah^{-azwj}, since Allah^{-azwj}, Mighty is His^{-azwj} Mention, Captured (the soul of) Rasool-Allah^{-saww}, have not ceased to help us^{-asws} and fight besides us, and they are being incinerated, and being punished, and being displaced in the cities. Allah^{-azwj} will Recompense them goodly on our^{-asws} behalf".²⁰

It is narrated from Imam Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: ***So when Isa perceived Kufr from them [3:52]***: 'When he^{-as} heard and saw that they had disbelieved. And the sensory perceptions are five which Allah^{-azwj} has Placed in the people – The hearing of the sounds, and the seeing of the colours and its distinguishing; and the smell to recognise the good and the bad aroma; and the taste of the foods and distinguishing it; and the touch for the recognition of the heat and the cold, and the soft and the coarse".²¹

'Rasool-Allah^{-saww} said regarding the Words of Mighty and Majestic: ***And when Allah said: "O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55]***. So, they were not able upon killing him^{-as} and crucifying him^{-as} because they, had they been able upon that, would have belied His^{-azwj} Words: ***But! Allah Raised him to Him, [4:158]***, and Taking him^{-as}.

When Allah^{-azwj} Wanted to Raise him^{-as}, Revealed to him^{-as} to deposit the Light of Allah^{-azwj} and His^{-azwj} Wisdom, and Knowledge of His^{-azwj} Book to Shamoun Bin Hamoun Al-Safa, being a Caliph upon the Momineen. He^{-as} did that.

Shamoun^{-as} did not cease to be staying with the Commands of Allah^{-azwj} Mighty and Majestic and guiding with the entirety of the words of Isa^{-as} among his^{-as} people from the Children of Israel, and fighting the Kafirs. Thus, the one who believed in him^{-as} with what he^{-as} had come with was a Momin, and one who rejected him^{-as} and disobeyed him^{-as} was a Kafir, until our Lord^{-azwj} Mighty and Majestic Accomplished, and Sent among His^{-azwj} servants, a Prophet^{-as} from the righteous ones, and he^{-as} is Yahya Bin Zakariyya^{-as}.²² Find the complete Hadeeth in the Appendix II.

Imam Abu Abdullah^{-asws} has narrated that 'Amir Al-Momineen^{-asws} was asked about his^{-asws} own merits, so he^{-asws} mentioned some of them. Then they said to him^{-asws}, 'Increase us'. He^{-asws} said: 'Two monks from the Christian monks came to Rasool-Allah^{-saww} and they spoke regarding the matter of Isa^{-as}. So, Allah^{-azwj} Revealed this Verse: ***Surely, the example of Isa with Allah is like the example of Adam [3:59]*** – up to the end of the Verse.

Rasool-Allah^{-saww} entered holding that hand of Ali^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} and (Syeda) Fatima^{-asws}, then he^{-saww} went out and raised his^{-saww} hand towards the sky and separated between his^{-saww} fingers and called them to the imprecation'.

He^{-asws} said, 'And Abu Ja'far^{-asws} said: 'And like that is the imprecation. He^{-saww} interlocked his^{-saww} hand in his^{-saww} hand and raised them towards the sky. When the two monks saw him⁻

²⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 7

²¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 20 H 1

²² Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 33 H 4

saww, one of them said to his companion, 'By Allah^{-azwj}! If he^{-saww} was a Prophet^{-saww}, we will be destroyed, and if he^{-saww} was other than a Prophet^{-saww}, he^{-saww} will restrain his^{-saww} people and we shall restrain', and they both left".²³

Rasool-Allah^{-saww} has said 'For Ali^{-asws} there are three things if even one would happen to be for me^{-saww} it would be more beloved to me^{-saww} than all the bounties'.

I heard Rasool-Allah^{-saww} saying to Ali^{-asws}, and he^{-saww} had left him^{-asws} behind during one of his^{-saww} military expeditions, and he^{-asws} said: 'O Rasool-Allah^{-saww}! You^{-saww} are leaving me^{-asws} behind with the women and the children'. Rasool-Allah^{-saww} said: 'Are you^{-asws} not pleased that you^{-asws} happen to be from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except that there will be no Prophet^{-saww} after me^{-saww}'.

And I heard him^{-saww} saying on the day of Khyber: 'I^{-saww} will give the flag to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'. So, we reached out for this. He^{-saww} said: 'Call Ali^{-asws} to me^{-saww}'. Ali^{-asws} came with sore eyes. He^{-saww} applied his^{-saww} saliva in his eyes and handed over the flag to him^{-asws}, and he^{-asws} was victorious upon it.

And when this Verse was Revealed: **let us call our sons and your sons [3:61]**, Rasool-Allah^{-saww} called Ali^{-asws} and (Syeda) Fatima^{-asws} and Hassan^{-asws} and Husayn^{-asws}, and he^{-saww} said: **وَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي** 'O Allah^{-azwj}! They^{-asws} are my^{-saww} family' (hence Ahl Al-Bayt^{-asws}).²⁴

'I heard Abu Abdullah^{-asws} saying: 'Three, He^{-azwj} will neither **Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** – One who claims Imamate from Allah^{-azwj} which isn't for him, and one who rejects an Imam^{-asws} from Allah^{-azwj}, or says that for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam".²⁵

'From Abu Ja'far^{-asws} having said: 'The two sheikhs (Abu Bakr and Umar), separated from the world and did not repent, and did not remember what they had done with Amir Al-Momineen^{-asws}. So, **upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]**'.²⁶

'I asked Abu Ja'far^{-asws} about them both (Abu Bakr and Umar). He^{-asws} said: 'O Abu Al-Fazl! What are you asking me^{-asws} about them?! By Allah^{-azwj}! There does not die any deceased from us^{-asws} except he^{-asws} is angry upon them, and there is no one from us^{-asws} today except he is angry upon them, the elder from us^{-asws} bequeathing to the young one.

They both oppressed us^{-asws} of our^{-asws} rights, and prevented us^{-asws} our war booty, and they were the first ones to ride upon our^{-asws} necks, and they overflowed upon us^{-asws} such a torrent

²³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 32 H 7

²⁴ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 22 H 5

²⁵ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 78

²⁶ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 137

in al Islam which will not be blocked, ever, until our^{-asws} Qaim^{-asws} rises or our^{-asws} speaker speaks’.

Then he^{-asws} said: ‘But, by Allah^{-azwj}! If our^{-asws} Qaim^{-asws} arises and our^{-asws} speaker speaks, he^{-asws} would begin with their matters what they had concealed, and he^{-asws} would conceal from their matters what they had manifested. By Allah^{-azwj}! No afflictions have been established nor any judgments flowed against us^{-asws} People^{-asws} of the Household, except those two are its first establishers, so ***upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]***’.²⁷

It is narrated from Abu Abdullah^{-asws}: ‘***You will never attain to righteousness until you are spending what you are loving [3:92]*** – Like this it is, so read it as such!’²⁸

Imam Abu Abdullah^{-asws} said regarding Words of the Exalted: ***and you were on the brink of a pit of the fire, so He Saved you from it by Muhammad [3:103]***. By Allah^{-azwj}, that is how Jibraeel^{-as} descended with it unto Muhammad^{-saww}!²⁹

‘From Abu Zarr Al-Ghufary^{-ra} having said, ‘When this Verse was Revealed ***On the Day faces would be whitened and faces would be darkened [3:106]***, Rasool-Allah^{-saww} said: ‘My^{-saww} community will return to me^{-saww} on the Day of Judgement under five banners. The first of it would be with a calf of this community. I^{-asws} would grab his hand, and his feet would tremble, and his face and faces of his companions would be darkened. I^{-saww} shall ask them: ‘What did you do with the two weighty things?’

They would be saying, ‘As for the greater, we broke it up and tore it, and as for the smaller, we were inimical to it and hated it’. I^{-saww} shall say: ‘Return thirsty, remaining thirsty, darkened of faces!’ They will be taken to the left, not having been quenched a drop.

Then there will return to me^{-saww} a flag of the Pharaoh^{-la} of this community. I^{-saww} shall stand and grab his hand, and his feet would tremble, and his face and faces of his companions would darken. I^{-saww} shall say: ‘What did you do with the two weighty things?’

They would be saying, ‘As for the greater, we tore from it, and as for the smaller, we disavowed from him^{-asws} and cursed him^{-asws}’. I^{-saww} shall say: ‘Return thirsty, remaining thirsty, darkened of faces!’ They would be taken to the left, not having been quenched a drop.

Then there would return to me a flag of the one with breasts, with it would be the first of the Kharijites and the last of them. I^{-saww} shall stand and grab his hand. His feet would tremble and his face and faces of his companions would be darkened. I^{-saww} shall say: ‘What did you do with the two weighty things after me^{-saww}?’

²⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 138

²⁸ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 33

²⁹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 32

They would say, 'As for the greater, we tore from it, and as for the smaller, we disavowed from him^{-asws} and cursed him^{-asws}'. I^{-saww} shall say: 'Return thirsty, remaining thirsty, darkened of faces. They would be taken to the left, not having been quenched a drop.

Then there shall return to me^{-saww} the flag of Amir Al-Momineen^{-asws} and chief of the Muslims, and Imam^{-asws} of pious, and guide of the resplendent (faces). I^{-saww} stand and grab his^{-asws} hand. His^{-asws} face and faces of his^{-asws} companions would whiten. I^{-saww} shall say: 'What did you^{-asws} do with the two weighty things after me^{-saww}?'

They would be saying, 'As for the greater, we followed it and obeyed it, and as for the smaller, we fought alongside him^{-asws} until we were killed'.

I^{-saww} shall say: 'Return saturated, remaining saturated, whitened of faces!' They would be taken to the right, and it is the Word of Allah^{-azwj} Mighty and Majestic: ***On the Day faces would be whitened and faces would be darkened. So as for those whose faces would be darkened: "Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in" [3:106] And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]***.³⁰

Ja'far Bin Muhammad Bin Qawlawiya, from Sa'ad Al-Ash'ari Al-Qummi Abu Al-Qasim, may Allah^{-azwj} Mercy him, and he is its author. It is reported by our elders, from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the greeting be upon him^{-asws}' – and he^{-asws} continued the Hadeeth up to he^{-asws} said: -

'The subject of alterations in the Verses which are different to what Allah^{-azwj} Mighty and Majestic Revealed, from what is reported by our elders, may Allah^{-azwj} have Mercy upon them, from the Scholar^{-asws} from Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon them^{-asws}, are Words of the Majestic and Mighty: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; [3:110]***.

Abu Abdullah^{-asws} said to a reciter of this Verse: 'Woe be to you! Would the best community kill a son^{-asws} of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-saww} be upon him^{-saww} and his^{-saww} Progeny^{-asws}?'

He said, 'May I be sacrificed for you^{-asws}, so how is it?'

He^{-asws} said: 'Allah^{-azwj} had Revealed it as: 'You are best Imams^{-asws}!' Can you see the Praise by Allah^{-azwj} for them^{-asws} in His^{-azwj} Words: ***you are enjoining with the goodness and forbidding from the evil and are believing in Allah?*** His^{-azwj} Praise for them^{-asws} is an evidence upon that He^{-azwj} did not Mean the whole community.

Don't you know that in the community there are the adulterers, and the sodomist(s), and the thieves, and the bandits, and the oppressors, and the mischief-makers? Do you view that

³⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 67

Allah^{-azwj} would Praise them and Name them as enjoiners of the good and forbidders of the evil? Never! Allah^{-azwj} neither Praised them nor Named them as good people. But they are the vilest in Surah Al Nahl, and it is a recitation of the one who recites: ***that you could become a community which is more prosperous than (another) community. [16:92]***’.

Abu Abdullah^{-asws} said to the one recited this in his^{-asws} presence: ‘Woe be to you! It is not ‘A’rba’ (the most prosperous?)’

He said, ‘May I be sacrificed for you^{-asws}! So what is it?’

He^{-asws} said: ‘But rather, Allah^{-azwj} Majestic and Mighty Revealed: ‘So that you would be Imams^{-asws}’. They^{-asws} are purer than your imams (leaders). But rather Allah^{-azwj} is Trying you with it’’.³¹

See, Verse 3:123, in the Appendix III.

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]***, he^{-asws} said: ‘They are the companions of Al-Aqaba (when they tried to make the she-camel carrying Rasool Allah^{-saww} to fall into a deep raven while crossing a narrow mountain pass at Al-Aqaba).³², for more information, see [Battle of Tabuk and Conspiracy of Al-Aqaba | Hubeali](#)

“Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} ended one hundred and twenty-four thousand Prophets^{-as}, and I^{-asws} ended one hundred and twenty-four thousand successors^{-as}, and I^{-asws} encumbered and the successors^{-as} before me^{-asws} were not encumbered, ***and Allah is the Helper [12:18]***’.

And Rasool-Allah^{-saww} said during his^{-saww} illness: ‘I^{-asws} am not fearful upon you^{-asws} that you^{-asws} might stray after me^{-saww}, but I^{-saww} fear upon you^{-asws} the mischief of Quraysh, and their habits.

‘Allah is Sufficient for us and the most excellent Protector’ [3:173] upon that a third of the Quran is regarding us^{-asws} and regarding our^{-asws} Shias. So, whatever was from good, it is for us^{-asws} and for our^{-asws} Shias; and a third of the remainder, the people are our^{-asws} participants in it. So, whatever was in it of evil, it is for our^{-asws} enemies’.

Then He^{-azwj} Said: ***‘Are they equal, those who do not know and those do know?’ [39:9]*** – up to the end of the Verse. So, we^{-asws} People^{-asws} of the Household (are the ones who know), and our^{-asws} Shias are the ones of understanding, and those who do not know are our^{-asws} enemies, and our^{-asws} Shias, they are the guided ones’’.³³

And in a lengthy Hadeeth from Al-Sadiq^{-asws}, he^{-asws} carried it and turned around returning towards his^{-asws} room, and he^{-asws} was saying: ***‘but they cast it behind their backs and took a small price for it; so evil is that which they are buying [3:187]***’.

³¹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 a

³² Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 29 H 15

³³ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 18

And for this reason, Ibn Masoud recited it. Ali^{-asws} collected it and recited it, and when he^{-asws} recited it, they followed his recitation”.³⁴

MERITS

ابن بابويه و العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة البقرة و آل عمران جاءتا يوم القيامة تظلاله على رأسه، مثل الغمامتين، أو مثل العباءتين».

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who recites *Surah Al-Baqarah* (Ch 2) and *Surah Aal-e-Imraan* (Ch 3), these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks’.³⁵

و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بكل حرف أماناً من حر جهنم، و إن كتبت بزعفران و علقت على امرأة لم تحمل، حملت بإذن الله تعالى، و إن علقت على نخل أو شجر يرمي ثمره أو ورقه، أمسك بإذن الله تعالى».

And it has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (*Aal-e-Imraan*), would be Given by Allah^{-azwj}, for every letter, security from the heat of Hell. And if it is written by Saffron and attached (Amulet) upon a woman who does not get pregnant, will do so by the Permission of Allah^{-azwj}. And if it is attached upon a palm tree, or a tree which sheds its fruits or leaves, it would hold these by the Permission of Allah^{-azwj}’.³⁶

عن الصادق (عليه السلام)، قال: «إن كتبت بزعفران و علقت على امرأة تريد الحمل، حملت بإذن الله تعالى، و إن علقها معسر، يسر الله أمره، و رزقه الله تعالى».

From Al-Sadiq^{-asws} having said: ‘If it is written by saffron, and attached upon a woman intending to get pregnant, would do so by the Permission of Allah^{-azwj} the High. And if one with difficult matters wears it (amulet), Allah^{-azwj} would Ease his matters, and would get sustenance from Allah^{-azwj} the Exalted’.³⁷

قَالَ الْإِمَامُ ع: قَالَ رَسُولُ اللَّهِ ص: إِنَّ هَذَا الْقُرْآنَ مَأْذِيَةُ اللَّهِ تَعَالَى فَتَعَلَّمُوا مِنْ مَأْذِيَةِ اللَّهِ عَزَّ وَ جَلَّ مَا اسْتَطَعْتُمْ، فَإِنَّهُ النُّورُ الْمُبِينُ، وَ السِّقَاءُ النَّافِعُ [فَ] تَعَلَّمُوهُ، فَإِنَّ اللَّهَ تَعَالَى يُشَرِّفُكُمْ بِتَعَلُّمِهِ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘Rasool-Allah^{-saww} said: ‘This Quran is an Education of Allah^{-azwj} the Exalted, therefore learn from the Education of Allah^{-azwj} Mighty and Majestic whatever you can, for it is a manifest Light, and a beneficial healing, so learn it, for Allah^{-azwj} the Exalted would Ennoble you for learning it’.

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ، وَ آلَ عِمْرَانَ، فَإِنَّ أَخَذَهُمَا بَرَكَةٌ، وَ تَرَكَهُمَا خَسِرَةٌ، وَ لَا يَسْتَطِيعُهُمَا الْبَطَلَةُ – يَغْنِي السَّحَرَةُ –

³⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 18 g

³⁵ ثواب الأعمال: 104

³⁶ مجمع البيان 2: 693 «قطعة منه»

³⁷ خواص القرآن: 1

'Learn *Surah Al-Baqarah* (Ch 2) (*Surah*) and *Aal-e-Imran* (Ch 3) for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَإِنَّمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَاتَانِ أَوْ عُقَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنْ صَاحِبَيْهِمَا، وَ يُحَاجُّهُمَا رَبُّ الْعَالَمِينَ رَبُّ الْعِزَّةِ يَقُولَانِ: يَا رَبَّ الْأَرْزَابِ إِنَّ عَبْدَكَ هَذَا قَرَأَنَا، وَ أَطْمَأَنَّا نَهَارَهُ، وَ أَسَهَرْنَا لَيْلَهُ، وَ أَنْصَبْنَا بَدَنَهُ.

Both of them would come on the Day of Judgement like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord^{-azwj} of the worlds, the Almighty Lord^{-azwj}, and will both say: 'O Lord^{-azwj} of the lords! This servant of Yours^{-azwj} has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

يَقُولُ اللَّهُ تَعَالَى: يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَنْزَلْتُهُ فِيكَ - مِنْ تَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ يَقُولَانِ: يَا رَبَّ الْأَرْزَابِ وَ إِلَهَ الْأَلْهِيَةِ، وَالْأَلَةِ، وَ وَالِي أَوْلِيَاءَهُ، وَ عَادَى أَعْدَاءَهُ، إِذَا قَدَّرَ جَهَرَ، وَ إِذَا عَجَزَ أَسْرًا.

Allah^{-azwj} will Say: "O You Quran! So how was their submission to what I^{-azwj} had Revealed in you from the merits of Ali^{-asws} Ibn Abi Talib^{-asws}, the brother of Muhammad Rasool-Allah^{-saww}?" They will both reply: 'O Lord^{-azwj} of the lords! They befriended him^{-asws} and his^{-asws} friends, and became inimical to his^{-asws} enemies. When they were able they made it known and when they could not, they observed Taqiyya (dissimulation) and kept it a secret'.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَقَدْ عَمِلَ إِذَا بِكُمْ كَمَا أَمَرْتُهُ، وَ عَظَمَ مِنْ حَقِّكُمْ مَا عَظَّمْتُهُ. يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيَّتِكَ هَذَا [ف] يَقُولُ عَلِيٌّ: بَلَى يَا رَبَّ.

Allah^{-azwj} Mighty and Majestic will Say: 'Then they have dealt with you two just as I^{-azwj} had Commanded it, and have considered great that which made you two great. O Ali^{-asws}! Did you hear this testimony of the Quran for your friends?' Ali^{-asws} will respond: 'Yes O Lord!'

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَافْتَرَحْ لَهُ مَا تَرِيدُ. فَيَفْتَرِحُ لَهُ مَا يَرِيدُ عَلَى أَمَانِي هَذَا الْقَارِئِ مِنَ الْأَضْعَافِ الْمُضَاعَفَاتِ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ. فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: «قَدْ أَعْطَيْتُهُ مَا اقْتَرَحْتَ يَا عَلِيُّ».

Allah^{-azwj} Mighty and Majestic will Say: 'Then suggest whatever you^{-asws} want for him.' He^{-asws} will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} will Say: 'I^{-azwj} have Given him what you^{-asws} suggested 'O Ali^{-asws}!'

قَالَ رَسُولُ اللَّهِ ص: وَ إِنَّ وَالِدِي الْقَارِئِ لَيَنْوِجَانِ بَنَاجِ الْكَرَامَةِ، يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ، وَ يُكْسِبَانِ حُلَّةً لَا يَقُومُ لِأَقْلٍ سِلْكٍ مِنْهَا - مِائَةُ أَلْفٍ ضِعْفٍ مَا فِي الدُّنْيَا، بِمَا يَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا.

Rasool-Allah^{-saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثُمَّ يُعْطَى هَذَا الْقَارِئُ الْمُلْكُ بِيَمِينِهِ فِي كِتَابٍ، وَ الْخُلْدَ بِشِمَالِهِ فِي كِتَابٍ، يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ: فَدُ جُعِلَتْ مِنْ أَفَاضِلِ مُلُوكِ الْجَنَانِ، وَ مِنْ رُفَقَاءِ [مُحَمَّدٍ] سَيِّدِ الْأَنْبِيَاءِ وَ [عَلِيٍّ] خَيْرِ الْأَوْصِيَاءِ، وَ الْأَيْمَةَ مِنْ بَعْدِهَا سَادَةَ الْأَنْفِيَاءِ.

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{-saww} the leader of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as} and the Imams^{-asws} after him^{-asws}, the pious Chiefs.'

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ: فَدُ أُمِنْتَ الرَّوَالِ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمُلْكِ، وَ أُعِدَّتْ مِنَ الْمَوْتِ وَ الْأَسْقَامِ- وَ كُفِيَتْ الْأَمْرَاضَ وَ الْأَعْلَالَ، وَ جُتِبَتْ حَسَدَ الْحَاسِدِينَ، وَ كُنِدَ الْكَائِدِينَ.

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ: أَفْرَأُ [وَ] اِزْقِ، وَ مَنَزْلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا. فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حِلْيَتَيْهِمَا وَ تَاجَيْهِمَا- قَالَا: رَبَّنَا أَنْتَ لَنَا هَذَا الشَّرَفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا (فَقَالَ لَهُمَا كِرَامُ مَلَائِكَةِ اللَّهِ [عَنِ اللَّهِ] عَزَّ وَ جَلَّ: هَذَا لَكُمْ لِتُعَلِّمَكُمَا) وَلَدَكُمَا الْقُرْآنَ.

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting. 'Then the parents will look at their clothes and crowns and they would ask: 'Our Lord^{-azwj}! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah^{-azwj} will say to them on behalf of Allah^{-azwj} Mighty and Majestic: 'This is because both of you taught your children to read the Quran'.³⁸

VERSE 1

الم {1}

Alif Lam Meem [3:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال:

Ibn Babuwayh, from Abu Al Hassan Muhammad Bin Haroun Al Zanjany, regarding what Ali Bin Ahmad Al Baghdady Al Waraq wrote to him, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): ما معنى قول الله عز و جل الم؟ قال (عليه السلام): «أما الم في أول البقرة فمعناه: أنا الله الملك، و أما في أول آل عمران فمعناه: أنا الله المجيد».

'I said to Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, 'What is the Meaning of the Words of Allah^{-azwj} Mighty and Majestic **Alif Lam Meem [3:1]**? He^{-asws} said: 'As for the **Alif Lam Meem [3:1]** at the beginning of *Al-Baqarah*, so its Meaning is: "I^{-azwj} am Allah^{-azwj} the King", and as for the one at the beginning of *Aal-e-Imraan*, so its Meaning is: "I^{-azwj} am Allah^{-azwj} the Glorious".³⁹

[ثُمَّ] قَالَ: وَ قَالَ الصَّادِقُ ع ثُمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» ذُلٌّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ ذُلٌّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ ذُلٌّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيمُ] الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ.

Then he^{-asws} (Imam Hassan Al-Askari^{-asws} said: 'And Al-Sadiq^{-asws} said: 'The 'Alif' is a letter from the letters of the Words of Allah^{-azwj}. It is indicated by the 'Alif' upon your speech, 'Allah^{-azwj}'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the Compeller to the creatures altogether'; and it is indicated by the 'Meem' upon that He^{-azwj} the Glorious, the Praised One in every Deed of His^{-azwj}.⁴⁰

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

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{-asws}, said: 'The "**Alif Laam Meem**" is a letter from the letters of the Magnificent Name of Allah^{-azwj}, abbreviated in the Quran, which the Prophet^{-saww} and the Imam^{-asws} composed. So whenever they^{-asws} supplicate by it, it is Answered'.⁴¹

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

And it is reported from Abu Is'haq Al-Sa'alby in his commentary from Ali^{-asws} Bin Musa Al-Reza^{-asws} that a questioner asked Ja'far^{-asws} Ibn Muhammad Al-Sadiq^{-asws} about His^{-azwj} Words "**Alif Laam Meem**". He^{-asws} said: 'In "**Alif**" are six Attributes from the Attributes of Allah^{-azwj} the Mighty and Majestic.

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

The "Beginning" (الابتداء) – Allah^{-azwj} Mighty and Majestic Initiated the whole of the creation, and "**Alif**" is the initial Letter.

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

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

³⁹ معاني الأخبار: 1/ 22.

⁴⁰ Tafseer Imam Hassan Al Askari^{-asws} – S 33

⁴¹ Tafseer Noor Al Saqalayn CH 2 – H 5

و " لانفراد " فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah^{-azwj} is Alone and **"Alif"** is alone.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah^{-azwj} and Allah^{-azwj} is not connected to the creatures, and all of them are in need of Him^{-azwj} and He^{-azwj} is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected with it.

وهو منقطع عن غيره،

The "Cut off" – And He^{-azwj} is cut-off from the others (and **"Alif"** is cut off from the others).

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

And Allah^{-azwj} the Exalted is the Source of the attachment between His^{-azwj} creatures, and its Meaning is "Harmonious" So, just as Allah^{-azwj} Mighty and Majestic is the reason for the Harmony of the creatures, similar to that **"Alif"** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.⁴²

VERSE 2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2}

Allah, (there is) no god but He, the Living, the Eternal [3:2]

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ اَعْلَمَ عَلَّمَكَ اللَّهُ الْخَيْرَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدِيمٌ وَ الْقَدَمُ صِفَتُهُ الَّتِي دَلَّتِ الْعَاقِلَ عَلَى أَنَّهُ لَا شَيْءَ قَبْلَهُ وَ لَا شَيْءَ مَعَهُ فِي دُمُومِيَّتِهِ فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّةِ مُعْجَزَةُ الصِّفَةِ أَنَّهُ لَا شَيْءَ قَبْلَ اللَّهِ وَ لَا شَيْءَ مَعَ اللَّهِ فِي بَقَائِهِ وَ بَطَلَ قَوْلُ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'Learn! May Allah^{-azwj} Teach you the good. Allah^{-azwj} Blessed and High is eternal, and the eternality is His^{-azwj} Attribute which Indicates the intellectual upon that there was nothing before Him^{-azwj}, nor was there a thing with Him^{-azwj} in His^{-azwj} eternality. So it is clear for us with the acknowledgement with the general Muslims of the miraculous-ness of the Attribute that there was nothing before Allah^{-azwj}, nor is there anything with Him^{-azwj} during His^{-azwj}

⁴² Tafseer Noor Al Saqalayn Ch 2 – H 9

remaining, and the invalidation of the words of the one who alleges that there was something before Him^{-azwj}, or there is something with Him^{-azwj}.

وَدَلِّكَ أَنَّهُ لَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَائِهِ لَمْ يَجْزِ أَنْ يَكُونَ خَالِقًا لَهُ لِأَنَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقًا لِمَنْ لَمْ يَزَلْ مَعَهُ وَ لَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الْأَوَّلُ
دَلِّكَ الشَّيْءُ لَا هَذَا وَ كَانَ الْأَوَّلُ أَوَّلَى بِأَنْ يَكُونَ خَالِقًا لِلْأَوَّلِ

And that is because, had there been something with Him^{-azwj} during His^{-azwj} remaining, it would not be allowed that He^{-azwj} would happen to be a Creator of it, because it would have been eternally with Him^{-azwj}. So how could He^{-azwj} be a Creator of the one who existed eternally with Him^{-azwj}. And had there been something before Him^{-azwj}, that thing would be first not this, and the first one would be closer of it being a Creator due to it being the first.⁴³

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ شَبَابِ الصِّيرِيِّ وَ اسْمُهُ مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ قُتَيْبَةَ قَالَ دَخَلْتُ أَنَا
وَ عَيْسَى شَلْقَانَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَبْتَدَأْنَا فَقَالَ عَجَبًا لِأَقْوَامٍ يَدْعُونَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مَا لَمْ يَتَكَلَّمْ بِهِ قَطُّ خَطَبَ أَمِيرِ
الْمُؤْمِنِينَ (عليه السلام) النَّاسُ بِالْكَوْفَةِ فَقَالَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from The Young exchanger, and his name is Muhammad Bin Al Waleed, from Ali Bin Sayf Bin Ameyra who said, 'Ismail Bin Quteyba narrated to me saying,

'I and Isa Shalqan went over to Abu Abdullah^{-asws}. So he^{-asws} initiated us both by saying, 'How strange of a people claiming upon Amir Al-Momineen^{-asws} what he^{-asws} never spoke with at all. Amir Al-Momineen^{-asws} addressed the people at Al-Kufa, so he^{-asws} said: -

الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ وَ فَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالَّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِخُذُوثِ خَلْقِهِ عَلَى أَرْزَلِهِ وَ بِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبِيهَ لَهُ الْمُسْتَشْهِدِ
بِآيَاتِهِ عَلَى قُدْرَتِهِ الْمُتَمَتِّعَةِ مِنَ الصِّفَاتِ ذَاتُهُ وَ مِنَ الْأَبْصَارِ رُؤْيَتْهُ وَ مِنَ الْأَوْهَامِ الْإِحَاطَةُ بِهِ

The Praise is for Allah^{-azwj}, the Inspirer of His^{-azwj} servants to Praise Him^{-azwj}, and Natured them upon the recognition of His^{-azwj} Lordship, the Indicator upon His^{-azwj} Existence by His^{-azwj} creation and by the newly occurring creation of His^{-azwj} (Indicating) upon His^{-azwj} eternality, by Making them resemble each other, that there is no resemblance for him, the testification by His^{-azwj} Signs upon His^{-azwj} Power. There are Prohibitions from describing His^{-azwj} Self, and from the sights to see Him^{-azwj}, and from the imaginations to Grasp Him^{-azwj} by it.

لَا أَمَدَ لِكَوْنِهِ وَ لَا غَايَةَ لِبَقَائِهِ لَا تَشْمَلُهُ الْمَشَاعِرُ وَ لَا تَحْجُبُهُ الْحُجُبُ وَ الْحِجَابُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ خَلْقُهُ إِذَا هُمْ لَا مِتْنَاعَهُ مِمَّا يُمَكِّنُ فِي دَوَائِمِهِمْ وَ لِإِمْكَانِ
بِمَا يَمْتَنِعُ مِنْهُ وَ لِإِفْتِرَاقِ الصَّانِعِ مِنَ الْمَصْنُوعِ وَ الْحَادِّ مِنَ الْمَحْدُودِ وَ الرَّبِّ مِنَ الْمَرْبُوبِ

There is neither a time factor for His^{-azwj} existence nor any end-point to His^{-azwj} remaining. Neither can the awareness comprehend Him^{-azwj} nor can the veil cover Him^{-azwj}, and the veiling is between Him^{-azwj} and His^{-azwj} creatures. He^{-azwj} Created them for Preventing it from what is possible in their persons and the possibility from what they are prevented from Him^{-azwj}, and for the differentiation between the Maker from the Made, and the Limitless from the limited, and the Lord^{-azwj} from the Nourished.

⁴³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 17 H 2 (Extract)

الْوَاحِدُ بِلَا تَأْوِيلَ عَدَدٍ وَ الْخَالِقُ لَا مَعْنَى حَرَكَةٍ وَ الْبَصِيرُ لَا بِأَدَاةٍ وَ السَّمِيعُ لَا بِتَفْرِيقِ آلَةٍ وَ الشَّاهِدُ لَا بِمُحَاسَنَةٍ وَ الْبَاطِنُ لَا بِاجْتِنَانٍ وَ الظَّاهِرُ الْبَائِنُ لَا بِتَرَاخِي مَسَافَةٍ

The One, without an explanation of a number, and the Creator, not with a prevention of movement, and the Seeing, not by tools, and the Hearing, not by a separate instrument, the Witness, not by the touching, and the Hidden, not by the covering, and the Manifest, the Remote, not by the lapsing of distance.

أَزَلَّهُ نُحْيَةُ لِمَجَاوِلِ الْأَفْكَارِ وَ دَوَامُهُ رِذْعٌ لَطَائِحَاتِ الْعُقُولِ قَدْ حَسَرَ كُنْهَهُ نَوَافِدُ الْأَبْصَارِ وَ قَمَعَ وُجُودَهُ جَوَائِلُ الْأَوْهَامِ

His^{-azwj} eternality is an end-point for the aims of thought, and His^{-azwj}, and His^{-azwj} Permanence is a deterrent to the enthusiasms of the intellects. His^{-azwj} being has Blinded the windows of the sights, and His^{-azwj} Existence has Suppressed the wanderings of the imaginations.

فَمَنْ وَصَفَ اللَّهَ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَّهُ وَ مَنْ قَالَ أَتَيْنَ فَقَدْ غَيَّاهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ أَخْلَى مِنْهُ وَ مَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ .

The one who described Allah^{-azwj}, so he has limited Him^{-azwj}, and the one who limits Him^{-azwj} so he has numbered Him^{-azwj}, and the one who numbers Him^{-azwj} so he has negated His^{-azwj} eternality, and the one who says, 'where', so he has ascribed an end-point to Him^{-azwj}, and the one who says, 'Upon what', so he has isolated from Him^{-azwj}, and the one who says, 'In what', so he has contained Him^{-azwj}".⁴⁴

VERSES 3 & 4

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

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

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن عبد الله بن سنان،

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

عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله تبارك و تعالى: الم الله لا إله إلا هو الْحَيُّ الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَ أَنْزَلَ التَّوْرَةَ وَ الْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَ أَنْزَلَ الْفُرْقَانَ.

(It has been narrated) from Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Blessed and High **Alif Lam Meem [3:1] Allah, (there is) no god but He,**

⁴⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 5

the Living, the Eternal [3:2] He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed the Criterion [3:4].

قال: «الفرقان: هو كل أمر محكم، و الكتاب: هو جملة القرآن، الذي يصدقه من كان قبله من الأنبياء».

He^{-asws} said: 'The Criterion (الفرقان) – it is every Decisive Command; and the Book (الكتاب) – It is the whole of the Quran, **verifying what came before it** from the Prophets^{-as}'.⁴⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان أو عن غيره، عن ذكره،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan or from someone else, from the one who mentioned it who said,

قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أهما شيئان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

'I asked Abu Abdullah^{-asws} about the Quran, and the Criterion (Furqan), are these two things, or one thing?' He^{-asws} said: 'The Quran – It is the whole of the Book, and the Criterion – the Decisive which is Obligatory to act upon'.⁴⁶

VERSE 5

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

Allah - nothing is hidden from Him in the earth nor in the sky [3:5]

(الاحتجاج) للطبرسي - في احتجاج الإمام الصادق (عليه السلام) على الزنادقة - قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ».

Al Ihtijaj of Al Tabarsy –

Regarding an argument of Imam Al-Sadiq^{-asws} against the Atheists – who said: 'Or will not the deeds be weighed?' The Imam^{-asws} replied: 'No, the deeds do not have a body. But rather these are the qualities of what is done. But rather, he is needy to weigh something, the one who is ignorant of the number of the things and does not know its heaviness or its lightness **Allah - nothing is hidden from Him [3:4]**'.⁴⁷

⁴⁵ تفسير القمي 1: 96.

⁴⁶ الكافي 1: 11 / 461

⁴⁷ الاحتجاج: 351.

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ وَ وَجْهٌ آخِرُ أَنَّهُ الظَّاهِرُ لِمَنْ أَرَادَهُ وَ لَا يَخْفَى عَلَيْهِ شَيْءٌ وَ أَنَّهُ مُدَبِّرٌ لِكُلِّ مَا بَرَأَ فَأَيُّ ظَاهِرٍ أَظْهَرَ وَ أَوْضَحَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى لِأَنَّكَ لَا تَعْدُمُ صُنْعَتَهُ حَيْثُمَا تَوَجَّهْتَ وَ فِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَ الظَّاهِرُ مِنَّا الْبَارِئُ بِنَفْسِهِ وَ الْمَعْلُومُ بِحَدِّهِ فَقَدْ جَمَعْنَا الْإِسْمَ وَ لَمْ يَجْمَعْهُ الْمَعْنَى

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: ‘And another aspect is that He^{-azwj} is the Manifest to the one who wants Him^{-azwj} and nothing is Hidden from Him^{-azwj}, and He^{-azwj} is the Designer of everything what He^{-azwj} Designed. So which manifestation is more apparent and clear than Allah^{-azwj} Blessed and High, because you cannot execute His^{-azwj} Making wherever you may divert your face to, and inside you are its effects what makes you independent. And the Manifestation is more than ours, transcendental by Himself^{-azwj}, and the known by His^{-azwj} Sharpness. So we have gathered in the name and we are not gathered in the meaning.

وَ أَمَّا الْبَاطِنُ فَلَيْسَ عَلَى مَعْنَى الْإِسْنِطَانِ لِلْأَشْيَاءِ بَأَنَّ يُعَوَّرَ فِيهَا وَ لَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِطَاعَتِهِ لِلْأَشْيَاءِ عِلْمًا وَ حِفْظًا وَ تَدْبِيرًا كَقَوْلِ الْقَائِلِ أَيْطَنُّهُ يَغْنِي حَبْرَتُهُ وَ عَلِمْتُ مَكْتُومَ سِرِّهِ وَ الْبَاطِنُ مِنَّا الْغَائِبُ فِي الشَّيْءِ الْمُسْتَتَرِّ وَ قَدْ جَمَعْنَا الْإِسْمَ وَ اخْتَلَفَ الْمَعْنَى

And as for the Hidden (Esoteric), so it is not upon the meaning of the hidden-ness of the things, with being immersed into them, but that from Him^{-azwj} is upon the Knowledge of the hidden things, and Preserving these, and their regulation, like the words of the man, ‘I know his inside, meaning I am informed of him and know the concealed secrets of his’. And the hidden from us is the absent regarding the things, the veiled, and we are gathered in the name and differ in the meaning.⁴⁸

VERSE 6

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِائِبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ النَّطْفَةَ الَّتِي بِمَا أَخَذَ عَلَيْهَا الْمِيثَاقَ فِي صُلْبِ آدَمَ أَوْ مَا يَبْدُو لَهُ فِيهِ وَ يَجْعَلُهَا فِي الرَّحِمِ حَرَّكَ الرَّجُلَ لِلْجَمَاعِ وَ أَوْحَى إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَلِجَ فِيكَ خَلْقِي وَ فَضَائِي النَّافِذُ وَ قَدَرِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Ibn Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: ‘Whenever Allah^{-azwj} Mighty and Majestic Intends to Create the seed from which He^{-azwj} would Take the Covenant against in the ribs of Adam^{-as}, or whatever He^{-azwj} would be Managing for him with regards to it, and Makes it to be in the womb, Stirs the man for the copulation, or Reveals unto the womb:

⁴⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 17 H 2 (Extract)

“Open your door until My^{-azwj} Creation resides inside you and My^{-azwj} Ordainment and My^{-azwj} Power is implemented”.

فَتَفْتَحُ الرَّحِمُ بِأَمْرٍ فَتَصِلُ النُّطْفَةُ إِلَى الرَّحِمِ فَتَرْدُدُ فِيهِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ لَحْمًا تَجْرِي فِيهِ عُرُوقٌ مُشْتَبِكَةٌ ثُمَّ يَتَعَثُّ اللَّهُ مَلَكَيْنِ خَلَاقَيْنِ يَخْلُقَانِ فِي الْأَرْحَامِ مَا يَشَاءُ اللَّهُ فَيَقْتَنِحِمَانِ فِي بَطْنِ الْمَرْأَةِ مِنْ فَمِ الْمَرْأَةِ فَيَصِلَانِ إِلَى الرَّحِمِ وَفِيهَا الرُّوحُ الْقَدِيمَةُ الْمُنْقُولَةُ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ فَيَنْفُخَانِ فِيهَا رُوحَ الْحَيَاةِ وَ الْبَقَاءِ وَ يَشْفَقَانِ لَهُ السَّمْعَ وَ الْبَصَرَ وَ جَمِيعَ الْجَوَارِحِ وَ جَمِيعَ مَا فِي الْبُطْنِ بِإِذْنِ اللَّهِ

The womb opens up its door, so the seed sails into the womb. So it vibrates inside it for forty days, then becomes a clot for forty days; then it becomes a lump for forty days; then it becomes flesh with veins flowing inside it entangled. Then Allah^{-azwj} Sends two creating Angels who create in the wombs whatever Allah^{-azwj} so Desires. They both storm into the belly of the woman from the mouth of the woman. They both arrive to the womb, and in it is the spirit from old (from before), the one transferred in the ribs of the men and the wombs of the women. They both blow into it a soul of life, and the remaining, and cleave open for him the hearing, and the sight, and the entirety of the body parts, and the entire of whatever is in the belly, by the Permission of Allah^{-azwj}.

ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَكَيْنِ اكْتُبَا عَلَيْهِ قَضَائِي وَ قَدَرِي وَ نَافِذَ أَمْرِي وَ اشْتَطِطَا لِي الْبَدَاءَ فِيمَا تَكْتُبَانِ فَيَقُولَانِ يَا رَبِّ مَا نَكْتُبُ فَيُوحِي اللَّهُ إِلَيْهِمَا أَنْ ارْفَعَا رُءُوسَكُمْمَا إِلَى رَأْسِ أُمِّهِ فَيَرْفَعَانِ رُءُوسَهُمَا فَإِذَا اللَّوْحُ يَفْرُغُ جَبْهَةً أُمُّهُ فَيَنْظُرَانِ فِيهِ فَيَجِدَانِ فِي اللَّوْحِ صُورَتَهُ وَ زِينَتَهُ وَ أَجَلَهُ وَ مِثْقَالَهُ شَقِيحًا أَوْ سَعِيدًا وَ جَمِيعَ شَأْنِهِ

Then Allah^{-azwj} Reveals to the two Angels: “Write upon him My^{-azwj} Ordainment, and My^{-azwj} Pre-determination, and implement My^{-azwj} Command, and stipulate for Me^{-azwj} the change regarding what you two are writing”. They both say: ‘O Lord^{-azwj}! What should we write?’ Allah^{-azwj} Reveals unto them both: “Raise both your heads to the head of its mother”. So they both raise their heads, and there is a Tablet upon the forehead of its mother. So they both look into it, and they find (written) in the Tablet, its image, and its adornment, and its term, and its Covenant whether it is miserable or fortunate, and the entirety of its affairs’.

قَالَ فَيَمْلِي أَحَدُهُمَا عَلَى صَاحِبِهِ فَيَكْتُبَانِ جَمِيعَ مَا فِي اللَّوْحِ وَ يَشْتَطِطَانِ الْبَدَاءَ فِيمَا يَكْتُبَانِ ثُمَّ يَخْتِمَانِ الْكِتَابَ وَ يَجْعَلَانِي بَيْنَ عَيْنَيْهِ ثُمَّ يُعَيِّمَانِي قَائِمًا فِي بَطْنِ أُمِّهِ

He^{-asws} said: ‘So one of them dictates to his companion, so they both write down the entirety of whatever is in the Tablet, and the change is stipulated upon both of them with regards to what they write. Then they both seal the document and make it to be between his eyes. Then they both make it stand straight in the belly of its mother’.

قَالَ قَوْمًا عَنَّا فَانْقَلَبَ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كُلِّ عَاتٍ أَوْ مَارِدٍ وَ إِذَا بَلَغَ أَوَانُ خُرُوجِ الْوَلَدِ تَامًا أَوْ غَيْرَ تَامٍ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يُخْرِجَ خَلْقِي إِلَى أَرْضِي وَ يَنْفُذَ فِيهِ أَمْرِي فَقَدْ بَلَغَ أَوَانُ خُرُوجِهِ قَالَ

He^{-asws} said: ‘So perhaps he is haughty (arrogant), so he turns over, and that does not happen except regarding every haughty or insolent (rude) one. When the time reaches, the child comes out complete, or other than complete. Allah^{-azwj} Mighty and Majestic Reveals unto the

womb: “Open your door until My^{-azwj} creature comes out to My^{-azwj} earth, and My^{-azwj} Command gets implemented regarding him”. The time has reached and the child comes out.

فَيَفْتَحُ الرَّحْمُ بَابَ الْوَلَدِ فَيَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا يُقَالُ لَهُ زَاجِرٌ فَيَرْجُهُ رَجْرَةً فَيَفْرَغُ مِنْهَا الْوَلَدُ فَيَنْقَلِبُ فَيَصِيرُ رِجْلَاهُ فَوْقَ رَأْسِهِ وَ رَأْسُهُ فِي أَسْفَلِ الْبَطْنِ لِيَسْقِلَ اللَّهُ عَلَى الْمَرْأَةِ وَ عَلَى الْوَلَدِ الْخُرُوجَ

Therefore, the womb opens its door of the birth. So Allah^{-azwj} Sends an Angel called Zajir (Rebuke) to him. So he rebukes him with such a rebuke that the child panics from it, so he overturns and his feet come to be above its head, and its head in the lower part of the belly, in order for Allah^{-azwj} to Make it easy upon the woman and upon the child, for the exiting’.

قَالَ فَإِذَا اخْتَبَسَ رَجْرَةُ الْمَلَكِ رَجْرَةً أُخْرَى فَيَفْرَغُ مِنْهَا فَيَسْقِطُ الْوَلَدُ إِلَى الْأَرْضِ بَاكِيًا فَرِعًا مِنَ الرَّجْرَةِ .

He^{-asws} said: ‘So when the rebuke of the Angel is withheld, he rebukes it again, so it panics from it, and the child falls to the ground crying, having panicked from the rebuke’.⁴⁹

VERSE 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {7}

He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, ‘We believe in it. It is all from the Presence of our Lord’. And none (would) mention except those with the understanding [3:7]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is’haq, from Abdul Raziq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

عن أبي جعفر (عليه السلام)، قال: «إن أناسا تكلموا في القرآن بغير علم، و ذلك أن الله تبارك و تعالى يقول: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الْآيَةُ، فالمنسوخات من المتشابهات، و المحكمات من الناسخات».

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘There are people who are speaking regarding the Quran without knowledge, and that Allah^{-azwj} Blessed and High is Saying **these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts**

⁴⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 4

there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none know its interpretation except Allah [3:7] – so (it is the knowing of) the Abrogated (Verses) are from the Allegorical ones, and the Decisive (Verses) from the Abrogating ones'.⁵⁰

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال:

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

خرج علينا علي بن أبي طالب (عليه السلام)، ونحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين والآخرين، لم يدع لقاتل مقالا، ولا يعلم تأويله إلا الله والراسخون في العلم، وليسوا بواحد،

'Ali^{-asws} Bin Abu Talib^{-asws} came out to us, and we were in the Masjid, so we went to him^{-asws}. He^{-asws} said: 'Ask me^{-asws} before you lose me! Ask me^{-asws} about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and (it) is (the Knowledge) not with anyone (else).

و رسول الله (صلى الله عليه وآله) كان واحدا منهم، علمه الله سبحانه وإياه، وعلمنيه رسول الله (صلى الله عليه وآله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه وآله) بمنزلة هارون من موسى إلا النبوة، والعلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah^{-sawww} was one of them (firmly rooted in the Knowledge). Allah^{-azwj} the Glorious had Taught him^{-sawww}, and Rasool-Allah^{-sawww} learnt it. Then it will not cease to be in his^{-sawww} posterity up to the Day of Judgement'. Then he^{-asws} recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I^{-asws} am of the status with Rasool-Allah^{-sawww} which Haroun^{-as} had from Musa^{-as} except for the Prophet-hood, and the Knowledge will be in our^{-asws} posterity until the Establishment of the Hour'.⁵¹

عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، عن علي بن حسان، عن عبد الرحمن بن كثير،

From him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

عن أبي عبد الله (عليه السلام) في قول الله تعالى: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ قال: «أمير المؤمنين و الأئمة (عليهم السلام)». وَ أُخْرُ مُتَشَابِهَاتٌ قال: «فلان و فلان».

(It has been narrated) from Abu Abdullah regarding the Words of Allah^{-azwj} the Exalted **He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother**

⁵⁰ الكافي 2: 24 / 1.

⁵¹ (Extract) تأويل الآيات 2: 10 / 555

of the Book [3:7] - said: 'Amir Al-Momineen^{-asws} and the Imams^{-asws}'; **and others are Allegorical**, and said: 'So and so and so and so'.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ: «أصحابهم و أهل ولايتهم». فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ: «أمير المؤمنين و الأئمة (عليهم السلام)».

Then as for those in whose hearts there is perversity – Their companions and the people who befriended them (the enemies of Ahl Al-Bayt^{-asws}), **so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge** – Amir Al-Momineen^{-asws} and the Imams^{-asws}.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hurr and Imran Bin Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'We^{-asws} **[3:7] those who are firmly rooted in knowledge** and we^{-asws} know Its (Quran's) interpretation'.⁵³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ بُرَيْدٍ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ قَدْ عَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئاً لَمْ يُعْلَمْهُ تَأْوِيلَهُ

Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj} Mighty and Majestic **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**: 'So Rasool-Allah^{-saww} is the most superior of the ones firmly rooted in the knowledge. Allah^{-azwj} Mighty and Majestic had Taught him^{-saww} the entirety of what had been Sent down upon him^{-saww} from the Revelation, and it was not so that Allah^{-azwj} would Revealed something unto him^{-saww} and not Teach him^{-saww} its interpretation.

وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالَمُ فِيهِمْ يَعْلَمُ فَأَجَابَهُمُ اللَّهُ بِقَوْلِهِ يُقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْسُوحٌ فَالرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ .

And his^{-saww} successors^{-asws} from after him^{-saww} knew all of it, and others do not knowing its interpretation, when the scholar said regarding them with knowledge, so Allah^{-azwj} Answered them with His^{-azwj} Words **[3:7] We believe in it, it is all from our Lord; and none do (would) mention except those having understanding**. And the Quran (has Verses which are)

⁵² الكافي 1: 343 / 14.

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 1

Particular, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated. So the ones^{-asws} firmly rooted in the knowledge are knowing it'.⁵⁴

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّاسِخُونَ فِي الْعِلْمِ أُمِيرُ الْمُؤْمِنِينَ وَالْأَثِمَةُ مِنْ بَعْدِهِ (عليهم السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: '**[3:7] and those who are firmly rooted in knowledge** are Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}'.⁵⁵

يا معاوية: إن القرآن حق ونور وهدى ورحمة للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عسى .

O Muawiya, the Quran is a Truth, and a Light, and a Guidance, and a Mercy, and a Healing for the Momineen, and the ones who are not believing, in their ears is deafness, and it is a blindness upon them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله .

O Muawiya, Allah^{-azwj} Majestic is His^{-azwj} Majesty, did not Leave any type from the varieties of misguidance and the callers to the Fire except that He^{-azwj} has Rebutted it and has Argued against them in the Quran, and has Forbidden it in His^{-azwj} Book to follow them, and has Revealed regarding them a Quran (Verses) which cut them off the speaking upon them. So the one who knows it knows it, and the one who is ignorant of it, is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I^{-asws} heard from the Rasool Allah^{-saww} saying: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an interpretation for it, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]**, The ones^{-asws} firmly rooted in knowledge are us^{-asws}, the Progeny^{-asws} of Muhammad^{-saww}.

وأمر الله سائر الأمة أن يقولوا: (آمننا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah^{-azwj} Commanded the rest of the community that they should be saying, '**We believe in it. It is all from the Presence of our Lord'. And none (would) mention it except those with the understanding [3:7]**. And that they should be submitting to us^{-asws} and referring its knowledge to us^{-asws}. **And Allah^{-azwj} has Said: And if they had referred it to the Rasool and to**

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 2

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 22 H 3

the one with Divine Authority from them, those from them who can search it, would have known it [3:7]. They^{-asws} are those who should be asked about it and be sought'.⁵⁶

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال:

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

لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام، و الديانات: من اليهود، و النصارى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يبق أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

'When Al-Mamoun gathered to Ali^{-asws} Bin Musa Al-Reza^{-asws}, the debaters from the people of Al-Islam, and the Religions - from the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that his^{-asws} argument was necessitated upon him, as if it he had eaten a rock (i.e., became speechless).

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم». قال: فما تقول في قوله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟ و في قوله عز و جل: وَ ذَا التَّوْنِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ؟ و في قوله عز و جل في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا؟

Ali Bin Muhammad Bin Al-Jahm stood up to him^{-asws}, and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}, are you^{-asws} speaking with the infallibility of the Prophets^{-as}?' He^{-saww} said; 'Yes'. He said, 'So what do you^{-asws} say regarding the Words of the Mighty and Majestic **And Adam disobeyed his Lord, so went astray [20:121]**? And regarding the Words of the Mighty and Majestic **And Yunus, when he went away in anger, so he thought that We had no Power over him [21:87]**? And regarding the Words of the Mighty and Majestic regarding Yusuf^{-as} **She desired him, and he would have desired her [12:24]**?

و قوله عز و جل في داود (عليه السلام): وَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ؟ و قوله عز و جل في نبيه محمد (صلى الله عليه و آله): وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ؟

And the Words of the Mighty and Majestic regarding Dawood^{-as} **and Dawood thought that We had Tried him [38:24]**? And the Words of the Mighty and Majestic regarding His^{-azwj} Prophet Muhammad^{-saww} **and you concealed in your soul what Allah would bring to light [33:37]**?

فقال الرضا (عليه السلام): «ويحك - يا علي - اتق الله، و لا تنسب إلى الأنبياء الفواحش، و لا تتأول كتاب الله برأيك، فإن الله تعالى يقول: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّايسُخُونَ فِي الْعِلْمِ».

Al-Reza^{-asws} said: 'Woe be unto you - O Ali - Fear Allah^{-azwj} and do not establish the immoralities to the Prophets^{-as}, and do not interpret the Book of Allah^{-azwj} by your opinion, for

⁵⁶ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

Allah^{-azwj} the High is Saying ***And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7].***⁵⁷

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن منصور بن يونس عن ابن اذينة عن فضيل بن يسار قال سئلت ابا جعفر عليه السلام عن هذه الرواية مامن القرآن آية الا ولها ظهر وبطن فقال ظهره تنزيله وبطنه تأويله منه ما قد مضى ومنه ما لم يكن يجرى كما يجرى الشمس والقمر كما جاء تأويل شيء منه يكون على الاموات كما يكون على الاحياء قال الله وما يعلم تأويله الا الله والراسخون في العلم نحن نعلمه.

It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azina, from Fazeyl Bin Yasaar who said:

‘I asked Abu Ja’far^{-asws} about this report – ‘There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)’. He^{-asws} said: ‘Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah^{-azwj} has Said ***[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge***, we^{-asws} know it’.⁵⁸

حدثنا محمد بن الحسين عن وهب حفص عن ابي عبد الله عليه السلام قال سمعته يقول ان القرآن فيه محكم ومتشابه فاما المحكم فنؤمن به فنعمل به وندين به واما المتشابه فنؤمن به ولا نعمل به وهو قول الله تبارك وتعالى فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله الا الله والراسخون في العلم

It has been narrated to us by Muhammad Bin Al-Husayn, from Wahab Hafs, who has narrated the following:

‘I heard Abu Abdullah^{-asws} say: ‘The Quran has both the Decisive and the Allegorical. As for the Decisive, we^{-asws} believe in them and act in accordance with them and make these to be our^{-asws} Religion, and as for the Allegorical, we^{-asws} believe in them, but do not act upon them, and these are the Words of Allah^{-azwj} Blessed and High ***Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7].***⁵⁹

علي بن إبراهيم: قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «إن القرآن زاجر و آمر، يأمر بالجنة و يزجر عن النار، و فيه محكم و متشابه: فأما المحكم فيؤمن به و يعمل به و يعتبر به، و أما المتشابه فيؤمن به و لا يعمل به،

Ali Bin Ibrahim said, ‘Muhammad Bin Ahmad Bin Sabit narrated to us saying, ‘Al Hassan Bin Muhammad Bin Sama’at narrated to us, from Waheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘The Quran is an Inhibitor and a Commander. It Commands with the Paradise and Inhibits from the Fire, and therein are Decisive and Allegorical (Verses). As for the Decisive, so believe in it and act in

⁵⁷ عيون أخبار الرضا (عليه السلام) 1: 191 / 1

⁵⁸ Basaair Al Darajaat – P 4 Ch 7 H 7

⁵⁹ Basaair Al Darajaat – P 4 Ch 10 H 3

accordance with it and take a lesson with it. And as for the Allegorical, so believe in it but do not act in accordance with it.

و هو قوله: فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا - قال: آل محمد (عليهم السلام) الراسخون في العلم».

And these are His^{-azwj} Words ***Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]***. He^{-asws} said: 'The Progeny^{-asws} of Muhammad^{-saww}, they^{-asws} are the ones firmly rooted in the Knowledge'.⁶⁰

عنه، قال: حدثني أبي، عن ابن أبي عمير، عن عمر بن أذينة، عن بريد بن معاوية، عن أبي جعفر (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) أفضل الراسخين في العلم، فقد علم جميع ما أنزل الله عليه من التنزيل و التأويل، و ما كان الله لينزل عليه شيئاً لم يعلمه التأويل، و أوصيائه من بعده يعلمونه كله».

From him, said, 'My father narrated to me, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya,

From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} is the most superior of the ones firmly rooted in the knowledge. So he^{-saww} knew the entirety of what Allah^{-azwj} Revealed upon him^{-saww} from the Revelation and the explanation, and it was not for Allah^{-azwj} to Reveal something upon him^{-saww} and not Teach him^{-saww} the explanation; and his^{-saww} successors^{-asws} from after him^{-saww}, know all of it'.

قال: قلت: جعلت فداك، إن أبا الخطاب كان يقول فيكم قولاً عظيماً، قال: «و ما كان يقول»؟

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Abu Al-Khattab was saying regarding you^{-asws} (Imams^{-asws}), a grievous word'. He^{-asws} said: 'And what was he saying'.

قلت: إنه يقول: إنكم تعلمون علم الحلال و الحرام و القرآن، قال: «إن علم الحلال و الحرام و القرآن يسير في جنب العلم الذي يحدث في الليل و النهار».

I said, 'He is saying, 'You (Imams^{-asws}) are (only) knowing the knowledge of the Permissible(s) and the Prohibitions, and the Quran'. He^{-asws} said: 'The knowledge of the Permissible(s) and the Prohibitions and the Quran is easier in comparison to the knowledge which newly occurs during the night and the day'.⁶¹

VERSE 8

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ {8}

⁶⁰ تفسير القمي 2: 451.

⁶¹ تفسير القمي 1: 96.

'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال:

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

قال لي أبو الحسن موسى بن جعفر (عليه السلام)، و ذكر الحديث إلى أن قال: «يا هشام، إن الله حكى عن قوم صالحين: أنهم قالوا: رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حين علموا أن القلوب تزيع و تعود إلى عماها و رداها،

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} said to me' – and he^{-asws} mentioned the Hadeeth until he^{-asws} said: 'O Hisham! Allah^{-azwj} has Stated about the righteous people, that they say ***Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]*** – where they know that hearts turn aside and return to blindness and destruction.

إنه لم يخف الله من لم يعقل عن الله، و من لم يعقل عن الله لم يعقد قلبه على معرفة ثابتة ينظرها و يجد حقيقتها في قلبه، و لا يكون أحد كذلك إلا من كان قوله لفعله مصدقا، و سره لعلانيته موافقا، لأن الله تعالى اسمه لم يدل على الباطن الخفي من العقل إلا بظاهر منه و ناطق عنه».

The one who does not understand about Allah^{-azwj} - he does not fear Allah^{-azwj} and the one who does not understand about Allah^{-azwj}, his heart does not possess firm recognition to ponder over Him^{-azwj} and find His^{-azwj} realities in his heart. And no one can become like that except for the one whose deeds ratify his words, and his hidden and his apparent are compatible, because Allah^{-azwj}, Elevated is His^{-azwj} Name, does not Demonstrate upon the esoteric, the hidden from the intellect, except by the apparent from it, and the spoken about it'.⁶²

العياشي: عن سماعة بن مهران، قال: قال أبو عبد الله (عليه السلام): «أكثرنا من أن تقولوا: رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ لَا تَأْمِنُوا الزَّيْغَ».

Al Ayyashi, from Sama'at Bin Mihran who said,

'Abu Abdullah^{-asws} said: 'Frequent from saying, ***'Our Lord! Do not Let our hearts to deviate after You have Guided us aright [3:8]*** do not feel safe from the deviation'.⁶³

VERSE 9

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

Our Lord! You are the Gatherer of the people on a Day about which there is no doubt'; surely Allah does not break the Promise [3:9]

⁶² الكافي 1: 12 / 14.

⁶³ تفسير العياشي 1: 164 / 9.

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُرَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفَهْرِيِّ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَفُكْ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far^{-asws}, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}, the differing among the Shias in this Doctrine distresses me'. He^{-asws} said: 'O Jabir, shall I^{-asws} not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}'.

قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ ع قُلْتُ إِذَا شِئْتُ قَالَ اسْمَعْ وَ ع وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ حِينَ فَرَعَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيفِهِ

He^{-asws} said: 'So do not differ if they differ, O Jabir. The one who fights against the Master^{-asws} of the Era (Imam^{-asws} of his time) is like the one who has fought against Rasool-Allah^{-saww} in his^{-saww} days. O Jabir, listen attentively'. I said, 'As you^{-asws} like'. He^{-asws} said: 'Listen attentively, and make it reach to wherever your ride takes you to, that Amir Al-Momineen^{-asws} preached to the People at Al-Medina, seven days after the passing away of Rasool-Allah^{-saww}, and that was when he^{-asws} was free from collecting the Quran and compiling it.

فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَعَدَ نَبِيَّهُ مُحَمَّدًا (صلى الله عليه وآله) الْوَسِيلَةَ وَ وَعْدُهُ الْحَقُّ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

He^{-asws} said: 'O you people! Allah^{-azwj} the High Promised His^{-azwj} Prophet^{-saww} Muhammad^{-saww} the Means (Al-Waseela), and His^{-azwj} Promise is True, and Allah^{-azwj} will never break His^{-azwj} Promise'.⁶⁴

VERSES 10 – 13

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ {10} كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ {11}

(As for) those who commit Kufr, never will their wealth nor their children avail them in the least from Allah, and these are they who are the fuel of the Fire [3:10] Like the behaviour of the people of Pharaoh and those ones before them; they belied Our Signs, so Allah Destroyed them due to their sins; and Allah is Severe of the Retribution [3:11]

⁶⁴ Al Kafi – V 8 H 14452 (Extract)

قُلْ لِلَّذِينَ كَفَرُوا سُتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ {12} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {13}

Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12] There was a sign for you in the two groups which met in an encounter; one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye; and Allah Strengthens with His Help whom He so Desires to; Surely in that there is a lesson for the ones of insight [3:13]

علي بن إبراهيم، قوله تعالى: قُلْ لِلَّذِينَ كَفَرُوا سُتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَ بِئْسَ الْمِهَادُ: إنها نزلت بعد بدر، لما رجع رسول الله (صلى الله عليه و آله) من بدر أتى بني قينقاع و هو يناديهم، و كان بها سوق يسمى بسوق النبط، فأتاهم رسول الله (صلى الله عليه و آله) فقال: «يا معشر اليهود، قد علمتم ما نزل بقريش و هم أكثر عددا و سلاحا و كراعا منكم، فادخلوا في الإسلام».

Ali Bin Ibrahim – ‘The Words of the Exalted: **Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12]** – it was Revealed after Badr, when Rasool-Allah^{-saww} returned from Badr, the clan of Qanaqa came and he^{-saww} was calling out to them, and over there was a market called Al-Nabt market. So Rasool-Allah^{-saww} came to them and said: ‘O group of Jews! You have known what befell with the Quraysh and (although) they were more in number and weaponry and rides that you all are, therefore enter into (the fold of) Al-Islam’.

فقالوا: يا محمد، إنك تحسب حربنا مثل حرب قومك، و الله لو لقينا للقيت رجالا.

They said, ‘O Muhammad^{-saww}! You^{-saww} reckon you^{-saww} can battle us like the battle of your^{-saww} people? By Allah^{-azwj}! If you^{-saww} meet us (in battle), we will meet men (fighters)’.

فنزله عليه جبرئيل (عليه السلام) فقال: يا محمد قُلْ لِلَّذِينَ كَفَرُوا سُتُغْلَبُونَ وَ تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَ بِئْسَ الْمِهَادُ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَ أُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ أَي لو كانوا مثل المسلمين وَ اللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ يعني رسول الله (صلى الله عليه و آله) يوم بدر إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ.

Jibraeel^{-as} descended unto him^{-saww} and he^{-as} said: ‘O Muhammad^{-saww}! **Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12] There was a sign for you in the two groups which met in an encounter; one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye** – if they had been Muslims - **and Allah Strengthens with His Help whom He so Desires to** – meaning (Strengthened) Rasool-Allah^{-saww} on the Day of Badr - **Surely in that there is a lesson for the ones of insight [3:13]**’.⁶⁵

تفسير القمي 1: 97. 65

VERSE 14

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ {14}

There have been adorned for the people, the love of desires, of the women and the sons and hoards, the hoard of gold and silver, and well bred horses and cattle and tilth. That is a provision of the life of the world; and Allah, with Him is the good return [3:14]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن أبي قتادة، عن رجل، عن جميل بن دراج، قال: قال أبو عبد الله (عليه السلام): «ما تُلذذ الناس في الدنيا والآخرة بلذة أكثر لهم من لذة النساء، وهو قول الله عز وجل: زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ إِلَى آخِرِ الْآيَةِ»

Muhammad Bin Yaquoub, from a number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Abu Qatada, from a man, from Jameel Bin Daraaj who said,

‘Abu Abdullah^{-asws} said: ‘What relishes the people in the world and the Hereafter the most is the pleasures of the women, and these are the Words of Allah^{-azwj} Mighty and Majestic ***There have been adorned for the people, the love of desires, of the women and the sons [3:14]*** – up to the end of the Verse’.

ثم قال:- و إن أهل الجنة ما يتلذذون بشيء من الجنة أشهى عندهم من النكاح، لا طعام ولا شراب».

Then he^{-asws} said: ‘And the people of the Paradise, they would not be relishing anything more desirous with them than the marriage, neither the food nor the drink’.⁶⁶

أبو علي الطبرسي: القنطار: ملء مسك ثور ذهباً. وهو المروي عن أبي جعفر وأبي عبد الله (عليهما السلام).

Abu Ali Al Tabarsy (said,), ‘***the hoard [3:14]*** – A bull skin filled with gold. And it is reported from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}’.⁶⁷

VERSES 15 - 17

قُلْ أُوتِيتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ ۖ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15} الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {16} الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

⁶⁶ الكافي 5: 321 / 10.

⁶⁷ مجمع البيان 2: 712.

Say: ‘Shall I tell you what is better than that for you all? For those who are pious, there are Gardens with their Lord beneath which rivers flow, to abide in them, and pure mates and Pleasure from Allah’; and Allah Sees the servants [3:15] Those who are saying: ‘Our Lord! Surely we believe, therefore Forgive our sins for us and Save us from Punishment of the Fire’ [3:16] (They are) the patient, and the truthful, and the devoutly obedient, and the (benevolent) spenders, and the seekers of Forgiveness at pre-dawn [3:17]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: فِيهَا وَ أَزْوَاجٌ مُطَهَّرَةٌ. قال: «لا يحضن و لا يحدثن».

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **and pure mates [3:15]**. He^{-asws} said: ‘They neither menstruate nor defecate (or urinate)’.⁶⁸

الشيخ: بإسناده عن الحسين بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماعة، عن أبي بصير، قال: قلت له: المستغفرين بالأسحار؟ فقال: «استغفر رسول الله (صلى الله عليه و آله) في وتره سبعين مرة».

Al Seykh (Al Sadouq), by his chain, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usmaan, from Sama’at, from Abu Baseer who said,

‘I said to him^{-asws} (6th Imam^{-asws}), ‘**and the seekers of Forgiveness at pre-dawn [3:17]?’** So he^{-asws} said: ‘Rasool-Allah^{-saww} sought Forgiveness (for his^{-saww} community) seventy times during his^{-saww} Al-Witr (Salat)’.⁶⁹

عن عمر، عن أبي عبد الله (عليه السلام)، قال: «من قال في آخر الوتر في السحر: أستغفر الله و أتوب إليه سبعين مرة و دام على ذلك سنة، كتبه الله من المستغفرين بالأسحار».

From Umar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who says at the end of Al-Witr (Salat) during the pre-dawn, ‘I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}’, seventy times, and remains upon that for a year, Allah^{-azwj} would Write him to be from **the seekers of Forgiveness at pre-dawn [3:17]**’.⁷⁰

عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، تفوتني صلاة الليل فأصلي الفجر، فلي أن أصلي بعد صلاة الفجر ما فاتني من صلاة و أنا في صلاة قبل طلوع الشمس؟ قال: «نعم، و لكن لا تعلم به أهلك فتتخذ سنة، فتبطل قول الله عز و جل: وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ»

From Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! The night Salat was missed by me, so I prayed Al-Fajr (Salat). Is it for me that I pray after Salat Al-Fajr what was missed by me from the (night) Salat, and I am still in the Salat before the emergence of the sun?’ He^{-asws} said: ‘Yes, but do not let your family know of it, (lest) they take to it as a Sunnah and invalidate

⁶⁸ تفسير العياشي 1: 164 / 11.

⁶⁹ التهذيب 2: 501 / 130.

⁷⁰ تفسير العياشي 1: 165 / 14، 15.

the Words of Allah^{-azwj} Mighty and Majestic **and the seekers of Forgiveness at pre-dawn [3:17]**.⁷¹

فِي مَجْمَعِ الْبَيَانِ «وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ» الْمُصَلِّينَ وَقْتَ السَّحْرِ رَوَاهُ الصَّادِقُ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمُ السَّلَامُ.

In Majma Al-Bayan – **and the seekers of Forgiveness at pre-dawn [3:17]** – then ones who pray *Salat* at the time of pre-dawn. It is reported from Al-Sadiq^{-asws}, from his^{-asws} father, from Abu Abdullah^{-asws}.⁷²

VERSE 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
{18}

Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]

العياشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. قال أبو جعفر (عليه السلام): «شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَشْهَدُ بِمَا لِنَفْسِهِ، وَهُوَ كَمَا قَالَ.

Al Ayyashi, from Jabir who said,

‘I asked Abu Ja’far^{-asws} about this Verse **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]**. Abu Ja’far^{-asws} said: ‘**Allah Testifies that there is no god except Him** - so Allah^{-azwj} Blessed and Exalted Testifies it for Himself^{-saww}, and it is as He^{-saww} Said.

فَأَمَّا قَوْلُهُ: وَالْمَلَائِكَةُ فَإِنَّهُ أَكْرَمُ الْمَلَائِكَةِ بِالتَّسْلِيمِ لِرَبِّهِمْ، وَصَدَقُوا وَشَهِدُوا كَمَا شَهِدَ لِنَفْسِهِ.

As for His^{-azwj} Words **and (so testify) the Angels**, so it is the most Prestigious of the Angels with the submission to their Lord^{-azwj}, and they ratify and testify just as He^{-azwj} Testified for Himself^{-azwj}.

وَأَمَّا قَوْلُهُ: وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ فَإِنَّ أَوَّلِي الْعِلْمِ الْأَنْبِيَاءُ وَالْأَوْصِيَاءُ، وَهُمْ قِيَامٌ بِالْقِسْطِ، وَالْقِسْطُ: الْعَدْلُ فِي الظَّاهِرِ، وَالْعَدْلُ فِي الْبَاطِنِ: أَمِيرُ الْمُؤْمِنِينَ (عليه السلام).

And as for His^{-azwj} Words **and the ones with the knowledge, maintaining His creation with justice**, so the ones possessed with Knowledge are the Prophets^{-as} and the successors^{-as}, and

⁷¹ تفسير العياشي 1: 165 / 17.

⁷² Tafseer Noor Al Saqalayn – V 1 P 361 H 60

they^{-as} stand with the justice. And the justice in the apparent – it is the justice. And the justice in the hidden (esoteric Meaning), it is Amir Al-Momineen^{-asws}.⁷³

عن مرزبان القمي، قال: سألت أبا الحسن (عليه السلام) عن قول الله: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ قال: «هو الإمام».

From Marzaban Al Qummy who said,

‘I asked Abu Al-Hassan^{-asws} about the Words of Allah^{-azwj} **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones possessed of knowledge, maintaining His creation with justice [3:18]**, he^{-asws} said: ‘It is the Imam^{-asws}’.⁷⁴

عن إسماعيل، رفعه إلى سعيد بن جبیر، قال: كان على الكعبة ثلاث مائة و ستون صنما، لكل حي من أحياء العرب الواحد و الاثنان، فلما نزلت هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ خَرَتِ الْأَصْنَامُ فِي الْكَعْبَةِ سجداً.

From Ismail, raising it to Saeed Bin Jubeyr who said,

‘There were three hundred and sixty idols at the Kabah, one or two for each district of the Arabs. So when this Verse was Revealed **Allah Testifies that there is no god except Him [3:18]** - up to His^{-azwj} Words **the Mighty, the Wise**, the idols fell down in Sajdah in the Kabah’.⁷⁵

حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه سليمان عن ابي عبد الله عليه السلام قال ان نطفة الامام من الجنة وإذا وقع من بطن امه إلى الارض وقع و هو واضع يده إلى الارض رافع رأسه إلى السماء

It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, who has said:

Abu Abdullah^{-asws} said: ‘The seed of the Imam^{-asws} is from the Paradise, and when it falls (descends) from his^{-asws} mother to the Earth, he^{-asws} places his^{-asws} hands on the Earth and raises his^{-asws} head towards the sky’.

قلت جعلت فداك ولم ذاك قال ان مناديا يناديه من جو السماء من بطنان العرش من الافق الاعلى يا فلان بن فلان اثبت فانك صفوتي من خلقي وعيبة علمي ولك ولمن تولاك اوجبت رحمتي ومنحت جنائي واحلت جوارتي ثم وعزتي وجلالي لاصلين من عاداك اشد عذابي وان اوسعت عليهم في دنياي من سعة رزقي

I said, ‘May I be sacrificed for you^{-asws}, and why is that?’ He^{-asws} said: ‘A Caller calls out from the atmosphere of the sky, from inside the Throne, from the high horizon: “O so and so, son of so and so, be steadfast, for you^{-asws} are the elite of My^{-azwj} creation, and the keeper of My^{-azwj} Knowledge, and for you^{-asws}, the one who loves you^{-asws}, My^{-azwj} Mercy will be necessitated for him, and Granting of My^{-azwj} Paradise, and a place near to Me^{-azwj}. By My^{-azwj} Honour and My^{-azwj} Majesty, I^{-azwj} will Make your^{-asws} enemies feel the harshness of My^{-azwj} Punishment, although I^{-azwj} Expanded for them in the world abundance of My^{-azwj} sustenance”’.

⁷³ تفسير العياشي 1: 165 / 18.

⁷⁴ تفسير العياشي 1: 166 / 19.

⁷⁵ تفسير العياشي 1: 166 / 20.

قال فإذا انقضى صوت المندى اجابه هو شهد الله انه لا اله الا هو والملائكة واولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم فإذا قالها اعطاه العلم الاول و العلم الاخر واستحق زيادة الروح في ليلة القدر.

He^{-asws} said: 'When the Caller ends his voice, he^{-asws} responds by saying: '**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]**'. When he^{-asws} says that, he^{-asws} is Granted the first knowledge and the last knowledge, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination (ليلة القدر).⁷⁶

سعد بن عبد الله القمي: عن محمد بن عيسى بن عبيد، عن النضر بن سويد و جعفر بن بشير البجلي، عن هارون بن خارجة، عن عبد الملك بن عطاء، قال: سمعت أبا جعفر (عليه السلام) يقول: «نحن أولو الذكر، و نحن أولو العلم، و عندنا الحرام و الحلال».

Sa'ad Bin Abdullah Al Qummy, from Muhammad Bin Isa Bin Ubeyd, from Al Nazar Bin Suweyd and Ja'far Bin Bashir Al Bajaly, from Haroun Bin Kharjat, from Abdul Malik Bin Ata'a who said,

'I heard Abu Ja'far^{-asws} saying: 'We are the ones with the Remembrance, and we^{-asws} are **the ones with the knowledge [3:18]**, and with us^{-asws} (is the knowledge of) the Prohibited and the Permissible'.⁷⁷

VERSE 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

The Religion in the Presence of Allah is Al-Islam; and they did not differ, those who were Given the Book, except from after what had come to them of the knowledge, out of envy between them; and the one who commits Kufr with the Signs of Allah, so Allah is Quick of the Reckoning [3:19]

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} regarding the Words of the Exalted **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali^{-asws} Bin Abu Talib^{-asws} with the Wilayah'.⁷⁸

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال- يعني الدين فيه الإيمان.

⁷⁶ Basaair Al Darajaat – P 5 Ch 3 H 13

⁷⁷ 5- مختصر بصائر الدرجات: 67.

⁷⁸ المناقب 3: 95.

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: '**The Religion in the Presence of Allah is Al-Islam [3:19]** – it means the Religion wherein is *Eman*'.⁷⁹

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{-asws} regarding the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali^{-asws} Bin Abu Talib^{-asws}'.⁸⁰

وروي محمد بن جمهور، عن عبد الرحمن بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عز وجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الإسلام) وهولا يتم إلا بالولاية، لأنه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً).

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Have you seen those who belied the Religion? [107:1]** - He^{-asws} said: '(Belied) the *Wilayah*. It means that the Religion is *Al-Wilayah*. And it is supported by the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]** and it is not complete except by *Al-Wilayah*, because the Glorious One^{-azwj} Said on the day that He^{-azwj} Obligated the *Wilayah*: **This day have I perfected for you your Religion and completed My Favour on you and Chosen for you Al-Islam as a Religion [5:3]**.

فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الإسلام، فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها المواليين وقل عند لك: الحمد لله رب العالمين.

Had it not been for *Al-Wilayah*, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{-azwj} the Glorious have been Pleased for us with the Religion of Al-Islam. For that purpose *Al-Wilayah* became the Religion. So attach with it, you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.⁸¹

و عنه، قال: و حدثني محمد بن يحيى البغدادي، رفع الحديث إلى أمير المؤمنين (عليه السلام) أنه قال: «لأنسب الإسلام نسبة لم ينسبها أحد قبلي، و لا ينسبها أحد بعدي،

And from him, said, 'And it was narrated to me by Muhammad Bin Yahya Al Baghdady,

⁷⁹ تفسير العياشي 1: 22 / 166.

⁸⁰ المناقب 3: 95.

⁸¹ Taweel Al Ayaat Al Zahira – CH 107 H 2

(It has been narrated) raising the Hadeeth to Amir Al-Momineen^{-asws} that he^{-asws} said: 'I^{-asws} shall ascribe Al-Islam with an ascription not ascribed by anyone before me^{-asws}, nor would it be ascribed by anyone after me^{-asws}.

الإسلام هو التسليم، و التسليم هو اليقين، و اليقين هو التصديق، و التصديق هو الإقرار، و الإقرار هو الأداء، و الأداء هو العمل،

Al-Islam is the submission, and the submission is the conviction, and the conviction is the ratification, and the ratification is the acceptance, and the acceptance is the action, and the action is the deed.

و المؤمن من أخذ دينه عن ربه، إن المؤمن يعرف إيمانه في عمله، و إن الكافر يعرف كفره بإنكاره،

And the Momin is the one who takes his Religion from his Lord^{-azwj}. The Momin recognises his own *Eman* in his deed, and the *Kafir* recognises his own Kufr in his denial.

يا أيها الناس دينكم دينكم، فإن السيئة فيه خير من الحسنة في غيره، إن السيئة فيه تغفر، و إن الحسنة في غيره لا تقبل.

O you people! Your Religion, your Religion! The evil deed in it is better than the good deed in another (Religion). The evil deed in it would be Forgiven, and the good deed in another (Religion) will not be Accepted'.⁸²

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رثاب، عن حمزان بن أعين، عن أبي جعفر (عليه السلام) قال: «إن الله فضل الإيمان على الإسلام بدرجة، كما فضل الكعبة على المسجد الحرام بدرجة».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Merited the *Eman* over Al-Islam by a level, just as He^{-azwj} Merited the Kabah over the Masjid Al-Haram by a level'.⁸³

VERSES 20 - 22

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {20}

But if they dispute with you, then say: 'I submitted my face to Allah and (so has) the one who follows me'; and say to those who have been Given the Book and the illiterate: 'Do you submit yourselves?' So if they do submit then indeed they are Guided; and if they turn back, so rather, upon you is only the delivery (of the Message) and Allah watches over the servants [3:20]

⁸² تفسير القمّي 1: 99.

⁸³ تفسير القمّي 1: 99.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21} أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21] They are those whose works shall be nullified in the world as well as the Hereafter, and there shall not be for them, (anyone) from the helpers [3:22]

سليم بن قيس الهلالي: عن أمير المؤمنين (عليه السلام) - في حديث له مع معاوية - قال له: «يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا، ولم يرض لنا بالدنيا ثواباً. يا معاوية، إن نبي الله زكريا قد نشر بالمناشير، ويحيى بن زكريا قتله قومه وهو يدعوهم إلى الله عز وجل [وذلك لهوان الدنيا على الله].»

Sulaym Bin Qays Al Hilali,

(It has been narrated) from Amir Al-Momineen^{-asws} – in a Hadeeth of his^{-asws} with Muawiya – He^{-asws} said to him: ‘O Muawiya! We^{-asws}, the People^{-asws} of the Household, Allah^{-azwj} Chose for us^{-asws} the Hereafter over the world, and He^{-azwj} was not Pleased for us^{-asws} with the world as a reward. O Muawiya, the Prophet^{-as} of Allah^{-azwj} Zakariyya^{-as} was sawn by a chainsaw, and Yahya^{-as} was slaughtered, and his^{-as} people killed him^{-as}, and he^{-as} was calling them to Allah^{-azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah^{-azwj}.

إن أولياء الشيطان قد حاربوا أولياء الرحمن، وقد قال الله عز وجل في كتابه: إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ».

The friends of Satan^{-la} have always been at war with the friends of the Beneficent^{-azwj}. And Allah^{-azwj} has Said in His^{-azwj} Book: **Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].**⁸⁴

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسماعيل بن جابر، عن يونس بن ظبيان،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zibyan who said,

قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال رسول الله (صلى الله عليه وآله): إن الله عز وجل يقول: ويل للذين يختلون الدنيا بالدين، وويل للذين يقتلون الذين يأمرون بالقسط من الناس، وويل للذين يسير المؤمن فيهم بالتقية، أبي يغترون، أم علي يجترءون؟ في حلفت لأمتحنهم بفتنة ترك الحكيم منهم حيراناً».

كتاب سليم بن قيس: 158. 84

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic is Saying: "Woe be unto the ones who are mixing up the world with the Religion! Woe be unto the ones who are killing the ones are enjoining with the justice, from the people! And woe be unto those who are pursuing the *Momin* among them with the *Taqiyya* (dissimulation). Are they deceiving Me^{-azwj}, or is it Me^{-azwj} that they are daring to oppose? I^{-azwj} Swear by Myself^{-azwj} that I^{-azwj} shall leave them to be Tried that would leave the wise ones among them as confused!'⁸⁵

أبو علي الطبرسي: روى أبو عبيدة بن الجراح، قال: قلت: يا رسول الله، أي الناس أشد عذاباً يوم القيامة؟ قال: «رجل قتل نبياً أو رجلاً أمر بمعروف أو نهي عن منكر» ثم قرأ (عليه السلام): وَ يَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

Abu Ali Al Tabarsy, 'It is reported by Abu Ubeyda Bin Al Jarrah who said,

'I said, 'O Rasool-Allah^{-saww}! Which of the people would be most severely Punished on the Day of Judgment?' He^{-saww} said: 'A man who either killed a Prophet^{-as} or (killed) a man who enjoined with the goodness or forbade from the evil'. Then he^{-saww} recited: ***and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21]***.'

ثم قال (عليه السلام): «يا أبا عبيدة، قتلت بنو إسرائيل ثلاثة وأربعين نبياً من أول النهار في ساعة واحدة، فقام مائة رجل و اثنا عشر رجلاً من عباد بني إسرائيل، فأمرنا من قتلهم بالمعروف و نهيهم عن المنكر، فقتلوا جميعاً في آخر النهار في ذلك اليوم، و هو الذي ذكره الله»

Then he^{-saww} said: 'O Abu Ubeyda! The Children of Israel killed forty three Prophets^{-as} from the beginning of the day in one hour. So there stood up one hundred and twelve men from the worshippers of the Children of Israel, and they enjoined the ones who killed them^{-as} with the goodness and forbade them from the evil. So they (Children of Israel) killed the entirety of them at the end of the day during that day, and it is what Allah^{-azwj} Mentions''⁸⁶.

VERSES 23 - 25

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ {23}

Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23]

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24}

فَكَيْفَ إِذَا جُمِعْنَا لَهُمْ لَيَوْمٍ لَا رَيْبَ فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

⁸⁵ الكافي 2: 226 / 1.

⁸⁶ مجمع البيان 2: 720.

That is because they are saying: 'The Fire will never touch us except for (a few) days; and it has deceived them, what they had been forging in their Religion [3:24] Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25]

وَ اتَّصَلَ بِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّ رَجُلًا مِنْ قَوْمِهِاءِ شَيْعَتِهِ كَلَّمَ بَعْضَ النَّصَابِ فَأَفْخَمَهُ بِحُجَّتِهِ حَتَّى أَتَانِ عَنْ فَضِيحَتِهِ،

And news was received by Abu Al-Hassan^{-asws} Bin Muhammad Al-Askari^{-asws} that a man from the understanding ones of his^{-asws} Shias spoke with one of the *Nasibis* (hostile ones), so he confounded him with his arguments until he exposed his shame.

فَدَخَلَ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ ع وَ فِي صَنْدَرٍ مَجْلِسِهِ دَسْتُ عَظِيمٍ مَنُصُوبٍ، وَ هُوَ قَاعِدٌ خَارِجُ الدَّسْتِ، وَ بِحَضْرَتِهِ خَلْقٌ [كَثِيرٌ] مِنَ الْعُلَوِيِّينَ وَ بَنِي هَاشِمٍ، فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ فِي ذَلِكَ الدَّسْتِ، وَ أَقْبَلَ عَلَيْهِ

He came over to Ali^{-asws} Bin Muhammad^{-asws} and in the front of his^{-asws} gathering a large stage had been established, and he was seated outside the stage, and in his presence were a lot of people from the Alawites and the Clan of Hashim^{-as}. So he^{-asws} did not cease to raise him until he^{-asws} had him seated in that stage, and faced towards him^{-asws}.

فَاشْتَدَّ ذَلِكَ عَلَى أُولَئِكَ الْأَشْرَافِ: فَأَمَّا الْعُلَوِيُّونَ فَأَجْلَوْهُ عَنِ الْعِتَابِ، وَ أَمَّا الْهَاشِمِيُّونَ فَقَالَ لَهُ شَيْخُهُمْ: يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا تُؤْثِرُ عَامِيًّا عَلَى سَادَاتِ بَنِي هَاشِمٍ مِنَ الطَّالِبِينَ وَ الْعَبَّاسِيِّينَ

So, that was grievous upon those noblemen, and as for the Alawites, they considered it as a reproach, and as for the Hashimites, so their Sheikh said, 'O son^{-asws} of Rasool-Allah^{-saww}! Is this how you are preferring the general people over the chiefs of the Clan of Hashim^{-as}, from the students and the Abbasids?'

فَقَالَ ع: إِنَّا كُمْ- وَ أَنَّ تَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ أَ تَرْضَوْنَ بِكِتَابِ اللَّهِ عِزًّا وَ جَلًّا حَكَمًا قَالُوا: بَلَى.

He^{-asws} said: 'Beware of becoming from those Allah^{-azwj} Said regarding them: ***Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they are exposed [3:23].*** Would you be pleased with the Book of Allah^{-azwj} Mighty and Majestic as a Judge?' They said, 'Yes'.

قَالَ: أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا- إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ- وَ إِذَا قِيلَ انشُرُوا فَانْشُرُوا- يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ، فَلَمْ يَرْضَ لِلْعَالِمِ الْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى الْمُؤْمِنِ عِزُّ الْعَالِمِ، كَمَا لَمْ يَرْضَ لِلْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى مَنْ لَيْسَ بِمُؤْمِنٍ،

He^{-asws} said: 'Isn't Allah^{-azwj} the Exalted Saying: ***O you who believe! When it is said to you, 'Make room in (your) assemblies', then make ample room, Allah will Give you ample, and when it is said: 'Rise up', then rise up, Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; [58:11]?***' He^{-azwj} is not Please for the Momin scholar

until he is raised to be above the *Momin* not a scholar, just as He^{-azwj} is not Please for the *Momin* until he is raised over the one who is not a *Momin*.

أَخْبَرُونِي عَنْهُ أَمْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا شَرَفَ النَّسَبِ دَرَجَاتٍ أَمْ وَ لَيْسَ قَالَ اللَّهُ: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ فَكَيْفَ تُنَكِّرُونَ رَفْعِي هَذَا لَمَّا رَفَعَهُ اللَّهُ إِنَّ كَثَرَ هَذَا لِلْفُلَانِ النَّاصِبِ بِحُجَجِ اللَّهِ الَّتِي عَلَّمَهُ إِياَهَا- لِأَفْضَلُ لَهُ مِنْ كُلِّ شَرَفٍ فِي النَّسَبِ.

Inform me^{-asws} about it. Did He^{-azwj} Say Allah^{-azwj} would be Raising those given the knowledge to (lofty) levels), or did He^{-azwj} Say Allah^{-azwj} would Raise those given the nobility of the lineage to (lofty) levels? Or, didn't Allah^{-azwj} Say: **Say: Are those who know and those who do not know alike? [39:9]**. So, how can you be denying the raising of this (person) to what Allah^{-azwj} Raised him, when he broke so and so the *Nasibi* by the arguments of Allah^{-azwj} which he had learnt these – it is more superior for him than all the nobilities regarding the lineage’.

فَقَالَ الْعَبَّاسِيُّ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ شَرَّفْتَ عَلَيْنَا مَنْ هُوَ ذُو نَسَبٍ يَقْصُرُ بِنَا، وَ مَنْ لَيْسَ لَهُ نَسَبٌ كَنَسَبِنَا، وَ مَا زَالَ مُنْذُ أَوَّلِ الْإِسْلَامِ يُقَدَّمُ الْأَفْضَلُ فِي الشَّرَفِ عَلَى مَنْ دُونَهُ.

The Abbasside said, ‘O son^{-asws} of Rasool-Allah^{-saww}! You have ennobled over us, one who is with a lineage deficient from ours, and the one who hasn't a lineage like our lineage, and it has not cease to be so since the beginning of Al-Islam, the precedence of the merits regarding the nobility over the ones below it’.

فَقَالَ ع: سُبْحَانَ اللَّهِ- أَلَيْسَ الْعَبَّاسُ بَايَعَ لِأَبِي بَكْرٍ وَ هُوَ تَيْمِيٌّ وَ الْعَبَّاسُ هَاشِمِيٌّ أَمْ وَ لَيْسَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ كَانَ يَخْدُمُ عُمَرَ بْنَ الْخَطَّابِ، وَ هُوَ هَاشِمِيٌّ وَ أَبُو الْخُلَفَاءِ وَ عُمَرُ عَدَوِيٌّ وَ مَا بَالُ عُمَرَ أَدْخَلَ الْبُعْدَاءَ مِنْ قُرَيْشٍ فِي الشُّورَى- وَ لَمْ يُدْخِلِ الْعَبَّاسَ

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Didn't Al-Abbas pledge allegiance to Abu Bakr and he was a Tameemi (from the clan of Tameem), and Al-Abbas was a Hashemite? And wasn't it so that Abdullah Bin Al-Abbas was a servant of Umar Bin Al-Khattab, and he (Abdullah) was a Hashemite and a father of the caliphs, and Umar was a Adawite (clan of Adayy)? And what was the matter Umar included the remote ones from the Quraysh in the consultation but did not include Al-Abbas?

فَإِنْ كَانَ رَفَعْنَا لِمَنْ لَيْسَ بِهَاشِمِيٍّ عَلَى هَاشِمِيٍّ مُنْكَرًا- فَأَنْكِرُوا عَلَى الْعَبَّاسِ بِنِعْتِهِ لِأَبِي بَكْرٍ وَ عَلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ خِدْمَتَهُ لِعُمَرَ بَعْدَ بَيْعَتِهِ لَهُ، فَإِنْ كَانَ ذَلِكَ جَائِزًا فَهَذَا جَائِزٌ فَكَاثِمًا أَلَيْسَ هَذَا الْهَاشِمِيُّ حَجَرًا.

So, if our^{-asws} raising the one who isn't a Hashemite over a Hashemite was evil – then you should be denying upon Al-Abbas of his pledging allegiance to Abu Bakr, and upon Abdullah Bin Al-Abbas of his serving to Umar after having pledged allegiance to him. So if that was allowed, then this is (also) allowed’. So it was as if the Hashemite (Sheikh) had a stone stuck in his throat (silenced)’.⁸⁷

⁸⁷ Tafseer Imam Hassan Al Askari^{-asws} – S 238

(مكارم الأخلاق): عن عبد الله بن مسعود- في حديث- أن النبي (صلى الله عليه و آله) قال له: «يا بن مسعود، إذا تلوت كتاب الله تعالى فأتيت على آية فيها أمر و نهي، فرددها نظرا و اعتبارا فيها، و لا تسه عن ذلك، فإن نهيه يدل على ترك المعاصي، و أمره يدل على عمل البر و الصلاح، فإن الله تعالى يقول: فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ».

Makaarim Al Akhlaaq – From Abdullah Bin Masoud, in a Hadeeth –

The Prophet^{-saww} said to him: ‘O Bin Masoud! Whenever you recited the Book of Allah^{-azwj} the Exalted, and you come to a Verse wherein is either a Command or a Forbiddance, so look at it again and take a lesson in it, and do not be neglectful about that, for its Forbiddance directs leaving the (acts of) disobedience, and its Command evidences upon doing the righteous (deed) and the correct. Allah^{-azwj} the Exalted is Saying: ***‘Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25]’***.⁸⁸

VERSE 26

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26]

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ بْنِ أَبِي سَمَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ أَلَيْسَ قَدْ آتَى اللَّهَ عَزَّ وَ جَلَّ بَنِي أُمَيَّةَ الْمُلْكَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ آتَانَا الْمُلْكَ وَ أَخَذْتَهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ التَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A’ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullah^{-asws} (about): **Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to [3:26]**. Has not Allah^{-azwj} Mighty and Majestic Given the kingdom to the Clan of Umayya?’ He^{-asws} said: ‘This is not as where you are going with it. Allah^{-azwj} Gave us^{-asws} the kingdom and the Clan of Umayya took it away (unjustly), like the man who has his clothes and another one takes it away (stealing it) from him, so it still does not belong to the one who took it (unlawfully)’.⁸⁹

⁸⁸ المناقب 1: 226.

⁸⁹ Al Kafi – H 14837

فِي مُهْجِ الدَّعَوَاتِ عَنْ أَسْمَاءَ بِنْتِ زَيْدٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دَعَا بِهِ فَأَجَابَ «قُلِ اللَّهُمَّ مَا لَكَ الْمَلِكُ تُؤْتِي الْمُلْكَ» إِلَى «بَغَيْرِ حِسَابٍ»

In Muhaj Al Dawaat, from Asma Bin Zayd who said,

‘Rasool-Allah^{-saww} said: ‘The Magnificent Name of Allah^{-azwj} which, when supplicated with, gets Answered is: **‘Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom [3:26] – up to - without measure [3:27]’.**⁹⁰

VERSE 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27]

ابن بابويه، قال: سئل الحسن بن علي بن محمد (عليهم السلام) عن الموت، ما هو؟ قال: «هو التصديق بما لا يكون، حدثني أبي، عن أبيه، عن جده الصادق (عليه السلام) قال: إن المؤمن إذا مات لم يكن ميتا، وإن الميت هو الكافر، إن الله عز وجل يقول: تُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ يعني المؤمن من الكافر، والكافر من المؤمن».

Ibn babuwayh said,

‘Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} was asked about the death, what is it? He^{-asws} said: ‘It is the ratification of what has not happened yet. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Al-Sadiq^{-asws} having said: ‘When the Momin dies he does not become dead, and the dead are the *Kafirs*. Allah^{-azwj} Mighty and Majestic is Saying **You Extract the living from the dead and You Extract the dead from the living [3:27]** – Meaning the *Momin* (born) from the *Kafir*, and the *Kafir* (born) from the *Momin*’.⁹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) بَعَثَ جِبْرَائِيلَ (عليه السلام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَعَتْ قَبْضَتَهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَأَخَذَ مِنْ كُلِّ سَمَاءٍ ثُرْبَةً وَقَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُضْوَى

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intended to Create Adam^{-as}, Sent Jibraeel^{-as} during the beginning time from the day of Friday. So he^{-as} grabbed a handful in his^{-as} right hand, his^{-as} handful reaching from the

⁹⁰ Tafseer Noor Al Saqalayn V 1 P 324 H 76

⁹¹ معاني الأخبار: 10 / 290

seventh sky to the sky of the world; and he^{-as} took some dust from every sky. And he^{-as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقُبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقُبْضَةَ الْآخَرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَفَّتَيْنِ قَدَرًا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصِّدِّيقُونَ وَ الْمُؤْمِنُونَ وَ السُّعَدَاءُ وَ مَنْ أُرِيدُ كَرَامَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

Then, Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Word (*Kalimat-Allah^{-azwj}*) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He^{-azwj} Said to those in his right hand: “From you would be the Rasools^{-as}, and the Prophets^{-as}, and the successors^{-as}, and the truthful ones, and the *Momineen*, and the fortunate ones, and the ones who want its prestige”. Thus, it Obligated upon them what He^{-azwj} Said, just as He^{-azwj} Said it to be.

وَ قَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطَّوَاعِثُ وَ مَنْ أُرِيدُ هَوَانَهُ وَ شِقْوَتَهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

And He^{-azwj} Said to those in its left hand: “From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness”. Thus, it Obligated for them what He^{-azwj} Said just as He^{-azwj} Said it to be.

ثُمَّ إِنَّ الطِّينَتَيْنِ لَخِلْطَتَا جَمِيعًا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحُبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ وَ النَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَ إِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَ تَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah^{-azwj} Mighty and Majestic **[6:95] Surely, Allah is the Splitter of the seed and the stone.** So the ‘seed’ is the clay of the *Momineen* upon which Allah^{-azwj} Cast His^{-azwj} Love; and the ‘stone’ is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the ‘stone’ from the reason that it is away from every goodness and remote from it.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَ يُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي تُخْرِجُ طِينَتُهُ مِنَ طِينَةِ الْكَافِرِ وَ الْمَمِيتُ الَّذِي يُخْرِجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يُخْرِجُ مِنَ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَ الْمَمِيتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah^{-azwj} Mighty and Majestic Said **[6:95] He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the ‘living’ is the Believer whose clay is extracted from the clay of the *Kafir*; and the ‘dead’ who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the ‘living’ is the *Momin*, and the ‘dead’ is the *Kafir*, and these are the Words of the Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allah^{-azwj} Mighty and Majestic Separated between the two by His^{-azwj} Word (*Kalimat-Allah^{-azwj}*).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ فِي الْمَبْلَدِ مِنَ الظُّلُمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلُمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah^{-azwj} Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and He^{-azwj} Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic [36:70] ***That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'***.⁹²

VERSES 28 & 29

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ {28}

The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ ۚ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {29}

Say: 'Whether you are hiding in your chests or you are manifesting it, Allah Knows it; and He Knows whatever is in the skies and whatever is in the earth; and Allah is Able upon everything' [3:29]

العياشي: عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: «كان رسول الله (صلى الله عليه وآله) يقول: لا إيمان لمن لا تقية له، و يقول: قال الله: إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً».

Al Ayyashi, from Al Husayn Bin Zayd Bin Ali,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} was saying: 'There is no *Eman* for the one who has no Taqiyya (dissimulation) for him'. And he^{-saww} was saying: 'Allah^{-azwj} Says ***except that you should be guarding from them guarding carefully [3:28]***'.⁹³

The Command of (observing) the Taqiyya (Dissimulation)

وَأَمْرُكَ أَنْ تَسْتَعْمِلَ التَّقِيَّةَ فِي دِينِكَ - فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ - إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً.

And I^{-asws} (Imam Hassan Al-Askari^{-asws}) order you to utilise *Taqiyya* (dissimulation) in your Religion, for Allah^{-azwj} Mighty and Majestic is Saying: ***The Momineen should not take the Kafirs***

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

⁹³ تفسير العياشي 1: 24 / 166.

as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully [3:28].

وَقَدْ أَذْنْتُ لَكَ فِي تَفْضِيلِ أَعْدَائِنَا عَلَيْنَا - إِنَّ الْجَأَلَ الْخَوْفُ إِلَيْهِ [و] فِي إِظْهَارِ الْبَرَاءَةِ مِنَّا إِنَّ حَمَلَكَ الْوَجَلَ عَلَيْهِ [و] فِي تَرْكِ الصَّلَوَاتِ الْمَكْتُوبَاتِ - إِذَا خَشِيتَ عَلَى حُشَاشَتِكَ الْأَفَاتِ وَالْعَاهَاتِ، فَإِنَّ تَفْضِيلَكَ أَعْدَاءَنَا عَلَيْنَا عِنْدَ خَوْفِكَ لَا يَنْفَعُهُمْ وَلَا يَضُرُّنَا، وَإِنْ إِظْهَارَكَ بَرَاءَتَكَ مِنَّا عِنْدَ تَقْيِيكَ - لَا يَفْدَحُ فِينَا وَلَا يَنْقُصُنَا،

And I^{-asws} have permitted for you regarding the preferring of our^{-asws} enemies over us^{-asws} – if there comes to you the fear to it, and (permission) in displaying the disavowing from us^{-asws} if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed *Salats* when you are fearing upon your life or the calamities or/and the disabilities, for your preferring our^{-asws} enemies over us^{-asws} during your fear would neither benefit them nor harm us^{-asws}, and that your display of disavowing from us^{-asws} during your *Taqiyya* would neither undermine regarding us^{-asws} nor would it reduce our^{-asws} (status with anything).

وَلَعِنْ تَنْتَرُّ مِنَّا سَاعَةً بِلِسَانِكَ وَأَنْتَ مُوَالٍ لَنَا بِجَنَانِكَ - لِيُتَقِي عَلَى نَفْسِكَ رُوحَهَا الَّتِي بِهَا قِوَامُكَ وَمَالِكَ الَّذِي بِهِ قِوَامُهَا، وَجَاهَهَا الَّذِي بِهِ تَمَاسُكُهَا، وَتَصُونُ مِنْ عُرْفِ بَكَ وَعَرَفَتْ بِهِ مِنْ أَوْلِيَانِنَا وَإِخْوَانِنَا وَأَخَوَاتِنَا - مِنْ بَعْدِ ذَلِكَ بِشُهُورٍ وَسِنِينَ إِلَى أَنْ تَنْفَرَجَ تِلْكَ الْكُرْبَةُ وَتَزُولَ [بِهِ] تِلْكَ الْعُمَةُ فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ، وَتَنْقَطِعَ بِهِ عَنْ عَمَلٍ فِي الدِّينِ وَصَلَاحِ إِخْوَانِكَ الْمُؤْمِنِينَ.

And if you were to disavow from us^{-asws} for a while with your tongue while you are a friend of ours^{-asws} by your heart – it would be more remaining (rewards) upon soul yourself which you would (be able to) take care of your wealth by which is its strength, and its status by which is its adherence, and, you would be safeguarding the one who is recognised as being with you, and is recognised as being with it (*Taqiyyah*), from our^{-asws} friends and our^{-asws} brothers and our^{-asws} sisters - from after that by months and years up to the relief from that distress and until that sorrow declines due to it (*Taqiyya*), for that (*Taqiyya*) is superior than if you expose (yourself) to the destruction, and (even if) you are cut-off by it (*Taqiyya*) from performing the (good) deeds in the Religion but remain righteous with your *Momineen* brothers (through *Taqiyya*).

وَإِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَتَرَكَ التَّقِيَّةَ الَّتِي أَمَرْتُكَ بِهَا، فَإِنَّكَ شَائِطٌ بِدَمِكَ وَدِمَاءِ إِخْوَانِكَ مُعَرَّضٌ لِنِعْمَتِكَ وَنِعْمَتِهِمْ لِلزَّوَالِ، مُذِلٌّ لَهُمْ فِي أَيْدِي أَعْدَاءِ دِينِ اللَّهِ، وَقَدْ أَمَرَكَ اللَّهُ بِإِعْزَائِهِمْ فَإِنَّكَ إِنْ خَالَفْتَ وَصِيَّتِي - كَانَ ضَرْبُكَ عَلَى نَفْسِكَ وَإِخْوَانِكَ - أَشَدَّ مِنْ ضَرْبِ النَّاصِبِ لَنَا الْكَافِرِ بِنَا.

And beware! Then beware from neglecting the *Taqiyya* which I^{-asws} am ordering you with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline (destruction by enemies). It would be humiliating for them in the hands of the enemies of the Religion of Allah^{-azwj}, and Allah^{-azwj} has Commanded you with (increasing) their honour. So you, if you were to oppose my^{-asws} advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the *Nasibis* (Hostile ones) to us^{-asws}, the *Kafirs* (harm) to us^{-asws}.⁹⁴

⁹⁴ Tafseer Imam Hassan Al Askari^{-asws} – S 84 (Extract)

VERSE 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {30}

On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30]

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْطِي النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْعِيهِمْ فِي أَعْمَالِ الْآخِرَةِ هَذَا الْكَلَامَ فِي كُلِّ جُمُعَةٍ فِي
مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ خَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali^{-asws} Bin Al-Husayn^{-asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah^{-saww} which was preserved and written down.

كَانَ يَقُولُ أَهْلُهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ
بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَنَحَاكَ يَا ابْنَ آدَمَ الْغَافِلُ وَ لَيْسَ بِمُعْغُوفٍ عَنْهُ

He^{-asws} would say: ‘O you people! Fear Allah^{-azwj} and know that you will be returning to Him^{-azwj}. Therefore, each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long duration. And Allah^{-azwj} Himself^{-azwj} has Cautioned you, and woe be unto you O heedless son of Adam^{-as} for He^{-azwj} is not Heedless of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أَشْرَعُ شَيْءٍ إِلَيْكَ فَدَ أَقْبَلَ نَحْوَكَ خَتِيبًا يَطْلُبُكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبَضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى
قَبْرِكَ وَجِيداً فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ افْتَحَمَ عَلَيْكَ فِيهِ مَلَكَانِ نَاكِرٌ وَ نَكِيرٌ لِمُسَاءَلَتِكَ وَ شَدِيدٌ امْتِحَانِكَ

O son of Adam^{-as}, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, Naakir (Munkar) and Nakeer to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ وَ عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ
وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمْرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَثَرِ اكْتَسَبْتَهُ وَ فِيمَا أَنْتَ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord^{-azwj} which you had worshipped, and about your Prophet^{-saww} who^{-saww} was sent to you, and about your

Religion which you had made it to be, and about your Book which you recited, and about your Imam^{-asws} whom you had considered an Imam^{-asws}. Then about your life what you had spent it on, and your wealth from where you had acquired it from and in what you had spent it on.

فَحُذِرْكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ وَ الْمُسَائَلَةِ وَ الْإِخْتِبَارِ فَإِنَّ تَكُ مُؤْمِناً عَارِفاً بِدِينِكَ مُتَّبِعاً لِلصَّادِقِينَ مُوَالِياً لِلْأَوْلِيَاءِ اللَّهُ لَقَاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرِّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلْتَنكَ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ

Therefore, take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So, if you were a Momin having understood your Religion, followed the truthful ones^{-asws}, befriended the friends of Allah^{-azwj}, Allah^{-azwj} will Provide your argument for you, and Make your tongue to speak correctly and give good answers, and you will receive the news of the Divine Pleasure and the Paradise from Allah^{-azwj} Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance.

وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلَجَّجَ لِسَانُكَ وَ دُحِضَتْ حُجَّتُكَ وَ غِيِبَتْ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلْتَنكَ مَلَائِكَةُ الْعَذَابِ يُنْزِلُ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ جَحِيمٍ

If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment would welcome you with descent from boiling water and arrival into the blazing Fire.

وَ اَعْلَمَ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْطَحَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمَ يَجْمُوعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمَ مَشْهُودٍ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمَ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ وَ ذَلِكَ يَوْمَ لَا تُقَالُ فِيهِ عَثَرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

And know, O son of Adam^{-as} that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah^{-azwj} Mighty and Majestic will Gather in it the former ones and the latter ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors, and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be Accepted from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِقْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِقْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There wouldn't be except for the Recompense for the good deeds and the Recompense for the evil deeds. The one who was from the Momineen having done a good deed in this world the weight of a particle would find it, and the one was from the Momineen having done an evil deed in this world the weight of a particle would find it (too).⁹⁵

⁹⁵ Al Kafi – H 14477

VERSES 31 & 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {31} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31] Say: 'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدَرْتُمْ أَنْ لَا تُعْرِضُوا فَاغْلُظُوا وَ مَا عَلَيْكَ إِنْ لَمْ يَفْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah^{-asws} having said: 'If you have the ability to make yourselves unknown, then do so. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people when you are praise-worthy in the Presence of Allah^{-azwj}.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَخِي رَجُلَيْنِ رَجُلٌ يَزِدُّ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَبْدَأُكَ مَبِيتَهُ بِالتَّوْبَةِ وَ أُنَى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوِلَايَتِنَا أَهْلَ الْبَيْتِ

Amir Al-Momineen^{-asws} used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who rectifies himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah^{-azwj}! If he were to perform prostrations to the extent that his neck breaks off, Allah^{-azwj} will not Accept deeds from him except by our^{-asws} Wilayah, the People^{-asws} of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا التَّوَابَ بِنَا وَ رَضِيَ بِقُوَّتِهِ نَصْفَ مَدْرَكٍ يَوْمَ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَهَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Indeed, (Acceptance) is for the ones who recognise our^{-asws} rights and hopes to be Reward by us^{-asws}. They are pleased with their subsistence of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing - resources), and no covering over their head (roof), but still they are very much fearful of Allah^{-azwj} and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ مَا الَّذِي آتَوْا بِهِ أَتَوْا وَ اللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ شَاءَ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لِكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي حُبِّنَا وَ طَاعَتِنَا

And that is how Allah^{-azwj} Mighty and Majestic has Described them where He^{-azwj} is Saying: **And those who dispense their charity with their hearts full of fear [23:60].** That which they

are giving with, they are giving, by Allah^{-azwj}, with the obedience along with the love and the *Wilayah*, and they are fearful during that that perhaps it would not be Accepted from them. By Allah^{-azwj}, and it isn't their fear a fear of doubt in what they are in from the difficulties of the Religion, but, they are fearing that they might be deficient in having our^{-asws} love and our^{-asws} obedience'.

ثُمَّ قَالَ إِنَّ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِي وَ لَا تَتَّصِعَ وَ لَا تُدَاهِنَ

Then said: 'If you can afford not to go out of your houses, then do so, as when you go out then it becomes difficult for you that you hold back from backbiting, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'.

ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفُفُ فِيهِ بَصَرَهُ وَ لِسَانَهُ وَ نَفْسَهُ وَ قَرَجَهُ إِنَّ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَرْيَدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'Yes, a silo (protection) for a Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah^{-azwj} by his heart, obligates more for himself from Allah^{-azwj}, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَأَاهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مُوقُوفٌ مُحَاسَبٌ أَمْ مَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى (عليه السلام)

I said to him^{-asws}, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He^{-asws} said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa^{-as}?'

ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَقْتُونٍ بِنَاءِ النَّاسِ عَلَيْهِ

Then said: 'How many are proud with what Allah^{-azwj} has Favoured them with, and how many have been enticed by the Veil of Allah^{-azwj} upon them, and how many have been infatuated by the praises of the people upon him'.

ثُمَّ قَالَ إِنِّي لَا رَجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُغْلَبِ

Then said: 'I^{-asws} hope for the salvation for the ones who recognise our^{-asws} rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ قَالَ فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ احْبُبْ أَفْضَلَ مِنَ الْخَوْفِ

Then he^{-asws} recited: **Say: If you love Allah, then follow me. Allah will Love you [3:31]**, then said: 'O Hafs, the love is higher than the fear'.

ثُمَّ قَالَ وَاللَّهِ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَوَالَى غَيْرَنَا وَمَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then said: 'By Allah^{-azwj}, Allah^{-azwj} does not Love the one who loves the world, and takes as a friend other than us^{-asws}, whilst the one who recognises our^{-asws} rights and loves us^{-asws}, so he has loved Allah^{-azwj}'.

فَبَكَى رَجُلٌ فَقَالَ أَ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنْجِيَكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشْفَعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخُوفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ]

A man wept, so he^{-asws} said: 'Are you crying? Even if the inhabitants of the skies and the earth, all of them get together crying to Allah^{-azwj} to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah^{-azwj} in that condition'.

ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنْبًا وَ لَا تُكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool^{-saww} Allah^{-azwj} said: 'The one who fears Allah^{-azwj}, would be of little speech'.

ثُمَّ قَالَ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعْطُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa^{-as} Bin Imran^{-as} was advising his^{-as} companions, when a man stood up, and tore his shirt. So Allah^{-azwj} Revealed unto him^{-as}: "O Musa^{-as}! Say to him, 'Do not tear your shirt, but open for Me^{-azwj} your heart"'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى خَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) (لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa^{-as} Bin Imran^{-as} passed by a man from his^{-as} companion, and he was performing Sajdah. So after coming back from what he^{-as} had to do, (Musa^{-as}) saw him still in Sajdah. So Musa^{-as} said to him: 'If (the fulfilment) of your need was in my^{-as} hands, I^{-asws} would have fulfilled it for you'. So Allah^{-azwj} Revealed unto him^{-as}; "O Musa^{-as}! Even if he were to perform Sajdah until his neck breaks, I^{-azwj} will not Accept it until he turns away from what I^{-azwj} Abhor and towards what I^{-azwj} Love".⁹⁶

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، في صحيفة أخرجها لأصحابه:

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Al Mowzan,

(It has been narrated) from Abu Abdullah^{-asws},

and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail, Bin Jabir,

(It has been narrated) from Abu Abdullah^{-asws}, in a Parchment which he^{-asws} brought out to his^{asws} companions: -

و اعلموا أن الله إذا أراد بعبد خيرا شرح صدره للإسلام، فإذا أعطاه ذلك نطق لسانه بالحق، و عقد قلبه عليه و عمل به، فإذا جمع الله له ذلك تم له إسلامه، و كان عند الله إن مات على ذلك الحال من المسلمين حقا.

'And know that if Allah^{-azwj} Intends good for a servant, He^{-azwj} opens his chest for the Islam. So He^{-azwj} Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it (his desires). So if Allah^{-azwj} Gathers that to him, He^{-azwj} Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

و إذا لم يرد الله بعبد خيرا وكله إلى نفسه، و كان صدره ضيقا حرجا، فإن جرى على لسانه حق لم يعقد قلبه عليه، و إذا لم يعقد قلبه عليه لم يعطه الله العمل به، فإذا اجتمع ذلك عليه حتى يموت و هو على تلك الحال كان عند الله من المنافقين، و صار ما جرى على لسانه من الحق الذي لم يعطه الله أن يعقد قلبه عليه، و لم يعطه العمل به حجة عليه يوم القيامة.

And if Allah^{-azwj} does not Intend good for a servant, He^{-azwj} Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah^{-azwj} and acts in accordance with it (by his desires). So, if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah^{-azwj}. And all that flowed upon his tongues from the truth which he did not follow Allah^{-azwj} and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فاتقوا الله و اسألوه أن يشرح صدوركم للإسلام، و أن يجعل ألسنتكم تنطق بالحق حتى يتوفاكم و أنتم على ذلك، و أن يجعل منقلبكم منقلب الصالحين قبلكم، و لا قوة إلا بالله، و الحمد لله رب العالمين.

So, fear Allah^{-azwj} and ask Him^{-azwj} that He^{-azwj} may Open your chests for the Islam, and that He^{-azwj} may Make your tongues to speak with the truth until you die whilst being upon that, and that He^{-azwj} may Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is no Strength except by Allah^{-azwj}, and Praise is due to Allah^{-azwj} the Lord^{-azwj} of the worlds.

و من سره أن يعلم أن الله يحبه فليعمل بطاعة الله و لاتباعنا، ألم يسمع قول الله عز و جل لنبيه: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ؟

And the one who wishes that he should know whether Allah^{-azwj} Loves him, so he should act in obedience to Allah^{-azwj} and follow us^{-asws}. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic to His^{-azwj} Prophet^{-saww}. **Say: If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful [3:31]?**

و الله لا يطيع الله عبد أبدا إلا أدخل الله عليه في طاعته اتباعنا، و لا و الله لا يتبعنا عبد أبدا إلا أحبه الله، و لا و الله لا يدع أحد اتباعنا أبدا إلا أبغضنا، و لا و الله لا يبغضنا أحد أبدا إلا عصى الله، و من مات عاصيا لله أخزاه الله و أكبه على وجهه في النار، و الحمد لله رب العالمين.

By Allah^{-azwj}, no servant will be in obedience to Allah^{-azwj} ever until Allah^{-azwj} Makes him to be included along with obedience to Him^{-azwj}, obedience to us^{-asws}. And, by Allah^{-azwj}, no servant will be following us^{-asws} ever until Allah^{-azwj} Loves him. And, by Allah^{-azwj}, no servant leaves following us^{-asws} ever except that he hates us^{-asws}. And, by Allah^{-azwj}, no one ever hates us^{-asws} except that he disobeys Allah^{-azwj}. And the one who dies whilst being in disobedience to Allah^{-azwj}, Allah^{-azwj} will Disgrace him and Fling him upon his face in the Fire. And Praise is for Allah^{-azwj}, the Lord^{-azwj} of the worlds'.⁹⁷

العباشي: عن زياد، عن أبي عبيدة الحذاء، قال: دخلت على أبي جعفر (عليه السلام)، فقلت: بأبي أنت و أمي، ربما خلا بي الشيطان فخبثت نفسي، ثم ذكرت حيي إياكم، و انقطاعي إليكم فطابت نفسي، فقال (عليه السلام): «يا زياد، و يحك، و ما الدين إلا الحب، ألا ترى إلى قول الله تعالى: إِنَّ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Al Ayyashi, from Ziyad, from Abu Ubeyda Al Haza'a who said,

'I came up to Abu Ja'far^{-asws}, so I said, 'May my father and my mother be sacrificed for you^{-asws}! Sometimes when I am alone, the Satan^{-la} spoils my soul, then I remember my love for you^{-asws}, and I dedicate myself to you^{-asws}, so my soul becomes good'. So he^{-asws} said: 'O Ziyad! Woe be unto you! And is the Religion except the love? Do you not see the Words of Allah^{-azwj} Say: **If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3:31]**?'⁹⁸

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «قد عرفتم في منكرين كثيرا، و أحببتم في مبغضين كثيرا، و قد يكون حبا لله في الله و رسوله، و حبا في الدنيا، فما كان في الله و رسوله فتوا به على الله تعالى، و ما كان في الدنيا فليس في شيء».

From Basheer Al Dahan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You have been recognised a lot among the deniers, and loved a lot among the haters. And love occurs for the Sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and love regarding the world. So whatever was regarding Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, so its Reward is upon Allah^{-azwj} the Exalted. And whatever was for the world, so there is nothing in it'.

ثم نفص يده، ثم قال: «إن هذه المرجئة، و هذه القدرية، و هذه الخوارج ليس منهم أحد إلا يرى أنه على الحق، و إنكم إنما أحببتمونا في الله».

Then he^{-asws} wiped his^{-asws} hand, then said: 'These are the Murjiites, and these are the Qadiriyya, and these are the Khawarijites. There is none among them except that he sees that he is upon the Truth, whilst you all (Shiah) love us^{-asws} for the Sake of Allah^{-azwj}'.

ثم تلا: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ يَطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، إِنَّ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

⁹⁷ الكافي 8: 13 / 1

⁹⁸ تفسير العباسي 1: 167 / 25.

Then he^{-asws} recited ***Obey Allah and obey the Rasool and the Divine Authority from among you [4:59] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back [59:7] Whoever obeys the Rasool, so he has obeyed Allah [4:80] If you love Allah, then follow me, Allah will Love you [3:31]***’⁹⁹

عن بريد بن معاوية العجلي، قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه قادم من خراسان ماشياً، فأخرج رجله و قد تغلفنا، و قال: أما و الله ما جاء بي من حيث جئت إلا حبكم أهل البيت. فقال أبو جعفر (عليه السلام): «و الله لو أحبنا حجر حشره الله معنا، و هل الدين إلا الحب، إن الله يقول: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ و قال: يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ و هل الدين إلا الحب».

From Bureyd Bin Muawiya Al Ajaly who said,

‘I was in the presence of Abu Ja’far^{-asws} when a walker from Khurasan came up. So he brought out his legs and they had been badly bruised, and he said, ‘By Allah^{-azwj}! I have not come from where I come from except for the love of the People^{-asws} of the Household’. So Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}! Even if a rock were to love us^{-asws}, Allah^{-azwj} would Resurrect it with us^{-asws}. And is the Religion except for the love? Allah^{-azwj} is Saying ***Say: If you love Allah, then follow me, Allah will Love you [3:31].*** And Said ***love those who have fled to them [59:9].*** And is the Religion except the love?’¹⁰⁰

عن ربعي بن عبد الله، قال: قيل لأبي عبد الله (عليه السلام): جعلت فداك، إنا نسمي بأسمائكم و أسماء آبائكم، فينفعنا ذلك؟ فقال: «إي و الله، و هل الدين إلا الحب، قال الله: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ و يَعْفِرْ لَكُمْ ذُنُوبَكُمْ».

From Rabi’e Bin Abdullah who said,

‘It was said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! We name (ourselves) with your^{-asws} name and the names of your^{-asws} forefathers^{-asws}, so is that beneficial for us?’ So he^{-asws} said: ‘Yes, by Allah^{-azwj}! And is the Religion except the love?’ Allah^{-azwj} Says ***Say (O Prophet): If you love Allah, then follow me (Rasool Allah), Allah will Love you and Forgive you your sins [3:31]***’.¹⁰¹

حدثنا محمد بن احمد الشيباني رضى الله عنه قال: حدثنا محمد بن هارون الصوفي قال: حدثنا عبد الله موسى الحبال الطبري قال: حدثنا محمد بن الحسين الخشاب قال: حدثنا محمد بن محسن عن يونس بن ظبيان قال: قال الصادق جعفر ابن محمد عليه السلام: ان الناس يعبدون الله عزوجل على ثلاثة أوجه: فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون يعبدونه خوفا من النار فتلك عبادة العبيد وهى رهبة، ولكني اعبده حبا له عزوجل فتلك عبادة الكرام وهو الامن لقوله عزوجل: (وهم من فزع يؤميد آمنون قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم) فمن أحب الله عزوجل أحبه الله، ومن أحبه الله عزوجل كان من الأمنين.

Muhammad Bin Ahmad Al Sahyban narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abdullah Musa Al Habaal Al Tabary, from Muhammad Bin Al Husayn Al Khashaab, from Muhammad Bin Mohsin, from Yunus Bin Zibyan,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The people are worshipping Allah^{-azwj} Mighty and Majestic upon three perspectives – So a group are worshipping Him^{-azwj} in coveting His^{-azwj} Rewards, so that is the worshipping of the greedy ones and it is the greed.

⁹⁹ تفسير العياشي 1: 26 / 167.

¹⁰⁰ تفسير العياشي 1: 27 / 167.

¹⁰¹ تفسير العياشي 1: 28 / 167.

And the others are worshipping Him^{-azwj} out of fear from the Fire, so that is the worship of the slaves, and it is the fright. But, I^{-asws} worship Him^{-azwj} out of love for Him^{-azwj} Mighty and Majestic, so that is the worship of the honourable ones, and it is the safety, due to His^{-azwj} Words **and they shall be secure from terror on the Day [27:89] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins [3:31]**. So the one who loves Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Love him, and the one whom Allah^{-azwj} Mighty and Majestic Loves, would be from the secure ones'.¹⁰²

عنه: عن محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: حدثني حران، عن سمع أبا عبد الله (عليه السلام) يقول: «ما أحب الله عز و جل من عصاه»

From him, from Muhammad Bin Musa Bin Mutawakkal who said, 'It was narrated to us by Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'Humran narrated to me from the one who heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic does not Love the one who disobeys Him^{-azwj}'.

ثم تمثل فقال: «تعصي إلا له و أنت تظهر حبه هذا محال في الفعل بديع! لو كان حبك صادقاً لأطعته إن المحب لمن يحب مطيع»

Then he^{-asws} expressed (in prose), so he^{-asws} said: 'You are being disobedient only to Him^{-azwj} while you are displaying His^{-azwj} love? This is impossible in the deed of the adoring one! If your love was sincere you would be obedient to Him^{-azwj}. Surely the loving one is obedient to the one he loves'.¹⁰³

عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَعْبُدُونَ اللَّهَ تَعَالَى عَلَى ثَلَاثَةِ أَوْجُهٍ: فَطَبَقَةٌ يَعْبُدُونَهُ رَغْبَةً فِي ثَوَابِهِ، فَيَبْلُغُ عِبَادَةُ الْخُرَصَاءِ وَ هُوَ الطَّمَعُ وَ آخَرُونَ يَعْبُدُونَ فَرَقًا مِنَ النَّارِ فَيَبْلُغُ عِبَادَةُ الْعَبِيدِ وَ هِيَ الرَّهْبَةُ

From Yunus Bin Zabyan who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The people are worshipping Allah^{-azwj} the Exalted upon three aspects – There is a group worshipping Him^{-azwj} out of desire for His^{-azwj} Rewards, so that is the worship of the greedy ones it is the greed; and another one is worshipping fearing from the Fire, so that is the worship of the slaves, and it is the awe.

وَ لَكِنِّي اعْبُدُهُ حُبًّا لَهُ فَيَبْلُغُ عِبَادَةُ الْكَرَامِ، وَ هُوَ الْآمِنُ لِقَوْلِهِ تَعَالَى: «وَهُمْ مِنْ فِرْعَ يَوْمَعِدِ آمِنُونَ» وَ لِقَوْلِهِ تَعَالَى: «قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ»

But I^{-asws}, I^{-asws} am worshipping Him^{-azwj} out of love for Him^{-azwj}, so that is the worship of the honourable ones, and it is the safety, due to the Words of the Exalted **and they shall be secure from terror on the Day [27:89]**, and due to the Words of the Exalted **Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins [3:31]**.

فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ كَانَ مِنَ الْآمِنِينَ.

¹⁰² Illal Al Sharaie – V 1 Ch 9 H 8

¹⁰³ أمالي الصدوق: 3/ 396.

The one who loves Allah^{-azwj}, Allah^{-azwj} will Love him, and the one whom Allah^{-azwj} Loves would be from the secure ones”¹⁰⁴.

VERSES 33 & 34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى، عن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده - و هو إبراهيم بن عبد الصمد بن محمد بن إبراهيم - قال:

Al Sheikh (Al Sadouq), in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa, from Haroun, from Abu Abdullah Al Samad Ibrahim, from his father, from his grandfather – and he is Ibrahim Bin Abdul Samad Bin Muhammad Bin Ibrahim – who said,

سمعت جعفر بن محمد (عليهما السلام) يقرأ: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ - و آل محمد - عَلَى الْعَالَمِينَ قال: «هكذا أنزلت».

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} recite **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**. (The Imam^{-asws}) said: ‘This is how it was Revealed!’¹⁰⁵

علي بن إبراهيم: قال العالم (عليه السلام): «نزل آل إبراهيم و آل عمران - و آل محمد - عَلَى الْعَالَمِينَ فأسقطوا (آل محمد) من الكتاب».

Ali Bin Ibrahim – The knowledgeable one^{-asws} said: ‘It was Revealed as: **The Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**, so the (words), ‘the Progeny of Muhammad’ was dropped from the Book (by the compilers)’.¹⁰⁶

عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ. فقال: «هو: آل إبراهيم و آل محمد على العالمين. فوضعوا اسما مكان اسم».

From Hashim Bin Saalim who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim [3:33]**. So he^{-asws} said: ‘It is ‘The Progeny of Ibrahim^{-as}, and the

104 H 90 – تفسير نور الثقلين، ج1، ص: 327

105 الأمالي 1: 306

106 تفسير القمي 1: 100.

Progeny^{-asws} of Muhammad^{-saww} is above (all) the nations'. So they placed a name in place of a name'.¹⁰⁷

عن أيوب، قال: سمعني أبو عبد الله (عليه السلام) وأنا أقرأ: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ فقال لي: «و آل محمد. كانت فمحوها، و تركوا آل إبراهيم و آل عمران».

From Ayoub who said,

'Abu Abdullah^{-asws} made me listen to it and I recited **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the worlds [3:33]**, so he^{-asws} said to me: 'And the Progeny^{-asws} of Muhammad^{-saww}. This is how it was, so they deleted it, and left **'the Progeny of Ibrahim and the Progeny of Imran'**.¹⁰⁸

و من طريق المخالفين، من (تفسير الثعلبي) رفعه إلى أبي وائل، قال: قرأت في مصحف ابن مسعود: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ.

And from the way of the adversaries, from Tafseer Al-Sa'alby, raising it to Abu Wa'il who said, 'I read in the Parchment (Quran) of Ibn Masoud: **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Muhammad above the worlds [3:33]**'.¹⁰⁹

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: قلت له: ما الحجة في كتاب الله أن آل محمد هم أهل بيته؟ قال: «قول الله تبارك و تعالى: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ وَ لَا تَكُونُ الذَّرِيَّةُ مِنَ الْقَوْمِ إِلَّا نَسَلُهُمْ مِنْ أَصْلَابِهِمْ».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'What is the proof in the Book of Allah^{-azwj} that the Progeny^{-asws} of Muhammad^{-saww}, they^{-asws} are his^{-saww} Household?' He^{-asws} said: 'The Words of Allah^{-azwj} Blessed and High **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations'**. This is how it was Revealed. **above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing**. And the offspring does not come about from the people except in their lineages from their lineages'.

و قال: اَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشُّكُورُ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ.

And he^{-asws} said: **'And very few of My servants are the grateful ones [34:13]**, and the Progeny of Imran and the Progeny^{-asws} of Muhammad^{-saww}.¹¹⁰

العياشي: عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام) قال: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ قَالَ: «نَحْنُ مِنْهُمْ، وَ نَحْنُ بَقِيَّةُ تِلْكَ الْعَتَّةِ».

¹⁰⁷ تفسير العياشي 1: 30 / 168.

¹⁰⁸ تفسير العياشي 1: 34 / 169.

¹⁰⁹ أخرجه في إحقاق الحق 14: 384 عن تفسير الثعلبي، شواهد التنزيل 1: 118 / 165.

¹¹⁰ تفسير العياشي 1: 35 / 169.

Al Ayyashi, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far^{-asws} having said: **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34], said: 'We^{-asws} are from them, and we^{-asws} are the remaining ones of that Family'.¹¹¹**

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

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

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

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَ أَشَارَ لَهَا إِلَى شَجَرَةِ الْخَنَاطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ، وَ لَمْ يَقُلْ لَهَا لَا تَأْكُلَا مِنْ هَذِهِ الشَّجَرَةِ وَ لَا مِمَّا كَانَ مِنْ جَنْسِهَا، فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ، وَ لَمْ يَأْكُلَا مِنْهَا، وَ إِنَّمَا أَكَلَا مِنْ غَيْرِهَا

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

لَمَّا أَنَّ وَسْوَاسَ الشَّيْطَانِ إِلَيْهِمَا، وَ قَالَ: مَا تَهَاجُمَا رُبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ، وَ إِنَّمَا تَهَاجُمَا عَنْ إِنْ تَقْرَبَا غَيْرَهَا، وَ لَمْ يَنْهَكُمَا عَنِ الْأَكْلِ مِنْهَا إِلَّا أَنَّ تَكُونَا مَلَكَئِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِلَيَّ لَكُمَا لَمِنَ النَّاصِحِينَ، وَ لَمْ يَكُنْ آدَمُ وَ حَوَاءُ شَاهِدًا قَبْلَ ذَلِكَ مِنْ يَخْلِفُ بِاللَّهِ كَاذِبًا قَدْلَاهُمَا بِغُرُورٍ، فَأَكَلَا مِنْهَا ثِقَةً بِيَمِينِهِ بِاللَّهِ،

When the Satan^{-la} whispered to them both^{-as} and said **Your Lord has not Forbidden you this tree [7:20]** but rather He^{-azwj} has Forbidden you^{-as} from going near to some other tree, and did not Forbid you^{-as} from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals And he swore to them both: Most surely I am a sincere adviser to you [7:21].** And Adam^{-as} and Hawwa^{-as} had not witnessed before that anyone who would swear falsely by Allah^{-azwj} **Then he caused them to fall by deceit [7:22].** So, the eating from it (was as a result of) his^{-as} reliance upon the swear by Allah^{-azwj}.

تفسير العياشي 1: 29 / 168. ¹¹¹

وكان ذلك من آدم (عليه السلام) قبل النبوة، ولم يكن ذلك بذنب كبير يستحق به دخول النار، وإنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتبه الله تعالى وجعله نبيا كان معصوما لا يذنب صغيرة ولا كبيرة،

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

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

Allah^{-azwj} Mighty and Majestic Said, **and Adam disobeyed his Lord, so he strayed [20:121] Then his Lord Chose him, so He Turned to him and Guided (him) [20:122]**. And He^{-azwj} Said: **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33]'**.¹¹²

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

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Al Husayn Bin Shazwiya Al Mowdib and Ja'far Bin Muhammad Bin Masrour who both said, 'It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza^{-asws} attended the gathering of Al-Mamoun, and he had gathered to him^{-asws} in his gathering, a group from the people of Al-Iraq and Khurasan' – and he mentioned the Hadeeth up to he said in it, 'Al-Mamoun said, 'Did Allah^{-azwj} Merit the family (of Rasool-Allah^{-saww} above the rest of the community?'

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

Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has clearly Merited the family (of Rasool-Allah^{-saww} above the rest of the people in the Decisive (Verses) of His^{-azwj} Book'. Al-Mamoun said, 'And where is that from the Book of Allah^{-azwj}?'

فقال له الرضا (عليه السلام): «في قوله عز وجل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ - قال - : يعني أن العترة داخلون في آل إبراهيم، لأن رسول الله (صلى الله عليه وآله) من ولد إبراهيم (عليه السلام)»، و هو دعوة إبراهيم على ما تقدم الحديث فيه عن رسول الله (صلى الله عليه وآله)، و عترته منه (صلى الله عليه وآله).

Al-Reza^{-asws} said to him: 'In the Words of the Mighty and Majestic: **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]'**. He^{-asws} said: 'It means that the family are included in the Progeny of Ibrahim^{-as}, because Rasool-Allah^{-saww} is from the children of Ibrahim^{-as}, and it is a

¹¹² عيون أخبار الرضا (عليه السلام) 1: 1/195

claim of Ibrahim^{-as} upon what has preceded from the Hadeeth, from Rasool-Allah^{-saww}, and his^{-saww} family is from him^{-as}'' . 113

و عن الشيخ الطوسي قدس سره، قال: روى أبو جعفر القلانسي، قال: حدثنا الحسين بن الحسن، قال: حدثنا عمرو بن أبي المقدام، عن يونس بن حباب، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام) قال: «قال رسول الله (صلى الله عليه و آله): ما بال أقوام إذا ذكروا آل إبراهيم و آل عمران استبشروا، و إذا ذكروا آل محمد اشتأزت قلوبهم؟! و الذي نفس محمد بيده، لو أن أحدهم واثى بعمل سبعين نبيا يوم القيامة ما قبل الله منه حتى يواثي بولايته و ولاية علي بن أبي طالب».

And from Al Sheikh Al Toosy, from Abu Ja'far Al Qalanasy, from Al Husayn Bin Al Hassan, from Amro Bin Abu Al Maqdam, from Yunus Bin Habaab,

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'What is the matter with the people that whenever there is a mention of the Progeny of Ibrahim^{-as} and the Progeny of Imran^{-as} they are joyful, and when there is a mention of the Progeny^{-asws} of Muhammad^{-saww}, their hearts are constricted? By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}, even if one of them comes forward with the deeds of seventy Prophets^{-as} on the Day of Judgement, Allah^{-azwj} will not Accept from him until he comes forward with my^{-saww} Wilayah and the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}' . 114

عنه، عن علي بن الحكم، عن سعد بن أبي خلف، عن جابر، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: الروح والراحة والفلاح والفلاح والنجاح والبركة والعفو والعافية والمعافة والبشرى والنصرة والرضى والقرب والقراية والنصر والظفر والتمكين والسرور والحيمة من الله تبارك وتعالى على من أحب علي بن أبي طالب، وحق علي أن أدخلهم في شفاعتي، وحق على ربي أن يستجيب لي فيهم، وهم أتباعي ومن تبعني فانه مني،

From him, from Ali Bin Al Hakam, from Sa'ad Bin Abu Khalaf, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The comfort, and the rest, and the victory, and the salvation, and the success, and the Blessings, and the pardoning, and the well-being, and the health, and the joyfulness, and the help, and the pleasure, and the nearness, and the kinship, and the helping, and the victory, and the empowerment, and the delight, and the love is from Allah^{-azwj} Blessed and High to the one who loves Ali^{-asws} Bin Abu Talib^{-asws}, and they have a right upon me^{-saww} that I^{-saww} should include them in my^{-saww} intercession, and a right upon my^{-azwj} Lord^{-azwj} that He^{-azwj} Answers me^{-saww} (my^{-saww} intercession) regarding them. And they are obedient to me^{-saww}, and the one who is obedient to me^{-saww}, so he is from me^{-saww}.

جرى في مثل إبراهيم عليه السلام وفي الأوصياء من بعدى، لاني من إبراهيم وإبراهيم مني، دينه ديني وسنته سنتي وأنا أفضل منه، وفضلي من فضله وفضله من فضلي، وتصديق قولي قول ربي " ذرية بعضها من بعض والله سميع عليم ".

It flows regarding the example of Ibrahim^{-as} and in the successors^{-asws} from after me^{-saww}, because I^{-saww} am from Ibrahim^{-as}, and Ibrahim^{-as} is from me^{-saww}. His^{-as} Religion is my^{-saww} Religion, and his^{-as} Sunnah is my^{-saww} Sunnah. And I^{-saww} am higher than him^{-as}, and my merit is from his^{-as} merit, and his^{-as} merit is my^{-as} merit. And the ratification of my^{-saww} speech are

عيون أخبار الرضا (عليه السلام) 1: 230 / 1. 113

مصباح الأنوار: 158. «مخطوط» 114

the Words of my^{-saww} Lord^{-azwj} **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.¹¹⁵

أَخْبَرَنَا الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْه عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ الْقِنْطِطِيِّ قَالَ:

It was narrated to us by Al Sheikh Al Raees Bu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from his father, from Ahmad Bin Idrees, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Al Qibty who said, ‘

قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع: أَغْفَلَ النَّاسُ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ يَوْمَ مَشْرِئَةِ أُمِّ إِبْرَاهِيمَ كَمَا أَغْفَلُوا قَوْلَهُ فِيهِ يَوْمَ غَدِيرِ خُمٍّ إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي مَشْرِئَةِ أُمِّ إِبْرَاهِيمَ وَعِنْدَهُ أَصْحَابُهُ إِذْ جَاءَهُ عَلِيٌّ ع فَلَمْ يُفْرِجُوا لَهُ

Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: ‘The people are as oblivious of the words of Rasool-Allah^{-saww} regarding Ali^{-asws} Bin Abu Talib^{-asws} on the day (in) the chamber Umm Ibrahim just as they were oblivious of his^{-saww} words regarding him^{-asws} on the day of Ghadeer Khumm. Rasool-Allah^{-saww} was at the fountain of Umm Ibrahim, and in his^{-saww} presence were his^{-saww} companions, when Ali^{-asws} came over. But they did not move aside for him^{-asws}.

فَلَمَّا رَأَوْهُمْ لَمْ يُفْرِجُوا لَهُ قَالَ لَهُمْ يَا مَعْشَرَ النَّاسِ هَذَا عَلِيٌّ مِنْ أَهْلِ بَيْتِي وَتَسَخَّفُونَ بِهِمْ وَأَنَا حَيٌّ بَيْنَ ظَهْرَانِيكُمْ أَمَا وَاللَّهِ لَأَنْ غِثْتُ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغِيبُ عَنْكُمْ إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الْبَشَرَ وَ الْبَشَارَةَ لِمَنْ ائْتَمَّ بِعَلِيٍّ وَ تَوَلَّاهُ وَ مُسَلِّمٌ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ وَلَدِهِ

When he^{-saww} saw them not giving way, he^{-saww} said to them: ‘O group of people! This is Ali^{-asws}, from the People^{-asws} of my^{-saww} Household, and you are taking lightly with him^{-asws} while I^{-saww} am still alive between you apparently! But, by Allah^{-azwj}! If I^{-saww} were to be absent from you all, then Allah^{-azwj} would not be absent from You^{-azwj}. The rest, and the comfort, and the happiness, and the glad tidings are for the one who takes Ali^{-asws} as an Imam^{-asws} and befriends him^{-asws}, and submits to him^{-asws}, and to the successors^{-asws} from his^{-asws} sons^{-asws}!

إِنَّ حَقًّا عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتْبَاعِي فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي سُنَّةُ جَرَتْ مِنِّي مِنْ إِبْرَاهِيمَ لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمَ ع مِنِّي وَ فَضْلِي لَهُ فَضْلُهُ وَ فَضْلُهُ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ تَصَدِيقُ قَوْلِ رَبِّي ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

It is a right of Ali^{-asws} that he^{-asws} includes them in my^{-saww} intercession, because they are my^{-saww} followers. So the one who follows me^{-saww}, so he is from me^{-saww}, a Sunnah which flows in me^{-saww} from Ibrahim^{-as}, because I^{-saww} am from Ibrahim^{-as}, and Ibrahim^{-as} is from me^{-saww}, and my^{-saww} merit is for him^{-as} is a merit of his^{-as}, and his^{-as} merit is my^{-saww} merit, and I^{-saww} am superior than him^{-saww}, being a ratification of the Words of my^{-saww} Lord^{-azwj} **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**’.

وَ كَانَ رَسُولُ اللَّهِ ص وَثَّقَتْ رِجْلُهُ فِي مَشْرِئَةِ أُمِّ إِبْرَاهِيمَ حَتَّى عَادَهُ النَّاسُ.

And it was so that Rasool-Allah^{-saww} had sprained his^{-saww} legs in the chamber of Umm Ibrahim, the people consoled him^{-saww}.¹¹⁶

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ مَشِيخَةِ أَهْلِ الْبَصْرَةِ:

He said, 'It was narrated to us by Muhammad Bin Sireen who said, 'I heard someone else from the Sheikhs of the people of Al Basra (saying),

لَمَّا فَرَّغَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنَ الْجَمَلِ عَرَضَ لَهُ مَرَضٌ وَ حَضَرَتِ الْجُمُعَةُ فَتَأَخَّرَ عَنْهَا قَالَ لِابْنِهِ الْحَسَنِ ع انْطَلِقْ يَا بُنَيَّ فَجَمِّعِ النَّاسَ

'When Ali^{-asws} Bin Abu Talib^{-asws} was free from the (battle of the) camel, an illness presented itself to him^{-asws}, and Friday came up, and he^{-asws} was delayed from it. He^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'Go, O my^{-asws} son^{-asws}, and (pray the *Salat* of) Friday with them (leading them)'.¹¹⁷

فَأَقْبَلَ الْحَسَنُ إِلَى الْمَسْجِدِ فَلَمَّا اسْتَقَلَّ عَلَى الْمِنْبَرِ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ تَشَهَّدَ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اخْتَارَنَا بِالْنبُوَّةِ وَ اصْطَفَانَا عَلَى خَلْقِهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ وَ وَخَّيَهُ

Al-Hassan^{-asws} came to the Masjid, and when he^{-asws} got on the Pulpit, he^{-asws} Praised Allah^{-azwj} and Lauded upon Him^{-azwj}, and testified, and sent *Salawat* upon Rasool-Allah^{-saww}, then said: 'O you people! Allah^{-azwj} Chose us^{-asws} with the Prophet-hood, and Chose us^{-asws} upon His^{-azwj} creatures, and Sent down the Book upon us^{-asws} and His^{-azwj} Revelation.

وَ أَيْمَ اللَّهُ لَا يَنْقُصُنَا أَحَدٌ مِنْ حَقِّنَا شَيْئًا إِلَّا يَنْقُصُهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ وَ لَا تَكُونُ عَلَيْنَا ذُوْلَةٌ إِلَّا كَانَتْ لَنَا الْعَاقِبَةُ وَ لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ

And I^{-asws} swear by Allah^{-azwj}! No one would reduce anything from our^{-asws} rights except there would be a reduction in the present of his world and the future of his Hereafter, and the government would not happen to be for us^{-asws} except there would be an end-result for us^{-asws}, and I^{-asws} shall be giving the news of it after a while'.¹¹⁸

ثُمَّ جَمَعَ بِالنَّاسِ وَ بَلَغَ أَبَاهُ ع كَلَامُهُ فَلَمَّا انْصَرَفَ إِلَى أَبِيهِ نَظَرَ إِلَيْهِ فَمَا مَلَكَ عَيْنُهُ أَنْ سَأَلَتْ عَلَى خَدَّيْهِ ثُمَّ اسْتَدْنَاهُ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ يَا بَنِي أَنْتَ وَ أُمِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Then he^{-asws} led Friday *Salat* with the people, and his^{-asws} speech reached his^{-asws} father. So when he^{-asws} left to go to his^{-asws} father, he^{-asws} looked at him^{-asws}, and he^{-asws} had not control of his^{-asws} tears from flowing upon his^{-asws} cheeks. Then he^{-asws} drew him^{-asws} nearer and kissed between his^{-asws} eyes and said: 'By my^{-asws} father^{-as} and my^{-as} mother^{-as}! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**'.¹¹⁷

حدثني علي بن إبراهيم بن هاشم، عنه أبيه، و حدثني محمد بن يحيى، عن أحمد بن محمد بن عيسى، و حدثني علي بن محمد و غيره، عن سهل بن زياد جميعا، عن الحسن بن محبوب، و حدثنا عبد الواحد بن عبد الله الموصلي، عن أبي علي أحمد بن محمد بن أبي ناشر، عن أحمد بن هلال، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر بن يزيد الجعفي، قال:

¹¹⁶ Basharat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 1 H 34

¹¹⁷ Basharat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 9 H 22

It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Muhammad and others narrated to me, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, and it was narrated to us by Abdul Wahid Bin Abdullah Al Mowsaly, from Abu Ali Ahmad Bin Muhammad Bin Abu Nashir, from Ahmad Bin Hilal, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Maqdam, from Jabir Bin Yazeed Al Ju'fy who said,

قال أبو جعفر محمد بن علي الباقر (عليه السلام): «يا جابر الزم الأرض و لا تحرك يدا و لا رجلا حتى ترى علامات أذكرها لك إن أدركتها» و ذكر علامات القائم (عليه السلام) إلى أن قال في الحديث:

Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} said: 'O Jabir! Necessitate the ground, and neither move a hand nor a leg until you see signs I^{-asws} am mentioning to you, if you come across these' – and he^{-asws} mentioned the signs of Al-Qaim^{-asws} up to he^{-asws} said in the Hadeeth:

«فينادي- يعني القائم (عليه السلام)-: يا أيها الناس، إنا نستنصر الله، فمن أجابنا من الناس فإنا أهل بيت نبيكم، و نحن أولى الناس بالله و بمحمد (صلى الله عليه و آله)،

He^{-asws} would call out – meaning Al-Qaim^{-asws}: 'O you people! We^{-asws} are the helpers of Allah^{-azwj}. The one from the people who answers us^{-asws}, we^{-asws} are the People^{-asws} of the Household of your Prophet^{-saww}, and we^{-asws} are the foremost of the people with Allah^{-azwj} and with Muhammad^{-saww}.

فمن حاجني في آدم (عليه السلام) فأنا أولى الناس بآدم (عليه السلام)، و من حاجني في نوح (عليه السلام) فأنا أولى الناس بنوح (عليه السلام)، و من حاجني في إبراهيم (عليه السلام) فأنا أولى الناس بإبراهيم (عليه السلام)، و من حاجني في محمد (صلى الله عليه و آله) فأنا أولى الناس بمحمد (صلى الله عليه و آله)، و من حاجني في النبيين فأنا أولى الناس بالنبيين،

The one who argues with me^{-asws} regarding Adam^{-as}, then I^{-asws} am the foremost of the people with Adam^{-as}. And the one who argues with me^{-asws} regarding Noah^{-as}, then I^{-asws} am the foremost of the people with Noah^{-as}. And the one who argues with me^{-asws} regarding Ibrahim^{-as}, then I^{-asws} am the foremost of the people with Ibrahim^{-as}. And the one who argues with me^{-asws} regarding Muhammad^{-saww}, then I^{-asws} am the foremost of the people with Muhammad^{-saww}. And the one who argues with me^{-asws} regarding the Prophets^{-as}, then I^{-asws} am the foremost of the people with the Prophets^{-as}.

أليس الله يقول في محكم كتابه: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَأنا بقية من آدم، و ذخيرة من نوح، و مصطفى من إبراهيم، و صفوة من محمد (صلى الله عليهم أجمعين)».

Isn't Allah^{-azwj} Saying in the Decisive (Verse) of His^{-azwj} Book: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***? So I^{-asws} am the remaining one from Adam^{-as}, and a hoard from Noah^{-as}, and a chosen one from Ibrahim^{-as}, and an elite from Muhammad^{-saww}, may the Salawat be upon them all''¹¹⁸.

Al Ayyashi, from Abu Hamza,

¹¹⁸ الغيبة: 67 / 281.

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When the Prophethood of Muhammad^{-saww} came to an end, and his^{-saww} days were completed, Allah^{-azwj} Revealed: "O Muhammad^{-saww}! Your^{-saww} Prophet-hood has come to an end, and your^{-saww} days are completed, therefore make the Knowledge which is in your^{-saww} possession, from the *Eman* and the Great Name, and the inheritance of the Knowledge, and the effects of the Knowledge of the Prophet-hood to be into the posterity from your^{-saww} offspring, just as I^{-azwj} have not Cut-off from the Households of the Prophets^{-as} who used to be in between you^{-saww} and your^{-saww} father^{-as} Adam^{-as}, and these are the Words of Allah^{-azwj} ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].***

وإن الله جل وتعالى لم يجعل العلم جهلاً ولم يكل أمره إلى أحد من خلقه لا إلى ملك مقرب ولا إلى نبي مرسل، ولكنه أرسل رسلاً من ملائكة، فقال له كذا وكذا.

And Allah^{-azwj} Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His^{-azwj} Command to anyone from His^{-azwj} creatures, not even to an Angel of Proximity, and not to a *Mursil* Prophet^{-as}, but He^{-azwj} Sends Rasools from His^{-azwj} Angels and Said to him: "Say such and such".

فأمرهم بما يحب ونهاهم عما يكره، فقص عليه أمر خلقه بعلمه فعلم ذلك العلم وعلم أنبياءه وأصفياه من الأنبياء والأعوان والذرية التي بعضها من بعض فذلك قوله: * (فقد آتينا آل إبراهيم الكتاب والحكمة وآتينهم ملكاً عظيماً) *

Allah^{-azwj} Commanded them with what He^{-azwj} Loves and Prohibited them from what He^{-azwj} Abhors. He^{-azwj} Related to them the affairs of His^{-azwj} creatures by the Knowledge. He^{-azwj} Taught that Knowledge, and Taught His^{-azwj} Prophets^{-as}, and His^{-azwj} specials ones from the Prophets^{-as}, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: ***But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom [4:54].***

فأما الكتاب فهو النبوة، وأما الحكمة فهم الحكماء من الأنبياء في الصفوة، وأما الملك العظيم فهم الأئمة الهداة في الصفوة وكل هؤلاء من الذرية التي بعضها من بعض التي جعل فيهم البقية، وفيهم العاقبة وحفظ الميثاق حتى تنقضي الدنيا، وللعلماء وبولاة الأمر الاستنباط للعلم والهداية.

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they^{-as} are the wise ones from the Prophets^{-as} from the elite, and as for the Great Kingdom, so they^{-asws} are the Imams^{-asws} of the guidance from the elite, and all of these are from the descendants who were one from the other, among whom^{-asws} the remnants were Made to be, and among them^{-asws} is the eventual end, and the preservation of the Covenant until the world comes to an end, and the Knowledgeable ones^{-asws} and along with the Guardians^{-asws} of the Command (*Wali Al-Amr*) (comes to an end) the extraction (*Al-Istinbaat*) of the Knowledge and the Guidance'.¹¹⁹

عن أحمد بن محمد، عن الرضا (عليه السلام)، عن أبي جعفر (عليه السلام): «من زعم أنه قد فرغ من الأمر فقد كذب، لأن المشيئة لله في خلقه، يريد ما يشاء، و يفعل ما يريد،

¹¹⁹ Hadeeth No. 37

From Ahmad Bin Muhammad,

(It has been narrated) from Al-Reza^{-asws}, from Abu Ja'far^{-asws} (having said): 'The one who claims that He^{-azwj} is free from the Command, so he has lied, because the Desire (المشيئة) is for Allah^{-azwj} with regards to His^{-azwj} creatures. He Intends whatever He^{-azwj} so Desires to and Does whatever He^{-azwj} so Intends to.

قال الله: ذُرِّيَّتُهُ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ آخرها من أولها، و أولها من آخرها، فإذا أخبرتم بشيء منها بعينه أنه كائن و كان في غيره منه، فقد وقع الخبر على ما أخبرتم عنه».

Allah^{-azwj} Said: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** The last of it is from its first, and its first is from its last. So when I^{-asws} inform you with something from it with exactness that it would be happening, and it happens other than from it, so the news has occurred upon what I^{-asws} had informed about it'.¹²⁰

Appendix I: Interpretation of Verses 3:33-34 and 3:173-174

، تفسير العياشي: عَنْ جَابِرٍ، قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَوْلُهُ تَعَالَى فِي كِتَابِهِ: الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا، قَالَ: هُمَا وَ الثَّالِثُ وَ الرَّابِعُ وَ عَبْدُ الرَّحْمَنِ وَ طَلْحَةُ وَ كَانُوا سَبْعَةً عَشَرَ رَجُلًا.

(The book) 'Tafseer Al Ayyashi' – From Jabir who said,

'I said to Muhammad^{-asws} Bin Ali^{-asws}, '(What about) the Words of Allah^{-azwj} in His^{-azwj} Book: **Those who believe then commit Kufr [4:137]**, he^{-asws} said: 'Those two (Abu Bakr and Umar), and the third (Usman), and the fourth (Muawiya), and Abdul Rahman (Ibn Awf), and Talha, and they were seventeen men'.

قَالَ: لَمَّا وَجَّهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عَمَّارُ بْنُ يَاسِرٍ رَجِمَهُ اللَّهُ إِلَى أَهْلِ مَكَّةَ، قَالُوا: بَعَثَ هَذَا الصَّبِيَّ وَ لَوْ بَعَثَ غَيْرُهُ- يَا حَذِيقَةُ إِلَى أَهْلِ مَكَّةَ، وَ فِي مَكَّةَ صَنَادِيدُهَا،

He^{-asws} said: 'When the Prophet^{-saww} directed Ali^{-asws} Bin Abu Talib^{-asws} and Ammar Yaasir to the people of Makkah, they said, 'He^{-saww} has sent this boy, and if only he^{-saww} had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?'

وَ كَانُوا يُسَمُّونَ عَلِيًّا: الصَّبِيَّ، لِأَنَّهُ كَانَ اسْمُهُ فِي كِتَابِ اللَّهِ الصَّبِيَّ، لِقَوْلِ اللَّهِ: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ هُوَ صَبِيٌّ وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ،

And they used to call Ali^{-asws} 'the boy', because his^{-asws} name in the Book of Allah^{-azwj} is 'the boy' in the Words of Allah^{-azwj} **And who is better in words than the one who calls to Allah and does righteous deeds, and he is a boy and says: 'I am from the submitters'? [41:33].**

وَ اللَّهُ الْكَفُّرُ بَنَى أَوَّلِيَّ مِمَّا نَحْنُ فِيهِ، فَسَارُوا فَقَالُوا هُمَا وَ حَوْفُهُمَا بِأَهْلِ مَكَّةَ فَعَرَضُوا لَهُمَا وَ غَلَّظُوا عَلَيْهِمَا الْأَمْرَ، فَقَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ: حَسْبُنَا اللَّهُ وَ نِعَمَ الْوَكِيلُ، وَ مَضَى،

تفسير العياشي 1: 32 / 169. ¹²⁰

(And they said), 'By Allah^{-azwj}! The Kufr with us is the first of what we are in, so they travelled and said to them both and frightened them with the people of Makkah and objected to them and magnified the matter upon them. Ali^{-asws} said: **"Allah is Sufficient for us and is most excellent is Protector" [3:173]**, and went on.

فَلَمَّا دَخَلَا مَكَّةَ أَخْبَرَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَوْلِهِمْ لِعَلِّيٍّ عَلَيْهِ السَّلَامُ وَ يَقُولُ عَلَيَّ هُمْ، فَأَنْزَلَ اللَّهُ بِأَسْمَائِهِمْ فِي كِتَابِهِ، وَ ذَلِكَ قَوْلُ اللَّهِ أَلَمْ تَرَ إِلَى الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ .. إِلَى قَوْلِهِ: وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ،

When they entered Makkah, Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} of their words to Ali^{-asws} and the words of Ali^{-asws} to them. Allah^{-azwj} Revealed their names in His^{-azwj} Book, and that is the Word of Allah^{-azwj}: **Are you not seeing those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]** – up to His^{-azwj} Words: **and Allah is the Lord of Mighty Grace [3:174]**.

وَ إِنَّمَا نَزَلَتْ «أَلَمْ تَرَ إِلَى ...» فَلَانٍ وَ فَلَانٍ لَقُوا عَلِيًّا وَ عَمَّارًا فَقَالَا: إِنَّ أَبَا سُفْيَانَ وَ عَبْدَ اللَّهِ بْنَ عَامِرٍ وَ أَهْلَ مَكَّةَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ، فَقَالُوا: حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ، وَ هُمَا اللَّذَانِ قَالَ اللَّهُ: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ... إِلَى آخِرِ الْآيَةِ فَهَذَا أَوَّلُ كُفْرِهِمْ.

But rather it was Revealed as: **Have you not seen ... so and so who met Ali^{-asws} and Ammar.** They both said, 'Abu Sufyan and Abdullah Bin Aamir and people of Makkah have gathered the people of Makkah for you to scare them'. They said, 'They said, **'Allah is Sufficient for us and the most excellent Protector' [3:173]**, and they are the two, the ones for whom Allah^{-azwj} Said: **Those who believe then commit Kufr, [4:137]** – up to the end of the Verse. So, this is the first of their Kufr.

وَ الْكُفْرُ الثَّانِي قَوْلُ النَّبِيِّ عَلَيْهِ وَ آلِهِ السَّلَامُ: يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الشَّعْبِ رَجُلٌ فَيَطْلُعُ عَلَيْكُمْ بِوَجْهِهِ، فَمَنْتَلُهُ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا تَمَّى أَنْ يَكُونَ بَعْضُ أَهْلِهِ، فَإِذَا يَعْلِيَّ عَلَيْهِ السَّلَامُ قَدْ خَرَجَ وَ طَلَعَ بِوَجْهِهِ، قَالَ: هُوَ هَذَا،

And the second Kufr – (during) the words of the Prophet^{-saww}: 'A man would be emerging to you all from this mountain pass, so look into his^{-asws} face. His^{-asws} example in the Presence of Allah^{-azwj} is like an example of Isa^{-as}'. There did not remain anyone from them except he wished that it would be one of his family members. Then Ali^{-asws} came out and they looked into his^{-asws} face. He^{-saww} said: 'He^{-asws} is this one!'

فَخَرَجُوا غَضَابًا وَ قَالُوا: مَا بَقِيَ إِلَّا أَنْ يَجْعَلَهُ نَبِيًّا، وَ اللَّهُ الرَّجُوعُ إِلَى آلِهَتِنَا خَيْرٌ مِمَّا نَسْمَعُ مِنْهُ فِي ابْنِ عَمَّتِهِ! وَ لَيَصُدُّنَا عَلَيَّ إِنْ دَامَ هَذَا،

They went out angrily and said, 'There does not remain anything except that he^{-saww} would make him^{-asws} a Prophet^{-as}. By Allah^{-azwj}! The returning to our gods (idols) is better than what we are hearing from him^{-saww} regarding the son^{-asws} of his^{-saww} uncle^{-as}! And let us block Ali^{-asws}, if this persists'.

فَأَنْزَلَ اللَّهُ: وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ... إِلَى آخِرِ الْآيَةِ، فَهَذَا الْكُفْرُ الثَّانِي.

Allah^{-azwj} Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]** – up to the end of the Verse (60). So, this is the second Kufr.

وَزِيَادَةُ الْكُفْرِ حِينَ قَالَ اللَّهُ: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَصْبَحْتَ وَ أَمْسَيْتَ خَيْرَ الْبَرِيَّةِ،

And the increase of the Kufr was when Allah^{-azwj} Said: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. And the Prophet^{-saww} said: ‘O Ali^{-asws}! Morning and evening, you^{-asws} are the best of the Created beings’.

فَقَالَ لَهُ النَّاسُ: هُوَ خَيْرٌ مِنْ آدَمَ وَ نُوحٍ وَ مِنْ إِبْرَاهِيمَ وَ مِنَ الْأَنْبِيَاءِ .. فَأَنْزَلَ اللَّهُ: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ ... إِلَى سَمِيعٍ عَلَيْهِمُ

Then people said to him^{-saww}, ‘He^{-asws} is better than Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as} and the Prophets^{-as}?’ Allah^{-azwj} Revealed: **Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33] – up to: Hearing, Knowing [3:34]**.

قَالُوا: فَهُوَ خَيْرٌ مِنْكَ يَا مُحَمَّدُ .. قَالَ اللَّهُ: قُلْ ... إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً وَ لَكِنَّهُ خَيْرٌ مِنْكُمْ وَ ذُرِّيَّتُهُ خَيْرٌ مِنْ ذُرِّيَّتِكُمْ، وَ مَنْ اتَّبَعَهُ خَيْرٌ مِمَّنْ اتَّبَعَكُمْ،

They said, ‘So he^{-asws} is better than you^{-saww} are, O Muhammad^{-saww}!’ Allah^{-azwj} Said: **Say: ‘O you people! I am a Rasool of Allah to you all, [7:158]**, but he^{-asws} is better than you all, and his^{-asws} offspring is better than your offspring, and one who follows him is better than one who follows you all’.

فَقَامُوا غَضَاباً، وَ قَالُوا زِيَادَةُ: الرُّجُوعِ إِلَى الْكُفْرِ أَهْوَنُ عَلَيْنَا بِمَا يَقُولُ فِي ابْنِ عَمَّتِهِ! وَ ذَلِكَ قَوْلُ اللَّهِ: ثُمَّ إِذَا دَاوُوا كُفْرًا.

They arose angrily and said in addition, ‘The return to the Kufr is easier upon us than what he^{-saww} is saying regarding the son^{-asws} of his^{-saww} uncle^{-as}!’ And that is the Word of Allah^{-azwj} **then increase in Kufr, [4:137]**”¹²¹

Appendix II: Example of Tahreef in the Quran, including Verse 3:123

وَرُوي أَنَّ رَجُلًا قَرَأَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع- ثُمَّ بَاتِيَ مِنْ بَعْدِ ذَلِكَ عَامٍ فِيهِ يُعَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ قَالَ وَنَحْكَ أَيُّ شَيْءٍ يُعْصِرُونَ يُعْصِرُونَ الْخَمْرَ

And it is Revealed that a man recited to Amir Al-Momineen^{-asws}: **Then there shall come after that a year in which it would rain for the people and during it they would be pressing’ [12:49]**. He^{-asws} said: ‘Woe be to you! Which thing were they pressing? Were they pressing the wine?’

فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ

The man said, ‘O Amir Al-Momineen^{-asws}! How?’

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ بَاتِيَ مِنْ بَعْدِ ذَلِكَ عَامٍ فِيهِ يُعَاثُ النَّاسُ وَ فِيهِ يُعْصِرُونَ أَيُّ فِيهِ يُمَطَّرُونَ وَ هُوَ قَوْلُهُ وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا-

¹²¹ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 81

He^{-asws} said: 'But rather, Allah^{-azwj} Mighty and Majestic Revealed it as: **and during it they (clouds) would be squeezing [12:49]**, i.e., raining after years of famine, and the evidence upon that are His^{-azwj} Words: **And We Send down from the clouds abundant water [78:14]**'.

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ الْجِنَّ كَانُوا يَعْلَمُونَ أَنَّهُمْ لَا يَعْلَمُونَ الْغَيْبَ

And a man recited to Abu Abdullah^{-asws}, '**So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14]**'. Abu Abdullah^{-asws} said: 'The Jinn knew that they did not know the unseen'.

فَقَالَ الرَّجُلُ فَكَيْفَ هِيَ

The man said, 'So how is it?'

فَقَالَ إِنَّمَا أَنْزَلَ اللَّهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَ الْجِنَّ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

He^{-asws} said: 'but rather it was Revealed as: **So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14]**'.

وَمِنْهُ فِي سُورَةِ هُودٍ أَمْضَى كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَاماً وَ رَحْمَةً

And from it in Surah Hud^{-as}: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, [11:17]**.

قَالَ أَبُو عَبْدِ اللَّهِ عَ لَا وَ اللَّهِ مَا هَكَذَا أَنْزَلَهَا إِنَّمَا هُوَ فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ إِمَاماً وَ رَحْمَةً وَ مِنْ قَبْلِهِ كِتَابُ مُوسَى

Abu Abdullah^{-asws} said: 'No, by Allah^{-azwj}, it was not Revealed like that! But rather it is as, **So the one who was upon a clear Proof from his Lord and a witness from him recites it, being an Imam and a Mercy, and from before it is (in) the Book of Musa, [11:17]**'.

وَ مِثْلُهُ فِي آلِ عِمْرَانَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ - فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّمَا أَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَنْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ

And similar to in in Surah Aal-e-Imran^{-as}: **There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]**. Abu Abdullah^{-asws} said: 'But rather, Allah^{-azwj} Revealed: **There isn't anything for you from the matter, whether He Turns to them or you punish them, for they are the unjust**'.

وَ قَوْلُهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ - وَ هُوَ أَيْمَةٌ وَ سَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And His^{-azwj} Words: **And like that, We Made you as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, and it is, **Imams as intermediaries for you to be witnesses upon the people**'.

وَقَوْلُهُ فِي سُورَةِ عَمَّ يَتَسَاءَلُونَ- وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا إِنَّمَا هُوَ يَا لَيْتَنِي كُنْتُ تُرَابِيًّا أَيَّ عَلَوِيًّا وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ كَتَبَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا بِأَبِي تُرَابٍ

And His^{-azwj} Words in Surah Al Naba: **and the Kafir would be saying, 'O! I wish I was dust!'** [78:40]: 'But rather it is, 'Oh I wish I was 'Turabiyya', i.e. Alawite, and that is because Rasool-Allah^{-saww} had teknonymed Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, as 'Abu Turab'.

وَ مِثْلُهُ فِي إِذَا الشَّمْسُ كُوِّرَتْ قَوْلُهُ وَ إِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And similar to it is in Surah Al Shams, His^{-azwj} Words: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].**

وَ مِثْلُهُ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ سَأَلُوا اللَّهَ عَظِيمًا أَنْ يَجْعَلَهُمْ أَئِمَّةً لِلْمُتَّقِينَ إِنَّمَا أَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْ لَنَا مِنَ الْمُتَّقِينَ إِمَامًا

And similar to it, **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].** Abu Abdullah^{-asws} said: 'They asked Allah^{-azwj} to a mighty thing that He^{-azwj} should make them as Imams of the pious! But rather, Allah^{-azwj} Majestic and Mighty Revealed: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make *for* us Imams for the pious [25:74]'**.

وَ مِثْلُهُ فِي سُورَةِ النَّسَاءِ قَوْلُهُ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا- قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ عُنِيَ بِقَوْلِهِ جَاءُوكَ فَقَالَ الرَّجُلُ لَا نَدْرِي

And similar to it is in Surah Al Nisa, His^{-azwj} Words: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].** Abu Abdullah^{-asws} said: 'Who does He^{-azwj} Mean by His^{-azwj} Words: **'come to you'?**' The man said, 'We don't know'.

قَالَ إِنَّمَا عَنَى تَبَارَكَ وَ تَعَالَى فِي قَوْلِهِ جَاءُوكَ يَا عَلِيُّ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ الْآيَةَ

He^{-asws} said: 'But rather, the Blessed and Exalted Means in His^{-azwj} Words: **'come to you', O Ali^{-asws}, and sought Forgiveness of Allah and the Rasool [4:64] – the Verse'.**

وَ قَوْلُهُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا وَ ذَلِكَ أَنَّهُ لَمَّا أَنْ كَانَ فِي حُجَّةِ الْوَدَاعِ دَخَلَ أَرْبَعَةٌ نَفَرَ فِي الْكَعْبَةِ فَتَحَالَفُوا فِيمَا بَيْنَهُمْ وَ كَتَبُوا كِتَابًا لَيْنَ أَمَاتِ اللَّهِ مُحَمَّدًا لَا يَرُدُّوهُ هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ

And His^{-azwj} Words: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65],** and that is because when it was during the farewell Hajj, four persons entered into the Kaaba. They vowed in

what is between them, and they wrote an agreement that if Allah^{-azwj} Causes Muhammad^{-saww} to die, they would not let this command return to be among the Clan of Hashim^{-as}.

فَأَطْلَعَ اللَّهُ رَسُولَهُ عَلَى ذَلِكَ فَأَنْزَلَ عَلَيْهِ أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ الْآيَةَ-

Allah^{-azwj} Notified His^{-azwj} Rasool^{-saww} upon that. He^{-azwj} Revealed unto him^{-saww}: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning [43:80] – the Verse’.**

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع سُورَةَ الْحَمْدِ عَلَى مَا فِي الْمُصْحَفِ فَرَدَّ عَلَيْهِ وَ قَالَ اقْرَأْ صِرَاطَ مَنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ غَيْرِ الضَّالِّينَ

A man recited to Abu Abdullah^{-asws} Surah Al Hamd based upon what is in the Quran. He^{-asws} rebutted to him and said: **‘The path of those You have Bestowed Bounties upon, other than of those You are Wrathful upon and other than of the straying ones [1:7]’.**

وَقَرَأَ آخَرُ فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ - فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ مِنْ ثِيَابِهِنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

And another one recited: **there isn’t any blame upon them if they put off their clothes without displaying the ornaments. [24:60].** Abu Abdullah^{-asws} said: **‘there isn’t any blame upon them if they put off from their clothes without displaying the ornaments. [24:60].**

وَ كَانَ يَقْرَأُ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ وَ قُومُوا لِلَّهِ قَانِتِينَ فِي صَلَاةِ الْمَغْرِبِ

And he^{-asws} used to recite: **Maintain your Salat(s) and (in particular) the middle Salat, Al Asr Salat, and be standing obedient to Allah in Al Maghrib Salat [2:238].**

وَ كَانَ يَقْرَأُ فَإِنْ تَنَازَعْتُمْ مِنْ شَيْءٍ فَارْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ

And he^{-asws} used to recite: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59].**

وَ قَرَأَ هَذِهِ الْآيَةَ فِي دُعَاءِ إِبْرَاهِيمَ رَبِّ اغْفِرْ لِي وَ لَوْلَدَيَّ يَغْنِي إِسْمَاعِيلُ وَ إِسْحَاقُ

And he^{-asws} recited this Verses regarding a supplication of Ibrahim^{-as}: **Our Lord! Forgive me and my two sons [14:41],** meaning Ismail^{-as} and Is’haq^{-as}.

وَ كَانَ يَقْرَأُ وَ كَانَ أَبَوَاهُ مُؤْمِنَيْنِ وَ طَبِيعُ كَافِرًا

And he^{-asws} used to recite: **his parents were Momineen, and his nature was that of a Kafir [18:80].**

وَ كَانَ يَقْرَأُ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا مِنْ نَفْسِي

And he^{-asws} used to recite: **Surely the Hour is coming. I am almost Concealing it from myself [20:15].**

وَقَرَأَ وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ يَعْنِي الْأَئِمَّةَ ع

And he^{-asws} recited: **And We did not Send before you any Rasool nor a Prophet nor a Muhaddith [21:25]**, meaning the Imams^{-asws}.

وَقَرَأَ السَّيِّخُ وَالسَّيِّخَةُ فَارْجُوهُمَا الْبَيَّةَ فَإِنَّهُمَا قَدْ قَضَيَا الشَّهْوَةَ

And he^{-asws} recited: 'The old man and the old woman, stone them both definitely, for they have spent their lustful desires'. (p.s., This is known as 'Ayat Al Rajm' which according to Umar Bin Al Khattab in Saheeh Bukhari, Saheeh Muslim etc. was taken out)

وَقَرَأَ النَّبِيُّ أَوَّلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ-

And the Prophet^{-saww} recited: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers, and he is a father to them [33:6]**.

وَقَرَأَ وَجَاءَتْ سَكْرَةُ الْحَقِّ بِالْمَوْتِ

And he^{-asws} recited: **'And the agony of truth comes with the death [50:19]**.

وَقَرَأَ وَتَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ

And he^{-asws} recited: **'And you should be making your thanks, (instead) you are belying [56:82]**.

وَقَرَأَ وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَوْا بِانْصِرَافٍ إِلَيْهَا وَتَرَكُوا قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَاللَّهُ خَيْرُ الرَّازِقِينَ

And he^{-asws} recited: **And when they see trade, or sport, they disperse to it and leave you standing. Say: 'Whatever is in the Presence of Allah^{-azwj} is better than the sport and the trading, for those who are pious, and Allah is Best of the sustainers [62:11]**.

وَقَرَأَ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَامْضُوا إِلَىٰ ذِكْرِ اللَّهِ

And he^{-asws} recited: **When there is a call for the Salat on the day of Friday, then go to the Zikr of Allah [62:9]**.

وَقَرَأَ فَسَتُبْصِرُونَ وَيُبْصِرُونَ بِأَيْتِكُمُ الْفُتُونُ

And he^{-asws} recited: **So you shall be seeing, and they (too) shall be seeing [68:5] which one of you is the Fitna maker [68:6]**.

وَقَرَأَ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لَهُمْ لِيَعْمُوا فِيهَا

And he^{-asws} recited: **and We did not Make the dream which We Showed you except as a Trial for them for them to be blinded in it [17:60]**.

وَقَرَأَ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِدُرٍّ وَأَنْتُمْ ضَعَفَاءُ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانُوا أَذِلَّةً وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِيهِمْ

And he^{-asws} said: '**And Allah Helped you at Badr when you were weak, [3:123]**. Abu Abdullah^{-asws} said: 'They were not humble (disgraced) and Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} was among them'.

وَقَرَأَ وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا

And he^{-asws} recited: **and behind them was a king seizing every good boat by usurpation [18:79]**.

وَقَرَأَ أَلَمْ يَتَّبِعِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا-

And he^{-asws} recited: **So, is it not clear to those who are believing, that if Allah so Desires, He would Guide the people altogether? [13:31]**.

وَقَرَأَ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ أَصْلَابَهَا فَلَا تُمُوتَانِ فِيهَا وَلَا تَحْيَاانِ

And he^{-asws} recited: **This here is Hell which the two of you were belied upon. Both of you would be arriving to it, neither dying nor living (therein) [55:43]**'.

وَقَرَأَ فَإِنَّ اللَّهَ بَيَّنَّهُمْ مِنَ الْقَوَاعِدِ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيَّنَّ مَكْرَهُمْ هَكَذَا نَزَلَتْ

And he^{-asws} recited: **so Allah pre-empted them from the foundations, [16:26]**. Abu Abdullah^{-asws} said: 'Pre-empted their plots. That is how it was Revealed!'

وَقَرَأَ يَخُكُّكُمْ بِهِ دُؤُودٌ عَدِلَ مِنْكُمْ يَعْنِي الْإِمَامَ

He^{-asws} recited: **the one from you with justice [7:87]**, meaning the Imam^{-asws}'.

وَقَرَأَ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ آمَنُوا بِاللَّهِ

And he^{-asws} recited: '**And they did not take revenge from them except that they believed in Allah [85:8]**'.

وَقَرَأَ وَيَسْأَلُونَكَ الْأَنْفَالَ.

And he^{-asws} said: '**They are asking you for the Anfaal [8:1]**'.¹²²

وَرَوَوْا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: نَزَلَ جِبْرِيلُ ع بِهَذِهِ الْآيَةِ هَكَذَا وَقَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

¹²² Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 b

And it is reported from Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} descended with this Verse like this, and said: **And the ones unjust to Progeny of Muhammad of their rights say, 'You are only following a man bewitched!' [25:8]'**¹²³

وَقَرَأَ أَبُو جَعْفَرٍ ع لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ فِي عَلِيٍّ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيداً

And Abu Ja'far^{-asws} recited: **But Allah Testifies with what He has Revealed to you regarding Ali that He Revealed it by His Knowledge, and the Angels are testifying (also); and Suffice with Allah as a Witness [4:166]'**.

وَقَرَأَ أَبُو جَعْفَرٍ ع هَذِهِ الْآيَةَ وَ قَالَ هَكَذَا نَزَلَ بِهِ جِبْرِئِيلُ ع عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيقاً إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

And Abu Ja'far^{-asws} recited this Verse and said, 'That is how Jibraeel^{-as} descended with it unto Muhammad^{-azwj}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}: **Those who committed Kufr and are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]'**.

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرِئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَ قَالَ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ رِجْزاً مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

And Abu Ja'far^{-asws} said: 'Jibraeel^{-as} descended with this Verse like this and said: **But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]'**.

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرِئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَاباً دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْنِي عَذَاباً فِي الرَّجْعَةِ

And Abu Ja'far^{-asws} said: 'Jibraeel^{-as} descended with this Verse like this: **And surely for those who are unjust to the Progeny of Muhammad of their rights, there would be Punishment besides that, but most of them do not know [52:47]**, meaning Punishment during the Return (Raj'at).

وَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرِئِيلُ عَلَى مُحَمَّدٍ ص فَأَبَى أَكْثَرُ النَّاسِ بَوْلَايَةَ عَلِيٍّ إِلَّا كُفُوراً

And Abu Ja'far^{-asws} said: 'Jibraeel^{-as} descended unto Muhammad^{-saww}: **but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]'**.

وَ قَرَأَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ ع كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فَقَالَ أَبُو جَعْفَرٍ ع وَ مَنْشُورَةٌ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِئِيلُ عَلَى مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا إِنَّهُ لَيْسَ مِنْ أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ إِلَّا سَيَنْشُرُ فَأَمَّا الْمُؤْمِنُونَ فَيَنْشُرُونَ إِلَى قُرَّةِ أَعْيُنِهِمْ وَ أَمَّا الْفُجَّارُ فَيَحْشُرُونَ إِلَى حِزْبِ اللَّهِ وَ أَلِيمِ عَذَابِهِ

¹²³ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 c

And a man recited unto Abu Ja'far^{-asws}: **Every soul shall taste the death and be Resurrected [29:57]**. Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! Jibraeel^{-as} descended with it unto Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}. There isn't anyone from this community except he will be Resurrected. The Momineen will be Resurrected to delight of their eyes, and as for the immoral, they will be gathered to the Disgrace by Allah^{-azwj} and pain of His^{-azwj} Punishment!'

وَقَالَ نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ

And he^{-asws} said: 'This Verse was Revealed like this: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad [17:82]**'.

وَقَالَ وَنَزَلَ جِبْرِئِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَفِي الْحَقِّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا.

And he^{-asws} said: 'And Jibraeel^{-as} descended with this Verse like this: **And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire which would surround them in enclosures [18:29]**'¹²⁴

وَرُوي عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع أَنَّهُ قَرَأَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

And it is reported from Abu Al-Hassan^{-asws} the 1st, he^{-asws} recited: **So do they not ponder on the Quran, so they can fulfil what is upon them of the truth or are there locks upon (their) hearts [47:24]**'.

وَسَمِعْتُهُ يَقْرَأُ وَ إِنَّ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِئِيلُ وَ صَالِحُ الْمُؤْمِنِينَ عَلِيًّا

And I heard him^{-asws} reciting: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen Ali [66:4]**'.

وَقَرَأَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع فَمَا اسْتَمَعْتُم بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُّسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ

And Abu Ja'far^{-asws} and Abu Abdullah^{-asws} recited: **So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]**'.

وَقَرَأَ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ زَاغَتْ قُلُوبُكُمَا

And he^{-asws} recited: **If you both repent to Allah, for your hearts have deviated [66:4]**'.

¹²⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 d

وَقَرَأَ أَبُو عَبْدِ اللَّهِ عَ إِلَيَّ أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ وَ سَبْعَ سَنَابِلٍ خُصْرِ وَ أُخْرَ يَابِسَاتٍ

And Abu Abdullah^{-asws} recited: **'I see seven fat cows, seven green ears of grain, and others that are dry. [12:43]'**

وَقَرَأَ يَأْكُلْنَ مَا قَرَنْتُمْ هُنَّ-

And he^{-asws} recited: **consuming whatever you had drawn for these [12:48]'**

وَقَرَأَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

And he^{-asws} recited: **A day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].**

وَقَرَأَ فِي سُورَةِ مَرْيَمَ إِلَيَّ نَذَرْتُ لِلرَّحْمَنِ صَمْتًا

And he^{-asws} recited in Surah Maryam^{-as}: **'I vowed to the Beneficent silence [19:26]'**

وَقَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ- فَإِنَّهُمْ لَا يُكَذِّبُونَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَلَى وَ اللَّهُ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنْ نَزَلَتْ بِالْتَّخْفِيفِ يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ أَيَّ لَا يَأْتُونَ بِحَقِّ يُبْطِلُونَ بِهِ حَقَّكَ

And a man recited to Amir Al-Momineen^{-asws}: **They are not belying you, [6:33]**. Amir Al-Momineen^{-asws} said: 'Yes, by Allah^{-azwj}, they did bely him^{-saww} severest of the belying, but it was Revealed with the lightness, 'belying you', **but the unjust ones are rejecting the Signs of Allah [6:33]**, i.e., they will not be coming with any truth to invalidate your^{-saww} truth with'.

وَصَلَّى أَبُو عَبْدِ اللَّهِ عَ يَقُومُ مِنْ أَصْحَابِهِ فَقَرَأَ قَتِيلَ أَصْحَابِ الْاُخْدُودِ وَ قَالَ مَا الْاُخْدُودُ

And Abu Abdullah^{-asws} prayed Salat with a group of his^{-asws} companions. He^{-asws} recited: **Cursed be the companions of the furrows [85:4]**, and he^{-asws} said: 'And what is 'the pits' (Al Akhdoud)?'

وَقَرَأَ رَجُلٌ عَلَيْهِ وَ طَلَحٍ مَنْصُودٍ فَقَالَ لَا طَلَحٍ مَنْصُودٍ

And a man recited: **And bananas, above each other [56:29]?** He^{-asws} said: 'No. **"And emerging (Tal'a) above each other."**

وَقَرَأَ وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ وَ إِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ

And he^{-asws} said: **'(I Swear) by the time [103:1] Surely the human being is in loss [103:2]**, and in it is: **'Up to end of the times'**.

وَقَرَأَ إِذَا جَاءَ فَتَحَ اللَّهُ وَ النَّصْرُ

And he^{-asws} recited: **When victory of Allah comes and the Help [110:1]'**

وَقَرَأَ أَلَمْ يَأْتِكَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ وَ قَرَأَ إِنِّي جَعَلْتُ كَيْدَهُمْ فِي تَضَلُّيلٍ

And he^{-asws} recited: **Did there not come to you (news of) how your Lord Dealt with the owners of the elephant? [105:1]**. And he^{-asws} recited: **And how I Made their plan to be in error? [105:2]**.

وَسَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالْفَجْرِ فَقَالَ لَيْسَ فِيهَا وَاوٌ وَ إِنَّمَا هُوَ الْفَجْرُ

And a man asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **(I Swear) by the dawn [89:1]**. He^{-asws} said: 'There isn't the letter 'Waw' in it, and rather it is **'The dawn'**'.

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ فَقَالَ هَلْ رَأَيْتُمْ وَ سَمِعْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَاتَلَ مُنَافِقًا إِنَّمَا كَانَ يَتَأَلَّفُهُمْ وَ إِنَّمَا قَالَ اللَّهُ جَلَّ وَ عَزَّ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ.

And a man recited to Abu Abdullah^{-asws}: **Fight the Kafirs and the hypocrites [9:73]**. He^{-asws} said: 'Have you seen and heard that Rasool-Allah^{-saww} fought the hypocrites? But rather, he^{-saww} had a rapport with them, and rather Allah^{-azwj} Majestic and Mighty Said: **"Fight the Kafirs with the hypocrites"**'.¹²⁵

وَرُوي عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ لِرَجُلٍ كَيْفَ تَقْرَأُ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

And it is reported from Abu Al-Hassan Al-Reza^{-asws} having said to a man: 'How do you recite: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, [9:117]?**'

قَالَ فَقَالَ هَكَذَا نَقْرُؤُهَا

He (the narrator) said, 'He (the man) said, 'That is how we are reciting it'.

قَالَ لَيْسَ هَكَذَا قَالَ اللَّهُ إِنَّمَا قَالَ لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ.

He^{-asws} said: 'It isn't like this! Allah^{-azwj} rather Said: **"Allah has Turned (Mercifully) due to the Prophet to the Emigrants and the Helpers, [9:117]"**'.¹²⁶

Appendix III: Story of Prophet Isa^{-as} when being raised to the Heavens

أبي وابن الوليد معا، عن سعد، عن ابن عيسى، عن ابن معروف، عن ابن مهزيار، عن الحسن بن سعيد، عن محمد بن إسماعيل القرشي، عن عمن حدثه، عن إسماعيل بن أبي رافع، عن أبيه قال: قال رسول الله صلى الله عليه وآله: إن جبرئيل نزل علي بكتاب فيه خبر الملوك ملوك الأرض قبلي، وخبر من بعث قبلي من الأنبياء والرسل - وهو حديث طويل أخذنا منه موضع الحاجة إليه -

My father and Ibn Al Waleed both together, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Ismail Al Qarshy, from the one who narrated it, from Ismail Bin Abu Rafa'a, from his father who said,

¹²⁵ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 e

¹²⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 f

'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} descended unto my^{-saww} with a Book wherein was news of the kings, kings of the earth before me^{-saww}, and news of the ones Sent before me^{-saww} from the Prophets^{-as} and the Messengers^{-as} – and it is a lengthy Hadeeth, we have taken from it the subject matter needed to it.

قال: لما ملك أشبج بن أشجان وكان يسمى الكيس وملك مائتين وستين سنة، ففي سنة إحدى وخمسين من ملكه بعث الله عيسى بن مريم عليه السلام، واستودعه النور والعلم والحكمة وجميع علوم الانبياء قبله، وزاده الانجيل، وبعثه إلى بيت المقدس إلى بني إسرائيل يدعوه إلى كتابه وحكمته، وإلى الايمان بالله وبرسوله،

He^{-saww} said: 'When Ashbakh Bin Ashkal was king, and he was named as Al-Kays, and he ruled for two hundred and sixty-six years, and in the year fifty-one of his rule, Allah^{-azwj} Sent Isa^{-as} Bin Maryam^{-as} and entrusted him^{-as} the Light and the Knowledge and the entirety of the knowledges of the Prophets^{-as} before him^{-as}, and Increased him^{-as} the Evangel, and Sent him^{-as} to Bayt Al Maqdas to the Children of Israel calling them to His^{-azwj} Book and His^{-azwj} Wisdom, and to the Eman with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww}.

فأبى أكثرهم إلا طغيانا وكفرا، فلما لم يؤمنوا به دعا ربه وعزم عليه فمسح منهم شياطين ليريهم آية فيعتبروا، فلم يزدهم ذلك إلا طغيانا وكفرا،

But most of them refused, except transgressed and disbelieved. When they did not believe him, he^{-as} supplicated to his^{-as} Lord^{-azwj} and determined upon it, so Satans^{-la} were morphed in order to show them a Sign for them to be taking a lesson. But that did not increase them except transgression and disbelief.

فأتى بيت المقدس يدعوه ويرغبهم فيما عند الله ثلاثا وثلاثين سنة حتى طلبته اليهود وادعت أنها عذبتة ودفنته في الارض حيا، وادعى بعضهم أنهم قتلوه وصلبوه، وما كان الله ليجعل لهم عليه سلطانا، وإنما شبه لهم، وما قدروا على عذابه ودفنه ولا على قتله وصلبه

He^{-as} came to Bayt Al-Maqdas calling them and desiring them regarding what is with Allah^{-azwj} for thirty-three years until the Jews sought him^{-as} and claimed that he^{-as} had been punished and buried alive in the ground, and some of them claimed that they had killed him^{-as} and crucified him^{-as}, and it was not for Allah^{-azwj} to Make any authority for them over him^{-as}, and rather he^{-as} was resembled to them, and they were not able upon punishing him^{-as} and burying him^{-as} nor upon killing him^{-as} and crucifying him^{-as}.

قوله عزوجل: " إني متوفيك ورافعك إلي ومطهرك من الذين كفروا " فلم يقتدروا على قتله وصلبه لانهم لو قدروا على ذلك كان تكذيبا لقوله: " ولكن رفعه الله إليه " بعد أن توفاه عليه السلام،

The Words of Mighty and Majestic: **And when Allah said: "O Isa, I shall Take you and Raise you to Me and Purify you from those who are disbelieving [3:55].** So, they were not able upon killing him^{-as} and crucifying him^{-as} because they, had they been able upon that, would have belied His^{-azwj} Words: **But! Allah Raised him to Him, [4:158],** and Taking him^{-as}.

فلما أراد الله أن يرفعه أوحى إليه أن يستودع نور الله و حكمته وعلم كتابه شمعون بن حمون الصفا خليفته على المؤمنين، ففعل ذلك

When Allah^{-azwj} Wanted to Raise him^{-as}, Revealed to him^{-as} to deposit the Light of Allah^{-azwj} and His^{-azwj} Wisdom, and Knowledge of His^{-azwj} Book to Shamoun Bin Hamoun Al Safa, being a Caliph upon the Momineen. He^{-as} did that.

فلم يزل شععون يقوم بأمر الله عزوجل ويهتدي بجميع مقال عيسى عليه السلام في قومه من بني إسرائيل و يجاهد الكفار، فمن أطاعه وآمن به وبما جاء به كان مؤمنا، ومن جحدته وعصاه كان كافرا حتى استخلص ربنا عزوجل وبعث في عبادته نبيا من الصالحين وهو يحيى بن زكريا عليه السلام

Shamoun^{-as} did not cease to be staying with the Commands of Allah^{-azwj} Mighty and Majestic and guiding with the entirety of the words of Isa^{-as} among his^{-as} people from the Children of Israel, and fighting the Kafirs. Thus, the one who believed in him^{-as} with what he^{-as} had come with was a Momin, and one who rejected him^{-as} and disobeyed him^{-as} was a Kafir, until our Lord^{-azwj} Mighty and Majestic Accomplished, and Sent among His^{-azwj} servants, a Prophet^{-as} from the righteous ones, and he^{-as} is Yahya Bin Zakariyya^{-as}.

فمضى شععون، وملك عند ذلك أردشير بن أشكان أربع عشرة سنة وعشرة أشهر، وفي ثمانية سنين من ملكه قتلت اليهود يحيى بن زكريا عليه السلام، فلما أراد الله أن يقبضه أوحى إليه أن يجعل الوصية في ولد شععون ويأمر الحواريين و أصحاب عيسى عليه السلام بالقيام معه، ففعل ذلك

Shamoun^{-as} passed away and during that Ardsheyr rule for fourteen years and ten months, and in the eighth year of his rule, the Jews killed Yahya Bin Zakariyya^{-as}. When Allah^{-azwj} Wanted to Capture him^{-as} (his^{-as} soul), Revealed to him^{-as} to make the bequest to be in the son of Shamoun^{-as} and instruct the disciples and the companions of Isa^{-as} with the staying with him^{-as}. He^{-as} did that.

وعندها ملك سابور بن أردشير ثلاثين سنة حتى قتله الله، وعلم الله ونوره وتفصيل حكمته في ذرية يعقوب بن شععون ومعه الحواريون من أصحاب عيسى عليه السلام

And during it, Sabour Bin Ardasheyr ruled for thirty years until Allah^{-azwj} Killed him, and the Knowledge of Allah^{-azwj} and His^{-azwj} Light and the detail of His^{-azwj} Wisdom was in the offspring of Yaqoub Bin Shamoun^{-as} and with him^{-as} were the disciples from the companions of Isa^{-as}.

وعند ذلك ملك بخت نصر مائة سنة وسبعا و ثمانين سنة، وقتل من اليهود سبعين ألف مقاتل على دم يحيى بن زكريا عليه السلام وخرب بيت المقدس، وتفرقت اليهود في البلدان، وفي سبع وأربعين سنة من ملكه بعث الله العزيز نبيا إلى أهل القرى التي أمات الله أهلها ثم بعثهم له، وكانوا من قرى شتى

And during that was the rule of Bakht Nasr for one hundred and eighty-seven years, and he killed seventy thousand from the Jewish fighters upon the blood of Yahya Bin Zakariyya^{-as}, and ruined Bayt Al Maqdas, and the Jews separated in the cities. And in the forty-seventh year of his rule, Allah^{-azwj} Sent Uzair^{-as} as a Prophet^{-as} to the people of the town which Allah^{-azwj} had Caused its people to die, then Revived them for him^{-as}, and they were from various towns.

فهربوا فرقا من الموت، فنزلوا في جوار عزيز وكانوا مؤمنين، وكان عزيز يخلط إليهم ويسمع كلامهم وإيمانهم وأحبهم على ذلك وآخاهم عليه، فغاب عنهم يوما واحدا، ثم أتاهم فوجدتهم موتى صرعى

A group had fled from the death (plague), and they descended in the vicinity of Uzair^{-as}, and they were Momineen, and Uzair^{-as} used to come and go to them and hear their speech and their Eman and loved them upon that, and they established brother-hood to him^{-as}. He^{-as} was absent from them for one day, then came to them and found them dead altogether.

فحزن عليهم وقال: " أنى يحيى هذه الله بعد موتها " تعجبا منه حيث أصابهم وقد ماتوا أجمعين في يوم واحد، فأماته الله عند ذلك مائة عام وهي مائة سنة، ثم بعثه الله وإياهم، وكانوا مائة ألف مقاتل، ثم قتلهم الله أجمعين لم يفلت منهم واحد على يدي بخت نصر.

He^{-as} grieved upon them and said: **‘How will Allah Revive this after its death?’ [2:259]**, wondering from it where he^{-as} had come across them and they had died altogether in one day. So, Allah^{-azwj} Caused him^{-as} to die for a hundred seasons, and it is one hundred years, then Allah^{-azwj} Resurrected him^{-as} and them, and they were one hundred thousand fighters. Then Allah^{-azwj} Killed them all, not one of them escaped from the hands of Bakht Nasr.

ثم ملك مهرويه بن بخت نصر ستة عشرة سنة وعشرين يوما، فأخذ عند ذلك دانيال وحفر له جبا في الارض، وطرح فيه دانيال وأصحابه وشيعته من المؤمنين، وألقى عليهم النيران، فلما رأى أن النار لا تقرهم ولا تحرقهم استودعهم الجب وفيه الاسد والسباع، وعذبهم بكل نوع من العذاب حتى خلصهم الله منه،

Then Mahrawiya Bin Bakht Nasr ruled for sixteen years and twenty days. During that he seized Danyal^{-as} and dug out a pit for him^{-as} in the ground, and dropped Danyal^{-as} and his^{-as} companions and his^{-as} adherents from the Momineen in it, and threw fires upon them. When he saw that the fire did not go near them nor did it burn them, put them into a pit and in it was a lion and the wild predatorial animals, and punished them with all kinds of punishment until Allah^{-azwj} Finished them off from it.

وهم الذين ذكرهم الله في كتابه فقال: " قتل أصحاب الاخدود * النار ذات الوقود " فلما أراد الله أن يقبض دانيال عليه السلام أمره أن يستودع نور الله وحكمته مكيخا بن دانيال،

And they are those whom Allah^{-azwj} Mentioned in His^{-azwj} Book, so He^{-azwj} Said: ***Cursed be the companions of the pit [85:4] (Companions of) the fire with the fuel [85:5]***. When Allah^{-azwj} Wanted to Capture (the soul of) Danyal^{-as}, Commanded him^{-as} to entrust the Light of Allah^{-azwj} and His^{-azwj} Wisdom to Makeykha Bin Danyal^{-as}.

ففعّل وعند ذلك ملك هرمز ثلاثة وستين سنة وثلاثة أشهر وأربعة أيام، وملك بعده بهرام ستا و عشرين، وولى أمر الله مكيخا بن دانيال وأصحابه المؤمنون وشيعته الصديقون غير أنهم لا يستطيعون أن يظهروا الايمان في ذلك الزمان ولا أن ينطقوا به.

He^{-as} did so, and during that Hurmuz ruled for sixty-three years and three months and four days, and after him Bahram ruled for twenty six (years), and Master of the Command of Allah^{-azwj} Makeykha Bin Danyal^{-as} and his^{-as} companions, the believers and his^{-as} truthful Shias were not able to manifest the Eman during that era nor were they able upon speaking with it.

وعند ذلك ملك بهرام بن بهرام سبع سنين، وفي زمانه انقطعت الرسل وكانت الفترة وولى أمر الله يومئذ مكيخا بن دانيال وأصحابه المؤمنون،

And during that Bahram Bin Bahram ruled for seven years, and during his era, the Rasools^{-as} were terminated and there was the gap period, and the Master of the Command of Allah^{-azwj} in those days was Makeykha Bin Danyal^{-as} and his believing companions.

فلما أراد الله أن يقبضه أوحى إليه في منامه أن يستودع نور الله وحكمته انشوا بن مكيخا، وكانت الفترة بين عيسى عليه السلام وبين محمد صلى الله عليه وآله أربعمائة سنة وثمانين سنة، وأولياء الله يومئذ في الارض ذرية انشوا بن مكيخا يرث ذلك منهم واحد بعد واحد ممن يختاره الجبار عزوجل.

When Allah^{-azwj} Wanted to Capture him^{-as} (his^{-as} soul), Revealed to him^{-as} in his^{-as} dream to entrust the Light of Allah^{-azwj} and His^{-azwj} Wisdom to Anshou Bin Makeykha. And the gap period between Isa^{-as} and Muhammad^{-sawww} was of four hundred and eighty years, and the friends of

Allah^{-azwj} in those days in the earth were the offspring of Anshou Bin Makeykha, inheriting that one after one, from the ones whom the Subduer Mighty and Majestic Chose.

فعند ذلك ملك سابور بن هرمز اثنتين وتسعين سنة، وهو أول من عقد التاج و لبسه، وولى أمر الله يومئذ انشوا بن مكيخا، وملك بعده أردشير أخو سابور سنتين، و في زمانه بعث الله عزوجل الفتية أهل الكهف والرقيم، وولى أمر الله يومئذ دسيحا ابن انشوا بن مكيخا،

During that Sabour Bin Hurmuz ruled for ninety-two years, and he is the first one to tighten the crown and wear it, and the Master of the Command of Allah^{-azwj} in those days was Anshou Bin Makeykha^{-as}. And after him ruled Ardsheyr, brother of Sabour, for two years, and during his time Allah^{-azwj} Mighty and Majestic Sent the youths of the companions of the cave and the inscription, and the Master of the Command of Allah^{-azwj} in those days was Daseyha son of Anshou Bin Makeykha^{-as}.

وعند ذلك ملك سابور بن أردشير خمسين سنة، وولى أمر الله يومئذ في الارض دسيحا بن انشوا.

And during that Sabour Bin Ardsheyr ruled for fifty years, and the Master of the Command of Allah^{-azwj} in the earth in those days was Daseyha Bin Anshou^{-as}.

وملك بعده يزدرج بن سابور إحدى وعشرين سنة وخمسة أشهر وتسعة عشر يوما، وولى أمر الله يومئذ في الارض دسيحا بن انشوا، فلما أراد الله تبارك وتعالى أن يقبض دسيحا أوحى إليه في منامه أن يستودع علم الله ونوره وتفصيل حكمته نسطورس بن دسيحا ففعل. وعند ذلك ملك بهرام جور ستا وعشرين سنة وثلاثة أشهر وثمانية عشر يوما، وولى أمر الله في الارض نسطورس بن دسيحا.

And there ruled after him Yazdarj Bin Sabour for twenty-one years and five months and nineteen days, and the Master of the Command of Allah^{-azwj} in the earth in those days was Daseyha Bin Anshou^{-as}. When Allah^{-azwj} Blessed and Exalted Wanted to Capture (the soul of) Daseyha^{-as}, Revealed to him^{-as} in his^{-as} dream to entrust the Knowledge of Allah^{-azwj} and His^{-azwj} Light, and detail of His^{-azwj} Wisdom to Nastourus Bin Daseyha^{-as}.

وعند ذلك ملك فيروز بن يزدرج بن بهرام سبعا وعشرين سنة، وولى أمر الله في الارض نسطورس بن دسيحا وأصحابه المؤمنون، فلما أراد الله عزوجل أن يقبضه إليه أوحى إليه في منامه أن يستودع علم الله ونوره وحكمته وكتبه مرعيذا،

And during that Feyrouz Bin Yazdard Bin Bahram ruled for twenty-seven years, and the Master of the Command of Allah^{-azwj} in the earth was Nastourus Bin Daseyha and his^{-as} believing companions. When Allah^{-azwj} Mighty and Majestic Wanted to Capture him^{-as} (his^{-as} soul) to Him^{-azwj}, Revealed to him^{-as} in his^{-as} dream to entrust the Knowledge of Allah^{-azwj} and His^{-azwj} Light, and His^{-azwj} Wisdom, and His^{-azwj} Books to Mareyda^{-as}.

وعند ذلك ملك فلاس بن فيروز أربع سنين، وولى أمر الله مرعيذا، وملك بعده قباد بن فيروز ثلاثا وأربعين سنة، وملك بعده جاماسف أخو قباد ستا وأربعين سنة، وولى أمر الله في الارض يومئذ مرعيذا.

And during that Falas Bin Feyrouz ruled for four years, and the Master of the Command of Allah^{-azwj} was Mareyda. And a king after him was Qabad Bin Feyrouz for forty three years, and a king after him was Jamasif, brother of Qayad, ruling for forty six years, and the Master of the Command of Allah^{-azwj} in the earth in those days was Mareyda^{-as}.

وعند ذلك ملك كسرى بن قباد ستا وأربعين سنة وثمانية أشهر، وولى أمر الله يومئذ مرعيدا وأصحابه وشيعته المؤمنون، فلما أراد الله عزوجل أن يقبض مرعيدا أوحى إليه في منامه أن يستودع نور الله وحكمته بحيرا الراهب ففعل،

And during that Kisra Bin Qabad ruled for forty-six years and eight months, and the Master of the Command of Allah^{-azwj} in those days was Mareyda^{-as}, and his^{-as} companions, and his^{-as} adherents, the Momineen. When Allah^{-azwj} Mighty and Majestic Wanted to Capture (the soul of) Mareyda^{-as}, Revealed to him^{-as} in his^{-as} dream to entrust the Light of Allah^{-azwj} and His^{-azwj} Wisdom to Baheyra^{-as} the monk. He^{-as} did so.

وعند ذلك ملك هرمز بن كسرى ثمان وثلاثين سنة، وولى أمر الله يومئذ بحيرا وأصحابه المؤمنون وشيعته الصديقون،

And during that Hurmuz Bin Kisra rule for thirty-eight years, and the Master of the Command of Allah^{-azwj} in those days was Baheyra^{-as}, and his^{-as} companions, the Momineen and his^{-as} Shias, the truthful.

وعند ذلك ملك كسرى بن هرمز أبرويز، وولى أمر الله يومئذ في الارض بحيرا، حتى إذا طالت المدّة، وانقطع الوحي، واستخف بالنعم، واستوجب الغير، ودرس الدين، وترك الصلاة، واقتربت الساعة، وكثرت الفرق، وصار الناس في حيرة وظلمة، وأديان مختلفة، وأمور متشتتة، وسبل ملتبسة، ومضت تلك القرون كلها، فمضى صدر منها على منهاج نبيها، وبذل آخرها نعمة الله كفرا وطاعته عدوانا.

And during that Kisa Bin Hurmuz Abraweyz ruled, and the Master of the Command of Allah^{-azwj} in those days in the earth was Baheyra^{-as}, until when the period prolonged, and the Revelation was terminated, and the Bounties lightened, and the changes were obligated, and the Religion was obscured, and the Salat was neglected, and the Hour drew near, and the sects were numerous, and the people came to be in confusion and the darkness, religions were different, and the affairs were scattered, and the way was ambiguous, and that generation died off, all of them, and the last of them replaced the Bounty of Allah^{-azwj} with Kufr, and His^{-azwj} obedience with aggression.

فعد ذلك استخلص الله عزوجل لنبوته ورسالته من الشجرة المشرفة الطيبة، والجروثة المتخيرة التي اصطفاه الله عزوجل في سابق علمه ونافذ قوله، قبل ابتداء خلقها، وجعلها منتهى خيرته، وغاية صفوته، ومعدن خاصته محمدا صلى الله عليه وآله،

During that, Allah^{-azwj} Mighty and Majestic Purified for His^{-azwj} Prophet-hood and for His^{-azwj} Message, from the (family) tree, the shining, the good, the pedigree, the choicest whom Allah^{-azwj} Mighty and Majestic Chose in the precedence of His^{-azwj} Knowledge and Implementation of His^{-azwj} Words, before the initiation of its creation, and Made it the end-point of His^{-azwj} Choice, and peak of His^{-azwj} Elites, and Mine of His^{-azwj} Special ones, Muhammad^{-saww}.

و اختصه بالنبوّة، واصطفاه بالرسالة، وأظهر بدينه الحق ليفصل بين عباد الله القضاء، و يعطي في الحق جزيل العطاء، ويحارب أعداء رب السماء، وجمع عند ذلك ربنا تبارك و تعالى لمحمد صلى الله عليه وآله علم الماضين، وزاده من عنده القرآن الحكيم بلسان عربي مبين،

And Specialised him^{-saww} with the Prophet-hood, and Selected him^{-saww} for the Message and manifestation of His^{-azwj} Religion, the Truth, in order to Decide the Judgment between the servants of Allah^{-azwj}. And He^{-azwj} Gave regarding the Truth, the plentiful Grants, and he^{-saww} battled against the enemies of the Lord^{-azwj} of the sky, and during that, our Lord^{-azwj} Blessed

and Exalted Gathered to Muhammad^{-saww}, the knowledge of the past ones, and Increased him^{-saww} from His^{-azwj} Presence, the Wise Quran, in clear Arabic language.

لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد، فيه خبر الماضين وعلم الباقين.

He^{-azwj} neither Gave him^{-saww} the falsehood from before it, nor from behind it, being a Revelation from the Wise, the Praised One, wherein is the news of the past ones and knowledge of the remaining ones¹²⁷.

¹²⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 33 H 4