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CHAPTER 43

AL-ZUKHRUF

(Ornaments of Gold)

(89 VERSES)

VERSES 1 - 41

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Zukhruf (43):

Sura Al-Zukhruf (89 verses) was revealed in Makkah.¹

In Tafseer Tafseer Al Qummi – ‘Words of the Exalted: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]** – meaning Amir Al-Momineen^{-asws}, Written in Surah Al-Hamd in His^{-azwj} Words: **Guide us to the Straight Path [1:6]**. Abu Abdullah^{-asws} said: ‘It is Amir Al-Momineen^{-asws}’.²

Also, from Abu Abdullah^{-asws} (6th Imam) regarding Words of Allah^{-azwj} Mighty and Majestic: ‘**Guide us to the Straight Path [1:6]**, he^{-asws} said: ‘It is Amir Al-Momineen^{-asws} and his^{-asws} recognition, and the evidence that it is Amir Al-Momineen^{-asws} are the Words of the Exalted: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**, and it is Amir Al-Momineen^{-asws} in the Mother of the Book (Surah Al Fatiha) in His^{-azwj} Words: **Guide us to the Straight Path [1:6]**’.³

And it is reported from Abu Ja’far^{-asws}, and Abu Abdullah^{-asws}, and the words of theirs^{-asws} regarding His^{-azwj} Words: **So, if We were to Take you away, [43:41]**, O Muhammad^{-saww}, from Makkah to Al-Medina, We^{-azwj} shall Return you from it, and Take their revenge through Ali^{-asws}’.⁴

‘Al-Sadiq^{-asws} replied to a companion in a lengthy Hadeeth: And He^{-azwj} Said: ‘**The friends on that Day would be enemies of each other, except for the pious [43:67]**. By Allah^{-azwj}! He^{-azwj}

¹ تفسير القمي، ج 2، ص: 280

² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 20

³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 21

⁴ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 c

does not Intend by this apart from you (Shias). Have I^{-asws} cheered you, O Abu Muhammad?' I said, '(Yes), Increase for me' (an extract).⁵

'When Ali^{-asws} placed his^{-asws} in the stirrups of his^{-asws} animal on the day he^{-asws} came out from Al-Kufa to (go to) Sifeen, he^{-asws} said: 'In the Name of Allah^{-azwj}'. When he^{-asws} sat upon its back, he^{-asws} said: '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].** O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from the fatigue of the journey, and the overturning gloom, and the evil scene regarding the family, and the wealth, and the children, and from the confusion after the certainty.

O Allah^{-azwj}! You^{-azwj} are the Companion in the journey, and You^{-azwj} are the replacement among the family, and no one can gather them except You^{-azwj} because the one remaining behind cannot be the companion, and the companion cannot be the one left behind'.

He (the narrator) said, 'He^{-asws} went out until when he^{-asws} had exceeded the border of Al-Kufa, he^{-asws} prayed two Cycles (Salat)'.⁶

From Abu Abdullah^{-asws} having said: when you ride the animal, then mention Allah^{-azwj} Mighty and Majestic and say: '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14];** when one of you goes out in a journey, then let him say: 'O Allah^{-azwj}! You^{-azwj} are the Companion during the journey, and the Carrier upon the back, and Caliph regarding the family, and the wealth, and the children.'⁷

'To Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Allah^{-azwj} the Exalted Revealed to His^{-azwj} Prophet^{-saww}: **Therefore, adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43].** He^{-saww} said: 'My^{-saww} God^{-azwj}! What is the Straight Path?' He^{-azwj} Said: "Wilaya of Ali^{-asws} Bin Abu Talib^{-asws}. So, Ali^{-asws}, he^{-asws} is the Straight Path!"⁸

Imam Al-Baqir^{-asws} (5th Imam) was asked about the Words of the Exalted: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45].** Who was the one Muhammad^{-saww} asked, and there was between him^{-saww} and Isa^{-as} a duration of five hundred years?' Then the 5th Imam^{-asws} said: '**Glorified is He Who Journeyed His Servant on a night [17:1],** then recited he^{-asws} mentioned his^{-saww} gathering with the Mursils (Messenger Prophets^{-as}) and the Salat (prayed) with them^{-asw}'.⁹

'From Abu Ja'far^{-asws} (5th Imam) having said: 'These two Verses were Revealed like this – Words of Allah^{-azwj}: '**Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say,** one of them to the other, '**Oh! If only between me and you was the distance of the east and the west!**' **So evil is the associate [43:38].**

⁵ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 111

⁶ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 379

⁷ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 7 H 1

⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 16 H 9

⁹ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 9

Allah^{-azwj} Said to His^{-azwj} Prophet^{-sawww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: ***And it will never profit you today, since you were unjust - to the Progeny^{-asws} of Muhammad^{-sawww} of their^{-asws} rights, You are (now) sharers in the Punishment [43:39].***

Then He^{-azwj} Said to His^{-azwj} Prophet^{-sawww}: ***So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41],*** Meaning from so and so, and so and so (Abu Bakr and Umar).

Then Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-sawww}: ***Therefore adhere with that which is Revealed unto you [43:43] - regarding Ali^{-asws}, surely you are upon a Straight Path [43:43] - Meaning, you^{-sawww} are upon the Wilayah of Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Straight Path''***.¹⁰

From Abu Abdullah^{-asws} in the supplication after Salat of Al-Ghadeer: 'Our Lord^{-azwj!} We answered Your^{-azwj} caller, the warner, the warnee, Muhammad^{-sawww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-sawww} to Ali^{-asws} Bin Abu Talib^{-asws} whom You^{-azwj} Favoured upon and Made him^{-asws} an example for the children of Israel that he^{-asws} is Amir Al-Momineen and their master^{-asws}, and their guardian up to the Day of Qiyamah, the Day of Religion, for You^{-azwj} Said: ***'Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]'***.¹¹

'From Abu Abdullah^{-asws} (6th Imam) regarding Words of the Exalted: ***And do not let the Satan hinder you. He is an open enemy to you all [43:62].*** He^{-asws} said: 'It means the second (Umar) (hindering) from (the Wilayah of) Amir Al-Momineen^{-asws''}.¹²

'Abu Abdullah^{-asws} (6th Imam) said: 'What are the people saying regarding the Determined ones (Ul Al-Azam Prophets^{-as}) and your master^{-asws} Amir Al-Momineen^{-asws}?' I said, 'They are not placing anyone ahead of the Determined Ones (Ul Al-Azam Prophets^{-as})'.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Said to Musa^{-as}: ***And We Prescribed to him in the Tablets, Advice from all things and detail of everything: [7:145]*** and did not Say "Advice of all things".

And Said about Isa^{-as}: ***and that I may make clear to you part of what you differ in [43:63],*** and did not say 'All things (which you are differing in)'.¹³

And Said about your master^{-asws} – Meaning Amir Al-Momineen^{-asws}: ***Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43].*** And Allah^{-azwj} Mighty and Majestic Said: ***nor any wet nor dry except it is in an apparent Book [6:59].*** And the Knowledge of this Book is with him^{-asws''}.¹³

¹⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 11 a

¹¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 10 H 12

¹² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 16 H 11 b

¹³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 24 H 3

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أدمن قراءة حم الزخرف، آمنه الله في قبره من هوام الأرض، و ضغطة القبر، حتى يقف بين يدي الله عز و جل، ثم جاءت حتى تدخله الجنة [بأمر الله تبارك و تعالی]».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far^{-asws} has said: 'The one who habitually recites *Ha Meem* (Surah) Al-Zukhruf, Allah^{-azwj} would Grant him safety in his grave from the vermin of the earth and the squeezing of the grave, until he pauses in front of Allah^{-azwj} Mighty and Majestic. Then he will go until he enters the Paradise by the Command of Allah^{-azwj} Blessed and Exalted'.¹⁴

و من (خواص القرآن): روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان ممن يقال له يوم القيامة: يا عباد الله، لا خوف عليكم و لا أنتم تخزنون.

And from Khawas Al-Quran –

It has been reported from Rasool-Allah^{-saww} having said: 'The one who recites this Chapter (Surah Al-Zukhruf) would be from the ones to whom it would be Said on the Day of Judgement: "O servants of Allah^{-azwj}! **There would be not fear upon you today nor will you be grieving [43:68]**".

و من كتبها و شربها لم يحتج إلى دواء يصيبه لمرض،

And one who writes it and drinks (its water), would not be needy of medication when struck by illness.

و إذا رش بمائها مصروع أفاق من صرعته، و احترق شيطانه، بإذن الله تعالى».

And if its water is sprinkled upon an epileptic, he would come around from his fit, and it would burn its devil, by the Permission of Allah^{-azwj}.¹⁵

قَالَ: فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ فَضَالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعِيدِ بْنِ طَرِيفٍ [سَعْدُ بْنُ طَرِيفٍ] عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: أَمَسَكْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع بِالرِّكَابِ وَ هُوَ يُرِيدُ أَنْ يَرْكَبَ فَرَفَعَ رَأْسَهُ ثُمَّ تَبَسَّمَ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتَكَ رَفَعْتَ رَأْسَكَ ثُمَّ تَبَسَّمْتَ قَالَ: نَعَمْ يَا أَصْبَغُ أَمَسَكْتُ لِرَسُولِ اللَّهِ ص كَمَا أَمَسَكْتُ لِي فَرَفَعَ رَأْسَهُ ثُمَّ تَبَسَّمَ فَسَأَلْتُهُ عَنْ تَبَسُّمِهِ كَمَا سَأَلْتَنِي وَ سَأَخْبِرُكَ كَمَا أَخْبَرَنِي أَمَسَكْتُ لِرَسُولِ اللَّهِ ص بَعَلْتَهُ الشَّهْبَاءَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ تَبَسَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ ص رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ وَ تَبَسَّمْتَ لِمَاذَا فَقَالَ: يَا عَلِيُّ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَرْكَبُ فَيَقْرَأُ آيَةَ الْكُرْسِيِّ ثُمَّ يَقُولُ: «أَسْتَغْفِرُ اللَّهَ الَّذِي «لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» وَ أَتُوبُ إِلَيْهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ» إِلَّا قَالَ السَّيِّدُ الْكَرِيمُ «يَا مَلَأَ بَيْتِي عَبْدِي يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ عَنِّي أَشْهَدُوا أَيُّ قَدْ عَفَرْتُ لَهُ ذُنُوبَهُ.

Al-Mufaddal bin Salih, on the authority of Saeed bin Zareef [Saad bin Tareef], on the authority of Al-Asbagh bin Nubatah, who said: I held the reins for the Commander of the Faithful, peace be upon him, while he wanted to ride, so he raised his head and smiled. So I said to him: O Commander of the Faithful, I saw you raise your head and then smile. He said:

14 ثواب الأعمال: 113

خواص القرآن: 15

Yes, O Asbagh, I held the reins for the Messenger of God, peace be upon him, as You held for me - he raised his head and then smiled, so I asked him about his smile - as you asked me and I will tell you as he told me - I held for the Messenger of Allah, may Allah bless him and grant him peace, his white mule, so he raised his head to the sky and smiled - so I said: O Messenger of Allah, you raised your head to the sky and smiled, why? He said: O Ali, there is no one who rides and recites the verse of The Throne, then he says: "I seek forgiveness from Allah, there is no god but He, the Ever-Living, the Self-Sustaining, and I repent to Him. O Allah, forgive my sins, for no one forgives sins except You." Except that the Generous Master says: "O My angels, My servant knows that no one forgives sins except Me. Bear witness that I have forgiven him his sins."¹⁶

VERSE 1

حم {1}

Ha Meem [43:1]

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry, who has reported:

Al-Sadiq^{-asws} – a lengthy Hadeeth in which he^{-asws} is saying: 'And as for: ***Ha Meem [43:1]***, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد).¹⁷

VERSE 2

وَالْكِتَابِ الْمُبِينِ {2}

I swear by the Clarifying Book [43:2]

محمد بن يعقوب: عن أحمد بن مهرا، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{-asws} said: 'And as for the: ***Clarifying Book [43:2]***, so it is Amir-Al-Momineen^{-asws}.

¹⁶ تفسير القمي، ج2، ص: 280

¹⁷ Tafseer Noor Al Saqalayn – CH 46 H 3

VERSE 3

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3}

We have made it Quran to be in Arabic, perhaps you may use your intellect [43:3]

في الخصال عن الصادق عليه السلام: تعلموا العربية فأتمها كلام الله الذي تكلم به خلقه.

And in (the book) Al-Khisaal,

‘From Al-Sadiq^{-asws}: ‘Learn the Arabic (language), for it is the Speech of Allah^{-azwj} which He^{-azwj} Spoke with to His^{-azwj} creatures’^{.18}

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

‘Al-Sadiq^{-asws} said: ‘If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it’. Thus it is the merit for the non-Arabs’^{.19}

ثم قال علي بن إبراهيم: قوله تعالى: لَوْ لَا فَصَّلْتُ آيَاتُهُ أَعَجَبِي وَعَرَبِيٌّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

Then Ali Bin Ibrahim said, ‘He^{-asws} said: ‘If this Quran were in a non-Arabic language they would have said, ‘How do we learn it, and our language is Arabic, and he^{-saww} has brought us a Quran in a non-Arabic language?’ So Allah^{-azwj} Loved it that He^{-azwj} should Reveal it in their language’^{.20}

VERSE 4

وَإِنَّ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ {4}

And surely, it is in the Mother of the Book with Us, for Ali (is) a Wise (man) [43:4]

الشيخ في (التهذيب): عن الحسين بن الحسن الحسيني، قال: حدثنا محمد بن موسى الهمداني، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا علي بن الحسين العبدوي، قال: سمعت أبا عبد الله الصادق (عليه السلام) و ذكر فضل يوم الغدير و الدعاء فيه، إلى أن قال في الدعاء: «فاشهد يا إلهي أنه الإمام الهادي المرشد الرشيد، علي أمير المؤمنين، الذي ذكرته في كتابك، فقلت: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ».

18 تفسير الصافي، ج3، ص: 5

19 تفسير القمي 2: 124.

20 (Extract) تفسير القمي 2: 266

The Sheykh in Al-Tehzeeb, from Al-Husayn Bin Al-Hassan Al-Husayni, from Muhammad Bin Musa Al-Hamdany, from Ali Bin Hisan Al-Wasity, from Ali Bin Al-Husayn Al-Abdy who said,

'I heard Abu Abdullah Al-Sadiq^{-asws} mentioning the merits of the Day of Al-Ghadeer and the supplication during it, up to the point where he^{-asws} said in the supplication: 'So be a Witness, O my^{-asws} God that he^{-asws} is the Imam^{-asws} of Guidance, the Guide of the guided, Ali^{-asws} Amir-al-Momineen^{-asws}, whom You^{-azwj} Mentioned in Your^{-azwj} Book, so You^{-azwj} Said: **And surely it is in the Mother of the Book with Us, for Ali is a Wise (man) [43:4]**'.²¹

علي بن إبراهيم: حدثني أبي، عن حماد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: الصِّرَاطَ الْمُسْتَقِيمَ قال: «هو أمير المؤمنين (صلوات الله عليه) و معرفته، و الدليل على أنه أمير المؤمنين قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ».

Ali Bin Ibrahim said, 'My father narrated to me,

Abu Abdullah^{-asws} regarding the Words of the Exalted: **the Straight Path [1:6]**, he^{-asws} said: 'It is Amir-al-Momineen^{-asws} and his^{-asws} recognition, and the evidence that it is Amir-al-Momineen^{-asws} are the Words of the Exalted: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**'.²²

محمد بن العباس: عن أحمد بن إدريس، عن عبد الله بن محمد بن عيسى، عن موسى بن القاسم، عن محمد بن علي بن جعفر، قال: سمعت الرضا (عليه السلام) و هو يقول: «قال أبو عبد الله (عليه السلام)، و قد تلا هذه الآية: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ، قال: علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abdullah Bin Muhammad Bin Isa, from Musa Bin Al Qasim, from Muhammad Bin Ali Bin Ja'far who said,

'I heard Al Reza^{-asws} and he^{-asws} was saying: 'Abu Abdullah^{-asws} said, and he^{-asws} had recited this verse: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**, he^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'.²³

الحسن بن أبي الحسن الديلمي: بإسناده، عن رجاله إلى حماد السندي، عن أبي عبد الله (عليه السلام)، و قد سأله سائل عن قول الله عز و جل: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ، قال: «هو أمير المؤمنين (عليه السلام)».

Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from his men, going up to Hamad Al Sindy,

'From Abu Abdullah^{-asws}, and a questioned had asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And surely it is in the Mother of the Book with Us, for Ali a Wise man [43:4]**, he^{-asws} said: 'He^{-asws} is Amir Al Momineen^{-asws}'.²⁴

وعنه، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن عباس الصائغ، عن سعد الإسكاف، عن الأصبغ بن نباتة، قال: خرجنا مع أمير المؤمنين (عليه السلام) حتى انتهينا إلى صعصعة بن صوحان (رحمه الله)، فإذا

21 التهذيب 3: 317 / 145

22 تفسير القمي 1: 28

23 تأويل الآيات 2: 552 / 2

24 تأويل الآيات 2: 552 / 1

هو على فراشه، فلما رأى عليا (عليه السلام) خف له، فقال له (صلوات الله عليه): «لا تتخذن زيارتنا فخرا على قومك». قال: لا يا أمير المؤمنين، و لكن ذخرا و أجرا، فقال له: «و الله ما كنت علمتك إلا خفيف المؤنة، كثير المعونة».

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Abbas Al-Sa'ig, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said,

'We accompanied Amir-al-Momineen^{-asws} until we ended up to Sa'sa Bin Sowhan. He was upon his bed, and when he saw Ali^{-asws}, he became brisk for him^{-asws}. So he^{-asws} said to him: 'Do not take our visitation as a pride upon your people'. He said, 'No, O Amir-al-Momineen^{-asws}, but it is a treasure and a recompense'. So he^{-asws} said to him: 'By Allah^{-azwj}! I^{-asws} do not know you except as one of light provisions and numerous assistance'.

فقال صعصعة: و أنت و الله- يا أمير المؤمنين- ما علمتك إلا أنك بالله لعليم، و أن الله في عينك لعظيم، و أنك في كتاب الله لعلي حكيم، و أنك بالمؤمنين لرؤوف رحيم.

Sa'sa said, 'And you^{-asws} – by Allah^{-azwj} – O Amir-al-Momineen^{-asws} – I do not know you^{-asws} except that you^{-asws} are with Allah^{-azwj}, the most knowledgeable, and that Allah^{-azwj} is Magnificent in your^{-asws} eyes, and that you^{-asws} are in the Book of Allah^{-azwj} as: **Ali, a Wise man [43:4]**, and that you^{-asws} are kind and merciful with the Momineen'.²⁵

See the 300 references to Amir Al-Momineen^{-asws} in the Holy Quran in Appendix I:

VERSES 5 - 14

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ {5}

So, should We Take the Zikr away from you altogether since you were an extravagant people? [43:5]

مع، معاني الأخبار ابن الوليد عن الصفار عن هارون عن ابن زياد عن الصادق عن أبيه ع أَنَّ النَّبِيَّ ص قَالَ: مَنْ أَطَاعَ اللَّهَ فَقَدْ ذَكَرَ اللَّهَ وَ إِنْ قَلَّتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ الْقُرْآنَ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-saww} said: 'One who obeys Allah^{-azwj} so he has done Zikr of Allah^{-azwj}, and even if his Salat and His^{-azwj} fasts and his recitation of the Quran were to be little''.²⁶

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ {6}

²⁵ تأويل الآيات 2: 552 / 4.

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 20

And how many a Prophet did We Send among the former ones? [43:6]

عَنْ عَنِ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ أَنْبِيَائِهِ وَ رُسُلِهِ قُلْتُ كَيْفَ صَارُوا أَوْلَى الْعَزْمِ

From him, from Usman Bin Isa, from Sama'at Bin Mahran who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} [46:35] **Therefore bear up patiently as did the Determined Ones from the Rasools bear up**'. The Imam^{-asws} said: 'Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-sawww}'. I said, 'How did they^{-as} come to be 'the Determined ones'?'

قَالَ لِأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ فَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ ع أَخَذَ بِكِتَابِهِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ ع بِالصُّحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا تُكْفَرُ بِهِ وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ جَاءَ بِشَرِيعَةٍ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى ع بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بِعَزِيمَةِ تَرْكِ الصُّحُفِ

The Imam^{-asws} said: 'Because Noah^{-as} was Sent with a Book and a Law. So, everyone who came after Noah^{-as} took by his^{-as} Book, and his^{-as} Law, and his^{-as} Manifesto, until Ibrahim^{-as} came with the Parchment with determination by it, left the Book of Noah^{-as} without disbelieving in it. And every Prophet^{-as} who came after Ibrahim, did so with the Law of Ibrahim^{-as}, and his^{-as} Manifesto, and his^{-as} Parchments, until Musa^{-as} came up with the Torah, and his^{-as} Law, and his^{-as} Manifesto, and with determination by it, left the Parchment.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ ع بِالْإِنْجِيلِ وَ بِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ ص فَجَاءَ بِالْقُرْآنِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَّاهُ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ.

Therefore, every Prophet^{-as} who came after Musa^{-as}, took by the Torah, and his^{-as} Law, and his^{-as} Program, until the Messiah^{-as} came with the Evangel, and by the determination with it, left the Law of Musa^{-as}, and his^{-as} Manifesto, until Muhammad^{-sawww} came up. So, he^{-sawww} came with the Quran, and his^{-sawww} Law, and his^{-as} Manifesto. Thus, his^{-sawww} Permissible is Permissible until the Day of Judgement, and his^{-sawww} Prohibition is Prohibited until the Day of Judgement. So, these are the Determined ones from the Rasools^{-as'}.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ (صلى الله عليه وآله)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mihran who said,

²⁷ Al Mahaasin – V 1 Bk 5 H 359

'I said to Abu Abdullah^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic [46:35] **Therefore bear up patiently as did the Determined Ones from the Rasools bear up with**'. He^{-asws} said: 'Nuh^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} and Muhammad^{-sawww}'.

فُلْتُ كَيْفَ صَاوَرُوا أُولِي الْعَزْمِ قَالَ لِأَنَّ نُوحًا بُعِثَ بَكِتَابٍ وَ شَرِيعَةٍ وَ كُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمَ (عليه السلام) بِالصُّحُفِ وَ بَعْرَمَةِ تَرَكَ كِتَابَ نُوحٍ لَا كُفْرًا بِهِ

I said, 'How did they^{-as} come to be the Determined Ones (Ul Al-Azam)?' He^{-asws} said: 'Because Nuh^{-as} was Sent with a Book and a Law, and everyone who came after Nuh^{-as} took by the Book of Nuh^{-as}, and his^{-as} Law and his^{-as} manifesto until Ibrahim^{-as} came with the Parchment, and with determination he^{-as} neglected the Book of Nuh^{-as}, not having disbelieved in it.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ (عليه السلام) أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصُّحُفِ حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بَعْرَمَةِ تَرَكَ الصُّحُفِ

So, every Prophet^{-as} who came after Ibrahim^{-as} took by the Law of Ibrahim^{-as}, and his^{-as} manifesto and by the Parchment, until Musa^{-as} came with the Torah and his^{-as} Law, and his^{-as} manifesto, and with determination he^{-as} neglected the Parchment.

وَ كُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى (عليه السلام) أَخَذَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ الْمَسِيحُ (عليه السلام) بِالْإِنْجِيلِ وَ بَعْرَمَةِ تَرَكَ شَرِيعَةَ مُوسَى وَ مِنْهَاجِهِ

And every Prophet^{-as} who came after Musa^{-as} took by the Torah, and his^{-as} Law, and his^{-as} manifesto until the Messiah^{-as} came with the Evangel, and with determination he^{-as} superseded the Law of Musa^{-as}, as well as his^{-as} manifesto.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتَّى جَاءَ مُحَمَّدٌ (صلى الله عليه وآله) فَجَاءَ بِالتَّوْرَةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَّاهُ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَهَذَا أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ (عليهم السلام) .

Therefore, every Prophet^{-as} who came after the Messiah^{-as} adhered to his^{-as} 'بشريعته' Law and his^{-as} 'منهاجه' manifesto until Muhammad^{-sawww} came. So he^{-sawww} came with the Quran and with his^{-sawww} 'بشريعته' Law and his^{-sawww} 'منهاجه' manifesto. Thus, 'حرامه حرامًا إلى يوم' 'الحقبة' his^{-sawww} Permissible would be a Permissible up to the day of Judgement, and his^{-sawww} Prohibition would be a Prohibition up to the Day of Judgement. So, these are the Determined Ones from the Rasools^{-sawww}.²⁸

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7}

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 12 H 2

And there did not come to them a Prophet but they mocked with him [43:7]

ثم أرسل الله الرسل تترى " كلما جاء امة رسولها كذبوه فأتبعنا بعضهم بعضا " وجعلناهم أحاديث " فكانت بنو إسرائيل تقتل في اليوم نبين وثلاثة و أربعة، حتى أنه كان يقتل في اليوم الواحد سبعون نبيا "، ويقوم سوق بقلهم في آخر النهار

Then Allah^{-azwj} Sent Rasools^{-as}, **one after another. Every time its Rasool came to a community, they belied him. So We Caused some of them to follow the others and We Made them as narrations [23:44].** The Children of Israel had killed during one day, two Prophets^{-as}, and three, and four until it happened that in one day seventy Prophets^{-as} were killed, (to the extent) and they were setting up their markets (stalls), at the end of the day (an extract).²⁹

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ {8}

So, We Destroyed the ones stronger than them in prowess, and they perished like the former ones [43:8]

و رَوَى أَبُو الْفَتْحِ الْكَرَاجُكِيُّ فِي كَنْزِ الْعَوَائِدِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ فِي حَدِيثِ رَجُلٍ مِنْ حَضْرَمَوْتِ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فِي أَيَّامِ أَبِي بَكْرٍ فَاسْتَلَمَ عَلَى يَدِهِ قَالَ فَسَأَلَهُ أَمِيرَ الْمُؤْمِنِينَ ع يَوْمًا وَ نَحْنُ مُجْتَمِعُونَ فَقَالَ أَعَالِمٌ أَنْتَ بِحَضْرَمَوْتِ فَقَالَ الرَّجُلُ إِنْ جِهَلْتُهَا لَمْ أَعْلَمْ شَيْئًا قَالَ أَ فَتَعْرِفُ مَوْضِعَ الْأَحْقَافِ قَالَ كَأَنَّكَ تَسْأَلُ عَنْ قَبْرِ هُوْدِ النَّبِيِّ ع قَالَ لِلَّهِ دُرُّكَ مَا أَحْطَأْتُ

‘In a Hadeeth of a man from Hazramout who came to Amir Al-Momineen^{-asws} during the days of Abu Bakr, and became a Muslim upon his^{-asws} hands. One day he asked Amir Al-Momineen^{-asws}, and we were gathered, he^{-asws} said, ‘Do you^{-asws} know of Hazramout?’ The man said, ‘If I am ignorant of it, I don’t know anything’. He^{-asws} said: ‘Do you recognise the place of the sandy plains (Al-Ahqaaf)?’ He said, ‘It is as if you^{-asws} are asking about the grave of Hud^{-as}, the Prophet^{-as}?’ He^{-asws} said: ‘May Allah^{-azwj} Make you realise your mistake’.

قَالَ نَعَمْ خَرَجْتُ فِي عُنُقُوَانِ شَبَابِي فِي عِلَّةٍ مِنَ الْحَيِّ وَ نَحْنُ نُرِيدُ أَنْ نَأْتِيَ قَبْرَهُ لِيُعَدَّ صَوْتَهُ فِيْنَا وَ كَثْرَةُ مَنْ يَذْكُرُهُ فَسَرْنَا فِي بِلَادِ الْأَحْقَافِ أَيَّامًا وَ فِيْنَا رَجُلٌ قَدْ عَرَفَ الْمَوْضِعَ حَتَّى انْتَهَى بِنَا ذَلِكَ الرَّجُلُ إِلَى كَهْفٍ فَدَخَلْنَا فَأَمَعْنَا فِيهِ طَوِيلًا فَانْتَهَيْنَا إِلَى حَجَرَيْنِ قَدْ أَطْبِقَ أَحَدُهُمَا فَوْقَ الْآخَرَ وَ بَيْنَهُمَا خَلٌّ يَدْخُلُ مِنْهُ الرَّجُلُ النَّحِيفُ

He said, ‘Yes, I went out in the prime of my youth regarding a reason from Al-Hayy, and we want to go to his^{-as} grave due to the remoteness of his^{-as} being among us and lot of the ones who remember him^{-as}.

We travelled in the city of Al-Ahqaaf (sandy plains) for days, and among us was a man who knew the place, until that man ended up with us to a cave. We entered and he was with us for a long time and he ended up with us to two rocks, one of them had been layered above the other, and between the two was a way a slim man could enter from it.

²⁹ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 49

فَتَحَارَفْتُ - فَدَخَلْتُ فَرَأَيْتُ رَجُلًا عَلَى سَرِيرٍ شَدِيدِ الْأُذْمَةِ طَوِيلِ الْوَجْهِ كَثَّ اللَّحْيَةُ قَدْ نَبَسَ فَإِذَا مَسِسْتُ شَيْئًا مِنْ جَسَدِهِ أَصْبَتْهُ صُلْبًا لَمْ يَتَغَيَّرْ وَ رَأَيْتُ عِنْدَ رَأْسِهِ كِتَابًا بِالْعِبْرَانِيَّةِ فِيهِ مَكْتُوبٌ أَنَا هُوَذَا النَّبِيُّ آمَنْتُ بِاللَّهِ وَ أَشْفَقْتُ عَلَى عَادٍ بِكُفْرِهَا وَ مَا كَانَ لِأَمْرِ اللَّهِ مِنْ مَرَدٍّ

So, I squeezed and entered, and saw a man upon a bed being of severe (thick) skin, tall face, bushy beard which had dried up. When I touched something from his body, I found it as solid, not having changed, and I saw a book by his head in Hebrew wherein was written: "I^{-as} am Hud^{-as} the Prophet^{-as}. I^{-as} believe in Allah^{-azwj}, and I^{-as} flashed upon Aad due to its disbelief, and there will not be a repellent to a Command of Allah^{-azwj}".

فَقَالَ لَنَا أَمِيرُ الْمُؤْمِنِينَ ع وَكَذَلِكَ سَمِعْتُهُ مِنْ أَبِي الْقَاسِمِ ص.

Amir Al-Momineen^{-asws} said to us: 'And like that I^{-asws} have heard from Abu Al-Qasim^{-saww}'.³⁰

وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ {9}

And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'The Mighty, the Wise Created these'. [43:9]

العباشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far^{-asws} has narrated (on behalf of) Abu Abdullah^{-asws} that he said: 'Allah^{-azwj} Created the skies and the earth in six days, thus the year is six days' short' (6 months of 29 days).³¹

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{-azwj} Separated six days from it in which He^{-azwj} created the skies, and the earth. So from then the months are deficient'.³²

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

³⁰ Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 4 Ch 4 H 19

تفسير العياشي 2: 120 / 6 .³¹

تفسير العياشي 2: 120 / 7 .³²

I heard Abu Abdullah^{-asws} saying that: 'Allah^{-azwj} Created the good on the day of Sunday, and He^{-azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.³³

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {10}

The One Who Made the earth as a resting-place for you, and Made therein ways for you, perhaps you would be Guided [43:10]

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ {11}

And the One Who Sends down water from the sky in a measured way, so We Revive a dead land by it. Like that you would be coming out (from your graves) [43:11]

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ {12}

And the One Who Created the pairs, all of them, and Made for you of the ships and the cattle what you are riding [43:12]

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ {13}

For you to sit evenly upon their backs. Then remember the Favour of your lord when you are sitting evenly upon it, and you should be saying, 'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]

في أمالي شيخ الطائفة فديس سره بإسناده إلى أبي جعفر الباقر عليه السلام حديث طويل وفيه أن النبي صلى الله عليه وآله قال لعلي عليه السلام قل ما أول نعمة أبلاك الله عز وجل وأنعمت عليك بما؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

'From Abu Ja'far Al-Baqir^{-asws}, there is a lengthy Hadeeth, and in it (he^{-asws} said: 'The Prophet^{saww} said to Ali^{-asws}: 'Say, what is the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{-asws} with and Favoured you^{-asws} upon with it?'

قال: أن خلقني إلى أن قال: فما التاسعة؟ قال: أن سخر لي سماءه وأرضه وما فيهما وما بينهما من خلقه، قال: صدقت.

He^{-asws} said: 'He^{-azwj} Created me^{-asws}' – until he^{-saww} said: 'And what is the ninth? He^{-asws} said: 'He^{-azwj} Subdued for me^{-asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever is contained therein, and whatever is between the two, from His^{-azwj} creatures'. He^{-saww} said: 'You^{-asws} speak the truth''³⁴

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

And we would be returning to our Lord' [43:14]

An expression of appreciation

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): هل للشكر حد إذا فعله العبد كان شاكرًا؟ قال: «نعم». قلت: ما هو؟

Muhammad Bin Yaqoub, from a number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'Is there a limit of appreciation if the servant were to do it, he would be a thankful one?' He^{-asws} said: 'Yes'. I said, 'What is it?'

قال: «يحمد الله على كل نعمة عليه في أهل و مال، و إن كان فيما أنعم عليه في ماله حق أداءه، و منه قوله عز و جل: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ».

He^{-asws} said: 'He Praises Allah^{-azwj} over every Bounty to him regarding family and wealth, and if regarding his wealth which has been Favoured to him, there is a right, he should fulfil it. And from it are the Words of the Mighty and Majestic: **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]'**³⁵

For subduing the riding animals

عنه، عن البقطيني، عن الدهقان، عن درست، عن أبي إبراهيم، عن أبي - الحسن (ع) قال: قال رسول الله صلى الله عليه وآله: إذا ركب الرجل الدابة فسمى ردفه ملك يحفظه حتى ينزل، فان ركب ولم يسم ردفه شيطان فيقول له: " تعن "، فان قال: " لا أحسن " قال له: " تمن " لا يزال متمنيا حتى ينزل.

From him, from Al Yaqteeny, from Al Dahqaan, from Darast, from Abu Ibrahim,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the man mounts the animal, so he should Name (Allah^{-azwj}), and an Angel would ride behind him until he descends. So if he mounts but does not Name (Allah^{-azwj}) A Satan^{-la} rides behind him, so he^{-la} says to him, 'You sing'. So if he says, 'It is not good', he^{-la} says to him, 'Desire'. He does not cease to desire (daydreaming) until he descends'.

H 79 – تفسير نور الثقلين، ج 4، ص: 213 34

الكافي 2: 12 / 78 35

وقال: من قال إذا ركب الدابة: " بسم الله، لا حول ولا قوة إلا بالله، الحمد لله الذى هدانا لهذا، سبحان الذى سخر لنا هذا وما كنا له مقرنين " إلا حفظت له نفسه ودابته حتى ينزل.

And he^{-asws} said: 'The one who says when mounting the animal, 'In the Name of Allah^{-azwj}. There is no Might nor Strength except with Allah^{-azwj}. The Praise is for Allah^{-azwj} Who Guided us to this. **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]'**, except that he would have had himself and his animal Protected, until he descends'.³⁶

عنه، عن بعض أصحابنا، رفعه قال: كان أبو عبد الله (ع) إذا وضع رجله في الركاب يقول: " سبحان الذى سخر لنا هذا وما كنا له مقرنين " ويسبح الله سبعا، ويحمد الله سبعا، ويهلل الله سبعا.

From him, from one of our companions, raising it, said,

'Whenever Abu Abdullah^{-asws} placed his feet in the stirrups, was saying: **"Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] [43:13]**. And he^{-asws} would Glorify Allah^{-azwj} seven times, and Praise Allah^{-azwj} seven times, and Extol the Holiness of Allah^{-azwj} seven times'.³⁷

Supplication for travelling

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ قَالَ إِذَا خَرَجْتَ مِنْ بَيْتِكَ تُرِيدُ الْحُجَّ وَ الْعُمْرَةَ إِنْ شَاءَ اللَّهُ فَادْعُ دُعَاءَ الْفَرَجِ وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr and Safwan Bin Yahya, altogether from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Whenever you go out from your house intending the Hajj and the Umra, Allah^{-azwj} Willing, so supplicate with the supplication of the Relief (Du'a Al-Faraj), and it is, 'There is no god except for Allah^{-azwj}, the Lenient, the Benevolent. There is no god except for Allah^{-azwj} the Exalted, the Magnificent. Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven firmaments, and Lord^{-azwj} of the Magnificent Throne. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds'.

ثُمَّ قُلِ اللَّهُمَّ كُنْ لِي جَاراً مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ ثُمَّ قُلِ بِسْمِ اللَّهِ دَخَلْتُ وَ بِسْمِ اللَّهِ خَرَجْتُ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ إِنِّي أَعْلِمُ بِئِنَّ يَدَيَّ نَسِيئَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَوْ نَسِيئْتُهُ اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ عَلَى الْأُمُورِ كُلِّهَا وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْحَلِيفَةُ فِي الْأَهْلِ

Then say, 'O Allah^{-azwj}! Be a Protector of mine from every stubborn tyrant, and from every castaway Satan^{-la}'. Then say, 'In the Name of Allah^{-azwj} do I enter, and in the Name of Allah^{-azwj} do I go out, and in the Way of Allah^{-azwj}. O Allah^{-azwj}! I proceed in front of me with my forgetfulness and my haste. In the Name of Allah^{-azwj} and whatever Allah^{-azwj} so Desires, in

³⁶ Al Mahaasin – V 2 Bk 6 H 103

³⁷ Al Mahaasin – V 2 Bk 6 H 120

this journey of mine, I shall remember it or forget it. O Allah^{-azwj}! You^{-azwj} are the Aider upon the affairs, all of them, and You^{-azwj} are the Companion in the journey, and the Caliph (Caretaker) regarding the family.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَ اطْوِ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَ كَاتِبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْتَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ اللَّهُمَّ أَنْتَ عَضِدِي وَ ناصِرِي بِكَ أَهْلُ وَ بِكَ أَسِيرُ

O Allah^{-azwj}! Ease our journey upon us, and Fold the land for us, and Make us to travel in it in Your^{-azwj} as well as in the obedience of Your^{-azwj} Rasool^{-saww}. O Allah^{-azwj}! Correct our backs for us and Bless for us in what Your^{-azwj} Grace upon us and Save us from the Punishment of the Fire. O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the fatigue of the travel, and anguish of the return, and the evil scenarios regarding the family, and the wealth, and the children. O Allah^{-azwj}! You^{-azwj} are my Reinforcement and my Helper. It is with You^{-azwj} that I disembark and with You^{-azwj} that I travel.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا السُّرُورَ وَ الْعَمَلَ بِمَا يُرْضِيكَ عَنِّي اللَّهُمَّ اقْطَعْ عَنِّي بُعْدَهُ وَ مَشَقَّتَهُ وَ اصْحَبْنِي فِيهِ وَ اخْلُفْنِي فِي أَهْلِي بِخَيْرٍ وَ لَا حَوْلَ وَ
لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah^{-azwj}! I ask you for the tranquillity in this journey of mine, and the actions with what You^{-azwj} would be Pleased with from me. O Allah^{-azwj}! Cut-off the difficulties from me after it, and be my Companion in it, and my Caliph (Caretaker) regarding my family with goodness; and there is neither Might nor Strength except with Allah^{-azwj}.

اللَّهُمَّ إِنِّي عَبْدُكَ وَ هَذَا مِمَّا لَأْتُكَ وَ الْوَجْهَ وَجْهَكَ وَ السَّفَرُ إِلَيْكَ وَ قَدْ اطَّلَعْتُ عَلَى مَا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَاجْعَلْ سَفَرِي هَذَا كَفَّارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ
كُنْ عَوْنًا لِي عَلَيْهِ وَ اخْفِي وَعْنَهُ وَ مَشَقَّتَهُ وَ لَقِيَّ مِنَ الْقَوْلِ وَ الْعَمَلِ رِضَاكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ بِكَ وَ لَكَ

O Allah^{-azwj}! I am Your^{-azwj} servant and this is Your^{-azwj} Carrier, and the direction is Your^{-azwj} Direction, and the journey is to You^{-azwj}, and You^{-azwj} are being notified upon what no one is notified upon. Therefore, Make this journey of mine to be an expiation for my sins which were before it, and Be a Supporter of mine upon it, and Suffice me from its fatigue, and its difficulties, and Attach me with Your^{-azwj} Pleasure from the words and the deeds, for rather, I am Your^{-azwj} servant, and with You^{-azwj}, and for You^{-azwj}.

فَإِذَا جَعَلْتَ رِجْلَكَ فِي الرِّكَابِ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ عَلَى رَاِحَتِكَ وَ اسْتَوَى بِكَ مَحْمَلُكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَّمَنَا مُحَمَّدٍ (صلى الله عليه وآله) سُبْحَانَ اللَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا
لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you make your feet to be in the stirrups, so say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. In the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest'. So when you are established upon your ride, and your carriage is (also) established with you, so say, 'The Praise is for Allah^{-azwj} who Guided us to Al-Islam and Taught us the Quran, and Favoured upon us with Muhammad^{-saww}. Glory be to Allah^{-azwj}! ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the Worlds.

اللَّهُمَّ أَنْتَ الْخَامِلُ عَلَى الظَّهْرِ وَ الْمُسْتَعَانُ عَلَى الْأَمْرِ اللَّهُمَّ بَلِّغْنَا بَلَاغاً يَبْلُغُ إِلَى خَيْرٍ بَلَاغاً يَبْلُغُ إِلَى مَغْفِرَتِكَ وَ رِضْوَانِكَ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا خَيْرَ إِلَّا خَيْرُكَ وَ لَا حَافِظَ غَيْرِكَ .

O Allah^{-azwj}! You^{-azwj} are the Carrier upon the backs, and the Supporter upon the affairs. O Allah^{-azwj}! Deliver us (to our destination) with an arrival, which reaches to a goodly arrival, reaching to Your^{-azwj} Forgiveness, and Your^{-azwj} Pleasure. O Allah^{-azwj}! There is no traversing except for Your^{-azwj} Making us traverse, and there is no goodness except for Your^{-azwj} Goodness, and there is no Protector apart from You^{-azwj}.³⁸

عَنْ عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ (عليه السلام) قُمْ فَأَسْرِجْ دَابَّتَيْنِ جَمَاراً وَ بَعِلاً فَأَسْرِجْ جَمَاراً وَ بَعِلاً فَقَدِمْتُ إِلَيْهِ الْبُعْلُ وَ رَأَيْتُ أَنَّهُ أَحْبَبَهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبُعْلَ قُلْتُ الْحَبْرُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تَخْتَارَ لِي قُمْ قَالَ إِنَّ أَحَبَّ الْمَطَابَا إِلَيَّ الْحُمْرُ

From him, from Ibn Fazzaal, from Anbasat Bin Hishaam, from Abdul Kareem Bin Amro, from Al-Hakam Bin Muhammad Bin Al-Qasim that he heard Abdullah Bin Ata'a saying that:

Abu Ja'far^{-asws} said: 'Arise, and saddle two animals, a donkey and a mule'. So I saddled a donkey and a mule and offered the mule to him^{-asws} as I opined that it was more beloved of the two to him^{-asws}. He^{-asws} said: 'Who ordered you to offer to me^{-asws} this mule?' I said, 'I chose it for you^{-asws}'. He^{-asws} said: 'And did I^{-asws} order you to choose for me^{-asws}?'. Then said: 'The most preferable of the pack, to me^{-asws} is the donkey'.

قَالَ فَقَدِمْتُ إِلَيْهِ الْجَمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا مُحَمَّدٍ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So I offered the donkey to him^{-asws} and grabbed the reins for him^{-asws}. He^{-asws} climbed upon it and said; 'Praise be to Allah^{-azwj} Who Guided us^{-asws} by Al-Islam, and Taught us^{-asws} the Quran, and Bestowed upon us^{-asws} by Muhammad^{-sawww}. Praise be to Allah^{-azwj} ***Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***, and Praise be to Allah^{-azwj} the Lord^{-azwj} of the Worlds'.

وَ سَارَ وَ سَرْتُ حَتَّى إِذَا بَلَّغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ الصَّلَاةُ جُعِلَتْ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلِّي فِيهِ حَتَّى إِذَا بَلَّغْنَا مَوْضِعاً آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلِّي فِيهَا

And he^{-asws} went and I went (with him^{-asws}) until we reached another place. I said to him^{-asws}, 'The Salat, may I be sacrificed for you^{-asws}'. He^{-asws} said: 'This is a valley of the ants, one cannot pray Salat here', until we reached another place. I said to him^{-asws} similar to that. He^{-asws} said; 'This is a salty ground, one cannot pray Salat here'.³⁹

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَشْبَاطٍ قَالَ كُنْتُ حَمَلْتُ مَعِيَ مَتَاعاً إِلَى مَكَّةَ فَبَارَ عَلِيٌّ عَلَيَّ فَدَخَلْتُ بِهِ الْمَدِينَةَ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) (وَ قُلْتُ لَهُ إِنِّي حَمَلْتُ مَتَاعاً قَدْ بَارَ عَلِيٌّ وَ قَدْ عَزَمْتُ عَلَى أَنْ أَصِيرَ إِلَى مِصْرَ فَأَرْكَبُ بَرّاً أَوْ بَحْراً فَقَالَ مِصْرُ الْحُتُوفِ يُفَيْضُ لَهَا أَقْصَرَ النَّاسِ أَعْمَاراً وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَجْمَلَ فِي الطَّلَبِ مَنْ رَكِبَ الْبَحْرَ

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 46 H 2

³⁹ Al Kafi – H 14865

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat who said,

'I was carrying merchandise with me to Makkah but it was ruined upon me (incurred losses). So, I entered the city with it to go to Abu Al-Hassan Al-Reza^{-asws} and said to him^{-asws}, 'I carried merchandise which incurred losses upon me and I have resolved that I shall travel to Egypt. So, shall I travel the land or sea?' So he^{-asws} said: 'Egypt is the death, it worsely affects the youngest in age; and Rasool-Allah^{-saww} said: 'What is nicer regarding the seeking (than) one who sails the sea'.

ثُمَّ قَالَ لِي لَا عَلَيْكَ أَنْ تَأْتِيَ قَبْرَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَتُصَلِّيَ عِنْدَهُ رَكَعَتَيْنِ فَتَسْتَخِيرَ اللَّهَ مِائَةً مَرَّةً فَمَا عَزَمَ لَكَ عَمِلْتَ بِهِ فَإِنْ رَكِبْتَ الظَّهْرَ فُئِلَ الْحَمْدُ لِلَّهِ الَّذِي سَحَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Then he^{-asws} said to me: 'It (Egypt) would not be against you if you were to go to the grave of Rasool-Allah^{-saww}, and pray two Cycles Salat in his^{-saww} presence, and ask Allah^{-azwj} hundred times (your wishes) and to Choose for you (the best) one (Istikhara). Whatever is resolved for you, work by it. So if you were to ride the back (of the animal), then say, 'Said: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***.

وَإِنْ رَكِبْتَ الْبَحْرَ فَإِذَا صِرْتَ فِي السَّفِينَةِ فُئِلَ بِسْمِ اللَّهِ جُزَيْهَا وَ مُرْسِيهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ فَإِذَا هَاجَتْ عَلَيْكَ الْأَمْوَاجُ فَاتَّكِ عَلَى يَسَارِكَ وَ أَوْمِ إِلَى الْمُؤَجَّةِ بِيَمِينِكَ وَ ثُلَّ قَرِي بِقَرَارِ اللَّهِ وَ اسْكُنِي بِسَكِينَةِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ]

And if you were to sail the sea, so when you come to be in the ship, so say, 'In the Name of Allah^{-azwj} Who Makes it to flow and sail. Surely, my Lord^{-azwj} is Forgiving, Merciful'. So if the waves were to heave upon you, so lean upon your left and gesture towards the wave with your right hand, and say, 'Settle with the Settling of Allah^{-azwj} and be tranquil by the Tranquillity of Allah^{-azwj}, and there is neither a might nor any strength except with Allah^{-azwj}, the Exalted, the Magnificent'.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ فَرَكِبْتُ الْبَحْرَ فَكَانَتْ الْمَوْجَةُ تَرْتَفِعُ فَأَقُولُ مَا قَالَ فَتَنْتَفِعُ كَأَنَّهَا لَمْ تَكُنْ

Ali Bin Asbaat (the narrator) said, 'So I sailed the sea, and whenever the wave raised itself, so I was saying what he^{-asws} had told me to say. So they used to break up as if it had never been.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ وَ سَأَلْتُهُ فُئِلْتُ جُعِلْتُ فِدَاكَ مَا السَّكِينَةُ قَالَ رِيحٌ مِنَ الْجَنَّةِ لَهَا وَجْهٌ كَوَجْهِ الْإِنْسَانِ أَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِحُنَيْنٍ فَهَزَمَ الْمُشْرِكِينَ .

Ali Bin Asbaat (the narrator) said, 'And I asked him^{-asws}, 'My I be sacrificed for you^{-asws}! What is the tranquillity?' He^{-asws} said: 'A wind from the Paradise. For it is a face like the face of the human being. Its aroma is more fragrance than the Musk, and it is which Allah^{-azwj} Send down upon Rasool-Allah^{-saww} at (the battle of) Hunayn. Thus, the Polytheists were defeated'.⁴⁰

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 120 H 3

Supplication for every Favour remembered

الطرسى: روى العياشى بإسناده، عن أبى عبد الله (عليه السلام)، قال: «ذكر النعمة أن تقول: الحمد لله الذي هدانا للإسلام، و علمنا القرآن، و من علينا بمحمد (صلى الله عليه و آله)، و تقول بعده: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا إِلَى آخِرِ الْآيَةِ».

Al-Tabarsy – It has been reported from Al-Ayyashi by his chain,

Abu Abdullah^{asws} has said: ‘Remember the Favour and say, ‘The Praise is due to Allah^{azwj} Who Guided us to Al-Islam, and Taught us the Quran, and Favoured us by Muhammad^{saww}’. And you should be saying after it, ‘**Glory be to the One Who Subjugated this one for us [43:13]** - up to the end of the Verse’.⁴¹

VERSES 15 - 20

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ {15}

And they are assigning to Him a part from His servant. The human being is clearly ungrateful [43:15]

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

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

‘Abu Abdullah^{asws} said: ‘Kufr of the bounty is that the man says, ‘I ate such and such and it harmed me’’.⁴²

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكُرُ كَسَبِيَّةٍ لَا تُعْفَرُ.

(The book) ‘Al Durr Al Baahira’ –

‘Al-Jawad^{asws} said: ‘A bounty not thanked for is like an evil deed not Forgiven for’’.⁴³

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ {16}

Or did He Take daughters from what He Created and Chose sons for you all (instead)? [43:16]

⁴¹ مجمع البيان 9: 63

⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 70

⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84

In a lengthy Hadeeth, a Jew asked Rasool Allah-saww some question, among those questions was:

قال صدقت يا محمد، قال: فأخبرني عن جبرئيل في زي الاناث أم في زي الذكور؟ قال: في زي الذكور ليس في زي الاناث.
قال: فأخبرني ما طعامه؟ قال: طعامه التسبيح، وشرابه التهليل.

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me about Jibrael^{-as}, is he^{-as} among the females or among the males?' He^{-saww} said: 'Among the males. He^{-as} isn't among the females'. Inform me, what is his food?' He^{-saww} said: 'His^{-as} food is the Glorification (of Allah^{-azwj}), and his^{-as} drink is the extollation of Holiness (of Allah^{-azwj})'.

قال: صدقت يا محمد، فأخبرني ما طول جبرئيل؟ قال: إنه على قدر بين الملائكة ليس بالطويل العالي، ولا بالقصير المتداني، له ثمانون ذؤابة، وقصته جعدة، وهلال بين عينيه، أغر، أدعج محجل، ضوؤه بين الملائكة كضوء النهار عند ظلمة الليل،

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, what is the length of Jibrael^{-as}?' He^{-saww} said: 'He^{-as} is upon a measurement between the Angels, not being the tallest nor the shortest. For him^{-as} are eighty forelocks, and his^{-as} hair is wavy, and a crescent between his^{-as} eyes, outstanding, (wearing) a garland. His^{-as} illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وعشرون جناحا خضرا مشبكة بالدر والياقوت، محتمة باللؤلؤ، وعليه وشاح بطانته الرحمة، إزاره الكرامة، ظهارته الوقار، ريشه الزعفران، واضح الجبين، أفنى الأنف، سائل الخدين، مدور اللحيين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحى الله إلى يوم القيامة.

For him^{-as} are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him^{-as} is a scarf its lower portion is the Mercy, and his^{-as} trouser is the Honour, his^{-as} apparent is the dignity, and his^{-as} beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He^{-as} neither eats nor drinks, nor does he^{-as} get tired, nor does he^{-as} forget, standing by the Revelation of Allah^{-azwj} up to the Day of Judgment".

قال: صدقت يا محمد،

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! (an extract).⁴⁴

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {17}

And when one of them is given glad tidings (of a daughter) with what he is striking a likeness for the Beneficent, his face blacken and he is enraged [43:17]

⁴⁴ Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20

أَوْ مَنْ يُنشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18}

Or one he manufactures in ornaments (idols) while he is in contention, is without speech [43:18]

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثَاءً ۖ أَشْهَدُوا خَلْقَهُمْ ۖ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ
{19}

And they are making the Angels, those who are servants of the Beneficent, as daughters. Did they witness their creation? Their testimonies would be recorded and they would be Questioned [43:19]

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ {20}

And they say, 'If the Beneficent had so Desired, we would not have worshipped them'. There is no knowledge of that with them. Surely, they are only guessing [43:20]

The Accursed agreement placed in the Kabah

وعنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن خلف، عن حماد بن عيسى، عن أبي بصير، قال: ذكر أبو جعفر (عليه السلام) الكتاب الذي تعاقدوا عليه في الكعبة، وأشهدوا فيه، و ختموا عليه بخواتيمهم، فقال: «يا [أبا] محمد، إن الله أخبر نبيه بما يصنعونه قبل أن يكتبوه، و أنزل الله فيه كتابا

And from him, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Khalaf, from Hamaad Bin Isa, from Abu Baseer who said,

'Abu Ja'far^{-asws} mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he^{-asws} said: 'O Abu Muhammad! Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} of what they had done before they had written it, and Allah^{-azwj} Revealed it in His^{-azwj} Book'.

قلت: و أنزل فيه كتابا؟ قال: «نعم، ألم تسمع قول الله تعالى: سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ».

I said, 'And Revealed it in His^{-azwj} Book?' He^{-asws} said: 'Yes. Have you not heard the Words of Allah^{-azwj} the Exalted: **Their testimonies would be recorded and they would be Questioned [43:19]**?⁴⁵

حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن علي بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابي الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم تسمع به فقال ابو الحسن عليه السلام علينا

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نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حلاله وحرامه وناسخه ومنسوخه وسفريه وحضرته وفي أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja'far Al-Ja'fary, from Yaqoub Bin Ja'far who said:

'I was with Abu Al-Hassan^{-asws} in Mecca. A man said to him^{-asws}, 'You^{-asws} are interpreting from the Book of Allah^{-azwj} what has not been heard before'. Abu Al-Hassan^{-asws} said: 'To us^{-asws} it was Revealed before the people, the explanation for us^{-asws} before it was explained later to the people, for we^{-asws} understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down.

فنحن حكماء الله في ارضه وشهداؤه على خلقه وهو قول الله تبارك وتعالى ستكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهود عليه

We^{-asws} are the Judges of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Witnesses on His^{-azwj} creation, and that is that Statement of Allah^{-azwj} Blessed and Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***. Bearing witness is for us^{-asws} and the questioning is for those against who witness is being borne.

فهذا علم ما قد اتميته اليك وادبته اليك ما لزمني فان قبلت فاشكر وان تركت فان الله على كل شيء شهيد.

So this knowledge, I^{-asws} have informed to you, and have taught you, it was not necessary for me^{-asws}, so if you accept it, I^{-asws} am thankful, and if you leave it, then Allah^{-azwj} is a Witness over all things'.⁴⁶

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن عمرو بن شمر، قال: قال أبو عبد الله (عليه السلام): «أمر رسول الله (صلى الله عليه وآله) أبا بكر وعمر وعلياً (عليه السلام) أن يمضوا إلى الكهف والرقيم، فيسبغ أبو بكر الوضوء ويصف قدميه ويصلي ركعتين، وينادي ثلاثاً، فإن أجابوه وإلا فليقل مثل ذلك عمر، فإن أجابوه وإلا فليقل مثل ذلك علي (عليه السلام) فمضوا وفعلوا ما أمرهم به رسول الله (صلى الله عليه وآله)،

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad, from Amro Bin Shimr who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} ordered Abu Bakr, and Umar, and Ali^{-asws} that they should go to the cave at Al-Raqeem. So Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali^{-asws} went and spoke similar to that, and did what Rasool-Allah^{-saww} had ordered him^{-asws} to do.

فلم يجيبوا أبا بكر ولا عمر، فقام علي (عليه السلام) و فعل ذلك فأجابوه، وقالوا: لبيك لبيك. ثلاثاً،

So, it neither responded to Abu Bakr nor Umar, but when Ali^{-asws} arose and did that, it responded to him and said, 'At your^{-asws} disposal, at your^{-asws} disposal!' three times'.

⁴⁶ Basaair Al Darajaat – P 4 CH 8 H 4

فقال لهم: ما لكم لم تجيبوا الأول والثاني، وأجبتهم الثالث؟ فقالوا: إنا أمرنا أن لا نجيب إلا نبيا أو وصي نبي.

He^{-asws} said to it: 'What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?' So it said, 'I am under instructions that I shall not respond to any except to a Prophet^{-as} or a successor^{-as} of a Prophet^{-as}'.

ثم انصرفوا إلى النبي (صلى الله عليه وآله)، فسألهم ما فعلوا؟ فأخبروه. فأخرج رسول الله (صلى الله عليه وآله) صحيفة حمراء، وقال لهم: اكتبوا شهادتكم بخطوطكم فيها بما رأيتم وسمعتم، فأنزل الله عز وجل: سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَلُونَ يَوْمَ الْقِيَامَةِ».

Then they went to the Prophet^{-sawww}, so he^{-sawww} asked them of what they had done'. They informed him^{-sawww}. Then Rasool-Allah^{-sawww} brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus Allah^{-azwj} Mighty and Majestic Revealed: ***Their testimonies would be recorded and they would be Questioned [43:19] - on the Day of Judgement***.⁴⁷

VERSES 21 - 25

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21}

Or did We Give them a Book from before it, so they are adhering with it? [43:21]

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ {22}

But they are saying, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:22]

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِحُطُوتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ ص، وَ جَلِيَّةٍ عَلَيَّ ع، وَ وَصْفِ فَضَائِلِهِ، وَ ذِكْرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ، وَ تَعَالَوْا إِلَى الرَّسُولِ لِتَقْبُلُوا مِنْهُ مَا يَأْتِيكُمْ بِهِ- قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

The Imam^{-asws} said: 'Allah^{-azwj} Described these followers of the footsteps of Satan^{-la}, so He^{-azwj} Said: ***And when it is said to them*** – Come to what Allah^{-azwj} Revealed in His^{-azwj} Book from the description of Muhammad^{-sawww} and features of Ali^{-asws}, and Described his^{-asws} merits, and mentioned his^{-asws} good deeds, and (his^{-asws} good deeds) to the Rasool^{-sawww}. And come to the Rasool^{-sawww} to be accepting from him^{-sawww} what he^{-sawww} is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

فَاقْتَدُوا بِآبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ لِ اللَّهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ [لَا يَعْلَمُونَ] شَيْئًا وَ لَا يَهْتَدُونَ إِلَىٰ شَيْءٍ مِنَ الصَّوَابِ.

So they were following their forefathers in the opposition of Rasool-Allah^{-sawww} and the deputyship of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}. Allah^{-azwj} Mighty and Majestic Said ***even***

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though their fathers were neither understanding- not knowing, anything nor were they Guided [2:170] – to anything from the correctness.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّبِعُوا أَحِيَّ وَوَصِيِّي عَلِيَّ بْنَ أَبِي طَالِبٍ ع بِأَمْرِ اللَّهِ، وَ لَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا أَرْبَابًا مِنْ دُونِ اللَّهِ- تَقْلِيدًا لِجُهَالِ آبَائِهِمُ الْكَافِرِينَ بِاللَّهِ، فَإِنَّ الْمُقَلِّدَ دِينَهُ مِمَّنْ لَا يَعْلَمُ دِينَ اللَّهِ، يُبْهَوُ بِعُضْبٍ مِنَ اللَّهِ، وَ يَكُونُ مِنْ أُسْرَاءِ إِبْلِيسَ لَعْنَةُ اللَّهِ،

Ali Bin Al Husayn^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘O servants of Allah^{-azwj}! Follow my^{-saww} brother, my^{-saww} successor Ali Bin Abu Talib^{-asws} by the Command of Allah^{-azwj}, and do not become like those who are taking lords from besides Allah^{-azwj}, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah^{-azwj}, for the Muqallid (the emulator) in his religion is from the ones who does not know the Religion of Allah^{-azwj}, engulfed by the Wrath from Allah^{-azwj}, and becomes from the captives of Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}’.

وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَحِيَّ عَلِيًّا أَفْضَلَ زَيْنَةَ عَثْرِي، فَقَالَ [اللَّهُ]: مَنْ وَالَاهُ وَ صَافَاهُ وَ وَالَى أَوْلِيَاءَهُ وَ عَادَى أَعْدَاءَهُ- جَعَلْتُهُ [مِنْ] أَفْضَلِ زَيْنَةَ جَنَانِي، وَ مِنْ أَشْرَفِ أَوْلِيَائِي وَ خُلَصَائِي.

And know that Allah^{-azwj} Mighty and Majestic Made my^{-saww} brother Ali^{-asws} as the most superior of adornments of my^{-saww} family. So Allah^{-azwj} Said: “The one who befriends him^{-asws}, and shakes his^{-asws} hand, and befriends his^{-asws} friends, and is inimical to his^{-asws} enemies, I^{-azwj} shall Make him to be from the most superior of the adornments of My^{-azwj} Gardens, and from the noblest of My^{-azwj} friends and My^{-azwj} Purified ones”.

وَ مَنْ أَدَمَّنَ مَحَبَّتَنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، وَ أَبَاحَهُ جَمِيعَهَا يَدْخُلُ بِمَا شَاءَ مِنْهَا، وَ كُلُّ أَبْوَابِ الْجَنَانِ تُنَادِيهِ: يَا وَليَّ اللَّهِ أَمْ تَدْخُلُنِي أَمْ لَمْ تُخَصَّنِي مِنْ بَيْنِنَا.

And the one who is continuously upon our^{-asws} love of the People^{-asws} of the Household, Allah^{-azwj} Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: ‘O friend of Allah^{-azwj}! Will you not enter through me? Will you not specialise me from between us (gates)?’⁴⁸

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {23}

And similar to that, We did not Send any warner into a town before you, except its high ones said, ‘We found our fathers upon a religion, and we are being rightly guided upon their footsteps’ [43:23]

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِخَطُواتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفٍ مُحَمَّدٍ ص، وَ حَلِيَّةٍ عَلِيٍّ ع، وَ وَصْفٍ فَضَائِلِهِ، وَ ذِكْرٍ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ،

The Imam^{-asws} said: ‘Allah^{-azwj} Described these followers of the footsteps of Satan^{-la}, so He^{-azwj} Said: “And when it is said to them” – Come to what Allah^{-azwj} Revealed in His^{-azwj} Book from the description of Muhammad^{-saww} and features of Ali^{-asws}, and Described his^{-asws} merits, and mentioned his^{-asws} good deeds, and (his^{-asws} good deeds) to the Rasool^{-saww}.

وَتَعَالَوْا إِلَى الرَّسُولِ لِتَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ - قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

And come to the Rasool^{-saww} to be accepting from him^{-saww} what he^{-saww} is ordering you with, they are saying, ‘It is sufficient what we found our fathers to be upon, from the religion and the doctrine’.

فَأَقْبَلُوا بِآبَائِهِمْ فِي مَخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ لِيِ اللَّهِ.

So, they were following their forefathers in the opposition of Rasool-Allah^{-saww} and the deputyship of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}.⁴⁹

قَالَ أَوْلُو جِبْتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {24}

(The warner) said: ‘Even though if I have come to you with better Guidance than what you found your fathers to be upon?’ They said, ‘We are disbelievers in what you are Sent with’ [43:24]

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {25}

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]

أَبِي رَجْمَةَ اللَّهِ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الشَّاذَلِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْخُلُودِ فِي الْجَنَّةِ وَ النَّارِ قَالَ إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا لَوْ خُلِدُوا فِيهَا أَنْ يَعْصُوا اللَّهَ أَبَدًا وَ إِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا لَوْ بَقُوا أَنْ يُطِيعُوا اللَّهَ أَبَدًا مَا بَقُوا فَالْبَيِّنَاتُ تُخَلَّدُ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى قُلْ كُلُّ نِعْمَةٍ عَلَيَّ شَاكِلِيهِ قَالَ عَلَيَّ نَبِيِّهِ.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Shazkown, from Ahmad Bin Yunus, from Abu Hashim who said,

‘I asked Abu Abdullah^{-asws} about the eternity in the Paradise and the Fire. He^{-asws} said: ‘But rather eternity is for the people of the Fire in the Fire because their intentions when they were in the world was such that had they remained therein eternally, they would have disobeyed for ever; and the eternity for the people of the Paradise in the Paradise is because their intentions when they were in the world were such that had they remained they would have obeyed Allah^{-azwj} forever, for as long as they had remained. Thus the intentions of those ones and these ones were eternal’. Then he^{-asws} recited the Words of the

⁴⁹ Tafseer Imam Hassan Al Askari^{asws} – S 344 (Extract)

High [17:84] Say: **Every one acts according to his own disposition.** He^{-asws} said: ‘Upon his intention’.⁵⁰

VERSES 26 & 27

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ {26}

And when Ibrahim said to his (adopted) father and his people: ‘Surely I disavow from what you are worshipping [43:26]

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

Except the One Who had Originated me, so He would be Guiding me’ [43:27]

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَغْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزُرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكََةِ ابْنِكَ هَذَا

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

قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزُرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أ تَعْبُدُونَ مَا تَنْجِتُونَ فَقَالَ آزُرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابَ مُلْكِنَا عَلَى يَدَيْهِ.

He^{-asws} said; ‘But when they were in the middle of that, Ibrahim^{-as} grabbed hold of the tool and broke the idol which he^{-as} had carved. So his^{-as} father got scared and was overcome with severe panic. He said to him^{-as}, ‘What would you^{-as} have done with it?’ Ibrahim^{-as} said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim^{-as} said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his^{-as} mother, ‘This is the one due to whom our kingdom would be destroyed by his^{-as} hands’.⁵¹

⁵⁰ ILLAL AL SHARAIE – V 2 Ch 299 H 1

⁵¹ Al Kafi – H 15005 (Extract)

VERSE 28

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ {28}

And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]

The Imamate to be in the posterity of Al-Husayn^{-asws}

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ**، قال: «هي الإمامة، جعلها الله عز و جل في عقب الحسين (عليه السلام)، باقية إلى يوم القيامة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Sanany, from Muhammad bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazed Al-Nowfaly, from Al-Hassan Bin Ali Bin Abu Hamza, from his father,

Abu Baseer who said, 'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, he^{-asws} said: 'It is the Imamate. Allah^{-azwj} Mighty and Majestic Made it to be in the posterity of Al-Husayn^{-asws}, to remain up to the Day of Judgement'.⁵²

وعنه، قال: حدثنا أبي (رحمه الله)، عن عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن علي ابن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ**، فقال: «في عقب الحسين (عليه السلام)، فلم يزل هذا الأمر منذ أفضي إلى الحسين ينتقل من ولد إلى ولد، لا يرجع إلى أخ و لا عم، و لم يتم بعلم أحد منهم إلا و له ولد».

And from him, from his father, from Abdullah Bin Ja'far Al-Humeyri, from Ibrahim Bin Mahziyar, from Ali Ibn Mahziyar, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb, from Abu Baseer,

Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, so he^{-asws} said: 'In the posterity of Al-Husayn^{-asws}. So this matter will not cease to be in Al-Husayn^{-asws}, from son^{-asws} to son^{-asws}, not going to a brother or an uncle, and not taking place from anyone among them except a boy^{-asws} would be born unto him^{-asws}'.⁵³

The matter of Al-Hassan^{-asws}

وعنه، رفعه إلى هشام بن سالم، قال: قلت للصادق جعفر بن محمد (عليه السلام): الحسن أفضل أم الحسين؟ فقال: «الحسن أفضل من الحسين». قلت: وكيف صارت [الإمامة] من بعد الحسين في عقبه دون ولد الحسن؟

And from him, with an unbroken chain going up to Hisham Bin Saalim who said,

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'I said to Al-Sadiq Ja'far Bin Muhammad^{-asws}, 'Is Al-Hassan^{-asws} higher or Al-Husayn^{-asws}?' He^{-asws} said: 'Al-Hassan^{-asws} is higher than Al-Husayn^{-asws}'. I said, 'And how did the Imamate come to be in the posterity of Al-Husayn^{-asws} from after him^{-asws}, apart from Al-Hassan^{-asws}?'

فقال: «إن الله تبارك و تعالی أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين (عليهما السلام)، ألا ترى أنهما كانا شريكين في النبوة، كما كان الحسن و الحسين شريكين في الإمامة، و أن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى، و إن كان موسى أفضل من هارون».

So he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Loved for the Sunnah of Musa^{-as} and Haroun^{-as} to flow in Al-Hassan^{-asws} and Al-Husayn^{-asws}. Do you not see that the two of them^{-as} were both associates in the Prophet-hood just as Al-Hassan^{-asws} and Al-Husayn^{-asws} are both associates in the Imamate?' Allah^{-azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{-as} and did not Make it to be in the sons of Musa^{-as}, although Musa^{-as} was higher than Haroun^{-as}.

قلت: فهل يكون إمامان في وقت واحد؟ قال: «لا، إلا أن يكون أحدهما صامتا مأموما لصاحبه، و الآخر ناطقا إماما لصاحبه، فأما أن يكونا إمامين ناطقين [في وقت واحد] فلا».

I said, 'So can there be two Imams^{-asws} at any one time?' He^{-asws} said: 'No, except that one of the two would be silent and follow his^{-asws} companion^{-asws}, and the other one would be a speaking Imam^{-asws} for his^{-asws} companion^{-asws}. As for there being two speaking Imams^{-asws} at any one time, so no'.

قلت: فهل تكون الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام)؟ قال: «لا، إنما هي جارية في عقب الحسين (عليه السلام)، كما قال الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثُمَّ هِيَ جَارِيَةٌ فِي الْأَعْقَابِ وَ الْأَعْقَابُ الْأَعْقَابُ إِلَى يَوْمِ الْقِيَامَةِ».

I said, 'So will be Imamate come to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}?' He^{-asws} said: 'No, but it is flowing in the posterity of Al-Husayn^{-asws}, just as Allah^{-azwj} Mighty and Majestic Said: **And He Made it a Word to remain in his posterity [43:28]**, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement'⁵⁴

ابن بابويه في كتاب (النبوة): بإسناده الى المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. قال: «يعني بذلك الإمامة جعلها الله في عقب الحسين (عليه السلام) إلى يوم القيامة».

Ibn Babuwayh in the book Al-Nabuwat by his chain going up to Al-Mufazzal Bin Umar said,

'I said to Abu Abdullah^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**'. He^{-asws} said: 'It Means by that the Imamate. Allah^{-azwj} Made it to be in the posterity of Al-Husayn^{-asws} up to the Day of Judgement'.

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه و آله)، و سبطاه، و سيدا شباب أهل الجنة؟

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me, how did the Imamate come to be in the sons^{-asws} of Al-Husayn^{-asws} apart from the sons of Al-Hassan^{-asws}, and they^{-asws} are both sons^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} grandsons^{-asws}, and Chiefs of the youths of the people of the Paradise?'

فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: لم فعل ذلك؟»

So he^{-asws} said: 'O Mufazzal! Musa^{-as} and Haroun^{-as} were two Sent Prophets^{-as}, brothers. So Allah^{-azwj} Made the Prophet-hood to be in the loins of Haroun^{-as}, and it is not for anyone that he should say, 'Why did He^{-azwj} Do that?'

وكذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول: لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يسئل عما يفعل و هم يسئلون»

And similar to that is the Imamate, and it is the Caliphate of Allah^{-azwj} Mighty and Majestic, and it is not for anyone to say, 'Why did He^{-azwj} Make it to be in the loins of Al-Husayn^{-asws}, and why did He^{-azwj} not Make it to be in the loins of Al-Hassan^{-asws}?', (This is) because Allah^{-azwj} Mighty and Majestic is the Wise in His^{-azwj} Actions, and He^{-azwj} is not to be asked regarding what He^{-azwj} Does, rather they are the ones to be Questioned'.⁵⁵

The twelve Imams^{-asws} specified

ابن بابويه: عن محمد بن عبد الله الشيباني (رحمه الله)، قال: حدثنا أبو عبد الله جعفر بن محمد بن جعفر بن الحسن العلوي، قال: حدثني أبو نصر أحمد بن عبد المنعم الصيداوي، قال: حدثني عمرو بن شمر الجعفي، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: قلت له: يا ابن رسول الله، إن قوما يقولون: إن الله تبارك و تعالى جعل الأئمة في عقب الحسن دون الحسين.

Ibn Babuwayh, from Muhammad Bin Abdullah Al-Shaybani, from Abu Abdullah Ja'far Bin Muhammad Bin Ja'far Bin Al-Hassan Al-Alawy, from Abu nasr Ahmad Bin Abdul Man'am Al-Saydawi, from Amro Bin Shimr Al-Ju'fy, from Jabir Bin Yazeed Al-Ju'fy,

Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws}, replied when I said from him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There are people who are saying that Allah^{-azwj} Blessed and Exalted Made the Imamate to be in the posterity of Al-Hassan^{-asws} apart from Al-Husayn^{-asws}'.

قال: «كذبوا و الله، أو لم يسمعوا أن الله تعالى ذكره يقول: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ فَهَلْ جَعَلَهَا إِلَّا فِي عَقْبِ الْحُسَيْنِ؟».

He^{-asws} said: 'They are lying, by Allah^{-azwj}! Or have they not heard that Allah^{-azwj} Saying: **And He Made it a Word to remain in his posterity [43:28]**, so did He^{-azwj} Make it to be except in the posterity of Al-Husayn^{-asws}?'

فقال: «يا جابر إن الأئمة هم الذين نص عليهم رسول الله (صلى الله عليه و آله) بالإمامة، و هم الذين قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء وجدت أسماءهم مكتوبة على ساق العرش بالنور، اثني عشر اسما، منهم علي، و سبطاه، و علي، و محمد، و جعفر، و موسى، و علي، و محمد، و علي، و الحسن، و الحجّة القائم، فهذه الأئمة من أهل بيت الصفوة و الطهارة،

الآيات 2: 12/556، الخصال: 84/305، معاني الأخبار: 1/126 55

So he^{-asws} said: 'O Jabir! The Imams^{-asws} are those who were stipulated by Rasool-Allah^{-saww} with the Imamate, and they^{-asws} are the one about whom Rasool-Allah^{-saww} said: 'When I^{-saww} was ascended to the sky, I^{-saww} found their^{-asws} names inscribed by the Light upon the Leg of the Throne, twelve names – From these was Ali^{-asws}, and his^{-asws} two sons^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ja'far^{-asws}, and Musa^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Hujjat Al-Qaim^{-asws}. So these are the Imams^{-asws} from the People^{-asws} of the Household, the Clean, the Purified.

و الله ما يدعيه أحد غيرنا إلا حشره الله تبارك و تعالى مع إبليس و جنوه- ثم نفس (عليه السلام)، و قال:- لا رعى الله حق هذه الامة، فإنها لم ترع حق نبيها، أما و الله لو تركوا الحق على أهلها لما اختلف في الله اثنان».

By Allah^{-azwj}! No one will make a claim for it apart from us^{-asws} except that Allah^{-azwj}, Blessed and Exalted would Resurrect him with Iblees^{-la'}. Then he^{-asws} took a breath, and said: 'Allah^{-azwj} did not Safeguard the rights of this community, for it did not safeguard the rights of its Prophet^{-saww}. But, by Allah^{-azwj}, had they left the rights to be for its rightful ones, no two would have differed with regards to Allah^{-azwj}'.⁵⁶

وعنه، قال: حدثنا أبو عبد الله أحمد بن محمد بن عبيد الله الجوهري، قال: حدثنا عبد الصمد بن علي بن محمد بن مكرم، قال: حدثنا الطيالسي أبو الوليد، عن أبي الزناد عبد الله بن ذكوان، عن أبيه، عن الأعرج، عن أبي هريرة، قال: سألت رسول الله (صلى الله عليه و آله) عن قوله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، قال: «جعل الأئمة في عقب الحسين، يخرج من صلبه تسعة من الأئمة، و منهم مهدي هذه الامة».

And from him, from Abu Abdullah Ahmad Bin Muhammad Bin Ubeydullah Al-Jowhary, from Abdul Samad Bin Ali Bin Muhammad Bin Makram, from Al-Tayalisi Abu Al-Waleed, from Abu Al-Zanad Abdullah Bin Zakwan, from his father, from Al-A'raj, from Abu Hureyra who said,

'I asked Rasool-Allah^{-saww} about the Words of the Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, he^{-saww} said: 'Made the Imams^{-asws} to be in the posterity of Al-Husayn^{-asws}. There will come out from his^{-asws} progeny, nine from the Imams^{-asws}, and among them is Mahdi^{-asws} of this community'.

ثم قال: «لو أن رجلا ظعن بين الركن و المقام، ثم لقي الله مبغضا لأهل بيته، دخل النار».

Then he^{-saww} said: 'Even if a man were to die between Al-Ruk and Al-Maqaam, then meets Allah^{-azwj} as harbouring hatred towards the People^{-asws} of my^{-saww} Household, would, still enter the Fire'.⁵⁷

The matter of Al-Qaim^{-asws}

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الخناط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: وَ أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة».

56 كفاية الأثر: 246

57 كفاية الأثر: 86

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaqoub, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'It was with regards to us^{-asws} that this Verse was Revealed: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, and it was regarding us^{-asws} that this Verse was Revealed: **And He Made it a Word to remain in his posterity [43:28]**. And the Imamate will be in the posterity of Al-Husayn^{-asws} up to the Day of Judgement.

و إن للقائم منا غيبتين إحداهما أطول من الأخرى: أما الأولى، فستة أيام، أو ستة أشهر، أو ست سنين، و أما الأخرى، فيطول أمدها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضينا، و سلم لنا أهل البيت».

And for Al-Qaim^{-asws} from us^{-asws}, there would be two Occultation, one of them being longer than the other. As for the first, so it could be six days, or six months, or six years. And as for the other, so its term would be prolonged until most of the ones who speak about this matter would retract. Thus, no one would be steadfast upon it except for the one whose conviction is strong, and his recognition is correct, and he does not find any constriction from what we^{-asws} decide, and he submits to us^{-asws}, the People^{-asws} of the Household'.⁵⁸

The Return

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, 'Then Allah^{-azwj} Mentions the Imams^{-asws}, so He^{-azwj} Says [43:28] **And He Made it a Word to continue in his posterity that they may return**, Meaning that they^{-asws} would be returning, i.e., the Imams^{-asws}, to the world (during Raj'at)'.⁵⁹

VERSES 29 - 32

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ {29}

But, they and their fathers enjoyed until there came to them the Truth and a clarifying Rasool [43:29]

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ {30}

58 كمال الدين و تمام النعمة: 8 / 323 .

59 تفسير القمي 2: 283

And when the Truth came to them, they said, 'This is sorcery! And we are disbelievers in it' [43:30]

فسجد النبي صلى الله عليه وآله شكرا لله، وسجد شيعتنا فقالوا: يا محمد حين تقدم سفارنا من الشام واليمن نسألهم ما رأوا في هذه الليلة، فإن يكونوا رأوا مثل ما رأينا علمنا أنه من ربك، وإن لم يروا مثل ما رأينا علمنا أنه سحر سحرتنا به، فأنزل الله: " اقتربت الساعة " إلى آخر السورة.

The Prophet^{saww} performed Sajdah in appreciation to Allah^{azwj}, and our^{asws} Shias (also) did Sajdah. They said, 'O Muhammad^{saww}! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So if they have (also) seen the like of what we saw, we will know that it is from your^{saww} Lord^{azwj}. And if they did not see the like of what we saw, we will know that it is sorcery which you^{saww} have enchanted us with. Therefore Allah^{azwj} Revealed: **The time approached [54:1]** – up to the end of the Chapter" (an extract).⁶⁰

ثم قال علي بن إبراهيم: حدثنا حبيب بن الحسن بن أبان الأجرى، قال: حدثنا محمد بن هشام، عن محمد، قال: حدثنا يونس، قال: قال [لي] أبو عبد الله (عليه السلام): «اجتمع أربعة عشر رجلا أصحاب العقبة ليلة أربع عشرة من ذي الحجة، فقالوا للنبي (صلى الله عليه وآله): ما من نبي إلا وله آية، فما آيتك في ليلتك هذه؟

Then Ali Bin Ibrahim said, 'It has been narrated to us by Habeeb Ibn Al-Hassan Bin Aban Al-Ajary, from Muhammad Bin Hisham, from Muhammad, from Yunus who said,

'Abu Abdullah^{asws} said to me: 'Fourteen companions of Al-Aqba⁶¹ gathered on the night of the fourteenth of Zilhijja, and they said to the Prophet^{saww}, 'There is none from the Prophets^{as} except that he^{as} had a miracle to show, so what is your^{saww} miracle in this night of yours^{saww}?'

فقال [النبي (صلى الله عليه وآله)]: ما الذي تريدون؟ فقالوا: إن يكن لك عند ربك قدر فأمر القمر أن ينقطع قطعتين.

Prophet^{saww} said: 'What is it which you want?' So, they said, 'If there is Power in your^{saww} Lord^{azwj}, then order the moon that it should split into two pieces'.

فهبط جبرئيل (عليه السلام)، و قال: يا محمد، إن الله يقرئك السلام و يقول لك: إني قد أمرت كل شيء بطاعتك، فرفع رأسه فأمر القمر أن ينقطع قطعتين، فانقطع قطعتين، فسجد النبي (صلى الله عليه وآله) شكرا [لله]، و سجد شيعتنا، ثم رفع النبي (صلى الله عليه وآله) رأسه و رفعوا رؤسهم، ثم قالوا: يعود كما كان. فعاد كما كان، ثم قالوا: ينشق رأسه! فأمره فانشق،

Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Allah^{azwj} Conveys Greetings to you^{saww} and is Saying to you^{saww}: 'I^{azwj} have Commanded everything to be obedient to you^{saww}, therefore raise your^{saww} head, and order the moon that it should split into two pieces. So, it split into two pieces. The Prophet^{saww} performed Sajdah in appreciation to Allah^{azwj}, and our^{asws} Shias (also) did Sajdah. Then the Prophet^{saww} raised his^{saww} head, and they raised their heads. Then they said: 'Return it to what it was!' So he^{saww} returned it to what it was. Then they said, 'Break its head!' So he^{saww} ordered it, and it split'.

⁶⁰ Bihar Al Anwaar – V 17, The book of our Prophet^{saww}, P 2 Ch 3 H 1

⁶¹ Those who had plotted to murder Rasool-Allah^{saww} by pushing him^{saww} into the ravine.

فسجد النبي (صلى الله عليه وآله) شكرًا لله، و سجد شيعتنا، فقالوا: يا محمد، حين تقدم سفارنا من الشام و اليمن نسألهم ما رأوا في هذه الليلة، فإن يكونوا رأوا مثل ما رأينا، علمنا أنه من ربك، و إن لم يروا مثل ما رأينا، علمنا أنه سحر سحرتنا به فأنزل الله: اقتربت الساعة إلى آخر السورة».

The Prophet^{-saww} performed Sajdah in appreciation to Allah^{-azwj}, and our^{-asws} Shias (also) did Sajdah. They said, 'O Muhammad^{-saww}! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So, if they have (also) seen the like of what we saw, we will know that it is from your^{-saww} Lord^{-azwj}. And if they did not see the like of what we saw, we will know that it is sorcery which you^{-saww} have enchanted us with. Therefore, Allah^{-azwj} Revealed: **The time approached [54:1]** – up to the end of the Chapter'.⁶²

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ {31}

And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]

فَبَعَثُوا غُرُوهَ بْنَ مَسْعُودِ النَّقَفِيِّ وَ كَانَ عَاقِلًا لَّبِيًّا وَ هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَ قَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ فَلَمَّا أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص عَظَمَ ذَلِكَ وَ قَالَ يَا مُحَمَّدُ تَرَكْتَ قَوْمَكَ وَ قَدْ صَرَبُوا الْأَبْنِيَّةَ وَ أَخْرَجُوا الْغُودَ الْمُطَافِيلَ يَخْلِفُونَ بِاللَّاتِ وَ الْعُزَّى لَا يَدْعُوكَ تَدْخُلُ حَرَمَهُمْ وَ فِيهِمْ عَيْنٌ تَطْرُقُ أَ فَتَرِيدُ أَنْ تُبَيِّرَ أَهْلَكَ وَ قَوْمَكَ يَا مُحَمَّدُ

(In a lengthy Hadeeth), they sent Urwah Bin Masoud Al-Saqafy, and he was an intellectual, one of understanding, and he is the one Allah^{-azwj} Revealed regarding him: **And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]**. When he came to Rasool-Allah^{-saww}, he respected that, and said: 'O Muhammad^{-saww}! You^{-saww} left your^{-saww} people and struck the sons, and brought out the camels. They are swearing by Al-Laat and Al-Uzza that they will not leave you^{-saww} to enter their Sanctuary and among them is a blinking eye. Do you^{-saww} want to see your^{-saww} family and your^{-saww} people (again), O Muhammad^{-saww}?'

فَقَالَ رَسُولُ اللَّهِ ص مَا جِئْتُ حَرْبٍ وَ إِنَّمَا جِئْتُ لِأَقْضِيَ نُسُكِي فَأُخْرَجَ بُدْنِي وَ أُخْلِجِي بَيْنَكُمْ وَ بَيْنَ حِمَايَا فَقَالَ غُرُوهُ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ أَحَدًا صَدَّ عَمَّا صُدِدَتْ فَرَجَعَ إِلَى قُرَيْشٍ وَ أَخْبَرَهُمْ فَقَالَتْ قُرَيْشٌ وَ اللَّهُ لَئِنْ دَخَلَ مُحَمَّدٌ مَكَّةَ وَ تَسَامَعَتْ بِهِ الْعَرَبُ لَنَذِلَّنَّ وَ لَتَجْتَزَّئَنَّ عَلَيْنَا الْعَرَبُ

Rasool-Allah^{-saww} said: 'I^{-saww} have not come for war, and rather I^{-saww} have come to fulfil my^{-saww} rituals and sacrifice an offering and vacate between you and its meats'. Urwah said, 'By Allah^{-azwj}! I have not seen like today anyone being blocked from what you^{-saww} are being blocked'. He returned to Quraysh and informed them. Quraysh said, 'By Allah^{-azwj}! If Muhammad^{-saww} were to enter Makkah, the Arabs will hear of it, we will be disgraced and they will be emboldened upon us' (an extract).⁶³

⁶² تفسير القمي 1: 341

⁶³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 4

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْحِيًّا ۗ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ {32}

Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]

قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ فُلْتُ لِأَبِي عَلِيٍّ بْنِ مُحَمَّدٍ ع: فَهَلْ كَانَ رَسُولُ اللَّهِ ص يُتَاظَرُهُمْ إِذَا عَانَتْهُ وَ يُحَاجُّهُمْ قَالَ: بَلَى مِرَارًا كَثِيرَةً مِنْهَا: مَا حَكَى اللَّهُ مِنْ قَوْلِهِمْ: وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ- وَ يَمْشِي فِي الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ مَلَكٌ إِلَى قَوْلِهِ رَجُلًا مَسْخُورًا.

Al-Hassan^{-asws} Bin Ali (Al-Askari^{-asws}) said: 'I^{-asws} said to my^{-asws} father^{-asws}, Ali^{-asws} Bin Muhammad^{-asws}: 'Did Rasool-Allah^{-saww} debate with them, when they were insolent, and argue against them?' He^{-asws} said: 'Yes, many a times. From these is what Allah^{-azwj} has Related about their hearts: **And they are saying, 'What is the matter with this Rasool? He is eating the good, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7] – up to His^{-azwj} Words a man bewitched [25:8]**

وَ قَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ.

And they are saying: 'Why was this Quran not Revealed upon a great man from the two towns? [43:31]

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا ذَاتَ يَوْمٍ بِمَكَّةَ بِفِنَاءِ الْكَعْبَةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ، وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلٍ السَّهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ- يَقْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرَهُ وَ نَهْيَهُ.

He^{-asws} said: 'And that is, that Rasool-Allah^{-saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{-saww} was among a number of his^{-saww} companions – reciting to them the Book of Allah^{-azwj}, and entrusting to them, on behalf of Allah^{-azwj}, His^{-azwj} Commands and His^{-azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرُ مُحَمَّدٍ، وَ عَظُمَ حَطْبُهُ فَتَعَالَوْا نَبْدًا بِتَفْرِيعِهِ وَ تَبْكِيئِهِ وَ تَوْبِيخِهِ، وَ الْإِخْتِجَاجِ عَلَيْهِ، وَ إِطَالِ مَا جَاءَ بِهِ- لِيَهْوَنَ حَطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْغُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ غَيْبِهِ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُغْيَانِهِ، فَإِنِ انْتَهَى وَ إِلَّا عَامَلْنَاكَ بِالسَّيْفِ الْبَاطِرِ.

So, the Polytheists said to each other, 'The matter of Muhammad^{-saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{-saww}, and reproach him^{-saww}, and rebuke him^{-saww}, and argue against him^{-saww}, and invalidate whatever he^{-saww} has come with

– in order to humiliate his^{-saww} sermons upon his^{-saww} companions, and belittle his^{-saww} worth in their presence. Perhaps he^{-saww} would be removed from what he^{-saww} is (indulging) in, from his^{-saww} error and his^{-saww} falsehood, and his^{-saww} rebellion and his^{-saww} tyranny. So, either it ends, or else we shall work with the sharp sword’.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ مُجَادَلَتَهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَفَمَا تَرْضَانِي لَهُ قِرْنًا حَسِيبًا، وَ مُجَادِلًا كَفِيًّا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl^{-la} said: ‘So who is that who would follow his^{-saww} speech and contest it?’ Abdullah Bin Abu Amayya Al Makhzoumy said, ‘I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?’ Abu Jahl^{-la} said, ‘Yes’.

فَأْتَوْهُ بِأَجْمَعِهِمْ، فَابْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، رَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ- أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, ‘O Muhammad^{-saww}! You^{-saww} have claimed a great claim, and you^{-saww} said a speech which boggles (the mind). You^{-saww} claimed that you^{-saww} are a Rasool^{-saww} of the Lord^{-azwj} of the worlds, and it is not befitting for the Lord^{-azwj} of the worlds and Creator of the entire creatures that the likes of you^{-saww} should become a Rasool^{-as} for Him^{-azwj}.

بَشَرٌ مِثْلَنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا تَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفَرَسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاتِينٌ] وَ فَسَاطِيطٌ وَ حِيَامٌ وَ عَبِيدٌ وَ خُدَّامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهَمْ عَبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ نُشَاهِدُهُ،

(You^{-saww} are) a person like us, eating just as we eat, and walking in the markets just as we walk. So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{-azwj} of the worlds is above all of them together, and they are His^{-azwj} slaves. And had you^{-saww} been a Prophet^{-saww}, there would have been an Angel with you^{-saww}, ratifying you^{-saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِنَّمَا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْحُورًا، وَ لَسْتُ بِنَبِيٍّ.

But, had Allah^{-azwj} Wanted to Send a Prophet^{-as} to us – rather He^{-azwj} would have Sent a king to us, not a person like us. You^{-saww}, O Muhammad^{-saww}, are not, except bewitched, and you^{-saww} are not a Prophet^{-as}.

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ قَالَ: بَلَى، لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ رَسُولًا لَبَعَثَ أَجَلَ مَنْ مِنْ يَمِينِنَا مَالًا، وَ أَحْسَنَهُ حَالًا، فَهَلَّا نَزَّلَ هَذَا الْفَرَّانَ الَّذِي تَزُومُ أَنْ اللَّهُ أَنْزَلَهُ عَلَيْكَ، وَ ابْتَعَثَكَ بِهِ رَسُولًا عَلَى رَجُلٍ مِنَ الْقَرَبَاتَيْنِ عَظِيمِ: إِنَّمَا الْوَلِيدُ بْنُ الْمُغْبِرَةِ بِمَكَّةَ، وَ إِنَّمَا عُرْوَةُ بْنُ مَسْعُودٍ التَّقْفِيُّ بِالطَّائِفِ.

So Rasool-Allah^{-saww} said: ‘Does there remain anything (else) from your speech?’ He said, ‘Yes. Had Allah^{-azwj} Wanted to Send a Rasool^{-as}, He^{-azwj} would have Sent someone more

majestic, in what is between us, in wealth, and of better state. So why wasn't this Quran Revealed – which you^{-sawww} claiming that Allah^{-azwj} Revealed it upon you^{-sawww} and Sent you^{-sawww} as a Rasool^{-sawww} with it: **upon a great man from the two towns? [43:31]** – either Al-Waleed Bin Al-Mugheira in Makkah, or Urwat Bin Mas'oud Al-Saqafy at Al-Ta'if?

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا قَوْلُكَ: لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ: الْوَلِيدُ بْنُ الْمُغَيْرَةِ بِمَكَّةَ أَوْ عُرْوَةَ بِالطَّائِفِ، فَإِنَّ اللَّهَ تَعَالَى لَيْسَ يَسْتَعْظِمُ مَالَ الدُّنْيَا- كَمَا تَسْتَعْظِمُهُ أَنْتَ، وَ لَا خَطَرَ لَهُ عِنْدَهُ كَمَا [لَهُ] عِنْدَكَ، بَلْ لَوْ كَانَتِ الدُّنْيَا عِنْدَهُ تَعْدِلُ جَنَاحَ بُعُوضَةٍ لَمَا سَقَى كَافِرًا بِهِ، مُخَالَفًا لَهُ شَرِيَّةَ مَاءٍ، وَ لَيْسَ قِسْمَةُ رَحْمَةِ اللَّهِ إِلَيْكَ،

Then Rasool-Allah^{-sawww} said: 'And as for your words, **Why was this Quran not Revealed upon a great man from the two towns? [43:31]**, Al-Waleed Bin Al-Mugheira in Makkah or Urwat in Al-Ta'if – so Allah^{-azwj} the Exalted does not Consider the wealth of the world as a great thing – just as you are considering it to be great, nor is it worth for Him^{-azwj} in His^{-azwj} Presence just as it is in your presence. But, if the world in His^{-azwj} Presence were to equate to even a wing of a mosquito, He^{-azwj} would not have Quenched a Kafir with it, contrary to him drinking the water, and the Mercy of Allah^{-azwj} wouldn't be apportioned to you.

بَلِ اللَّهُ [هُوَ] الْقَاسِمُ لِلرِّحْمَاتِ، وَ الْفَاعِلُ لِمَا يَشَاءُ فِي عِبِيدِهِ وَ إِمَائِهِ، وَ لَيْسَ هُوَ عَزَّ وَ جَلَّ يَمُنُّ بِخَافٍ أَحَدًا- كَمَا تَخَافُهُ [أَنْتَ] لِمَالِهِ وَ خَالِهِ، فَتَعْرِفُهُ بِالنُّبُوَّةِ لِذَلِكَ، وَ لَا يَمُنُّ يَطْمَعُ فِي أَحَدٍ فِي مَالِهِ [أَوْ فِي خَالِهِ] كَمَا تَطْمَعُ، فَتَحْصُهُ بِالنُّبُوَّةِ لِذَلِكَ، وَ لَا يَمُنُّ يُحِبُّ أَحَدًا حُبَّ الْهُوَى كَمَا تُحِبُّ، فَتُقَدِّمُ مَنْ لَا يَسْتَحِقُّ التَّقْدِيمَ.

But Allah^{-azwj}, He^{-azwj} is the Distributor of the Mercies, and is the Doer of whatever He^{-azwj} so Desires to regarding His^{-azwj} slaves and His^{-azwj} maids. And He^{-azwj} isn't the Mighty and Majestic from the ones who fear anyone – just as you tend to fear him for his wealth and his status, so you would recognise him to be with the Prophet-hood due to that, nor from the ones who covet in anyone regarding his wealth or regarding his status just as you tend to covet, so you would specialise him with the Prophet-hood due to that, nor from the ones who love anyone, with the love of the desires just as you tend to love, so you would precede the one who does not deserve the preceding.

وَ إِنَّمَا مُعَامَلَتُهُ بِالْعَدْلِ، فَلَا يُؤْتَرُ بِأَفْضَلِ مَرَاتِبِ الدِّينِ- وَ جَلَالِهِ إِلَّا الْأَفْضَلَ فِي طَاعَتِهِ وَ الْأَجَدَّ فِي خِدْمَتِهِ وَ كَذَلِكَ لَا يُؤَجَّرُ فِي مَرَاتِبِ الدِّينِ وَ جَلَالِهِ- إِلَّا أَشَدَّهُمْ تَبَاطُؤًا عَنْ طَاعَتِهِ،

And rather, His^{-azwj} Dealings are with the justice, so He^{-azwj} does not Grace the ranks of the Religion and its majesty except to the one most superior in His^{-azwj} obedience, and the most diligent in His^{-azwj} service. And, similar to that, He^{-azwj} Delays in the ranks of the Religion and its majesty – only from the most severe of them in laziness from His^{-azwj} obedience.

وَ إِذَا كَانَ هَذَا صِفَتَهُ لَمْ يَنْظُرْ إِلَى مَالٍ وَ لَا إِلَى حَالٍ- بَلْ هَذَا الْمَالُ وَ الْحَالُ مِنْ تَفَضُّلِهِ، وَ لَيْسَ لِأَحَدٍ مِنْ عِبَادِهِ عَلَيْهِ صَرِيَّةٌ لِأَرْبٍ. فَلَا يُقَالُ: إِذَا تَفَضَّلَ بِالْمَالِ عَلَى عِبْدِهِ- فَلَا بُدَّ [مِنْ] أَنْ يَتَفَضَّلَ عَلَيْهِ بِالنُّبُوَّةِ أَيْضًا لِأَنَّهُ لَيْسَ لِأَحَدٍ إِكْرَاهُهُ، عَلَى خِلَافِ مُرَادِهِ وَ لَا إِكْرَاهُهُ تَفَضُّلًا، لِأَنَّهُ تَفَضَّلَ قَبْلَهُ بِبِعَمِهِ.

And when this was His^{-azwj} Character, He^{-azwj} would not look at the wealth, nor to a status, but this wealth and the status are from His^{-azwj} Grace, and it is not for anyone from His^{-azwj} servants to make a protest. So it cannot be said that when He^{-azwj} Granted the wealth upon

His^{-azwj} servant, therefore it inevitable that He^{-azwj} should Grace the Prophet-hood upon him as well, because it isn't for anyone to dislike it, (when) it is different to his purpose, nor Compel Him^{-azwj} for a Grace, because the Grace before it, is a Favour.

أَلَا تَرَىٰ يَا عَبْدَ اللَّهِ كَيْفَ أَعْطَىٰ وَاحِدًا— وَ قَبَّحَ صُورَتَهُ وَ كَيْفَ حَسَّنَ صُورَةَ وَاحِدٍ وَ أَفْقَرَهُ وَ كَيْفَ شَرَّفَ وَاحِدًا وَ أَفْقَرَهُ وَ كَيْفَ أَعْطَىٰ وَاحِدًا وَ وَضَعَهُ

Do you not see, O Abdullah, how He^{-azwj} Enriches someone and (give him) an ugly face, and how He^{-azwj} (Gives) someone a good face and Impoverishes him, and how He^{-azwj} Ennobles someone and Impoverishes him, and how He^{-azwj} Enriches someone and Ignoble him?

ثُمَّ لَيْسَ هَذَا الْعَيْبُ أَنْ يَقُولَ: وَ هَلَّا أُضِيفَ إِلَىٰ سَيَارِي جَمَالَ فُلَانٍ وَ لَا لِلْجَمِيلِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ جَمَالِي مَالُ فُلَانٍ وَ لَا لِلشَّرِيفِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ شَرِيفِي مَالُ فُلَانٍ وَ لَا لِلْوَضِيعِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ ضِعْتِي شَرَفُ فُلَانٍ

Then it is not for this rich one that he should be saying, 'Why was I not added to my prosperity with the beauty of so and so?' Nor for the beautiful that he should be saying, 'Why was I not added to my beauty with the wealth of so and so?' Nor for the noble one that he should be saying, 'Why was I not added to my nobility with the wealth of so and so?' Nor for the ignoble one that he should be saying, 'Why was I not added to my ignominy with the nobility of so and so?'

وَ لَكِنَّ الْحُكْمَ لِلَّهِ، يَقْسِمُ كَيْفَ يَشَاءُ وَ يَفْعَلُ كَمَا يَشَاءُ، وَ هُوَ حَكِيمٌ فِي أَفْعَالِهِ، مُخْمُودٌ فِي أَعْمَالِهِ وَ ذَلِكَ قَوْلُهُ تَعَالَىٰ: وَ قَالُوا لَوْ لَا نَزَّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ.

But, the Decision is for Allah^{-azwj}. He^{-azwj} Apportions howsoever He^{-azwj} so Desires to, and Does whatever He^{-azwj} so Desires to, and He^{-azwj} is the Wise in His^{-azwj} Deeds, the Most Praised in His^{-azwj} Deeds. And these are the Words of the Exalted: **Why was this Quran not Revealed upon a great man from the two towns? [43:31].**

قَالَ اللَّهُ تَعَالَىٰ: أَلَمْ يَمْسُومُونَ رَحْمَتَ رَبِّكَ يَا مُحَمَّدُ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا فَأُخْوَجْنَا بَعْضًا إِلَىٰ بَعْضٍ، أُخْوَجْنَا: هَذَا إِلَىٰ مَالِ ذَلِكَ وَ أُخْوَجَ ذَاكَ إِلَىٰ سِلْعَةِ هَذَا، [وَ هَذَا] إِلَىٰ خِدْمَتِهِ،

Allah^{-azwj} the Exalted Says: **Are they distributing the Mercy of your Lord – O Muhammad^{-sawww}, We Distribute among them their livelihoods in the life of the world [43:32].** So we are needy to each other. Our needs – this one to the wealth of that one, and the need of that one to the help of this one, and this one to his service.

فَتَرَىٰ أَجَلَ الْمُلُوكِ وَ أَعْنَى الْأَعْيَاءِ مُتَّجَاً إِلَىٰ أَفْقَرِ الْفُقَرَاءِ فِي ضَرْبٍ مِنَ الضُّرُوبِ: إِذَا سَلَعَهُ مَعَهُ لَيْسَتْ مَعَهُ، وَ إِذَا خِدْمَةٌ يَصْلُحُ لَهَا لَا يَتَّهَبُ لِذَلِكَ الْمَلِكِ أَنْ يَسْتَعْنِيَ [إِلَّا] بِهِ، وَ إِذَا بَابٌ مِنَ الْعُلُومِ وَ الْحُكْمِ، فَهُوَ فَقِيرٌ إِلَىٰ أَنْ يَسْتَفِيدَهَا مِنْ هَذَا الْفَقِيرِ،

So you will see the most majestic of the kings and the richest of the rich ones being needy to the poorest of the poor regarding a matter from the matters – either a commodity which is with him which isn't with him (the other one), or a service which he is right for it, to prepare for the king which he cannot be needless from except by it, or a door of knowledge and the wisdom. Thus, he (the rich or king) would be poor to benefit from this poor one.

فَهَذَا الْفَقِيرُ يَخْتَاخُ إِلَى مَالِ ذَلِكَ الْمَلِكِ الْعَنِيِّ، وَ ذَلِكَ الْمَلِكُ يَخْتَاخُ إِلَى عِلْمِ هَذَا الْفَقِيرِ - أَوْ رَأْيِهِ أَوْ مَعْرِفَتِهِ، ثُمَّ لَيْسَ لِلْفَقِيرِ أَنْ يَقُولَ: هَلَّا اجْتَمَعَ إِلَى رَأْيِي وَعِلْمِي - وَ مَا أَتَصَرَّفُ فِيهِ مِنْ فُنُونِ الْحُكْمِ مَالُ هَذَا الْمَلِكِ الْعَنِيِّ وَ لَا لِلْمَلِكِ أَنْ يَقُولَ - هَلَّا اجْتَمَعَ إِلَى مُلْكِي عِلْمُ هَذَا الْفَقِيرِ .

So this poor one would be needy to the wealth of that king, the rich one, and that king would be needy to the knowledge of this poor one, or his opinion, or his understanding. Then, it isn't for the poor one that he should be saying, 'Why wasn't my opinion, and my knowledge, and what I expend regarding it from the skill of the wisdom, gathered to the wealth of this rich king?', nor would it be for the king that he should be saying, 'Why wasn't my kingdom gathered to the knowledge of this poor one?'

ثُمَّ قَالَ «: وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ - لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ثُمَّ قَالَ: يَا مُحَمَّدُ وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ هَؤُلَاءِ مِنْ أَمْوَالِ الدُّنْيَا.

Then He^{-azwj} Said: **and We have Exalted some of them above others in ranks, that some of them may take others in subjection [43:32]**. Then He^{-azwj} Said: O Muhammad^{-saww}! **and the Mercy of your Lord is better than what they are amassing [43:32]** – the amassing of these ones, from the wealth of the world'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ: «لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا» إِلَى آخِرِ مَا قُلْتَهُ، فَإِنَّكَ افْتَرَحْتَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَشْيَاءَ مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَمْ يَكُنْ بُرْهَانًا لِنُبُوتِهِ، وَ رَسُولُ اللَّهِ يَرْتَفِعُ عَنْ أَنْ يَغْتَنِمَ جَهْلَ الْجَاهِلِينَ، وَ يَخْتَجُّ عَلَيْهِمْ بِمَا لَا حُجَّةَ فِيهِ.

Then Rasool-Allah^{-saww} said: 'And as for your words, **'We will never believe you until you cause a spring to gush out for us from the ground [17:90]** – up to the end of what you said. So you are suggesting unto Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, certain things – from these being what, if he^{-saww} was to come to you with it, it would not happen to be a proof of his^{-saww} Prophet-hood, and Rasool-Allah^{-saww} is higher than to take to the ignorance of the ignorant ones, and argue against them with what there is no proof in it.

وَ مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَكَانَ مَعَهُ هَلَاكُكَ، وَ إِذَا يُؤْتَى بِالْحُجَجِ وَ الْبُرَاهِينِ - لِيَلْزَمَ عِبَادَ اللَّهِ الْإِيمَانَ بِهَا، لَا لِيَهْلِكُوا بِهَا - فَإِنَّمَا افْتَرَحْتَ هَلَاكُكَ، وَ رَبُّ الْعَالَمِينَ أَرْحَمُ بِعِبَادِهِ، وَ أَعْلَمُ بِمَصَالِحِهِمْ مِنْ أَنْ يَهْلِكَ كَمَا يَقْتَرِحُونَ.

And from these is what, if he^{-saww} was to come to you with it, there would be your destruction with it. And rather, he^{-saww} would come with the arguments and the proofs in order to necessitate the servants of Allah^{-azwj} to the Eman with it, not to be destroying them with it – for rather, you suggested your own destruction, and the Lord^{-azwj} of the worlds is more Merciful with His^{-azwj} servants, and more Knowing with their betterment than for them to be destroyed just as they are suggesting.

وَ مِنْهَا الْمَخَالُ الَّذِي لَا يَصِحُّ وَ لَا يَجُوزُ كَوْنُهُ، وَ رَسُولُ [اللَّهِ] رَبِّ الْعَالَمِينَ يُعْرِفُكَ ذَلِكَ، وَ يَفْطَعُ مَعَادِيرِكَ، وَ يُضَيِّقُ عَلَيْكَ سَبِيلَ مُخَالَفَتِهِ، وَ يُلْجِئُكَ بِحُجَجِ اللَّهِ إِلَى تَصْدِيقِهِ حَتَّى لَا يَكُونَ لَكَ عَنْهُ حِيْدٌ وَ لَا حِيصٌ.

And from these is the impossible, which is not correct, nor can its existence be allowed, and the Rasool^{-saww} of the Allah^{-azwj}, Lord^{-azwj} of the worlds would Make you recognise that, and Cut off your excuses, and Constrict upon you the ways of opposing it, and he^{-saww} would

persevered with the Arguments of Allah^{azwj} up to its ratification, until there would not happen to be for you, neither any avoidance from it nor an escape.

وَمِنْهَا مَا قَدِ اعْتَرَفْتَ عَلَى نَفْسِكَ أَنَّكَ فِيهِ مُعَانِدٌ مُتَمَرِّدٌ، لَا تَقْبَلُ حُجَّةً وَلَا تُصْغِي إِلَى بُرْهَانٍ، وَمَنْ كَانَ كَذَلِكَ فَدَوَاؤُهُ عِقَابُ النَّارِ النَّازِلِ مِنْ سَمَائِهِ أَوْ فِي جَحِيمِهِ أَوْ بِسُيُوفِ أَوْلِيَائِهِ.

And from these is what you have acknowledged against your own self that therein is obstinacy and rebellion. You will not accept any proof nor listen to any evidence, and the one who was like that, so his cure is the Punishment of the Fire descending from His^{azwj} sky, or in His^{azwj} Blazing Fire, or by the swords of His^{azwj} friends.⁶⁴

VERSES 33 - 35

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ {33}

And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكئونَ {34}

And doors to be for their houses and couches for them to be reclining upon [43:34]

وَزُخْرَفًا ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعَ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ {35}

And (other) decorations, and although all of that is for ones who enjoy the life of the world, and the Hereafter in the Presence of your Lord is for the pious ones [43:35]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله بن غالب الأسدي، عن أبيه، عن سعيد بن المسيب، قال: سألت علي بن الحسين (عليه السلام) عن قول الله عز وجل: «وَلَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً، قَالَ: «عَنِ بَدَلِك أُمَّة مُحَمَّد أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كَفَارًا كُلَّهُمْ لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ»

Ibn Babuwayh, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady, from his father, from Saeed Bin Al-Musayyab who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And had it not been that the people might become one community [43:33]**, he^{asws} said: 'It Means by that, the community of Muhammad^{saww} coming to be upon one religion, all of them being Kafirs, **we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33].**

⁶⁴ Tafseer Imam Hassan Al Askari^{asws} – S 314 (Extract)

و لو فعل ذلك بأمة محمد (صلى الله عليه و آله) لحزن المؤمنون و غمهم ذلك، و لم يناكحوهم و لم يوارثوهم».

And had that been done with the community of Muhammad^{-saww}, the Momineen would have grieved and saddened by that, and would neither have married them nor inherited from them'.⁶⁵

علي بن إبراهيم، قال: فقال الصادق (عليه السلام): «لو فعل الله ذلك لما آمن أحد، ولكنه جعل في المؤمنين أغنياء، و في الكافرين فقراء، و جعل في الكافرين أغنياء، و في المؤمنين فقراء، ثم امتحنهم بالأمر و النهي و الصبر و الرضا».

Ali Bin Ibrahim said –

Then Al-Sadiq^{-asws} said: 'Had He^{-azwj} done that, not one would have believed, but He^{-azwj} Made the rich to be among the Momineen and the poor to be among the Kafirs (as well), and the rich to be among the kafirs and the poor to be among the Momineen (as well), then Tested them by the Commands and the Prohibitions, and the patience and the pleasure''.⁶⁶

النضر عن إبراهيم بن عبد الحميد بن إسحاق بن غالب قال: سمعت أبا عبد الله عليه السلام يقول: في هذه الآية ج ولولا أن يكون الناس أمة واحدة لجلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارض عليها يظهرن، قال: لو فعل لكفر الناس جميعا

Al Nazar, from Ibrahim Bin Abdul Hameed, from Is'haq who said,

'I heard Abu Abdullah^{-asws} saying regarding this Verse: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]:** 'Had He^{-azwj} Done so, then entirety of the people would have committed Kufr'.⁶⁷

عنه عن ابن فضال عن مثنى الحنطاط عن أبي أسامة عن أبي عبد الله (عليه السلام) قال قال الله عز و جل لو لا أن يجدي عبدي المؤمن في قلبه لعصبت رأس الكافر بعصابة حديد لا يصدع رأسه أبداً .

From him, from Ibn Fazzal, from Musa Al Hannat, from Abu Asama,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "Had it not been for My^{-azwj} Momin servant finding (sadness) in his heart, I^{-azwj} would have Head-banded the heads of the disbelievers with an iron headband so his head would never (get) hurt, ever'.⁶⁸

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحسين بن عثمان عن عبد الله بن مسكان عن أبي بصير عن أبي عبد الله (عليه السلام) قال قال رسول الله (صلى الله عليه وآله) مثل المؤمن كمثل حامة الزرع تكفها الرياح كذا وكذا وكذلك المؤمن تكفها الأوجاع والأمراض ومثل المنافق كمثل الإزنية المستقيمة التي لا يصيبها شيء حتى يأتيه الموت فيقصفه قصفاً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer,

⁶⁵ علل الشرائع: 33 /589.

⁶⁶ تفسير القمي 2: 284

⁶⁷ Kitab Al Zohad – Ch 8 H 127

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 24

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘An example of the *Momin* is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the *Momin*, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage’.⁶⁹

VERSE 36

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ {36}

And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]

محمد بن يعقوب: عن محمد بن علي بن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) *يَوْمَ مَنَابِقِ لَوْ ذَكَرْتُمَا لَعَظُمَ بِمَا الْإِتِّفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَيْتَ تَقَمَّصَهَا دُوبِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لُهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِأَنْفُسِهِمَا مَهْدًا*

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{-asws}, from Amir-Al-Momineen^{-asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{-asws} said: ‘If I^{-asws} were to mention my^{-asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{-asws}, two miserable ones (Abu Bakr and Umar) before me^{-asws} disputed with me^{-asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينَ الَّذِي بِهِ كَدَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

I^{-asws} am the Zikr from which he went astray, and the *Sabeel* from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!

وَ لَيْتَ رَتَعَا فِي الْخَطَايَا الْمُنْصَرِمِ وَ الْعُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَقَا حُمْرَةً مِنَ النَّارِ لُهُمَا عَلَى شَرِّ رُؤُودٍ فِي أَحْيَابٍ وَفُودٍ وَ أَلْعَنَ مَوْزُودٍ يَتَصَارِحَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحُسْرَةِ مَا لُهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَدَايِمَا مِنْ مَنْدُوحَةٍ

And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return among the wicked group, to a condemned destination. They will be shouting curses at each other grumbling with regret. There will be

⁶⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 25

no rest for these two (Abu Bakr and Umar), nor any respite from their inevitable Punishment.⁷⁰

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَكَانَ فُلَانٌ شَيْطَانًا.

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{-asws} said: 'And so and so (Umar) was a Satan^{-la} (paired with Abu Bakr).⁷¹

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن سنان عن المفضل بن عمر قال: سألت أبا عبد الله جعفر بن محمد الصادق "ع" عن العشق فقال قلوب خلت من ذكر الله فاذا قها الله حب غيره.

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} was asked about 'العشق' the love (craze for a female/male, wealth, sport/social, hero, heroine..), so the Imam^{-asws} said: 'When the hearts get empty from the Remembrance of Allah^{-azwj}, so Allah^{-azwj} Makes (Punishes) them to taste the love of other than Him^{-azwj}'.⁷²

VERSES 37 - 39

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37}

And they are preventing from the Way and they are reckoning that they are rightly guided [43:37]

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ {38}

Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ {39}

And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39]

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام)

⁷⁰ 4 /27 :8 الكافي (Extract)

⁷¹ Al Kafi – V 8 H 14971

⁷² Al Illal Al Sharaie – V 1 Ch 118 H 1

فِي مَنَاقِبِ لَوْ ذَكَرْتُمَا لَعَظُمَ بِهَا الْإِرْتِفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَمَّا تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لُهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِأَنْفُسِهِمَا مَهْدًا

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{-asws}, from Amir-Al-Momineen^{-asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{-asws} said: 'If I^{-asws} were to mention my^{-asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{-asws}, two miserable ones (Abu Bakr and Umar) before me^{-asws} disputed with me^{-asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

بِتَلَاعَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَّقِيَا يَا بَنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَسْأَلُ الْقَرِينَ فَيُجِيبُهُ الْأَشَقَى عَلَى رُؤُوثَةٍ يَا لَيْتَنِي لَمْ أَخُذْكَ خَلِيلًا لَقَدْ أَضَلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ حَذُولًا

They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, **Until when he comes to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]**, who answered him, the miserable one upon his ragged condition, **O I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]"**.⁷³

كتاب (صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام) - في حديث يذكر فيه حال الكافرين يوم القيامة - قال: «ثم يدفع - يعني الكافر - في صدره دفعة، فيهوي على رأسه سبعين ألف عام حتى يواقع الحطمة، فإذا واقعها دقت عليه و على شيطانه، و جاذبه الشيطان بالسلسلة،

The book Sifat Al-Jannat Wa Al-Naar, from Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy,

Abu Ja'far^{-asws} – in a Hadeeth, mentioned in it the situation of the Kafirs on the Day of Judgement – said: 'Then the Kafir would be pushed by the chest, and will fall for seventy thousand years until he reaches *Al-Hutama* (a valley of Hell). So when he reaches there, he and his satan (paired to him) would bang against it, and his satan would be chained to him.

كلما رفع رأسه و نظر إلى قبح وجهه، كلع في وجهه، قال: فيقول: يا لَيْتَ بَنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَسْأَلُ الْقَرِينَ، ويحك كما أغويتني احمل عني من عذاب الله من شيء. فيقول: يا شقي، كيف أحمل عنك من عذاب الله من شيء، و أنا و أنت في العذاب مشتركون».

Every time he raises his head, he would end up looking at his ugly face. **he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]**. O woe be unto you, for you have not been able to carry anything from the Punishment of Allah^{-azwj}'. So the satan would say, 'O unfortunate one! How can I carry

(Extract) الكافي 8: 4 / 27 73

anything from the Punishment of Allah^{-azwj} for I and you: **are (now) sharers in the Punishment [43:39]**.⁷⁴

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن جابر، عن أبي جعفر (عليه السلام)، قال: «و لن ينفَعكم اليوم إذ ظلمتم آل محمد حقهم، إنكم في العذاب مشتركون».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Aslam, from Ayoub Al-Bazaz, from Jabir,

Abu Ja'far^{-asws} having said: **'And it will never profit you today, since you were unjust - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, You are (now) sharers in the Punishment [43:39]**.⁷⁵

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن بن سالم، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَأَمَّا نَذَهَبَ بِكَ فَأَنَا مِنْهُمْ مُنْتَقِمُونَ**، قال: «قال الله: انتقم بعلي (عليه السلام) يوم البصرة، و هو الذي وعد الله رسوله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman Bin Salim, from his father,

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **'So if We were to Take you away, We would still Take Revenge from them [43:41]**, he^{-asws} said: 'Revenge (taken) by Ali^{-asws} on the Day of Al-Basra (The battle of the Camel), and it is that which Allah^{-azwj} Promised to His^{-azwj} Rasool^{-saww}'.⁷⁶

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «نزلت هاتان الآيتان هكذا، قول الله: **حَتَّىٰ إِذَا جَاءَنَا يَعْنِي فُلَانًا وَ فُلَانًا**، يقول أحدهما لصاحبه حين يراه: **يَا لَيْتَ بَيْتِي وَ بَيْتِكَ بَعْدَ الْمَشْرِقَيْنِ فَيُؤَسِّسَ الْقُرَيْنُ**».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Ibn Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

'From Abu Ja'far^{-asws} having said; 'These two Verses were Revealed like this – The Words of Allah^{-azwj}: **Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say**, one of them to the other, **'Oh! If only between me and you was the distance of the east and the west!'** **So evil is the associate [43:38]**.

فقال الله لبيبه: قل لفلان و فلان و أتباعهما: **لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ**.

So Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, You are (now) sharers in the Punishment [43:39]**.

74 الاختصاص: 362.

75 تأويل الآيات 2: 13 / 557

76 تأويل الآيات 2: 19 / 559

ثم قال الله لنبيه (صلى الله عليه و آله): أَ فَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ فَإِنَّمَا نَذِيرٌ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يعني من فلان و فلان و أتباعهما،

Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41]**, Meaning from so and so, and so and so (Abu Bakr and Umar) and the followers of these two.

ثم أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عِلْيَ (عليه السلام) إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ، يعني إنك على ولاية علي، و علي هو الصراط المستقيم.»

Then Allah^{-azwj} Revealed to His^{-azwj} Prophet^{-saww}: **Therefore adhere with that which is Revealed unto you [43:43] - regarding Ali^{-asws}, surely you are upon a Straight Path [43:43] - Meaning, you^{-saww} are upon the Wilayah of Ali^{-asws}, and Ali^{-asws}, he^{-asws} is the Straight Path**.⁷⁷

تَفْسِيرُ التُّعْمَانِيِّ، بِالإِسْنَادِ الأَبِيِّ فِي كِتَابِ فَضْلِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الْكُفْرُ الْمَذْكُورُ فِي كِتَابِ اللَّهِ تَعَالَى فَخَمْسَةٌ وَجُودٍ مِنْهَا كُفْرُ الْجُحُودِ وَ مِنْهَا كُفْرٌ فَقَطٌ

Tafseer Al Numani – By the chain to come in the book ‘Fazl Al Quran’,

‘From Amir Al-Momineen^{-asws} having said: ‘As for the Kufr Mentioned in the Book of Allah^{-azwj} the Exalted, it is of five aspects. From it is Kufr of rejection, and from it is Kufr only.

وَ الْجُحُودُ يُنْقَسِمُ عَلَى وَجْهَيْنِ وَ مِنْهَا كُفْرُ التَّرْكَ لِمَا أَمَرَ اللَّهُ تَعَالَى بِهِ وَ مِنْهَا كُفْرُ الْبِرَاءَةِ وَ مِنْهَا كُفْرُ النِّعَمِ

And the rejection can be divided upon two aspects, and from it is Kufr of neglect of what Allah^{-azwj} the Exalted has Commanded with, and from it is Kufr of disavowing, and from it is Kufr of the bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَأَحَدُ الْوَجْهَيْنِ مِنْهُ جُحُودُ الْوَحْدَانِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَعْثَ وَ لَا نُشُورَ وَ هَوْلَاءِ صِنْفٌ مِنَ الرَّادِقَةِ

As for the Kufr of rejection, one of the aspects from it is rejection of the Oneness, and it is the word of someone, ‘There is neither any Lord^{-azwj}, nor Paradise nor Fire, nor Resurrection nor Publicising (of deeds)’, and these are types of Atheists.

وَ صِنْفٌ مِنَ الدَّهْرِيَّةِ الَّذِينَ يَقُولُونَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ ذَلِكَ رَأْيٌ وَضَعُوهُ لِأَنْفُسِهِمْ اسْتَحْسَنُوهُ بِغَيْرِ حُجَّةٍ فَقَالَ اللَّهُ تَعَالَى إِنَّ هُمْ إِلَّا يَظُنُّونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ أَيُّ لَا يُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ

And there is a type from the Eternalists, those who are saying, **and nothing destroys us except the time**. [45:24], and that is a view they have placed for themselves, liking it without any proof. So, Allah^{-azwj} the Exalted Said: **Surely, they are only guessing [45:24]**. And He^{-azwj} Said: **Surely those who are disbelieving, it is the same to them, whether you warn**

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them or you do not warn them, they will not be believing [2:6], i.e., they are not believing in the Tawheed (Oneness) of Allah^{-azwj}.

وَالْوَجْهَ الْآخِرُ مِنَ الْجُحُودِ هُوَ الْجُحُودُ مَعَ الْمَعْرِفَةِ بِحَقِيقَتِهِ قَالَ تَعَالَى وَ جَحَدُوا بِهَا وَ اسْتَيْقَمَتْهَا أَنْفُسُهُمْ ظُلْمًا وَ غُلُوبًا وَ قَالَ سُبْحَانَهُ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ أَيَّ جَحْدُوهُ بَعْدَ أَنْ عَرَفُوهُ

The other aspect from the rejection, it is the rejection with the recognition of its reality. The Exalted Said: **'And they rejected these (Signs) out of injustice and pride, [27:14]**. And the Glorious Said: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**, i.e., they rejected him^{-saww} after having recognised him^{-saww}.

وَ أَمَّا الْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ فَهُوَ كُفْرُ التَّرْكِ لِمَا أَمَرَ اللَّهُ بِهِ وَ هُوَ مِنَ الْمَعَاصِي قَالَ اللَّهُ سُبْحَانَهُ وَ إِذْ أَحَدْنَا مِيثَاقَكُمْ لَّا تَسْفِكُونَ دِمَاءَكُمْ وَ لَّا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ إِلَى قَوْلِهِ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ

As for the third aspect of the Kufr, it is Kufr of neglecting what Allah^{-azwj} has Commanded with, and it is from the disobedience. Allah^{-azwj} the Glorious Said: **And when We Took your Covenant: You will not be shedding your blood, nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]** – up to His^{-azwj} Words: **Are you believing in part of the Book and disbelieving in a part (of it)? [2:85]**.

فَكَانُوا كُفْرًا لِيَرْكِبَهُمْ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ فَنَسَبَهُمْ إِلَى الْإِيمَانِ بِإِقْرَارِهِمْ بِالْإِسْتِغْنَاءِ عَلَى الظَّاهِرِ دُونَ الْبَاطِنِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ لِقَوْلِهِ تَعَالَى فَمَا جزاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا إِلَى آخِرِ الْآيَةِ

Thus, they were Kafirs due to their neglecting what Allah^{-azwj} the Exalted had Commanded them with. He^{-azwj} Attributed them to the Eman due to their acknowledgement with their tongues upon the apparent besides the esoteric, so that will not benefit them due to Words of the Exalted: **So what is a Recompense of the one from you who does that except disgrace in the life of the world? [2:85]** – up to the end of the Verse.

وَ أَمَّا الْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ فَهُوَ مَا حَكَاهُ تَعَالَى عَنْ قَوْلِ إِبْرَاهِيمَ ع كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَ خَدُّهُ فَقَوْلُهُ كَفَرْنَا بِكُمْ أَيَّ تَبَرَّأْنَا مِنْكُمْ

And as for the fourth aspect of Kufr, it is what the Exalted has Narrated about words of Ibrahim^{-as}: **We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone [60:4]**. So his^{-as} words: **We deny you,,** i.e., we disavow from you all.

وَ قَالَ سُبْحَانَهُ فِي قِصَّةِ إِبْلِيسَ وَ تَبَرَّيَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ إِلَى يَوْمِ الْقِيَامَةِ لِيَنِي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ أَيَّ تَبَرَّأْتُ مِنْكُمْ

And the Glorious Said in the story of Iblees^{-la} and his^{-la} disavowing from his^{-la} friends from the humans up to the Day of Qiyamah: **I denied what you were associating from before. [14:22]** – i.e., I^{-la} disavow from you all.

وَقَوْلُهُ تَعَالَى إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا إِلَى قَوْلِهِ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا آيَةً

And Words of the Exalted: **And he said: ‘But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, [29:25] – the Verse.**

وَأَمَّا الْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ وَ هُوَ كُفْرُ النِّعَمِ قَالَ اللَّهُ تَعَالَى عَنْ قَوْلِ سُلَيْمَانَ عَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ آيَةً

And as for the fifth aspect of Kufr, and it is Kufr of the bounties. Allah^{-azwj} the Exalted Said about the words of Suleyman^{-as}: **‘This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. [27:40] – the Verse.**

وَقَوْلُهُ عَزَّ وَ جَلَّ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَ قَالَ تَعَالَى فَادْكُرُونِي أَدْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونِ

And Words of Mighty and Majestic: **“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7]; and Said: Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152].**

فَأَمَّا مَا جَاءَ مِنْ ذِكْرِ الشِّرْكِ فِي كِتَابِ اللَّهِ تَعَالَى فَمِنْ أَرْبَعَةِ أَوْجُهٍ

As for what has come of the Mention of Shirk in the Book of Allah^{-azwj} the Exalted, is from four aspects: -

قَوْلُهُ تَعَالَى لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَا أُوَاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ فَهَذَا شِرْكُ الْقَوْلِ وَ الْوَصْفِ

Words of the Exalted: **They have committed Kufr, those who are saying, ‘Allah, He is the Messiah son of Maryam’; and the Messiah said, ‘O Children of Israel! Worship Allah (Who is) my Lord and your Lord’. It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him, and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72].** So this is Shirk of the word and description (an extract).⁷⁸

VERSES 40 & 41

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ {40}

So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]

فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ {41}

⁷⁸ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 98 H 30

So, if We were to Take you (Rasool Allah) away, We would still Take Revenge from them (ummah) [43:41]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام)، قال: «فإنما نذهب بك يا محمد من مكة إلى المدينة، فإننا رادوك إليها ومنتقمون منهم بعلي بن أبي طالب (عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Yahya Bin Saeed,

Abu Abdullah^{-asws} having said: '***So if We were to Take you away [43:41], O Muhammad^{-saww}, from Makkah to Al-Medina, We would Return you^{-saww} to it, We would still Take Revenge from them [43:41], by Ali^{-asws} Bin Abu Talib^{-asws}***'.⁷⁹

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن منصور بن أبي الأسود، عن زياد بن المنذر، عن عدي بن ثابت، قال: سمعت ابن عباس يقول: ما حسدت قريش عليا (عليه السلام) بشيء مما سبق له أشد مما وجدت يوما ونحن عند رسول الله (صلى الله عليه وآله)، فقال: «كيف أنتم - يا معشر قريش - لو كفرتم من بعدي، فرأيتموني في كتيبة أضرب وجوهكم بالسيف؟»

And from him (Sharaf Al Deen Al Najafi) who said, 'It was narrated to us by Al Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Mansour Bin Abu Al Aswad, from Ziyad Bin Al Manzar, from Uday Bin Sabit who said,

'I heard Ibn Abbas saying, 'The Quraysh did not envy Ali^{-asws} with anything more than what preceded for him^{-asws}, more intensely that what I found one day, and we were in the Presence of Rasool-Allah^{-saww}, so he^{-saww} said: 'How would you all be - O community of Quraysh, if you were to commit Kufr from after me^{-saww}, so you see me^{-saww} (meaning Ali^{-asws}) striking your faces with the sword?'

فهبط جبرئيل (عليه السلام)، فقال: قل: إن شاء الله، أو علي فقال: «إن شاء الله، أو علي».

Jibraeel^{-as} descended and he^{-as} said: 'Say: 'If Allah^{-azwj} so Desires, or Ali^{-asws}'. So he^{-saww} said: 'If Allah^{-azwj} so Desires, or Ali^{-asws}!''⁸⁰

The Altered Verse

وعنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن عيسى بن مهران، عن يحيى بن حسن ابن فرات، بإسناده إلى أبي حرب بن أبي الأسود الدؤلي، عن عمه، أنه قال: إن النبي (صلى الله عليه وآله) [قال: «لما نزلت: فَإِنَّمَا نَذَرْنَا بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ أَي بَعْلِي، كَذَلِكَ حَدَّثَنِي جِبْرِئِيلَ (عَلَيْهِ السَّلَام)»].

And from him, from Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Isa Bin Mahran, from Yahya Bin Hassan Ibn Qarat, by his chain going up to Abu Harb Bin Abu Al-Aswad Al-Do'ly, from his uncle who said,

'The Prophet^{-saww} said when the Verse was Revealed: '***So if We were to Take you away, We would still Take Revenge from them [43:41]***, i.e. by Ali^{-asws} - that is how Jibraeel^{-as} narrated to me^{-saww}'.⁸¹

⁷⁹ تفسير القمّي 2: 284.

⁸⁰ تأويل الآيات 2: 18/559.

الطبرسي: روى جابر بن عبد الله الأنصاري، قال: إني لأدناهم من رسول الله (صلى الله عليه و آله) في حجة الوداع بمني. حتى قال: «لألفينكم ترجعون بعدي كفاراً يضرب بعضهم رقاب بعض، و أم الله لئن فعلتموها لتعرفني في الكتيبة التي تضاربكم».

Al-Tabarsy – It has been reported by Jabir Bin Abdullah Al-Ansary who said,

‘I approached Rasool-Allah^{-saww} during the Farewell Hajj and he^{-saww} said: ‘You shall be returning, after me^{-saww}, as Kafirs, striking at each other’s throats, and I^{-saww} swear upon Allah^{-azwj}, if you were to do that, then the battalion which would be striking you is known to me^{-saww}’.

ثم التفت إلى خلفه، فقال: «أو علي. أو علي أو علي» ثلاث مرات، فرأينا أن جبرئيل (عليه السلام) غمزة، فأنزل الله إثر ذلك: فَإِنَّمَا نَذَرْنَا بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ **بعلي بن أبي طالب (عليه السلام)**.

Then he^{-saww} turned to his^{-saww} back and said: ‘Or Ali^{-asws}, or Ali^{-asws}’ – three times. We saw (the effects of) Jibraeel^{-as} having had descended upon him^{-saww}. So, Shortly after that Allah^{-azwj} Revealed: **So if We were to Take you away, We would still Take Revenge from them by Ali^{-asws} Bin Abu Talib^{-asws} [43:41]**.⁸² (That’s how the 43:41 was Revealed)

Appendix: 300 References of Amir Al-Momineen-asws in the Holy Quran

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحو ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ،

Al-Tabrasy said,

‘By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-al-Momineen^{-asws} (in the Quran). So for him^{-asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{-azwj} Words: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**.

و قوله تعالى: وَ جَعَلْنَا لُحْمَ إِسْرَائِيلَ صِدْقِي عَالِيًا ،

And the Words of the Exalted: **And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]**.

و قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقِي فِي الْآخِرِينَ،

And the Words of the Exalted: **And Make for me a truthful tongue among the latter ones [26:84]**

و قوله تعالى: إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْآنَهُ ،

81 تأويل الآيات 2: 17 / 559 .

82 مجمع البيان 9: 75

And the Words of the Exalted: ***Surely upon Us is its collection and its recitation [75:17]***

و قوله تعالى: **إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ**، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the Exalted: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***, so the warner is Rasool-Allah^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws} is the Guide'.

و قوله تعالى: **أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،**

And the Words of the Exalted: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]***, so the clear proof (Bayyina) is Muhammad^{-saww}, and the witness (Al-Shaahid) is Ali^{-asws}.

و قوله تعالى: **إِنَّ عَلَيْنَا لَلْهُدَىٰ وَ إِنَّ لَنَا لَلْآخِرَةَ وَ الْأُولَىٰ،**

And the Words of the Exalted: ***Surely, upon Us is to Guide [92:12] And surely for Us is the next one and the first one [92:13]***.

و قوله تعالى: **إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا،**

And the Words of the Exalted: ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***.

و قوله تعالى: **أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّآخِرِينَ** جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the Exalted: ***Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]*** – (Janb) Side of Allah^{-azwj} is Ali^{-asws} Bin Abu Talib^{-asws}.

و قوله تعالى: **وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ** معناه علي (عليه السلام)،

And the Words of the Exalted: ***and We have Enumerated all things in a clarifying Imam [36:12]***, its Meaning is Ali^{-asws}.

و قوله تعالى: **إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ،**

And the Words of the Exalted: ***You are one of the Rasools [36:3] Upon a Straight Path [36:4]***.

و قوله تعالى: **لَتَسْتَلْنَ بِيَوْمَئِذٍ عَنِ النَّعِيمِ** معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the Exalted: ***Then you will be Questioned on that Day about the boons [102:8]***, it Means, about the love for Ali^{-asws} Bin Abu Talib^{-asws}.⁸³

⁸³ الفضائل لابن شاذان: 174