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CHAPTER 57

AL-HADEED

(The Iron)

(29 VERSES)

VERSES 1 - 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Hadeed (57):

Sura Al-Hadeed (29 verses) was revealed in Madinah.¹

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***their Light running in front of them and on their right [57:12]***. He^{-asws} said: 'The Imams^{-asws} of the Momineen, their^{-asws} Noor would be running in front of them and on their right until they descend in their houses of theirs'.²

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Blessed and Exalted: ***Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13] They will call out to them, 'Were we not with you?' [57:14]***.

He^{-asws} said: 'But rather, it was Revealed regarding us^{-asws} and regarding our^{-asws} Shias, and regarding the Kafirs. But, when it will be the Day of Judgement, and the creatures would be Imprisoned on the Plains of Resurrection, Allah^{-azwj} would Bring down a wall of darkness in which there would be a gate. On the inside of it would be the Mercy – Meaning the Light – and on the outside of it would be the Punishment – Meaning the darkness. Allah^{-azwj} would Cause us^{-asws} and our^{-asws} Shias to be in the inside of the wall in which is the Mercy, and Cause our^{-asws} enemies and the Kafirs to be on the outside of it, wherein would be darkness.

So, our^{-asws} enemies and your enemies would be calling out to you all from the gate which is on the outside of the wall wherein would be Punishment: ***They will call out to them, 'Were we not with you?' [57:14]*** - in the world. Our Prophet^{-saww} and your Prophet^{-saww} was one, and our Salats and your Salats were one, and our Fasts and your Fasts were one, and our Hajj and your Hajj were one'.

¹ تفسیر القمی، ج 2، ص: 350

² Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 7

He^{-asws} said; 'So the Angel would Call out to them from the Presence of Allah^{-azwj}: **'Yes! But you fell into temptation [57:14]** - after your Prophet^{-saww}, then you turned back from him^{-saww} and abandoned the following of the one^{-asws} whom your Prophet^{-saww} had ordered you to, **and you waited** - for the misfortune to hit him^{-saww}, **and doubted** - what your Prophet^{-saww} had said with regards to him^{-asws} (Ali^{-asws}, and your **wishful thinking deceived you** - when you formed a consensus upon it of opposing the people of the Truth.

And Allah^{-azwj}, and the Forbearance of Allah^{-azwj} deceived you in that state, until there came the Truth – meaning with the Truth, the appearance of Ali^{-asws} Bin Abu Talib^{-asws}, and the appearance of the Imams^{-asws} from after him^{-asws} with the Truth.

And the Words of the Mighty and Majestic: **and the arch deceiver deceived you about Allah [57:14]** - Meaning the Satan^{-la} **So today, neither will ransom be taken from you nor from those who committed Kufr** - Meaning you will not find a good deed with which you would be able to ransom yourselves, **Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**".³

'I asked Rasool-Allah^{-saww} about Words of Allah^{-azwj} Mighty and Majestic: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**. Rasool-Allah^{-saww} said: 'I^{-saww} am the wall and Ali^{-asws} is its door'.⁴

'I said to Abu Abdullah^{-asws} (6th Imam): 'Supplicate to Allah^{-azwj} that He^{-azwj} Graces me the martyrdom'. Imam^{-asws} said: 'The Momin is a martyr'. Then he^{-asws} recited: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]**".⁵

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. [57:22]**: 'Allah^{-azwj} Spoke the Truth and His^{-azwj} Rasool^{-saww} delivered it. His^{-azwj} Book in the sky, He^{-azwj} Teaches it, and His^{-azwj} book in the earth, we^{-asws} know it during the Night of Pre-determination and during other than it, **surely that is easy upon Allah [57:22]**".⁶

'From Abu Ja'far^{-asws} the 2nd regarding His^{-azwj} Words: **So that you may not despair over what has escaped you [57:23]**, he^{-asws} said: 'Abu Abdullah^{-asws} said: 'A man asked my^{-asws} father^{-asws} about that, so he^{-asws} said: 'It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed, **So that you may not despair over what has escaped you [57:23]** from what Ali^{-asws} Bin Abu Talib^{-asws} had been specialised with. **nor be happy with what has been Given to you [57:23]**, from the Fitna which has presented to you all after Rasool-Allah^{-saww}'.

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 62

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 63

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 14

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 10

The man said, 'I hereby testify that you^{-asws} are the companions of the wisdom in whom there is no differing'. Then the man stood up and went away, and he was not seen (again)".⁷

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **their Light running in front of them and on their right [57:12]**. He^{-asws} said: 'The Imams^{-asws} of the Momineen, their^{-asws} Noor would be running in front of them and on their right until they descend in their houses of theirs".⁸

'A group asked the Prophet^{-saww}, 'Regarding who was this Verse Revealed: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]**.

فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ عُقِدَ لَوَاءٌ مِنْ نُورٍ أبيضَ وَ نَادَى مُنَادٍ لِيُثْمَ سَيِّدُ الْمُؤْمِنِينَ وَ مَعَهُ الَّذِينَ آمَنُوا بَعْدَ بَعْثِ مُحَمَّدٍ

He^{-saww} said: 'When it will be the Day of Judgement, a Caller will Call out while holding a flag of white Light: "Let the Chief of the Momineen arise!" And with him^{-asws} would be the ones who believed after the Sending of Muhammad^{-saww}.

فَيَقُومُ عَلَيَّ بْنُ أَبِي طَالِبٍ عَ فَيُعْطَى اللِّوَاءَ مِنَ النُّورِ الْأَبْيَضِ بِيَدِهِ وَ تَحْتَهُ جَمِيعُ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لَا يُخَالِطُهُمْ غَيْرُهُمْ حَتَّى يَجْلِسَ عَلَى مِنْبَرٍ مِنْ نُورٍ رَبِّ الْعَرْشِ وَ يُعْرَضَ الْجَمِيعُ عَلَيْهِ رَجُلًا رَجُلًا فَيُعْطِيهِ أَجْرَهُ وَ نُورُهُ

Ali^{-asws} Bin Abu Talib^{-asws} would stand, and Allah^{-azwj} would Give him^{-asws} the flag of white Light in his^{-asws} hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he^{-asws} would sit upon the Pulpit of Light of the Lord^{-azwj} of Honour. Everyone would be presented to him^{-asws}, man after man, and he^{-asws} would give him his Recompense and his Light.

فَإِذَا أَتَى عَلَى آخِرِهِمْ قِيلَ لَهُمْ قَدْ عَرَفْتُمْ صِفَتَكُمْ وَ مَنَازِلَكُمْ فِي الْجَنَّةِ إِنَّ رَبَّكُمْ يَقُولُ إِنَّ لَكُمْ عِنْدِي مَغْفِرَةً وَ أَجْرًا عَظِيمًا يَغْنِي الْجَنَّةَ فَيَقُومُ عَلَيَّ وَ الْقَوْمُ تَحْتَ لَوَائِهِ مَعَهُ حَتَّى يَدْخُلَ بِهِمُ الْجَنَّةَ

So when he^{-asws} comes to the last of them, he^{-asws} would be said to all of them: 'Do you now recognise your place and your status in the Paradise?' Surely, your Lord^{-azwj} is Saying: "With Me^{-azwj} is Forgiveness for you and a magnificent Recompense" – Meaning the Paradise. Ali^{-asws} Bin Abu Talib^{-asws} would arise, and the people would be under his^{-asws} flag with him^{-asws} until he^{-asws} enters them into the Paradise.

ثُمَّ يَرْجِعُ إِلَى مِنْبَرِهِ فَلَا يَزَالُ يُعْرَضُ عَلَيْهِ جَمِيعُ الْمُؤْمِنِينَ فَيَأْخُذُ نَصِيبَهُ مِنْهُمْ إِلَى الْجَنَّةِ

Then he^{-asws} will to his^{-saww} pulpit, and the entirety of the Momineen will not cease to be presented to him^{-asws}, and he^{-asws} would take his^{-asws} share from them to the Paradise.

And groups will be descending to the Fire, and that is the Word of the Exalted: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence**

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 11

⁸ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 7

of their Lord. For them would be their Recompense and their Light. [57:19] – meaning, the foremost, the former ones and the Momineen and the people of the Wilayah for him^{-asws}.

And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19] - meaning, they disbelieved, and belied with the Wilayah and with the rights of Ali^{-asws}’⁹.

MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الحديد، و المجادلة في صلاة فريضة أدامها، لم يعذبه الله حتى يموت أبداً، و لا يرى في نفسه و لا أهله سوءاً أبداً، و لا خصامة في بدنه».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Hisan, from Ismail Bin Mahran, from Al-Hassan Bin Abu A’la,

‘From Abu Abdullah^{-asws} who has said: ‘The one who recites *Surahs* Al-Hadeed, and Al-Mujadila (Chapter 58) in the Obligatory Salats, making a habit of it, would not be Punished by Allah^{-azwj} ever, until he dies, and he will never see any evil in himself or in his family ever, nor any discord in his body’.¹⁰

الطبرسي: روى عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم (عليه السلام)، و إن مات كان في جوار رسول الله (صلى الله عليه و آله)».

Al-Tabarsy, from Amro Bin Shmr, from Jabir Al-Ju’fy,

‘From Abu Ja’far^{-asws} having said: ‘The one who recites all of The Glorifiers (المسبحات) (Ch 57 Surah Al-Hadeed; Ch 59 Surah Al-Hashr; Ch 61 Surah Al-Saff; Ch 62 Surah Jumm’a and Ch 64 Surah Al-Taghabun) before he sleeps, will not die until he sees Al-Qaim^{-asws}. And if he dies, he would be in the neighbourhood of Rasool-Allah^{-saww}’.¹¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان حقاً على الله أن يؤمنه من عذابه، و أن ينعم عليه في جنته».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter (Surah Al-Hadeed) would have a right upon Allah^{-azwj} to Grant him Security from His^{-azwj} Punishment, and Grant him Bounties in His^{-azwj} Paradise.

و من آدمّن قراءتها و كان مقيداً مغلولاً مسجوناً، سهل الله خروجه، و لو كان ما كان عليه من الجنائيات».

⁹ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 95

¹⁰ ثواب الأعمال: 117.

¹¹ مجمع البيان 9: 345.

And one who habitually recites it, and was bound, shackled and imprisoned, Allah^{-azwj} would Ease his release even if there were crimes committed by him'.¹²

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه و هو في الحرب لم يصبه سهم و لا حديد، و كان قوي القلب في طلب القتال،

And Rasool-Allah^{-saww} said: 'One who writes it, and attaches it (as an amulet), and he was in the war, neither an arrow nor iron would hit him, and he would be strong of heart in seeking the battle.

و إن قرئت على موضع فيه حديد خرج من وقته من غير ألم».

And if it is recited upon a place in which there is iron (battle), he would come out immediately without any pain'.¹³

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه و آله قال: من قرأ سورة الحديد كُتِبَ مِنَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ.

In (the book) Majma Al Bayan - Ubayy Bin Ka'ab,

'From the Prophet^{-saww} having said: 'One who recites Surah Al Hadeed would be Written to be from: **those who believe in Allah and His Rasool [57:19]**'.¹⁴

VERSE 1 - 3

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

Whatever is in the skies and the earth Glorifies Allah, and He is the Mighty, the Wise [57:1]

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {2}

From Him is the Kingdom of the skies and the earth. He Gives life and Causes death, and He is Able upon all things [57:2]

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه و آله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{-azwj} with Praise'.¹⁵

¹² Tafseer Al Burhan – H 10460

¹³ خواص القرآن: 20، 53 «مخطوط»

¹⁴ 2 – تفسير نور الثقلين، ج5، ص: 231

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'ay, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said to me, and he^{-asws} heard the chirping of the sparrows, so he^{-asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{-asws} said: 'They are Glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic and seeking the provision for their day'.¹⁶

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسبيحه، فسبحان الله على كل حال!».

He said, 'Does the dried-up tree Glorify?' So he^{-asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{-azwj} is Glorified upon every situation'.¹⁷

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {3}

He is the First and the Last, and the Apparent and the Hidden, and He is a Knower of all things [57:3]

Allah-azwj is the First and the Last, and the Apparent and the Hidden, and He-azwj is a Knower of all things

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُوَ الْأَوَّلُ وَالْآخِرُ وَ قُلْتُ أَمَّا الْأَوَّلُ فَقَدْ عَرَفْتَاهُ وَ أَمَّا الْآخِرُ فَبَيِّنْ لَنَا تَفْسِيرَهُ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **He is the First, and the Last**, and I said, 'As for 'the First', so we recognise it, and as for 'the Last', so clarify its interpretation for us'.

فَقَالَ إِنَّهُ لَيْسَ شَيْءٌ إِلَّا يَبِيدُ أَوْ يَتَغَيَّرُ أَوْ يَدْخُلُهُ التَّغْيِيرُ وَ الرُّوَالُ أَوْ يَنْتَقِلُ مِنْ لَوْنٍ إِلَى لَوْنٍ وَ مِنْ هَيْئَةٍ إِلَى هَيْئَةٍ وَ مِنْ صِفَةٍ إِلَى صِفَةٍ وَ مِنْ زِيَادَةٍ إِلَى نُقْصَانٍ وَ مِنْ نُقْصَانٍ إِلَى زِيَادَةٍ إِلَّا رَبُّ الْعَالَمِينَ فَإِنَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ بِحَالَةٍ وَاحِدَةٍ هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ هُوَ الْآخِرُ عَلَى مَا لَمْ يَزَلْ

So, he^{-asws} said: 'There is nothing except that it perishes, or changes, or there enters into it the change and the decline, or transfers from a colour to a colour, and from a form to a

¹⁵ تفسير العياشي 2: 82 / 294

¹⁶ Tafseer Abu Hamza Al-Sumaly - H 180

¹⁷ تفسير العياشي 2: 84 / 294

form, and from an attribute to an attribute, and from an increase to a decrease, and from a decrease to an increase, except for the Lord^{-azwj} of the worlds. So He^{-azwj} has never ceased to be or will cease to be in one state. He^{-azwj} was first before everything and He^{-azwj} would be Last for as long as eternity.

وَلَا تَحْتَلِفُ عَلَيْهِ الصِّفَاتُ وَالْأَسْمَاءُ كَمَا تَحْتَلِفُ عَلَى غَيْرِهِ مِثْلُ الْإِنْسَانِ الَّذِي يَكُونُ ثَرَابًا مَرَّةً وَ مَرَّةً لَحْمًا وَ دَمًا وَ مَرَّةً زُهَاتًا وَ رَمِيمًا وَ كَالْبُسْرِ الَّذِي يَكُونُ مَرَّةً بَلَحًا وَ مَرَّةً بُسْرًا وَ مَرَّةً رُطْبًا وَ مَرَّةً نَمْرًا فَتَتَبَدَّلُ عَلَيْهِ الْأَسْمَاءُ وَالصِّفَاتُ وَاللَّهُ جَلَّ وَ عَزَّ بِخِلَافِ ذَلِكَ .

The attributes and the Names are not different upon Him^{-azwj} just as they would be upon others, like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it and Allah^{-azwj} Majestic and Mighty is opposite to that'.¹⁸

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن محمد بن حكيم، عن ميمون البان، قال: سمعت أبا عبد الله (عليه السلام)، و قد سئل عن الأول و الآخر. فقال: «الأول لا عن أول قبله، و لا عن بدء سبقه، و الآخر لا عن نهاية كما يعقل من صفة المخلوقين، و لكن قديم، أول آخر، لم يزل و لا يزال بلا بدء و لا نهاية، و لا يقع عليه الحدوث، و لا يحول من حال إلى حال، خالق كل شيء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Hakeem, from Maymoun Al-Ban who said,

'I heard Abu Abdullah^{-asws}, and I had asked about the First and the Last, so he^{-asws} said: 'The First – There was no first before Him^{-azwj}, nor did any beginning precede Him^{-azwj}. And the Last – There is no annihilation for Him^{-azwj} like the qualities of the created things, but He^{-azwj} is Eternal, First, Last. He^{-azwj} has always Been and will always Be, without any beginning or an end. Changes do not occur to Him^{-azwj}, nor does He^{-azwj} Change from one state to another. He^{-azwj} is the Creator of all things'.¹⁹

فِي نَهْجِ الْبَلَاغَةِ وَ كُلُّ ظَاهِرٍ غَيْرُهُ غَيْرٌ بَاطِنٍ: وَ كُلُّ بَاطِنٍ غَيْرُهُ غَيْرٌ ظَاهِرٍ.

In Nahj Al Balagah –

'(Amir Al-Momineen^{-asws} said): 'And every apparent is other than Him^{-azwj}, other than hidden, and every hidden is other than Him^{-azwj}, other than apparent'.

وَ فِيهِ: الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلُ فَيَكُونُ شَيْءٌ قَبْلَهُ، وَ الْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ.

And in it – 'The First – the One Who has no 'before' for Him^{-azwj}, for nothing to have existed before Him^{-azwj}. And the Last – the One Who has no 'after' for Him^{-azwj}, for something to exist after Him^{-azwj}'.

وَ فِيهِ: الْحَمْدُ لِلَّهِ الْأَوَّلِ فَلَا شَيْءَ قَبْلَهُ، وَ الْآخِرِ فَلَا شَيْءَ بَعْدَهُ، وَ الظَّاهِرِ فَلَا شَيْءَ قَوْفَهُ؛ وَ الْبَاطِنِ فَلَا شَيْءَ دُونَهُ.

¹⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 5

¹⁹ الكافي 1: 90 / 6

And in it – ‘The Praise is for Allah^{-azwj}, the First, so there is nothing before Him^{-azwj}, and the Last, so there is nothing after Him^{-azwj}, and the Apparent, so there is nothing above Him^{-azwj}, and the Hidden, so there is nothing below Him^{-azwj}’.

وَفِيهِ: الْأَوَّلُ قَبْلَ كُلِّ أَوَّلٍ، وَالْآخِرُ بَعْدَ كُلِّ آخِرٍ، بِأَوَّلِيَّتِهِ وَجِبَ أَنْ لَا أَوَّلَ لَهُ، وَبِآخِرِيَّتِهِ وَجِبَ أَنْ لَا آخِرَ لَهُ.

And in it – ‘The First, before every first, and the Last after every last. By His^{-azwj} Firstness, it obligates that there is no first for Him^{-azwj}, and by His^{-azwj} Lastness, obligates that there is no last for Him^{-azwj}’.

وَفِيهِ: وَالظَّاهِرُ لَا بُرُوءِيَّةَ، وَالْبَاطِنُ لَا بِلَاطَفَةٍ.

And in it – ‘And the Apparent, is not by seeing Him^{-azwj}, and the Hidden, no by subtleness’.

وَفِيهِ: هُوَ الْأَوَّلُ لَمْ يَزَلْ، الظَّاهِرُ لَا يُقَالُ بِمَا؛ وَالْبَاطِنُ لَا يُقَالُ فِيمَا.

And in it – ‘He^{-azwj} is the First, not declining, the Apparent, cannot be said, ‘From what?’, and the Hidden, cannot be said, ‘In what’.

وَفِيهِ: لَمْ يَزَلْ أَوَّلًا قَبْلَ الْأَشْيَاءِ بِلَا أَوَّلِيَّةٍ، وَآخِرًا بَعْدَ الْأَشْيَاءِ بِلَا نَهَائَةٍ.

And in it – ‘He^{-azwj} did not cease to be the first before the things without firstness, and last after the things without an end-point’.

قَالَ عَزَّ مِنْ قَائِلٍ: وَهُوَ بِكُلِّ شَيْءٍ عَلَيْهِ.

He^{-azwj} Said from a speaker (‘s perspective): **and He is a Knower of all things [57:3]**.²⁰

Ali^{-asws} is the first and the last, and the apparent and the hidden, and he^{-asws} is a Knower of all things

الحسين بن عبد الوهاب في عيون المعجزات قال: حدثني ابن عياش الجوهري، قال: حدثني أبو طالب عبد الله بن محمد الأنباري: قال: حدثني أبو الحسين محمد بن زيد التستري، قال: حدثني أبو سمينة محمد بن علي الصيرفي، قال: حدثني إبراهيم بن عمر اليماني عن حماد بن عيسى المعروف بغريق الجحفة، قال: حدثني عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي قال: سمعت أبا ذر جندب بن جنادة الغفاري، قال: رأيت السيد محمدا صلى الله عليه وآله وقد قال لأمرير المؤمنين عليه السلام ذات ليلة: إذا كان غدا أقصد إلى جبال البقيع وقف على نشزمن الأرض، فإذا بزغت الشمس فسلم عليها، فإن الله تعالى قد أمرها أن تحييك بما فيك.

Al-Husayn Bin Abdul Wahaab in *Uyoon Al-Mo'jizaat*, said, ‘Narrated to me Ibn Ayyash Al-Jowhary, from Abu Talib Abdullah Bin Muhammad Al-Anbary, from Abu Al-Husayn Muhammad Bin Zayd Al-Tastary, from Abu Sameena Muhammad Bin Ali Al-Sayrafi, from Ibrahim Bin Umar Al-Yamani, from Hamaad Bin Isa well known as ‘Gareek Al-Johfa’, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly who said:

‘I heard Abu Zarr Jundab Al-Janaada Al-Ghaffary^{-ra} say, ‘I saw Al-Sayyad Muhammad^{-saww} (Rasool-Allah^{-saww}) that he^{-saww} said to Amir Al-Momineen^{-asws} one night: ‘When it is the

²⁰ H 31 to 37 – تفسير نور الثقلين، ج5، ص: 237

morning, proceed towards the Baqee Mountains and pause upon the high ground, so when the sun emerges, greet it, for Allah^{-azwj} has Commanded it that it should answer you^{-asws} with regards to yourself^{-asws}.

فلما كان من الغد خرج أمير المؤمنين عليه السلام ومعه أبو بكر وعمر وجماعة من المهاجرين والأنصار، حتى وافى البقيع ووقف على نشر من الأرض. فلما أطلعت الشمس قرنها قال عليه السلام: (السلام عليك يا خلق الله الجديد المطيع له).

When it was the morning, Amir Al-Momineen^{-asws} went out, and with him^{-asws} were Abu Bakr, and Umar, and a group from the Emigrants and the Helpers, until he^{-asws} came to the Baqee and paused upon the high ground. When the sun displayed its rays, he^{-asws} said: 'Greetings be upon you, O the new creature of Allah^{-azwj}, O the obedient to Him^{-azwj}'.

فسمعوا دويًا من السماء وجواب قائل يقول: (وعليك السلام يا أول، يا آخر، يا ظاهر، يا باطن، يا من هو بكل شيء عليم).

They heard a rumble from the sky and a Caller answered saying, 'And Peace be upon you^{-asws} 'O the First one), 'يا آخر' (O the Last one), 'يا ظاهر' (O the Apparent one), 'يا باطن' O Hidden one, 'O the one who is knowledgeable of all things!'

فلما سمع أبو بكر وعمر والمهاجرون والأنصار كلام الشمس صعقوا. ثم أفاقوا بعد ساعات وقد انصرف أمير المؤمنين عليه السلام عن المكان فوافوا رسول الله صلى الله عليه وآله مع الجماعة وقالوا: أنت تقول إن عليا بشر مثلنا وقد خاطبته الشمس بما خاطب به الباري نفسه؟

When Abu Bakr, and Umar, and the Emigrants, and the Helpers heard the speech of the sun, they swooned (passed out). Then they came around after a while, and Amir Al-Momineen^{-asws} had left from the place. So, they came to Rasool-Allah^{-saww} along with the group and said, 'You^{-saww} said that Ali^{-asws} is a human similar to others, but when he^{-asws} addressed the sun, the sun answered to him^{-asws} by what the Creator^{-azwj} (Allah^{-azwj}) is Himself^{-azwj} addressed by?'

Explanation of the speech of the sun with Ali^{-asws}

فقال النبي صلى الله عليه وآله: وما سمعتموه منها؟ فقالوا: سمعناها تقول: (السلام عليك يا أول) قال: صدقت، هو أول من آمن بي.

The Prophet^{-saww} said: 'And what did you all hear from it?' They said, 'We heard it say, 'Peace be upon you^{-asws}, 'يا أول' (O the First one). He^{-saww} said: 'It spoke the truth, he^{-asws} is the first one to believe in me^{-saww}'.

فقالوا: سمعناها تقول: (يا آخر). قال: صدقت، هو آخر الناس عهدا بي، يغسلني ويكفني ويدخلني قبري.

They said, 'We heard it say, 'يا آخر' (O the Last one). He^{-saww} said: 'It spoke the truth, he^{-asws} is the last of the people to separate from me^{-saww}. He^{-asws} will wash me^{-saww}, and shroud me^{-saww}, and enter me^{-saww} in my^{-saww} grave'.

فقالوا: سمعناها تقول: (يا ظاهر). قال: صدقت، ظهر علمي كله له.

They said, 'We heard it say, 'يا ظاهر' (O Apparent one). He^{-saww} said: 'It spoke the truth, all of my^{-saww} knowledge has been made apparent to him^{-asws}'.

قالوا: سمعناها تقول: (يا باطن). قال: صدقت، بطن سري كله.

They said, 'We heard it say, 'يا باطن' (O the Hidden one). He^{-saww} said: 'It spoke the truth, all of my^{-saww} secrets are hidden in him^{-asws}'.

قالوا: سمعناها تقول: (يا من هو بكل شيء عليم). قال: صدقت، هو العالم بالحلال والحرام والفرائض والسنن وما شاكل ذلك.

They said, 'We heard it say, 'يا من هو بكل شيء عليم' (O the one who is a knower of all things). He^{-saww} said: 'It spoke the truth, he^{-asws} is knowledgeable of the Permissibles and the Prohibitions, and the Obligations, and the Sunnah, and all (the things) resembling that'.

فقاموا كلهم وقالوا: (لقد أوقعنا محمد في طخياء) وخرجوا من باب المسجد.

All of them stood up and said, 'Muhammad^{-saww} has put us in a trap', and they went out from the door of the Masjid".²¹

محمد بن العباس، عن محمد بن سهل العطار، عن أحمد بن محمد، عن أبي زرعة عبيد الله بن عبد الكريم، عن قبيصة بن عقبة، عن سفيان بن يحيى، عن جابر بن عبد الله، قال: لقيت عمارا في بعض سكك المدينة، فسألته عن النبي (صلى الله عليه وآله)، فأخبر أنه في مسجده في مأى من قومه، وأنه لما صلى الغداة أقبل علينا،

Muhammad Bin Al-Abbas, from Muhammad Bin Sahl Al-Ataar, from Ahmad Bin Muhammad, from Abu Zara'at Ubeydullah Bin Abdul Kareem, Qabaysat Bin Uqba, from Sufyan Bin Yahya, from Jabir Bin Abdullah who said,

'I met Ammar in one of the markets of Al-Medina, so I asked him about the Prophet^{-saww}. He informed me that he^{-saww} was in his^{-saww} Masjid filled with his^{-saww} people, and that when he^{-saww} had prayed Al-Fajr Salat, he^{-saww} turned towards us.

فبينما نحن كذلك و قد بزغت الشمس، إذا أقبل علي بن أبي طالب (عليه السلام)، فقام إليه النبي (صلى الله عليه وآله)، و قبل بين عينيه، و أجلسه إلى جنبه حتى مست ركبته ركبته، ثم قال: «يا علي، قم للشمس فكلمها، فإنها تكلمك».

While we were in the midst of that, and the sun had emerged, when Ali^{-asws} Bin Abu Talib^{-asws} came up, the Prophet^{-saww} stood up for him^{-asws}, and kissed him^{-asws} between his^{-asws} eyes, and made him^{-asws} to be seated by his^{-saww} side to the extent that his^{-asws} knees were touching his^{-saww} knees, then said: 'O Ali^{-asws}! Arise and go speak to the sun, for it would speak to you'.

فقام أهل المسجد، فقالوا: أ ترى الشمس تكلم علينا؟ و قال بعض: لا يزال يرفع خسيصة ابن عمه و ينوه باسمه

The people of the Masjid stood up and said, 'Do you see that the sun would speak to Ali^{-asws}? And some said, 'He^{-saww} never stops to raise the despicable cousin^{-asws} of his^{-saww} and hinting with his^{-asws} name'.

إذ خرج علي (عليه السلام) فقال للشمس: «كيف أصبحت، يا خلق الله؟» فقالت: بخير يا أخا رسول الله، يا أول يا آخر، يا ظاهر يا باطن، يا من هو بكل شيء عليم.

²¹ Kitaab Sulaym Bin Qays Al Hilali – H 72

When Ali^{-asws} went out, he^{-asws} said to the sun: 'How is your morning, O creature of Allah^{-azwj}?' It said, 'With goodness, O brother^{-asws} of Rasool-Allah^{-saww}, O First, O Last, O Apparent, O Hidden, O one who is a knower of all things!'

فرجع علي (عليه السلام) إلى النبي (صلى الله عليه و آله) [فتبسم النبي (صلى الله عليه و آله)] فقال: «يا علي، تخبرني أو أخبرك؟» فقال: «منك أحسن، يا رسول الله».

So Ali^{-asws} returned to the Prophet^{-saww}. The Prophet^{-saww} smiled and said: 'O Ali^{-asws}! Will you^{-asws} inform me^{-saww}, or shall I^{-saww} inform you^{-asws}?' He^{-asws} said: 'It would be better from you^{-saww}, O Rasool-Allah^{-saww}!'

فقال رسول الله (صلى الله عليه و آله): «أما قولها لك: يا أول، فأنت أول من آمن بالله، و قولها: يا آخر، فأنت آخر من تعابني على مغسلي، و قولها: يا ظاهر، فأنت أول من يظهر على مخزون سري،

So Rasool-Allah^{-saww} said: 'But rather, it said to you^{-asws}: 'O First – for you^{-asws} are the first one to believe in Allah^{-azwj}. And it said to you: 'O Last – for you^{-asws} would be the last one to support me on washing me^{-saww}. And its words: 'O Apparent – for you^{-asws} are the first one to whom were apparented the treasures of my^{-saww} secrets.

و قولها: يا باطن، فأنت المستبطن لعلمي، و أما العليم بكل شيء، فما أنزل الله تعالى علما من الحلال و الحرام و الفرائض و الأحكام و التنزيل و التأويل و الناسخ و المنسوخ و المحكم و المتشابه و المشكل إلا و أنت به عليم،

And (as for) its words: 'O Hidden – for you^{-asws} the one in whom my^{-saww} Knowledge is hidden in. And as for (its words): 'The knower of all things', for there is no Knowledge which Allah^{-azwj} the Exalted has Revealed about the Permissibles, and the Prohibited, and the Obligations, and the Regulations, and the Revelation, and the Abrogating, and the Abrogated, and the Decisive, and the Allegorical, and the difficult, except that you^{-asws} are a knower of it.

و لو لا أن تقول فيك طائفة من أمتي ما قالت النصارى في عيسى، لقلت فيك مقالا لا تمر بملا إلا أخذوا التراب من تحت قدميك يستشفون به».

And had it not been (the fear) that a group from my^{-saww} community would say about you^{-asws}, that which the Christians say about Isa^{-as}, I^{-saww} would say regarding you^{-asws} such words that none would pass by you, except that he would take the dust from your^{-asws} feet in order to be healed by it'.

قال جابر: فلما فرغ عمار من حديثه، أقبل سلمان، فقال عمار: و هذا سلمان كان معنا، فحدثني سلمان كما حدثني عمار.

Jabir said, 'So when Ammar was free from narrating it, Salman^{-ra} came up. So Ammar said, 'And this Salman^{-ra} was with us'. So Salman^{-ra} narrated to me as Ammar had narrated it to me'.²²

و عنه: عن عبد العزيز بن يحيى، عن محمد بن زكريا، عن علي بن حكيم، عن الربيع بن عبد الله، عن عبد الله بن حسن، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «بينما النبي (صلى الله عليه وآله) ذات يوم رأسه في حجر علي (عليه السلام)، إذ نام رسول الله (صلى الله عليه وآله)، و لم يكن علي (عليه السلام) صلى العصر، فقامت الشمس تغرب،

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ali Bin Hakim, from Al-Rabi'e Bin Abdullah, from Abdullah Bin Hasan,

Abu Ja'far^{-asws} Bin Ali^{-asws} having said: 'One day, the Prophet^{-saww} had rested his^{-saww} head upon the lap of Ali^{-asws}. When Rasool-Allah^{-saww} fell asleep, and Ali^{-asws} had not prayed the Afternoon (Asr) Salat, then sun started to set.

فانتبه رسول الله (صلى الله عليه وآله)، فذكر له علي (عليه السلام) شأن صلاته، فدعا الله فرد الله الشمس كهيئتها- [في وقت العصر] و ذكر حديث رد الشمس.

Rasool-Allah^{-saww} became attentive, and Ali^{-asws} mentioned to him^{-saww} about the status of his^{-asws} Salat. So he^{-saww} supplicated to Allah^{-azwj}. Allah^{-azwj} Returned the sun to as it was before (during the time of the Asr (Prayer)). And he^{-asws} mentioned the Hadeeth of the returning of the sun.

فقال له: يا علي، قم فسلم على الشمس، و كلمها فإنها تكلمك، فقال له: يا رسول الله، كيف أسلم عليها؟ قال: قل: السلام عليك يا خلق الله، فقام علي (عليه السلام) و قال: السلام عليك يا خلق الله.

So he^{-saww} said to him^{-asws}: 'Arise and greet the sun, and speak to it, for it would speak to you^{-asws}'. So he^{-asws} said to him^{-saww}: 'O Rasool-Allah^{-saww}! In what manner shall I^{-asws} greet it?' He^{-saww} said: 'Greetings be upon you, O creature of Allah^{-azwj}!' So Ali^{-asws} stood up and said: 'Greetings be upon you, O creature of Allah^{-azwj}!'

فقلت: و عليك السلام يا أول يا آخر، يا ظاهر يا باطن، يا من ينجي محبيه، و يوثق مبغضيه،

So, it said: 'And greetings be upon you^{-asws}, O First, O Last, O Apparent, O Hidden, O one who rescues those who love him^{-asws}, and destroys the ones who hate him^{-asws}'.

فقال له النبي (صلى الله عليه وآله): ما ردت عليك الشمس؟ فكان علي كأنما عنه [فقال له النبي (صلى الله عليه وآله): قل ما قالت لك الشمس؟ فقال له ما قالت].

The Prophet^{-saww} said: 'What did the sun reply to you^{-asws}?' But Ali^{-asws} was shy of him^{-saww}. So the Prophet^{-saww} said to him^{-asws}: 'Speak, what did the sun say to you^{-asws}?' Then he^{-asws} told him^{-saww} what it said.

فقال [النبي (صلى الله عليه وآله)]: إن الشمس قد صدقت، و عن أمر الله نطقت، أنت أول المؤمنين إيماناً، و أنت آخر الوصيين، ليس بعدي نبي، و لا بعدك وصي و أنت الظاهر على أعدائك، و أنت الباطن في العلم الظاهر عليه،

So the Prophet^{-saww} said: 'The sun has spoken the truth, and it is from the Command of Allah^{-azwj} that it spoke. You are the first Momin to have Eman in me^{-saww}, and you^{-asws} are the last of the successors^{-asws} for there is no Prophet^{-as} to come after me^{-saww}, and no successor

^{asws} (of mine^{-saww}) after you^{-asws}. And you^{-asws} are the apparent against your^{-asws} enemies, and you^{-asws} are the hidden in the Knowledge apparent upon it.

و لا فوقك فيه أحد، أنت عيبة علمي و خزنة وحي ربي، و أولادك خير الأولاد، و شيعتك هم النجباء يوم القيامة».

There is no one above you^{-asws} with regards to it. You^{-asws} are the withdrawer of my^{-saww} knowledge, and the treasurer of the Revelation of my^{-saww} Lord^{-azwj}, and your^{-asws} children are the best of the children, and your^{-asws} Shias, they will be saved on the Day of Judgement'.²³

VERSE 4

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {4}

He is the One Who Created the skies and the earth in six days, then He Established upon the Throne. He Knows what penetrates into the earth and what comes out from it, and what descends from the sky and what ascends into it, and He is with you wherever you may be; and Allah Sees what you are doing [57:4]

Creation of the skies and the earth in six days

العياشي: 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, so the year is six days' short' (six months are of 29 days).²⁴

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. He^{-azwj} Separated six days from it in which He^{-azwj} created the skies, and the earth. So, from then the months are deficient' (29 days in six months).²⁵

²³ تأويل الآيات 2: 655 / 2

²⁴ تفسير العياشي 2: 120 / 6.

²⁵ تفسير العياشي 2: 120 / 7.

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز وجل خلق العرش أرباعاً، لم يخلق قبله إلا ثلاثة أشياء: الهواء، والقلم، والنور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

'From Abu Ja'far^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Surely, Allah^{-azwj} Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{-azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقده بأصوات مختلفة، و ألسنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He^{-azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{-azwj}, and Extols His^{-azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز وجل، يسبحون في الليل و النهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال.

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{-azwj} Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{-azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.²⁶

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

²⁶ التوحيد: 1/324.

قال أبو الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

'Abu Al-Hassan Al-Reza^{-asws} said: 'Surely Allah^{-azwj} Blessed and Exalted Created the Throne, and the water, and the Angels before He^{-azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah^{-azwj} Mighty and Majestic. Then He^{-azwj} Made His^{-azwj} Throne to be upon the water, in order to apparent His^{-azwj} Power by that to the Angels, so that they would come to know that He^{-azwj} has Power over everything. Then He^{-azwj} Raised the Throne by His^{-azwj} Power and Transferred it, so He^{-azwj} Made it to be above the seventh sky.

و خلق السموات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He^{-azwj}: **Created the skies and the earth in six days [57:4]**, and He^{-azwj} Took Control upon His^{-azwj} Throne. And He^{-azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Apparent to the Angels what He^{-azwj} Created from it, a thing after a thing. So, they were evidenced by the occurrence of what occurred, to Allah^{-azwj} the High, time and again. And Allah^{-azwj} did not Create the Throne for any need of His^{-azwj}, because He^{-azwj} is above any need of the Throne, and from all of what He^{-azwj} Created. He^{-azwj} cannot be described to be upon the Throne, because He^{-azwj} has no physical form. Elevated is Allah^{-azwj} from the attributes of His^{-azwj} creatures, Higher and Greater.²⁷

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ 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:

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, and these are the Words of the Mighty and Majestic: **Allah is the One Who Created the skies and the earth and whatever is between the two in six days [32:4].**²⁸

علي بن إبراهيم، في قوله تعالى: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ أَي في ستة أوقات.

Ali Bin Ibrahim (Tafseer Qummi) –

²⁷ (Extract) عيون أخبار الرضا (عليه السلام) 1: 134 / 33.

²⁸ Al Kafi – V 8 H 14565

Regarding the Words of the Exalted: ***He is the One Who Created the skies and the earth in six days*** – i.e., in six time phases.²⁹

Established upon the Throne

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

‘Abu Abdullah^{-asws} has said: ‘The one who alleges that Allah^{-azwj} is from something, or within something, or upon something, so he has committed Kufr’.³⁰

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسمائه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Surely, Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Holy are His^{-azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters’.³¹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بإمساك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

‘Abu Abdullah^{-asws} having said: ‘The one who claims that Allah^{-azwj} is from something, or in something, or upon something, so he has committed Kufr’. I said, ‘Explain it for me’. He^{-asws} said: ‘I^{-asws} mean by the imagining something for Him^{-azwj}, or there being a withholding for Him^{-azwj} or from something having preceding Him^{-azwj}’.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثاً، و من زعم أنه في شيء فقد جعله محصوراً، و من زعم أنه على شيء فقد جعله محمولاً».

And in another report, he^{-asws} said: ‘The one who thinks that Allah^{-azwj} is from something, so he Made Him^{-azwj} out to be something new. And the one who thinks that He^{-azwj} is inside something, so he has made Him^{-azwj} to be fortified. And the one who thinks that He^{-azwj} is upon something, so he has Made Him^{-azwj} to be carried’.³²

²⁹ تفسير القمّي 2: 350.

³⁰ الكافي 1: 9/99.

³¹ تفسير العتاشي 2: 120/7.

³² الكافي 1: 9/99.

VERSES 5 & 6

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {5}

From Him is the Kingdom of the skies and the earth, and to Allah Return (all) the matters [57:5]

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ {6}

He Merges the night into the day and He Merges the day into the night, and He is a Knower of the contents of the chests [57:6]

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَوْلُهُ عَزَّ وَ جَلَّ: أَلَا إِنَّهُمْ يَتَنَوَّنُ صُدُورَهُمْ لِيَسْتَحْفُوا مِنْهُ يَقُولُ: يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بَعْضِ عَلَيِّ عَلَيْهِ السَّلَامُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بَعْضُ عَلَيِّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظْهِرُونَ الْمَوَدَّةَ لِعَلِيٍّ عِنْدَ النَّبِيِّ وَ يُسِرُّونَ بُغْضَهُ

In Tafseer of Ali Bin Ibrahim (Qummi) – ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} (having said): ‘The Words of the Mighty and Majestic: **Indeed! They are folding up their chests to conceal from Him [11:5]**. He^{-azwj} is Saying, they are concealing what is in their chests from the hatred of Ali^{-asws}, and Rasool-Allah^{-saww} said: ‘Surely a sign of the hypocrite is hatred of Ali^{-asws}, and they were a group arrogating the cordiality to Ali^{-asws} in the presence of the Prophet^{-saww} and they were keeping hatred for him^{-asws} a secret.

فَقَالَ جَلَّ ذِكْرُهُ: أَلَا حِينَ يَسْتَعْمِلُونَ ثِيَابَهُمْ فَإِنَّهُ كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضْلِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْ تَلَا عَلَيْهِمْ مَا أَنْزَلَ اللَّهُ فِيهِ نَفَضُوا ثِيَابَهُمْ ثُمَّ قَامُوا، يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ حِينَ قَامُوا إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

So, He^{-azwj}, Majestic is His^{-azwj} Mentioned Said: **Indeed, (it is) when they are gathering their clothes [11:5]**. It was so that whenever a new thing came from the merits of Ali^{-asws}, or it was recited unto them what Allah^{-azwj} had Revealed regarding him^{-asws}, they were gathering their clothes and arising to leave. Allah^{-azwj} Mighty and Majestic is Saying: **He Knows what they are keeping as secret and what they are making public [11:5]**, when they are arising to leave, **He is a Knower with the contents of the chests [11:5]**”³³.

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَاطَأَ أَحَدُهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ عَطَى رَأْسَهُ يَتَوَبَّهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ.

Ibn Mahboub, from Jameel Bin Salih, from Sudeyr, who has narrated the following:

Abu Ja’far^{-asws} said: ‘Jabir Bin Abdullah^{-ra} has narrated to me^{-asws} that when the Polytheists used to pass by Rasool-Allah^{-saww}, they would incline their heads and cover their heads with

تفسير القمي 1: 321. 33

their clothes so that the Rasool-Allah^{-saww} would not see (recognise) them. So Allah^{-azwj} Mighty and Majestic Revealed: **He is a Knower with the contents of the chests [11:5]**.³⁴

وَرُوي عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع خَرَجَ وَهُوَ يُرِيدُ صِفِينَ حَتَّى إِذَا قَطَعَ النَّهْرَ أَمَرَ مُنَادِيَهُ فَنَادَى بِالصَّلَاةِ فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ حَتَّى إِذَا قَضَى الصَّلَاةَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ أَيُّهَا النَّاسُ أَلَا مَنْ كَانَ مُشْتَبِعًا أَوْ مُقِيمًا فَلْيَتِمَّ الصَّلَاةَ فَإِنَّا قَوْمٌ سَفَرٌ أَلَا وَ مَنْ صَحِبَنَا فَلَا يَصُومُ مِنَ الْمَفْرُوضِ وَ الصَّلَاةَ الْمَفْرُوضَةَ رَكْعَتَانِ

And it is reported from Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}: ‘Ali^{-asws} went out and he^{-asws} was intending Siffeen, until when he^{-asws} cut across the river, he^{-asws} instructed his^{-asws} caller to call for the Salat. He^{-asws} went ahead and prayed two Cycles (Salat), until when he^{-asws} had fulfilled the Salat, he^{-asws} turned towards the people with his^{-asws} face and said: ‘O you people! Indeed, the one who was escorting or staying, let him (pray) the complete Salat for we are a travelling people. Indeed! And the one who is accompanying us, he should not Fast the obligation and the obligatory Salat would be of two Cycles!’

قَالَ نَصْرٌ ثُمَّ خَرَجَ حَتَّى أَتَى دَيْرَ أَبِي مُوسَى وَهُوَ مِنَ الْكُوفَةِ عَلَى فَرَسَيْنِ فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ قَالَ سُبْحَانَ اللَّهِ ذِي الطُّوْلِ وَ الْبَعَمِ سُبْحَانَ اللَّهِ ذِي الْقُدْرَةِ وَ الْإِفْضَالِ أَسْأَلُهُ الرِّضَا بِقَضَائِهِ وَ الْعَمَلِ بِطَاعَتِهِ وَ الْإِنَابَةَ إِلَى أَمْرِهِ إِنَّهُ سَمِيعُ الدُّعَاءِ

Nasr (the narrator) said, ‘Then he^{-asws} went out until he^{-asws} came to the Monastery of Abu Musa, and he was from Al-Kufa at (a distance of) two Farsakhs. When he^{-asws} was free from the Salat, he^{-asws} said: ‘Glory be to Allah^{-azwj} with the Forbearance and the Bounties! Glory be to Allah^{-azwj} with the Power and the Superiority! I^{-asws} ask Him^{-azwj} of the pleasure with His^{-azwj} Judgment, and the working in His^{-azwj} obedience, and the acting on His^{-azwj} behalf to His^{-azwj} Commands, He^{-azwj} is the Hearer of the supplication!’

ثُمَّ خَرَجَ ع حَتَّى نَزَلَ عَلَى شَاطِئِ نَرَسٍ بَيْنَ مَسْجِدِ حَمَامٍ أَبِي بُرْدَةَ وَ حَمَامِ عُمَرَ فَصَلَّى بِالنَّاسِ الْمَعْرَبِ فَلَمَّا انْصَرَفَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ * وَ الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَ عَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ خَفَقَ الْعِدَاؤُ.

Then he^{-asws} went out until he^{-asws} encamped at the banks of (river) Nars, between Masjid Hamam Abu Burdah, and Hammam of Umar. He^{-asws} prayed Al-Magrib (Salat leading) with people. When he^{-asws} left, he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who **Merges the night into the day and Merges the day into the night, [22:61]**, and the Praise is for Allah^{-azwj} every time it is night and dusk, and the Praise is for Allah^{-azwj} every time a star twinkles and pulses’.

ثُمَّ أَقَامَ حَتَّى صَلَّى الْعِدَاةَ ثُمَّ شَخَّصَ حَتَّى بَلَغَ إِلَى بَيْعَةٍ إِلَى جَانِبِهَا تَحُلُّ طُولًا فَلَمَّا رَأَاهَا قَالَ وَ النَّحْلُ بِاسِقَاتٍ لَهَا طَلْعُ نَضِيدٍ فَتَزَلَّهَا وَ مَكَثَ بِهَا قَدْرَ الْعِدَاةِ.

Then he^{-asws} stayed until he^{-asws} prayed the morning Salat, then he^{-asws} went until he^{-asws} reached to a synagogue have tall palm trees to its side. When he^{-asws} saw these, he^{-asws} said:

³⁴ Al Kafi – H 14563 (Extract)

And the tall palm trees having bunched clusters [50:10]. He^{-asws} encamped at it and remained at it for a measurement of eating food”.³⁵

VERSES 7

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ
كَبِيرٌ {7}

Believe in Allah and His Rasool, and spend from what He Made you the successors in, for those from you who believe and are spending, for them would be a great Recompense [57:7]

The apparent spending

قَالَ الْإِمَامُ ع يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَاةَ، وَ يُجِدُّونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحُقُوقَ اللَّازِمَاتِ: كَالْتَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتَحَبَّ، وَ كَسَائِرِ التَّفَقَّاتِ الْوَاجِبَاتِ عَلَى الْأَهْلِ – وَ دَوَى الْأَرْحَامِ الْقَرِيبَاتِ وَ الْأَنْبَاءِ وَ الْأُمَهَاتِ وَ كَالْتَّفَقَاتِ الْمُسْتَحَبَّاتِ – عَلَى مَنْ لَمْ يَكُنْ فَرَضاً عَلَيْهِمْ التَّفَقُّةُ مِنْ سَائِرِ الْقَرَابَاتِ، وَ كَالْمَعْرُوفِ بِالْإِسْعَافِ وَ الْقَرْضِ، وَ الْأَخْذِ بِأَيْدِي الضَّعْفَاءِ وَ الضَّعِيفَاتِ.

The Imam (Hassan Al-Askari^{-asws} said): ‘**Spending** – They are paying the *Zakat* from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women’.³⁶

The esoteric spending

ينفقون) * قال: مما علمناهم من القرآن يتلون.

(Imam Hassan Al Askari^{-asws} said): ‘**Spending** - from what we^{-asws} have taught them from the Quran, they are reciting’.³⁷

VERSES 8

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ
{8}

³⁵ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 380

³⁶ Tafseer Imam Hassan Al Askari^{-asws} – S 38 (Extract)

³⁷ Taweel Al Ayaat Al Zaahira – Ch 2 – H 1

And what is the matter you are not believing in Allah, and the Rasool is calling you to believe in your Lord, and He has already Taken your Covenants, if you were Momineen? [57:8]

فقال الصادق (عليه السلام): «كان الميثاق مأخوذاً عليهم بالله بالربوبية، و لرسوله بالنبوة، و لأمرير المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة- أي لئلا تقولوا يوم القيامة- إنا كنا عن هذا غافلين.

Al-Sadiq-asws said: 'The Covenant was Taken from them in regard to the Lordship of Allah-azwj, and the Prophet-hood of His-azwj Rasool-saww, and with the Imamate of Amir-Al-Momineen-asws (Ali-asws Ibn Abi Talib-asws) and the Imams-asws, so He-azwj Said: "Am I-azwj not your Lord-azwj, and Muhammad-saww your Prophet-saww, and Ali-asws your Imam-asws, and the Imams-asws of Guidance your Imams-asws?"' So they said, 'Yes, we do bear witness'. So Allah-azwj the High Said: "If you say on the Day of Judgement" – i.e., perhaps you would be saying on the Day of Judgement – "We were unaware of this!"

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه و آله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يعني رسول الله (صلى الله عليه و آله) لَتُؤْمِنُنَّ بِهِ وَ تَنْصُرُنَّهُ يعني أمير المؤمنين (عليه السلام)، تخبروا أئمتكم بخبره، و خبر وليه من الأئمة (عليهم السلام)».

Then, after that, He-azwj Took the Covenant of Rasool-Allah-saww upon the Prophets-as with the Eman in him-saww, and upon a stipulation that they-as would help him-saww and Amir Al-Momineen-asws, so He-azwj Said: '**And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you – meaning Rasool-Allah-saww, you must believe in him, and you must help him" [3:81] – meaning Amir Al-Momineen-asws, (i.e.,) you-as will be informing your-as respective communities of his-saww news and the news of his-saww successor-asws from the Imams-asws" (an extract).**'³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيْمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عليه السلام) وَ هُمْ ذُرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic ***He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]***. So he-asws said: 'Allah-azwj Recognised their Eman by our-asws Wilayah and their disbelief in it on the day He-azwj Took the Covenant upon them in 'صُلْبِ' the forehead of Adam-as, and they were particles'.³⁹

³⁸ تفسير القمي 1: 246

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَّغَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ .

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic **A Dyeing of Allah; and who is better than Allah in dyeing [2:138]**? He^{-asws} said: 'The Momineen were dyed by the Wilayah during the (Taking of the) Covenant'.⁴⁰

See additional Ahadeeth on 'Covenant' : [Covenant, Al-Mithaq | Hubeali](#)

VERSE 9

هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ {9}

He is the One Who Sent clear Signs unto His servant for him to extract you from the multiple darkness into the Light, and surely Allah is Kind, Merciful with you [57:9]

ابن شهر آشوب: عن أبي جعفر و جعفر (عليهما السلام)، في قول الله تعالى: لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يقول: «من الكفر إلى الإيمان، يعني إلى الولاية لعلّي (عليه السلام)».

Ibn Shehr Ashub,

(Has narrated) from Abu Ja'far^{-asws} and Ja'far^{-asws} regarding the Words of Allah^{-azwj} the Exalted: **for him to extract you from the multiple darkness into the Light [57:9]**, said: 'From the Kufr into the Eman, meaning into the Wilayah of Ali^{-asws}'.⁴¹

فِي مَجْمَعِ الْبَيِّنَاتِ نُورًا مُبِينًا وَ قِيلَ: النُّورُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

'And it is said, ' : **النُّورُ (Al-Noor - The Light) [57:9]** is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} ' – from Abu Abdullah^{-asws}'.⁴²

عن مسعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعا في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

From Mas'adat Bin Sadaqa who said,

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53

⁴¹ المناقب 3: 80.

⁴² Tafseer Noor Al Saqalayn – V 1 P 579 H 698

'Abu Abdullah^{-asws} related the story of the two groups (good and evil) together during the Covenant, then he^{-asws} said: 'So: **النُّورُ (Al-Noor - The Light) [57:9]**, they^{-asws} are the Progeny^{-asws} of Muhammad^{-saww} (being one Light), and the: **(multitude of) darkness [57:9]**, are their^{-asws} enemies".⁴³

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن آباءه، عن علي بن أبي طالب - عليهم السلام - قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمه نور، وكلامه نور، ومنظره يوم القيامة إلى النور.

And in the book Al-Khisaal – from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The Momin fluctuates in five of **Al-Noor** the Lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light".⁴⁴

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ هُمْرَانَ بْنِ أَغَيْنَ

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

عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ الَّذِينَ كَفَرُوا أُولِيَانُهُمُ الطَّوَاعِغُ.

Abu Ja'far^{-asws} said (referring to the 'Tahreef in Quran) in this **and (as to) those who are committing Kufr, their guardians are the tyrants [2:257]**". ('الطَّاغُوتُ' instead of 'الطَّوَاعِغُ').⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجْجِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ هُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوِفَاءُ وَ الصِّدْقُ

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

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

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عليه السلام) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعُضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَى مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

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

⁴³ (Extract) تفسير العياشي 1: 461 / 138.

⁴⁴ (2) الخصال 1/ 277، ح 20.

⁴⁵ Al Kafi – H 14884

فُلْتُ لَا دِينَ لِأُولَئِكَ وَلَا عَتَبَ عَلَى هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأُولَئِكَ وَلَا عَتَبَ عَلَى هَؤُلَاءِ

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

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَالْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلَّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

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

وَقَالَ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَبَى هَذَا أَهْمُ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنَّ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِنِّيَاءً مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He^{-azwj} Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn't from Allah^{-azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah^{-azwj} Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.⁴⁶

عن مسعدة بن صدقة، قال:

From Mas'adat Bin Sadaqa who said,

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

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

و ذلك أن الله قال في كتابه: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فالتور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

And that is what Allah^{-azwj} Said in His^{-azwj} Book: **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the**

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

(multitude of) darkness [2:257]. So the Light – they^{-asws} are the Progeny of Muhammad^{-saww}, and the darkness are their^{-asws} enemies'.⁴⁷

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

From Mahzam Al Asady who said,

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

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

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

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

Then (the narrator) mentioned the first Hadeeth – A Hadeeth of Ibn Abu Yafour, by the report of Muhammad Bin Al-Husayn – and in was the additional (information) – He^{-asws} said: 'So it is the enemies of Ali Amir-Al-Momineen^{-asws}, **these are the inmates of the Fire; they would be in it eternally [2:257]**, and even if, in their religion, they were very pious, and ascetic, and the worshippers. And the Momineen, along with Ali^{-asws}, they would be abiding in the Paradise, and even if they used to be, in their deeds, opposite to that'.⁴⁸

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

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{-asws}, regarding the Words of the High **[2:257] and (as for) those who are committing Kufr** - in the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, **their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]** – it was Revealed regarding his^{-asws} enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali^{-asws} – so took them into the darkness – Wilayah of his^{-asws} enemies'.⁴⁹

⁴⁷ تفسير العياشي 1: 461 / 138.

⁴⁸ تفسير العياشي 1: 462 / 139.

⁴⁹ المناقب 3: 81.

VERSE 10

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {10}

And what is the matter that you are not spending in the Way of Allah, and for Allah is the Inheritance of the skies and the earth? They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, and Allah is Informed with what you are doing [57:10]

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal-Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws}, from Al-Hassan^{-asws} Bin Ali^{-asws} in a sermon which he^{-asws} preached during the reconciliation with Muawiya – so he^{-asws} said regarding what was the record of Muawiya:

«فصدق أبي رسول الله (صلى الله عليه و آله) سابقا و وقاه بنفسه، ثم لم يزل رسول الله (صلى الله عليه و آله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته الله عز و جل و رسوله

My^{-asws} father (Ali^{-asws}) ratified Rasool-Allah^{-saww} before, and protected him^{-saww} with his^{-asws} own self. Then Rasool-Allah^{-saww} did not cease to put him^{-asws} forward in every situation, and sending him^{-asws} in every difficulty, placing reliance upon him^{-asws} and being reassured by him^{-asws} being aware of his^{-saww} knowledge and his^{-saww} advice for the Sake of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}.

[و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل: [و السَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه و آله) و أقرب الأقربين،

And he^{-asws} is the foremost of the foremost ones from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. And Allah^{-azwj} Mighty and Majestic has Said: ***And the foremost are the foremost [56:10] These are the ones of proximity [56:11]***. So my^{-asws} father^{-asws} was the foremost of the foremost ones to Allah^{-azwj} Mighty and Majestic, and to His^{-azwj} Rasool^{-saww}, and the nearest of the nearest ones.

و قد قال الله تعالى: لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلْ أُولَئِكَ أَكْثَرُ دَرَجَةً ، فأبي كان أولهم إسلاماً و إيماناً، و أولهم إلى الله و رسوله هجرة و خوفاً، و أولهم على وجده و وسعه نفقة،

And Allah^{-azwj} has Said: **They are not the same, the one from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10]**. So my^{-asws} father^{-asws} was the first of them in Al-Islam and in faith, and the first of them to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} emigrating and overtaking (them), and the first one of them upon its passion and the leniency in spending.

قال سبحانه: وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ،

The Glorious Said: **And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]**.

فالناس من جميع الأمم يستغفرون له لسبقه إياهم إلى الإيمان بنبيه (صلى الله عليه و آله)، و ذلك أنه لم يسبقه به أحد، و قد قال الله تعالى: وَ السَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ، فهو سابق جميع السابقين،

And the people in all of the cities are seeking Forgiveness for him^{-asws} for him^{-asws} having preceded them to the faith with his^{-asws} Prophet^{-saww}, and that no one has ever preceded him^{-asws}. And Allah^{-azwj} the Exalted Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him [9:100]**. Thus, he^{-asws} preceded all of the preceding ones.

فكما أن الله عز و جل فضل السابقين على المختلفين [و المتأخرين، فكذلك] فضل سابق السابقين على السابقين».

Thus, just as Allah^{-azwj} Mighty and Majestic has Preferred the preceding ones over the differing ones and the late comers, then similar to that He^{-azwj} has Preferred the most preceding one over the preceding ones'.⁵⁰

For additional info. See, [Bayt under the Tree Shia Perspective | Hubeali](#)

VERSE 11

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11}

Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرُوءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صَلَاةِ الْإِمَامِ .

⁵⁰ الأُمالي 2: 175

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**. He^{-asws} said: 'It was Revealed regarding helping the Imam^{-asws}'.⁵¹

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلََةُ الْإِمَامِ فِي دَوْلَةِ الْقِسْفَةِ.

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last^{-asws}, regarding the Words of the Exalted: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**, he^{-asws} said; 'It is the helping the Imam^{-asws} during the government of the mischief'.⁵²

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد الأنصاري، عن معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا، قال: «ذاك [في] صلة الرحم، و الرحم رحم آل محمد (صلى الله عليه و آله) خاصة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad Al-Ansary, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **[57:11] Who is that who will lend Allah a goodly loan**, he^{-asws} said: 'Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny^{-asws} of Muhammad^{-sawww} in particular'.⁵³

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن حماد ابن أبي طلحة، عن معاذ صاحب الأكسية، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لم يسأل خلقه ما في أيديهم قرضاً من حاجة به إلى ذلك، و ما كان الله من حق فإنما هو لوليه».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Sinan, from Hamaad Ibn Abu Talha, from Ma'az who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} does not ask His^{-azwj} creatures for what is in their hands for a loan like the one who has a need for it, and whatever Rights which are Allah^{-azwj}'s, so they are for His^{-azwj} Guardian^{-asws}'.⁵⁴

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن الحسن بن مياح، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا مياح، درهم يوصل به الإمام أعظم وزناً من أحد».

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 129 H 4

⁵² Al Kafi V 8 – H 14909

⁵³ تأويل الكيات 2: 2: 658 / 5

⁵⁴ الكافي 1: 451 / 3

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Al-Hassan Bin Mayaah, from his father who said,

'Abu Abdullah^{-asws} said to me: 'O Mayaah! One Dirham given to the Imam^{-asws} is greater in weight than (the mountain of) Ohad'.⁵⁵

محمد بن يحيى، عن أحمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير قال: سمعت أبا عبد الله عليه السلام يقول: إني لأخذ من أحدكم الدرهم وإني لمن أكثر أهل المدينة مالا ما أريد بذلك إلا أن تطهروا.

Muhammad Bin Yahya, from Ahmad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} take the Dirham from one of you, whilst I^{-asws} am from the wealthiest people of Al-Medina. I^{-asws} do not intend by that except to purify you'.⁵⁶

VERSE 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {12}

On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: 'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن الحسن، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) وهو يقول: «نورهم يسعى بين أيديهم و بأيمنهم» قال: «نور أئمة المؤمنين يوم القيامة يسعى بين أيدي المؤمنين و بأيمنهم حتى ينزلوا بهم منازلهم في الجنة».

Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Al-A'la, from Muhammad Bin Al-Hassan, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al-Qasim, from Salih Bin Sahl who said,

'I heard Abu Abdullah^{-asws} and he^{-asws} was saying: '***their Light running in front of them and on their right [57:12]***. This is the Light of the Imams^{-asws} of the Momineen on the Day of Judgement running in front of the Momineen, and on their right until they encamp with them at their dwelling in the Paradise'.⁵⁷

تفسير فرات بن إبراهيم أبو القاسم الحسني مَعْنَعْنَا عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ قَالَ رَسُولُ اللَّهِ ص هُوَ نُورُ أَمَامِ الْمُؤْمِنِينَ يَسْعَى بَيْنَ أَيْدِيهِمْ يَوْمَ الْقِيَامَةِ

Tafseer Furat Bin Ibrahim – Abu Al Qasim Al Hasany, transmitting from Jabir,

⁵⁵ الكافي 1: 452 / 5

⁵⁶ الكافي 1: 452 / 7.

⁵⁷ تأويل الآيات 2: 659 / 9

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: [57:12]**. (He^{-asws}) said: 'Rasool-Allah^{-saww} said it is the Noor (Light) of the Imam^{-asws} of the Momineen running in front of them on the Day of Qiyamah.

إِذَا أَدْنَى اللَّهُ لَهُ أَنْ يَأْتِيَنَّ مِنْزِلُهُ فِي جَنَّاتٍ عَدْنٍ وَهُمْ يُتَّبَعُونَ حَتَّى يَدْخُلُوا مَعَهُ

Then Allah^{-azwj} would Permit for him^{-asws} that he^{-asws} goes to a house in the Gardens of Eden, and they will be following him^{-asws} until they enter along with him^{-asws}.

وَأَمَّا قَوْلُهُ وَبِأَيْمَانِهِمْ فَأَنْتُمْ تَأْخُذُونَ بِحُجْرَةِ آلِ مُحَمَّدٍ ص وَتَأْخُذُ أَلُهُ بِحُجْرَةِ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ يَأْخُذُهَا [تَأْخُذَانِ] بِحُجْرَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ يَأْخُذُ عَلِيٌّ بِحُجْرَةِ رَسُولِ اللَّهِ ص حَتَّى يَدْخُلُوا مَعَهُ فِي جَنَّةِ عَدْنٍ

And as for His^{-azwj} Words: **and on their right: [57:12]**, so you (Shias) will be holding by a side (Noor) of Progeny^{-asws} of Muhammad^{-saww}, and his^{-saww} family would be holding a side of Al-Hassan^{-asws} and Al-Husayn^{-asws}, they^{-asws} will be holding a side of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and Ali^{-asws} will be holding a side of Rasool-Allah^{-saww} until they will (all) be entering with him^{-saww} in the Garden of Eden.

فَذَلِكَ قَوْلُهُ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

For that are His^{-azwj} Words: **'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]**'.⁵⁸

VERSES 13 - 15

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَسِبْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13}

On the Day the hypocrite men and the hypocrite women would be saying to those who believe, 'Wait for us in order (for us) to acquire (some) from your light'. It would be said: 'Go back and seek your own light!' Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]

، المناقب لابن شهر آشوب أبو خالد الكابلي ع فِي قَوْلِهِ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهُ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Khalid Al Kabuly,

⁵⁸ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 25

'From Al-Baqir^{-asws} regarding His^{-azwj} Words: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**: 'O Abu Khalid! The Noor (Light), by Allah^{-azwj}, are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}.

قَوْلُهُ أَتَمِّمَ لَنَا نُورَنَا الْحَقُّ بِنَا شِيعَتَنَا.

His^{-azwj} Words: **Complete our Light for us [66:8]** – Our^{-asws} Shias to join up with us^{-asws}'.

الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى أَنْظُرُونَا نَقْتَبِسَ مِنْ نُورِكُمْ قَالَ إِنَّ اللَّهَ تَعَالَى يَقْسِمُ النُّورَ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ أَعْمَالِهِمْ وَ يَقْسِمُ لِلْمُنَافِقِ فَيَكُونُ فِي إِيْهَامِ رَجُلِهِ الْيُسْرَى فَيُطْفَأُ نُورُهُ الْخَيْرِ

Al-Sadiq^{-asws} regarding the Words of the Exalted: **'Wait for us to acquire from your light' [57:13]**. He^{-asws} said: 'Allah^{-azwj} the Exalted will Distribute the Light (Noor) on the Day of Qiyamah upon a measurement of their deeds, and Distribute to the hypocrites, and it will happen to be in the toe of his left leg, and his light will be extinguished'.

ثُمَّ قَرَأَ الصَّادِقُ ع فَيَنَادُونَ مِنْ وَرَاءِ السُّورِ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى.

Then Al-Sadiq^{-asws} recited (saying): **'They will call out to them, 'Were we not with you?' They shall say, 'Yes!'**'⁵⁹

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمُ اللَّهُ الْغُرُورُ {14}

They (losers) will call out to them (believers), 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ {15}

So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]

القاسم عن علي عن أبي بصير قال: قال أبو عبد الله عليه السلام: ان الناس يقسم بينهم النور يوم القيامة على قدر إيمانهم ويقسم (يقسمه) للمنافق فيكون نوره على (قدر) إيهام رجله اليسرى (فيطفئ) فيعطى نوره فيقول: مكانكم حتى اقتبس من نوركم قيل: (ارجعوا ورائكم فالتمسوا نورا) - يعنى حيث قسم النور -

Al Qasim, from Ali, from Abu Baseer who said,

⁵⁹ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 22

'Abu Abdullah^{-asws} said: "Al-Noor (The Light) would be distributed between the people in accordance with their 'beliefs'. The hypocrites would be distributed their light which would be in their big toe of their left foot, (but it would extinguish), so he will tread on his light, and he would be saying, 'Stay in your places (O Momineen) until I take some of your light'. ***It would be said: 'Go back and seek your own light!'***, Meaning (go back to) where the Light is being distributed from (at first place)'.

قال: فيرجعون فيضرب بينهم السور قال: فينادونهم من وراء السور: (ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم فتربصتم وارتبتم وغرتكم الأماني حتى جاء أمر الله و غركم بالله الغرور فالיום لا يؤخذ منكم فدية ولا من الذين كفروا مأواكم النار هي مولاكم وبئس المصير)

He^{-asws} said: 'So they would be returning, but a wall would be struck between them, and they would be calling out from behind the wall, ***They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]'***.

ثم قال: يا أبا محمد إما والله ما قال الله لليهود والنصارى ولكنه عن أهل القبلة

Then he^{-asws} said: 'O Abu Muhammad! By Allah^{-azwj}! Allah^{-azwj} is not Speaking to the Jews and the Christians, but He^{-azwj} is Meaning by it the People of the Qiblah (Muslims)'.⁶⁰

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله تبارك و تعالى: فَضْرَبَ بَيْنَهُمْ يَسُورَ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ». .

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: ***Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13] They will call out to them, 'Were we not with you?' [57:14]***.

قال: فقال: «أما إنما نزلت فينا و في شيعتنا و في الكفار، أما إنه إذا كان يوم القيامة و حبس الخلائق في طريق المحشر، ضرب الله سورا من ظلمة، فيه باب باطنه فيه الرحمة- يعني النور- و ظاهره من قبله العذاب- يعني الظلمة- فيصيرنا الله و شيعتنا في باطن السور الذي فيه الرحمة و النور، و يصير عدونا و الكفار في ظاهر السور الذي فيه الظلمة،

He^{-asws} said: 'But rather, it was Revealed regarding us^{-asws} and regarding our^{-asws} Shias, and regarding the Kafirs. But, when it will be the Day of Judgement, and the creatures would be Imprisoned on the Plains of Resurrection, Allah^{-azwj} would Bring down a wall of darkness in which there would be a gate. On the inside of it would be the Mercy – Meaning the Light – and on the outside of it would be the Punishment – Meaning the darkness. Allah^{-azwj} would

⁶⁰ Kitab Al Zohad – Ch 17 H 249

Cause us^{-asws} and our^{-asws} Shias to be in the inside of the wall in which is the Mercy, and Cause our^{-asws} enemies and the Kafirs to be on the outside of it, wherein would be darkness.

فينادىكم أعداؤنا و أعداؤكم من الباب الذي في السور ظاهره العذاب: أ لم تكن معكم في الدنيا، نبينا و نبيكم واحد، و صلاتنا و صلاتكم [واحدة]، و صومنا و صومكم واحد، و حجنا و حجكم واحد؟».

So, our^{-asws} enemies and your enemies would be calling out to you all from the gate which is on the outside of the wall wherein would be Punishment: **They will call out to them, 'Were we not with you?' [57:14]** - in the world. Our Prophet^{-saww} and your Prophet^{-saww} was one, and our Salats and your Salats were one, and our Fasts and your Fasts were one, and our Hajj and your Hajj were one'.

قال: «فيناديه الملك من عند الله: بلى، و لكنكم فتنتم أنفسكم بعد نبيكم، ثم توليتم، و تركتم اتباع من أمركم به نبيكم، و تربصتم به الدوائر، و اربتم فيما قال فيه نبيكم، و غرتكم الأمانى و ما اجتمعتم عليه من خلافكم لأهل الحق،

He^{-asws} said; 'So the Angel would Call out to them from the Presence of Allah^{-azwj}: **'Yes! But you fell into temptation [57:14]** - after your Prophet^{-saww}, then you turned back from him^{-saww} and abandoned the following of the one^{-asws} whom your Prophet^{-saww} had ordered you to, **and you waited** - for the misfortune to hit him^{-saww}, **and doubted** - what your Prophet^{-saww} had said with regards to him^{-asws} (Ali^{-asws}, and your **wishful thinking deceived you** - when you formed a consensus upon it of opposing the people of the Truth.

و غرکم حلم الله عنکم في تلك الحال، حتى جاء الحق - يعني بالحق ظهور علي بن أبي طالب (عليه السلام) و من ظهر من بعده من الأئمة (عليه السلام) بالحق -

And Allah^{-azwj}, and the Forbearance of Allah^{-azwj} deceived you in that state, until there came the Truth – meaning with the Truth, the appearance of Ali^{-asws} Bin Abu Talib^{-asws}, and the appearance of the Imams^{-asws} from after him^{-asws} with the Truth.

و قوله عز و جل: وَ عَزَّكُمْ بِاللَّهِ الْعُرُورُ يُعْنِي الشَّيْطَانُ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا أَي لَا تَوْجِدَ لَكُمْ حَسَنَةً تَفْدُونَ بِهَا أَنْفُسَكُمْ مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَ يُسَّ الْمَصِيرُ».

And the Words of the Mighty and Majestic: **and the arch deceiver deceived you about Allah [57:14]** - Meaning the Satan^{-la} **So today, neither will ransom be taken from you nor from those who committed Kufr** - Meaning you will not find a good deed with which you would be able to ransom yourselves, **Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**.⁶¹

و عنه: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبیر، قال سئل رسول الله (صلى الله عليه و آله) عن قول الله عز و جل: فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ، فقال: «أنا السور، و علي الباب، و ليس يؤتى السور إلا من قبل الباب».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Amro Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr who said,

تأويل الآيات 2: 660 / 11 61

'Rasool-Allah^{-saww} was asked about the Words of Allah^{-azwj} Mighty and Majestic: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**, so he^{-saww} said: 'I^{-saww} am the wall and Ali^{-asws} is the gate, and the wall cannot be come to except from the direction of the gate".⁶²

وَرَوَى الْكَفَعَمِيُّ عَنِ الْبَاقِرِ ع فِي تَفْسِيرِ هَذَا الْكَلَامِ أَنَّهُ قَالَ: مَعْنَاهُ أَنَّهُ لَيْسَ شَيْءٌ أَقْرَبَ إِلَى اللَّهِ تَعَالَى مِنْ رَسُولِهِ وَلَا أَقْرَبَ إِلَى رَسُولِهِ مِنْ وَصِيِّهِ فَهُوَ فِي الْقُرْبِ كَالْجَنَبِ وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى ذَلِكَ فِي قَوْلِهِ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ يُغْنِي فِي وَلَايَةِ أَوْلِيَائِهِ

And it is reported Al-Kaf'amy, from Al-Baqir^{-asws} regarding the interpretation of this speech, he^{-asws} said: 'Its meaning is that there isn't anything closer to Allah^{-azwj} the Exalted than His^{-azwj} Rasool^{-saww}, nor closer to His^{-azwj} Rasool^{-saww} than his^{-saww} successor^{-asws}. So, he^{-asws} is regarding the nearness lie the side, and Allah^{-azwj} has Explained that in His^{-azwj} Words: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56]**, meaning regarding Wilayah of His^{-azwj} Guardians^{-asws}.

وَقَالَ ع فِي قَوْلِهِمْ بَابُ اللَّهِ مَعْنَاهُ أَنَّ اللَّهَ اخْتَجَبَ عَنْ خَلْقِهِ بَنِيَّةً وَالْأَوْصِيَاءَ مِنْ بَعْدِهِ وَقَوَّضَ إِلَيْهِمْ مِنَ الْعِلْمِ مَا عَلِمَ اخْتِجَابَ الْخَلْقِ إِلَيْهِ وَلَمَّا اسْتَوْفَى النَّبِيُّ ص عَلَى عَلِيٍّ ع الْعُلُومَ وَالْحِكْمَةَ قَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

And he^{-asws} said regarding their^{-asws}, 'Door of Allah^{-azwj}': 'It's meaning is that Allah^{-azwj} Veils from His^{-azwj} creatures through His^{-azwj} Prophet^{-saww} and the successors^{-asws} from after him^{-saww}, and Delegates to them from the Knowledge what knowledge the people are needy to it. And when the Prophet^{-saww} handed over to Ali^{-asws} the knowledge and the wisdom, he^{-saww} said: 'I^{-saww} am the city of knowledge and Ali^{-asws} is its door'.

وَقَدْ أَوْجَبَ اللَّهُ عَلَى خَلْقِهِ الْإِسْتِكَانَةَ لِعَلِيٍّ ع بِقَوْلِهِ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَتَرِيذُ الْمُحْسِنِينَ أَيِ الَّذِينَ لَا يَرْتَابُونَ فِي فَضْلِ الْبَابِ وَعُلُوِّ قَدْرِهِ

And Allah^{-azwj} has Obligated upon His^{-azwj} creatures, the compliance to Ali^{-asws} by His^{-azwj} Words: **and enter the gate in Sajdah, and be saying, 'Hitta'. We will Forgive you (for) your wrongs and would Increase (for) the good doers" [2:58]** – i.e., those who do not doubt in the merits of the door, and the loftiness of its worth.

وَقَالَ فِي مَوْضِعٍ آخَرَ وَأَتُوا النُّبُوتَ مِنْ أَبْوَابِهَا يَعْنِي الْأَيْمَةَ عَلَيْهِمُ السَّلَامُ الَّذِينَ هُمْ بَيُوثُ الْعِلْمِ وَمَعَادِنُهُ وَهُمْ أَبْوَابُ اللَّهِ وَوَسِيلَتُهُ وَالدُّعَاءُ إِلَى الْجَنَّةِ وَالْأَدْلَاءُ عَلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ.

And He^{-azwj} Said in another place: **and come to the houses from its doors; [2:189]**, meaning the Imams^{-asws}, those who are the houses of the knowledge and its mine, and they^{-asws} are the doors of Allah^{-azwj} and His^{-azwj} Means, and callers to the Paradise, and pointers to it up to the Day of Qiyamah".⁶³

⁶² تأويل الآيات 2: 662 / 13

⁶³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 36

VERSE 16

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]

Prolongation of the term - the Occultation of the 12th Imam^{-asws}

محمد بن إبراهيم النعماني، قال: حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن رجل من أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: سمعته يقول: «نزلت هذه الآية التي في سورة الحديد وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فِي أَهْلِ زَمَانِ الْغَيْبَةِ،

Muhammad Bin Ibrahim Al-No'many, from Muhammad Bin Hamam, from Hameed Bin Ziyad Al-Kufy, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami,

A man from the companions of Abu Abdullah^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, said: 'I heard him^{-asws} saying: 'This Verse in Surah Al-Hadeed: **And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**, was Revealed regarding the people era of the occultation''.⁶⁴

ابن بابويه، قال: أخبرني علي بن حاتم في ما كتب إلي، قال: حدثنا حميد بن زياد، عن الحسن ابن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن سماعة و غيره، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في القائم: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ».

Ibn Babuwayh, from Ali Bin Haatim, from Hameed Bin Ziyad, from Al-Hassan Ibn Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami, from Sama'at, and someone else,

'Abu Abdullah^{-asws} has said: 'This Verse was Revealed regarding Al-Qaim^{-asws}: **And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**'.⁶⁵

الشيخ المفيد: بإسناده، عن محمد بن همام، عن رجل من أصحاب أبي عبد الله (عليه السلام) قال: سمعته يقول: «نزلت هذه الآية: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ، فِي أَهْلِ زَمَانِ الْغَيْبَةِ، وَ الْأَمَدُ أَمَدُ الْغَيْبَةِ»

Al-Sheykh Al-Mufeed, by his chain, from Muhammad Bin Hamam,

⁶⁴ (Extract) الغيبة: 24

⁶⁵ كمال الدين و تمام النعمة: 12 / 668

A man from the companions of Abu Abdullah^{-asws} said, 'I heard him^{-asws} saying: 'This Verse was Revealed - [57:16] **And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors** – regarding the people of the era of the occultation, and the prolongation of the duration of the occultation'.

كَأَنَّهُ أَرَادَ عَزَّ وَجَلَّ، يَا أُمَّةَ مُحَمَّدٍ، أَوْ يَا مَعْشَرَ الشَّيْعَةِ، لَا تَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِ فَطَال عَلَيْهِمُ الْأَمَدُ. فَتَأْوِيلُ هَذِهِ الْآيَةِ جَارٍ [فِي أَهْلِ] زَمَانِ الْغَيْبَةِ وَ أَيَّامِهَا دُونَ غَيْرِهِمْ.

Ait is as if the Mighty and Majestic Intended: 'O community of Muhammad^{-saww}, or O community of the Shias! Do not become like the ones who were Given the Book before, and the duration was prolonged for them'. So, the explanation of this Verse flows regarding the people of the era of the occultation, and its days, apart from others'.⁶⁶

VERSE 17

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

Know that Allah Revives the earth after its death. We Clarified the Signs for you, perhaps you would be using your intellects [57:17]

Revival of the earth after its death

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَالَ لَيْسَ يُحْيِيهَا بِالْقَطْرِ وَ لَكِنْ يَبْعَثُ اللَّهُ رِجَالًا فَيُحْيِيُونَ الْعَدْلَ فَتُحْيَا الْأَرْضُ لِإِحْيَاءِ الْعَدْلِ وَ لِإِقَامَةِ الْحَدِّ لِلَّهِ أَنْفَعُ فِي الْأَرْضِ مِنَ الْقَطْرِ أَرْبَعِينَ صَبَاحًا .

Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdul Rahman Bin Al Hajjaj,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}) regarding the Words of Allah^{-azwj} Mighty and Majestic: **Know that Allah Revives the earth after its death [57:17]**. He^{-asws} said: 'He^{-azwj} does not Revive it with the drops (of rain), but Allah^{-azwj} Sends men, so they are reviving the justice. Thus, the earth gets revived with the revival of the justice, and the establishment of the Limits of Allah^{-azwj} is more beneficial in the earth than the drops (of rain) of forty days'.⁶⁷

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُوسُفَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَالَ الْعَدْلُ بَعْدَ الْجَوْرِ.

Muhammad Bin Ahmad Bin Al-Salt, from Abdullah Bin Al-Salt, from yunus, from Al-Mufazzal-Bin Salih, from Muhammad Al-Halby, who has said:

⁶⁶ تأويل الآيات 2: 662 / 14

⁶⁷ Al Kafi – V 7 – The Book of Legal Penalties Ch 1 H 2

I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: **Know that Allah Revives the earth after its death [57:17]**. He^{-asws} said: 'The justice, after the tyranny'.⁶⁸

محمد بن العباس، عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن الحسن بن محبوب، عن أبي جعفر الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، في قوله عز و جل: اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا: «يعني بموتها كفر أهلها، و الكافر ميت، فيحييها الله بالقائم (عليه السلام) فيعدل فيها، فتحي الأرض و يحيي أهلها بعد موتهم».

Muhammad Bin Al-Abbas, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami, from Al-Hassan Bin Mahboub,

'Abu Ja'far^{-asws} Al-Ahowl, from Salam Bin Al-Mustaneer, from Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **Know that Allah Revives the earth after its death [57:17]**: 'It mean by its death, the Kufr of its people, and the Kafir is a dead (person), so Allah^{-azwj} will Revive it by Al-Qaim^{-asws}, who^{-asws} will do justice in it. Thus the earth would be revived, and its people would be revived, after their death'.⁶⁹

Clarification of the Signs

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They are belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them^{-asws}'.⁷⁰

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

And Ali Bin Ibrahim said,

'The Signs are Amir Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!⁷¹

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

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

From Abu Ja'far^{-asws} having said, Amir Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!⁷²

⁶⁸ Al Kafi – H 14838

⁶⁹ تأويل الآيات 2: 663 / 15.

⁷⁰ (Extract) تفسير القمي 1: 199.

⁷¹ تفسير القمي 1: 309.

⁷² (Extract) الكافي 1: 161 / 3

VERSE 18

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ {18}

The charitable men and the charitable women, and the lenders to Allah of a goodly loan, it shall be doubled for them and they shall have an honourable Recompense [57:18]

علي بن إبراهيم، قال الصادق (عليه السلام): «على باب الجنة مكتوب: القرض بثمانية عشر، و الصدقة بعشرة، و ذلك أن القرض لا يكون إلا لمحتاج، و الصدقة ربما وقعت في يد غير محتاج».

Ali Bin Ibrahim –

‘Al-Sadiq^{-asws} said: ‘Upon the door of the Paradise it is inscribed: ‘The loan (is compounded by) eighteen, and the charity by ten, and that is because the loan cannot happen to be except for the needy, and the charity sometimes falls into a hand of other than a needy one’.⁷³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَّرَ أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said I^{-azwj} Made the world to be between My^{-azwj} servants as a loan. So the one who lends Me^{-azwj} a loan from it, I^{-azwj} shall Give him, with everyone, ten, up to a multiple of seven hundred, and whatever I^{-azwj} so Desire from that; and the one who does not lends Me^{-azwj} a loan from it, so I^{-azwj} shall Seize something Forcibly from him. But, if he is patient, I^{-azwj} shall Give him three characteristics, such that if I^{-azwj} were to Give one of these to My^{-azwj} Angels, they would be pleased with Me^{-azwj}’.⁷⁴

VERSE 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ {19}

And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]

⁷³ تفسير القمي 2: 350

⁷⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21 (Extract)

عنه، عن أبيه، عن حمزة بن عبد الله الجعفري، عن جميل بن دراج، عن عمرو بن مروان، عن الحارث بن حصيرة، عن زيد بن أرقم، عن الحسين بن علي عليهما - السلام قال: ما من شيعتنا إلا صديق شهيد، قال: قلت: جعلت فداك أنى يكون ذلك و عامتهم يموتون على فراشهم؟ -

From him, from his father, from Hamza Bin Abdullah Al Ja'fary, from Jameel Bin Daraaj, from Amro Bin Marwaan, from Al Haris Bin Hasyera, from Zayd Bin Arqam,

'From Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'There is none from our^{-asws} Shias except (he is) a true martyr'. I said, 'May I be sacrificed for you^{-asws}! And how can that be and most of them are dying upon their beds?'

فقال: أما تتلو كتاب الله في الحديد " والذين آمنوا بالله ورسله أولئك هم الصديقون والشهداء عند ربهم. "

So he^{-asws} said: 'Have you not recited the Book of Allah^{-azwj} in (Surah) Al-Hadeed: **And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord?**'

قال: فقلت: كأني لم أقرأ هذه الآية من كتاب الله عزوجل قط، قال: لو كان الشهداء ليس إلا كما تقول لكان الشهداء قليلا.

I said, 'It was as if I had never recited this Verse from the Book of Allah^{-azwj} Mighty and Majestic, at all!' He^{-asws} said: 'If the Martyrs were not except as you are saying it, the Martyrs would have been (very) few'.⁷⁵

عنه، عن أبي يوسف يعقوب بن يزيد، عن محمد بن أبي عمير، عن عمرو بن عاصم، عن منهل القصاب، قال: قلت لأبي عبد الله عليه السلام: ادع الله لي بالشهادة، فقال: المؤمن لشهيد حيث مات، أو ما سمعت قول الله في كتابه: " والذين آمنوا بالله ورسله أولئك هم الصديقون والشهداء عند ربهم ".

From him, from Abu Yusuf Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Amro Bin Aasim, from Minhaal Al Qasaab who said,

'I said to Abu Abdullah^{-asws}, 'Supplicate for me for the martyrdom'. So he^{-asws} said: 'The Momin is a martyr wherever he dies. Have you not heard the Words of Allah^{-azwj} in His^{-azwj} Book: **And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord?**'⁷⁶

و عن الحارث بن المغيرة، قال: كنا عند أبي جعفر (عليه السلام) قال: «العارف منكم بهذا الأمر المنتظر له، المحتسب فيه الخير، كمن جاهد و الله مع قائم آل محمد (عليه السلام) بسيفه».

And from Al-Haris Bin Al-Mugheira who said,

'I was in the presence of Abu Ja'far^{-asws} when he^{-asws} said: 'The one among you who understands this matter (Al-Qaim^{-asws}) and waits for it, the good has been calculated in it, as being like the one who fought, by Allah^{-azwj}, alongside Al-Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww} with his sword'.

⁷⁵ Al Mahaasin – V 1 Bk 4 – H 115

⁷⁶ Al Mahaasin – V 1 Bk 4 – H 117

ثم قال: «بل والله كمن جاهد مع رسول الله (صلى الله عليه وآله)، [بسيفه]» ثم قال الثالثة: «بل والله كمن استشهد مع رسول الله (صلى الله عليه وآله) في فسطاطه، وفيكم آية من كتاب الله».

Then he^{-asws} said: 'But, as if he fought alongside Rasool-Allah^{-saww} with his sword'. Then he^{-asws} said, for the third time: 'But, by Allah^{-azwj}, like the one who was martyred alongside Rasool-Allah^{-saww} in his marquee, and regarding you all is a Verse from the Book of Allah^{-azwj}'.

قلت: و أي آية، جعلت فداك؟ قال: «قول الله عز وجل وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ» [ثم] قال: «صرتم والله صادقين [شهداء عند ربكم]».

I said, 'May I be sacrificed for you^{-asws}, and which Verse?' He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic: **And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord**'. Then he^{-asws} said: 'By Allah^{-azwj}! All you (Shias) would become the truthful, the martyrs in the presence of your Lord^{-azwj}'.⁷⁷

ابن بابويه: عن أبيه، بإسناده يرفعه إلى أبي بصير و محمد مسلم، قال: قال أبو عبد الله (عليه السلام): حدثني أبي، عن جدي، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام) علم أصحابه في مجلس واحد أربعمائة باب من العلم، منها قوله (عليه السلام): احذروا السفلة، فإن السفلة من لا يخاف الله عز وجل، لأن فيهم قتلة الأنبياء، وفيهم أعداؤنا».

Ibn Babuwayh, from his father, by his chain going up to Abu Baseer and Muhammad Muslim who said,

'Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} that: 'Amir Al-Momineen^{-asws} taught his^{-asws} companions, in a single sitting, four hundred doors of the knowledge. From these is his^{-asws} speech: 'Be cautious of the illegitimate/bastards (السفلة), for the bastards are the ones who do not fear Allah^{-azwj} Mighty and Majestic, because among them are those who killed the Prophets^{-as}, and among them are our^{-asws} enemies.

إن الله تبارك و تعالى اطلع على الأرض فاختارنا، و اختار لنا شيعة ينصروننا و يفرحون لفرحنا، و يحزنون لحزننا، و يبذلون أموالهم و أنفسهم فينا [أولئك منا] و إلينا،

Allah^{-azwj}, Blessed and Exalted Considered upon the earth, so He^{-azwj} Chose us^{-asws}, and Chose our^{-asws} Shias for us^{-asws}. They help us^{-asws}, and are happy with our^{-asws} happiness, and are aggrieved at our^{-asws} grief, and they spend their wealth and their lives for us. They are from us^{-asws} and to us^{-asws}.

و ما من الشيعة عبد يقارف أمرا تخينه عنه فلا يموت حتى يتلى ببليّة تمحص فيها ذنوبه، إما في ماله، أو ولده، أو في نفسه حتى يلقي الله عز وجل و ما له ذنب، و إنه ليبقى عليه الشيء من ذنوبه فيشدد [به] عليه عند موته،

And there is none from the Shias servant who goes near a matter from which we^{-asws} have prohibited him from, so he does not die until he is Tested with a misfortune during which his sins are examined, be it with his wealth, or his children, or with himself, until he meets Allah^{-azwj} Mighty and Majestic, and there are no sins to him. And for him on whom some sins still remain, so there are difficulties for him during his death.

⁷⁷ مجمع البيان 9: 359

و المیت من شیعتنا صدیق شهید صدق بامرنا، و أحب فینا، و أبغض فینا، یرید بذلك وجه الله عز و جل، مؤمن بالله و رسوله، قال الله عز و جل: وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُورُهُمْ».

And the dead from our^{-asws} Shias, is a truthful, a martyr, having ratified our^{-asws} matter. And he loves regarding us^{-asws}, and hates regarding us^{-asws}, returning by that to face of Allah^{-azwj} Mighty and Majestic, as a believer in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. Allah^{-azwj} Mighty and Majestic Says: ***And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light [57:19]'***⁷⁸

شرف الدين النجفي، قال: روى صاحب كتاب (البشارات) مرفوعاً إلى الحسين بن أبي حمزة، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، قد كبر سني، و دق عظمي، و اقترب أجلي، و قد خفت أن يدركني قبل هذا الأمر الموت.

Sharaf Al-Deen Al-Najafy said, 'The author of the book Al-Bashaarat has reported, with an unbroken chain going up to Al-Husayn Bin Abu Hamza, from his father who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! I have aged in my years, and my bones are thin, and my term is approaching, and I have fear that I will see the death before I see this matter (Al-Qaim^{-asws})'.

قال: فقال لي «يا أبا حمزة، [أو ما ترى الشهيد إلا من قتل؟] قلت: نعم، جعلت فداك. فقال لي: «يا أبا حمزة، [من آمن بنا، و صدق حديثنا، و انتظر أمرنا، كان كمن قتل تحت راية القائم (عليه السلام)، بل و الله تحت راية رسول الله (صلى الله عليه و آله)».

He^{-asws} said: 'O Abu Hamza, or what does the martyr see except for the killing?' I said, 'Yes, may I be sacrificed for you^{-asws}'. So he^{-asws} said to me: 'O Abu Hamza! The one who believes in us^{-asws}, and ratifies our^{-asws} Hadeeth, and awaits our^{-asws} command, is like the one who was killed under the flag of Al-Qaim^{-asws}. But, by Allah^{-azwj}, under the flag of Rasool-Allah^{-saww}'.⁷⁹

و عن أبي بصير قال: قال [لي] الإمام الصادق (عليه السلام): «يا أبا محمد، إن الميت على هذا الأمر شهيد» قال: قلت: جعلت فداك، و إن مات على فراشه؟ قال: [«و إن مات على فراشه، فإنه حي يرزق»].

And from Abu Baseer who said,

'Al-Imam Al-Sadiq^{-asws} said to me: 'O Abu Muhammad! The dead upon this matter is a martyr'. I said, 'May I be sacrificed for you^{-asws}! And if he dies upon his bed?' He^{-asws} said: 'Even if he dies upon his bed. So, he is alive, being Sustained'.⁸⁰

و عنه: عن جعفر بن محمد بن مالك، عن محمد بن عمر، عن عبد الله بن سليمان، عن إسماعيل بن إبراهيم، عن عمر بن المفضل البصري، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «هبط على النبي (صلى الله عليه و آله) ملك له عشرون ألف رأس،

And from him, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Umar, from Abdullah Bin Suleyman, from Ismail Bin Ibrahim, from Umar Bin Al-MufazzAl-Al-Basry, from Abaad Bin Saheyb,

الخصال: 10/ 635، تأويل الآيات 2: 667 / 25⁷⁸

تأويل الآيات 2: 665 / 21⁷⁹

تأويل الآيات 2: 666 / 22⁸⁰

'From Ja'far^{-asws} Bin Muhammad^{-asws}, who from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'An Angel who had twenty thousand heads came down unto the Prophet^{-saww}.

و الملك يقال له محمود، فإذا بين منكبيه مكتوب: لا إله إلا الله، محمد رسول الله، علي الصديق الأكبر، فقال له النبي (صلى الله عليه و آله): حبيبي محمود، [منذ] كم هذا مكتوب بين منكبيك؟ قال: من قبل أن يخلق الله آدم باثني عشر ألف عام».

And the Angel was called Mahmoud, and in between his shoulders was Inscribed: "There is no god except for Allah^{-azwj}, Muhammad^{-saww} is the Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is the Greatest Truthful (الصديق الأكبر). So the Prophet^{-saww} said to him: 'O my^{-saww} beloved Mahmoud! Since when has this been Inscribed between your shoulders?' He said, 'From before Allah^{-azwj} Created Adam^{-as}, by twelve thousand years'.⁸¹

عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكٍ الْجُهْنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَتَّقُوا وَ تَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ أَتَمُّوا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ عَلَى مِثْلِ خَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَ اللَّهُ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لَشَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

From him, from Ibn Muskaan, from maalik Al-Juhny who said:

Abu Abdullah^{-asws} said to me: 'O Maalik! Will you not be happy that you establish the Salat, and you give the Zakat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah^{-azwj}, the dead ones from among you who were upon this matter (Al-Qaim^{-asws}) is a martyr of the status of the striker with his sword in the Way of Allah^{-azwj}'.⁸²

VERSES 20 & 21

اعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌّ وَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {20}

Know rather that the life of the world is a play, and an amusement, and an adornment, and your priding between yourselves regarding the wealth and the children is like rain, which fascinates the Kafirs by its growth. Then it withers so you see it as pale, then it becomes debris. And in the Hereafter, there is severe Punishment and a Forgiveness from Allah and Pleasure. And what is the life of the world except a deceptive (a little) enjoyment? [57:20]

⁸¹ تأويل الآيات 2: 664 / 18

⁸² Al Kafi – H 14570

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

Race towards Forgiveness from your Lord and a Garden the (vastness) of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]

The expanse of the Paradise

الرضي في (الخصائص): بإسناد مرفوع إلى أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «قدم أسقف نجران على عمر بن الخطاب، فقال: يا أمير المؤمنين، إن أرضنا أرض باردة شديدة المؤونة لا تحمل الجيش، و أنا ضامن لخراج أرضي أحمله إليك في كل عام كاملاً،

Al-Razy, in Al-Khasaaia, by an unbroken chain going up to

Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws} having said: 'A Bishop of Najran came to Umar Bin Al-Khattab. He said, 'O commander of the faithful! Our land is an intensely cold land which the army cannot tolerate, and I am responsible for the land tax which I bring to you every year completely'.

فكان يقدم هو بالمال بنفسه و معه أعوان له حتى يوفيه بيت المال، و يكتب له عمر البراءة».

And he had come with the wealth by himself, and along with him were his helpers until he was loyal to the public treasury, and Umar had written for him the receipt (for full payment).

قال: «فقدم الأسقف ذات عام، و كان شيخاً جميلاً، فدعاه عمر إلى الله و إلى دين رسول الله (صلى الله عليه و آله)، و أنشأ، يذكر فضل الإسلام، و ما يصير إليه المسلمون من النعيم و الكرامة، فقال له الأسقف: يا عمر، أنتم تقرأون في كتابكم أن [الله] جنة عرضها كعرض السماء و الأرض، فأين تكون النار؟

So, that year the bishop came, and he was a handsome old man. Umar Bin Al-Khattab invited him to the Religion of Rasool-Allah^{-saww}, and he mentioned the virtues of Al-Islam and what the Muslims are going towards the Blessings and the Prestige. So, the bishop said to him, 'O Umar! You are reading in your Book that Allah^{-azwj} has **a Garden the expanse of it is like the expanse of the sky and the earth [57:21]**, so where is the Fire (Hell)?'

قال: فسكت عمر، و نكس رأسه، فقال أمير المؤمنين (عليه السلام) - و كان حاضراً - أجب هذا النصراني. فقال: له عمر: بل أجبه أنت. فقال (عليه السلام) له: يا أسقف نجران، أنا أجيبك، إذا جاء النهار أين يكون الليل، و إذا جاء الليل أين يكون النهار؟

Umar was silent, and bowed his head. So, Amir Al-Momineen^{-asws} – and he^{-asws} was present – said: 'I^{-asws} am astounded at this Christian. Umar said to him^{-asws}, 'But you^{-asws} answer him'. So he^{-asws} said to him: 'O Bishop of Najran! I^{-asws} will answer you. When the day comes, where does the night go, and when the night comes, where does the day go?

فقال الأسقف: ما كنت أرى [أن] أحدا يجيبني عن هذه المسألة. ثم قال: من هذا الفتى، يا عمر؟ قال عمر: هذا علي بن أبي طالب، ختن رسول الله (صلى الله عليه وآله) و ابن عمه و أول مؤمن معه، هذا أبو الحسن و الحسين.

The Bishop said, 'I have not seen anyone answer me about this question'. Then he said, 'Who is this young man, O Umar?' Umar said, 'This is Ali^{-asws} Bin Abu Talib^{-asws}, son-in-law of Rasool-Allah^{-saww}, and the son^{-asws} of his^{-saww} uncle^{-asws}, and the first to believe in him^{-saww}. This is the father of Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

قال الأسقف: أخبرني - يا عمر - عن بقعة في الأرض طلعت فيها الشمس ساعة، و لم تطلع فيها قبلها و لا بعدها؟ قال عمر: سل الفتى، فقال أمير المؤمنين (عليه السلام): أنا أجيبك، هو البحر حيث انفلق لبني إسرائيل، فوقعت الشمس فيه، و لم تقع فيه قبله و لا بعده، قال الأسقف: صدقت يا فتى.

The Bishop said, 'Inform me – O Umar – about an area in the earth where the sun rises for an hour, and had never risen before it and will never rise after it?' Umar said, 'Ask the young man^{-asws}'. So Amir Al-Momineen^{-asws} said: 'I^{-asws} will answer you. It is the (sea bed) of the sea where it was parted for the Children of Israel. So, the sun shined upon it, and it had neither shone on it before nor after it'. The Bishop said, 'You^{-asws} have spoken the truth, O young man^{-asws}'.

ثم قال الأسقف: أخبرني - يا عمر - عن شيء في أيدي أهل الدنيا شبيه بثمار أهل الجنة؟ فقال: سل الفتى. فقال (عليه السلام): أنا أجيبك: هو القرآن، يجتمع أهل الدنيا عليه، فيأخذون منه حاجتهم، و لا ينقص منه شيء، و كذلك ثمار الجنة. قال الأسقف: صدقت يا فتى.

Then the Bishop said, 'Inform me – O Umar – about a thing which is in the hands of the people of the world which resemble the fruit of the people of the Paradise?' So he said, 'Ask the young man^{-asws}'. So he^{-asws} said: 'I^{-asws} will answer you. It is the Quran. The people of the world have gathered to it, and they are taking from it what they need, and it does not become less in anything. Similarly, are the fruits of the Paradise'. The Bishop said, 'You^{-asws} have spoken the truth, O young man^{-asws}'.

ثم قال الأسقف: يا عمر، أخبرني هل للسموات من أبواب؟ فقال عمر: سل الفتى، فقال (عليه السلام): نعم يا أسقف، لها أبواب. فقال: يا فتى هل لتلك الأبواب من أقفال؟ فقال (عليه السلام): نعم يا أسقف، أقفالها الشرك بالله. قال الأسقف: صدقت يا فتى. فما مفتاح تلك الأقفال؟ فقال (عليه السلام): شهادة أن لا إله إلا الله، لا يحجبها شيء دون العرش، فقال: صدقت يا فتى.

Then the Bishop said, 'O Umar! Inform me, are there gateways (doors) for the skies?' So Umar said, 'Ask the young man^{-asws}'. He^{-asws} said: 'Yes, O Bishop, there are gateways for these'. He said, 'O young man^{-asws}, are there locks for these gateways?' He^{-asws} said: 'Yes, O Bishop, its locks are the association (الشرك) with Allah^{-azwj}'. The Bishop said, 'You^{-asws} have spoken the truth, O young man. So what are the keys for those locks?' So he^{-asws} said: 'Testifying that there is no god except for Allah^{-azwj}, nothing is veiled from Him^{-azwj}, underneath the Throne'. So the Bishop said, 'You^{-asws} have spoken the truth, O young man^{-asws} (an extract).⁸³

خصائص الأئمة (عليه السلام): 90 83

السيد الرضي، في (فضائل العترة): عن أمير المؤمنين (عليه السلام) - في حديث - و قد سأله جاثليق: أخبرني عن الجنة و النار، أين هما؟ قال (عليه السلام): «الجنة تحت العرش في الآخرة، و النار تحت الأرض السابعة السفلى» فقال الجاثليق: صدقت.

Al-Syed Al-Razi, in Fazaail Al-Itrat,

(It has been narrated) from Amir Al-Momineen^{-asws} – in a Hadeeth – and a Catholic had asked him^{-asws}, ‘Inform me about the Paradise and the Fire, where are these two?’ He^{-asws} said: ‘The Paradise is underneath the Throne in the Hereafter, and the Fire is underneath the seventh firmament, the lowest’. So, the Catholic said, ‘You^{-asws} have spoken the truth’.⁸⁴

في تفسير علي بن ابراهيم حدثنا ابي عن ابن ابي عمير عن أبي بصير قال: قال أبو عبد الله عليه السلام: ان أدنى أهل الجنة منزلاً لو نزل به الثقلان الجن و الانس لو سعه طعماً و شراباً، ولا ينقض مما عنده شيئاً، وان أيسر أهل الجنة منزلاً من يدخل الجنة فيرفع له ثلاث حدائق؛ فإذا دخل ادناهن رأى فيها من الأزواج و من الخدم و الثمار ما شاء الله، مما يملأ عينه قرة و قلبه مسرة،

In Tafseer of Ali Bin Ibrahim (Qummi), from his father, from Ibn Abu Umeyr, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘The smallest allocation of the people of the Paradise, when the one who enters his dwelling in Paradise, there will be raised for him three Gardens. So when he enters the lowest one of it, he would see therein from the wives, and from the servants, and the rivers, and the fruits, whatsoever Allah^{-azwj} Desires, from what will fill his eyes with delight, and his heart with pleasure.

فإذا شكر الله وحمده قيل له: ارفع رأسك إلى الحديقة الثانية ففيها ما ليس في الأخرى فيقول: يا رب أعطني هذه فيقول الله تعالى: ان أعطيتكها سألتني غيرها؟ فيقول: رب هذه هذه، فإذا هو دخلها وعظمت مسرته شكر الله وحمده

When he thanks Allah^{-azwj} and praises Him^{-azwj} it will be Said to him: ‘Raise your head to the second Garden’. So therein would be what was no in the other one. So he would be saying, ‘O Lord^{-azwj}! You^{-azwj} have Given me this!’ So Allah^{-azwj} the High would Say: “I^{-azwj} have Given you these two, are you asking Me^{-azwj} for other than this?’ So he would be saying, ‘Lord^{-azwj}! This one! This one!’ So when he enters it, and his pleasure magnifies, he will Thank Allah^{-azwj} and Praise Him^{-azwj}’.

قال: فيقال افتحوا له باباً إلى الجنة، ويقال له: ارفع رأسك فإذا قد فتح له باب من الخلد ويرى اضعاف ما كان فيما قبل، فيقول عند مضاعف مسراته: رب لك الحمد الذي لا يحصى إذ مننت على بالجنان وأنجيتني من النيران، والحديث طويل اخذنا منه موضع الحاجة.

He^{-asws} said: ‘So it will be Said: ‘Open the Door for him to the Paradise’, and it will be Said to him: ‘Raise your head!’ So when the Door from the Eternal Paradise (الخلد) is opened for him, and he sees more than what was from before, so he would be saying during the magnification of his pleasure, ‘Lord^{-azwj}! For You^{-saww} is the Praise which cannot be numbered since You^{-azwj} Bestowed upon my heart and Rescued me from the Fires’. And the Hadeeth is lengthy. We have taken what was needed from it’.⁸⁵

⁸⁴ (فضائل العترة)

⁸⁵ Tafseer Noor Al Saqalayn – CH 57 H 83

The Grace of Allah^{-azwj} - Imamate

ابن شهر آشوب: عن الباقر و الصادق (عليهما السلام)، في قوله تعالى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، و في قوله تعالى: وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ: «إنهما نزلتا في أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahsob,

'Al-Baqir^{-asws} and Al-Sadiq^{-asws} regarding the Words of the Exalted: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***, from His^{-azwj} servants. And regarding the Words of the Exalted: ***And do not be coveting what Allah have Graced with some of you above the others [4:32]***, said: 'Both of these were Revealed regarding Amir Al-Momineen^{-asws}'.⁸⁶

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن المستورد النخعي، عن رواه، عن أبي عبد الله (عليه السلام)، قال: «إن من الملائكة الذين في سماء الدنيا ليطلعون إلى الواحد و الاثنين و الثلاثة و هم يذكرون فضل آل محمد (عليهم السلام)، فيقولون: أما ترون هؤلاء في قتلهم و كثرة عدوهم يصفون فضل آل محمد؟ فتقول الطائفة الأخرى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ».

Muhammad Bin Yaquoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Masturad Al-Nakhaie who has reported,

'Abu Abdullah^{-asws} said: 'From the Angels who are in the sky of the world, are those that come to one, and two, and three (Shias) when they mention the merits of the Progeny^{-asws} of Muhammad^{-saww}. They say: 'Do you see these who are few in number and their enemies are numerous, describing the merits of the Progeny^{-asws} of Muhammad^{-saww}?' The other group (of Angels) say: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***'.⁸⁷

See the Hadeeth in the appendix for detailed explanation of Imamate being the grace of Allah^{-azwj}.

VERSE 22

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {22}

Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]

و عنه، قال: حدثنا محمد بن جعفر الرزار، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا: «صدق الله و بلغت رسله، كتابه في السماء علمه بها، و كتابه في الأرض إعلامنا في ليله القدر و في غيرها إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

المناقب 3: 99 86

الكافي 2: 149 / 4. 87

And from him, from Muhammad Bin Ja'far Al-Razar, from Yahya Bin Zakariya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence [57:22]***, he^{-asws} said: 'Allah^{-azwj} Spoke the Truth and His^{-azwj} Rasool^{-saww} delivered it. His^{-azwj} Book in the sky, He^{-azwj} Teaches it, and His^{-azwj} book in the earth, we^{-asws} know it during the Night of Pre-destination (ليلة القدر) and during other than it, ***surely that is easy upon Allah [57:22]***'.⁸⁸

علي بن إبراهيم: قال الصادق (عليه السلام): «لما ادخل رأس الحسين (عليه السلام) على يزيد لعنه الله، و أدخل عليه علي بن الحسين (عليهما السلام) و بنات أمير المؤمنين (عليه السلام)، و كان علي بن الحسين (عليهما السلام) مقيدا مغلولاً، فقال يزيد: يا علي بن الحسين، الحمد لله الذي قتل أباك. فقال علي بن الحسين (عليهما السلام): لعن الله من قتل أبي.

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq^{-asws} said: 'When the head of Al-Husayn^{-asws} was brought to Yazeed^{-la}, May Allah^{-azwj} Curse him^{-la}, and were brought to him^{-la}, Ali^{-asws} Bin Al-Husayn^{-asws} and daughters of Amir Al-Momineen^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws} was bound and shackled. Yazeed^{-la} said: 'O Ali^{-asws} Bin Al-Husayn^{-asws}! The Praise is due to Allah^{-azwj} Who Killed your^{-asws} father^{-asws}'. So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Curse of Allah^{-azwj} be upon the one who killed my^{-asws} father^{-asws}!'

قال: فغضب يزيد و أمر بضرب عنقه (عليه السلام) فقال علي بن الحسين (عليهما السلام): فإذا قتلتني فبنات رسول الله (صلى الله عليه و آله) من يردن إلى منازلهن، و ليس لهن محرم غيري؟ فقال: أنت تردن إلى منازلهن،

He^{-asws} said: 'Yazeed^{-la} got angry and ordered for the striking his^{-asws} neck (execution). So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'So if you^{-la} were to kill me^{-asws}, then for the daughters of Rasool-Allah^{-saww}, who will return them to their houses, and there is not for them a 'Mahram' apart from me^{-asws}? So he^{-la} said: 'You^{-asws} will return them to their houses'.

ثم دعا بمبرد، فأقبل يبرد الجامعة من عنقه بيده. ثم قال: يا علي بن الحسين، أ تدري ما الذي أريد بذلك؟ قال: بلى تريد أن لا يكون لأحد علي منة غيرك. فقال يزيد: هذا و الله [ما] أردت.

Then he^{-la} called for the shackles (to be removed), so he^{-la} went towards the shackles and removed all of them from his^{-asws} neck by his^{-la} own hand. Then he^{-la} said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Do you^{-asws} know what it is which I intend by that?' He^{-asws} said: 'Yes. You want that there should not be anyone for me^{-asws}, (to ask) for a favour apart from you^{-la}'. So Yazeed^{-la} said, 'By Allah^{-azwj}! This is what I^{-la} want'.

ثم قال: يا علي بن الحسين ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

Then he^{-la} said: 'O Ali^{-asws} Bin Al-Husayn^{-asws} ! ***And whatever difficulty afflicts you it is regarding what your hands have earned [42:30]***'.

فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أصاب من مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمُ الْآيَةُ فنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Not at all! This has not been Revealed regarding us^{-asws}! But rather, (what has been) Revealed regarding us^{-asws} is: **Neither does a difficulty afflicts in the earth nor regarding yourselves [57:22]** – the Verse. So we^{-asws} are the ones who do not despair upon what has escaped us^{-asws} from the world, nor are we^{-asws} happy with what has been Given to us^{-asws} from it'.⁸⁹

في كتاب مقتل الحسين (ع) لأبي مخنف ان يزيد لعنه الله لما نظر إلى علي بن الحسين عليهما السلام قال له: ابوك قطع رحمتي وجهل حقى ونازعني في سلطاني فعل الله به ما رأيت ؟

And in the book Maqtal of Al-Husayn^{-asws} for Abu Mikhnaf – 'When Yazeed^{-la}, Curse of Allah^{-azwj} be upon him^{-la} looked towards Ali^{-asws} Bin Al-Husayn^{-asws}, said to him^{-asws}, 'Your^{-asws} father^{-asws} cut-off relationships with me^{-la}, and ignored my^{-la} right, and disputed with me^{-la} regarding my^{-la} authority. Thus, Allah^{-azwj} Did with him^{-asws} what you^{-asws} saw?'

فقال علي بن الحسين: " ما أصاب من مصيبة في الارض ولا في انفسكم الا في كتاب من قبل ان نبرأها ان ذلك على الله يسير".

Ali^{-asws} Bin Al-Husayn^{-asws} said: '**Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**'.⁹⁰

VERSE 23

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {23}

So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23]

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

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

'Abu Abdullah^{-asws} said: 'O Hafs! The status of the word within myself^{-asws} is nothing except for the corpse. If I^{-asws} am forced into it, I^{-asws} would eat from it. O Hafs! Allah^{-azwj} Blessed and Exalted Knows what the servants are doing, and to what they are ending up to. But, He^{-azwj} Forbears from them during their evil deeds for what has preceded in His^{-azwj} Knowledge,

⁸⁹ تفسير القمي 2: 352

⁹⁰ Tafseer Noor Al Saqalayn – CH 57 H 88

therefore do not let the beauty of the seeker, from those who do not fear the death, deceive you’.

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

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

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

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

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز و جل: لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ، إن أعلم الناس بالله أخوفهم لله، و أخوفهم له أعلمهم به، و أعلمهم به أزهدهم فيها».

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

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

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

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

And Abu Abdullah^{-asws} said as well regarding His^{-azwj} Words: ***exalt themselves in the land nor make mischief [28:83]***, said: ‘The exalting – the nobility, and the mischief – the edifice’ – (The root being, (with) the women)⁹¹.

⁹¹ تفسير القمي 2: 146

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ عَلِيٍّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) عَنِ الرُّهْدِ فَقَالَ عَشْرَةُ أَشْيَاءَ فَأَعْلَى دَرَجَةِ الرُّهْدِ أَذْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَذْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَذْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الرُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqari, from Ali Bin Hashim Bin Al Bareyd,

‘From his father that a man asked Ali^{-asws} Bin Al-Husayn^{-asws} about the ascetism. So he^{-asws} said: ‘(It has) ten levels. So, the highest level of the ascetism is the lowest level of the piety, and the highest level of the piety is the lowest level of the conviction, and the highest level of the conviction is the lowest level of the satisfaction. Indeed! And the ascetism in a Verse from the Book of Allah^{-azwj}: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]***’.⁹²

و عنه، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا سهل بن زياد، عن الحسن بن العباس بن الحريش، عن أبي جعفر الثاني (عليه السلام)، في قوله تعالى: لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ، قال: «قال أبو عبد الله (عليه السلام): سأل رجل أبي (عليه السلام) عن ذلك، فقال: نزلت في أبي بكر و أصحابه، واحدة مقدمة و واحدة مؤخرة لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ من الفتنة التي عرضت لكم بعد رسول الله (صلى الله عليه و آله).

And from him, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh,

‘From Abu Ja’far the second^{-asws}, regarding the Words of the Exalted: ***So that you may not despair over what has escaped you [57:23]***, he^{-asws} said: ‘Abu Abdullah^{-asws} said: ‘A man asked my^{-asws} father^{-asws} about that, so he^{-asws} said: ‘It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed, ***So, that you may not despair over what has escaped you [57:23]*** which presented to you all after Rasool-Allah^{-saww}’.

فقال الرجل: أشهد أنكم أصحاب الحكم الذي لا اختلاف فيه، ثم قام الرجل فذهب فلم أره».

So, the man said, ‘I hereby testify that you^{-asws} are the companions of the wisdom in whom there is no differing’. Then the man stood up and went away. So, he was not seen (again)’.⁹³

The altered Verse

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَيْنَا أَنَا (عليه السلام) يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُضِيَ لَهُ فَقُطِعَ عَلَيْهِ أُسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنْبَ الصَّفَا فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلَاثَةً

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

‘From Abu Ja’far^{-asws} the 2nd who said, ‘Abu Abdullah^{-asws} said: ‘While my^{-asws} father^{-asws} was performing *Tawaaf* of the Kabah, when a man covered by a turban of his like an egg-shell,

⁹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 4

⁹³ تفسير القمي 2: 351.

cut off his^{-asws} seven (circuits) until he made him^{-asws} enter into a house by the side of Al-Safa. So he^{-asws} sent for me^{-asws}, and we became three.

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهُ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنَّ شِئْتَ فَأَخْبِرْنِي وَ إِنَّ شِئْتَ فَأَخْبِرْكَ وَ
إِنَّ شِئْتَ سَلِّني وَ إِنَّ شِئْتَ سَأَلْتُكَ وَ إِنَّ شِئْتَ فَاصْدُقْنِي وَ إِنَّ شِئْتَ صَدَقْتُكَ

So he said, 'Welcome, O son^{-asws} of Rasool-Allah^{-saww}!' Then he placed his hand upon my^{-asws} head and said, 'May Allah^{-azwj} Bless you^{-asws}, O trustees of Allah^{-azwj} after his^{-asws} forefathers^{-asws}! O Abu Ja'far^{-asws}! If you^{-asws} so desire, so inform me and if you^{-asws} so desire, so I shall inform you^{-asws}, and if you^{-asws} so desire, ask me, and if you^{-asws} so desire, I shall ask you^{-asws}, and if you^{-asws} so desire, ratify me, and if you^{-asws} so desire, I shall ratify you^{-asws}'.

قَالَ كُلُّ ذَلِكَ أَشَاءُ قَالَ فَإِنَّكَ أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ
اللَّهَ عَزَّ وَ جَلَّ أَبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He^{-asws} said: 'All of that I^{-asws} like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your^{-asws} consciousness'. He^{-asws} said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah^{-azwj} Mighty and Majestic Refused that there should be a Knowledge for Him^{-azwj} wherein is a differing'.

قَالَ فَقَالَ الرَّجُلُ هَلْ تُنْذِرِي يَا ابْنَ رَسُولِ اللَّهِ دَلِيلَ مَا هُوَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) نَعَمْ فِيهِ جُمْلُ الْخُذُودِ وَ تَفْسِيرُهَا عِنْدَ الْحُكْمِ فَقَالَ أَبِي اللَّهُ أَنْ
يُصِيبَ عَبْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ

He^{-asws} said: 'So the man (Ilyas^{-as}) said: 'Do you^{-asws} know, O son^{-asws} of Rasool-Allah^{-saww} the Evidence, what it is?' Abu Ja'far^{-asws} said: 'Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment'. So he^{-as} said: 'Allah^{-azwj} Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn't in His^{-azwj} earth from His^{-azwj} Judgment which can be judged with the correctness with regards to that very difficulty'.

قَالَ فَقَالَ الرَّجُلُ وَ لَكِنَّ أَخْبِرْنِي عَنْ تَفْسِيرِ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ مِمَّا حُصَّ بِهِ عَلَيَّ (عليه السلام) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He^{-asws} said: 'So the man (Ilyas^{-as}) said: 'But, inform me^{-as} about the interpretation of **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**'.

قَالَ فِي أَبِي فَلَانٍ وَ أَصْحَابِهِ وَاحِدَةٌ مُقَدَّمَةٌ وَ وَاحِدَةٌ مُؤَخَّرَةٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ مِمَّا حُصَّ بِهِ عَلَيَّ (عليه السلام) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ
الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله)

He^{-asws} said: '(It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one): **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**, from the strife which appeared for you after Rasool-Allah^{-saww}'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنْكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ دَهَبَ فَلَمْ أَرَهُ .

So, the man (Ilyas^{-as}) said: 'I^{-as} testify that you Imams^{-asws} are the owners of the wisdom wherein there is no differing'. Then the man stood up and went, and I^{-asws} did not see him (again)'.⁹⁴

VERSE 24

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {24}

Those who are stingy and are instructing the people with the stinginess, and one who turns back, then surely Allah, He is the Needless, the Praised One [57:24]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أَخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَيْهًا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْفَاحِشُ الْمُتَفَحِّشُ الْبَذِيءُ الْبَخِيلُ الْمُخْتَالُ الْحَقُودُ الْحَسُودُ الْقَاسِي الْقَلْبُ الْبُعِيدُ مِنْ كُلِّ خَيْرٍ يُرْجَى غَيْرَ الْمَأْمُونِ مِنْ كُلِّ شَرٍّ يَنْتَقَى .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you of the ones who are the most remote from me^{-saww} in likeness?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'The immoral, the scandalous, the foul-mouthed, the stingy, the rogue, the malicious, the envious, the hard of heart, the one remote from every hope of goodness without any safety from every evil feared'.⁹⁵

مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنْعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَأَيْتُكَ أَ يَحِلُّ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدَّارِ الدُّنْيَا وَ عِزِّي وَ جَلَالِي لَا يَسْكُنُ جَنَانِي أَبَدًا .

Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{-asws} said: 'The one who had a house for him and a *Momin* needed to dwell in it, but he prevents it to him, Allah^{-azwj} Mighty and Majestic Says: "O My^{-azwj} Angels! Is My^{-azwj} servant being stingy upon My^{-azwj} servant of dwelling in the house of the world? By My^{-azwj} Honour and My^{-azwj} Majesty! He shall not dwell in My^{-azwj} Gardens, ever!"'.⁹⁶

الْفَقِيه، بِإِسْنَادِهِ الصَّحِيح عَنْ خَفْصِ بْنِ الْبَحْتَرِيِّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَقُولُ بَعْدَ صَلَاةِ الْفَجْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحُزَنِ وَ الْعَجْزِ وَ الْكَسَلِ وَ الْبُخْلِ وَ الْجُبْنِ وَ ضَلَعِ الدِّينِ وَ غَلَبَةِ الرِّجَالِ وَ بَوَارِ الْأَيْمِ وَ الْغَفْلَةِ وَ الزَّلَّةِ وَ الْقُسُودِ وَ الْعَيْلَةِ وَ الْمُسْكِنَةِ وَ أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ عَيْنٍ لَا تَذْمَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعُوذُ بِكَ مِنْ امْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيئِي وَ أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبًّا وَ أَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَابًا وَ أَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَةٍ إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا اللَّهُمَّ لَا تَجْعَلَ لِفَاجِرٍ عَلَيَّ يَدًا وَ لَا مَنَةً

⁹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1 (Extract)

⁹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 9

⁹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 157 H 3

It has been narrated through an authentic chain of narrators, by Hafas ibn Al-Bakhtari who says:

I heard Rasool Allah^{-saww} reciting after the dawn prayer:

Our Allah^{-azwj} I seek refuge with You^{-azwj} from the worries, the sadness, the inability, the laziness, the stinginess, the cowardice, the burden of debt, the suppression of the men, the lack of happiness and inattentiveness and the slip and the cruelty, the poverty, the stinginess and I seek refuge with you from a same that is not full and from a heart that doesn't submit and from an eye that doesn't shed tears and from a lack of prayer and from that prayer which is not heard and is wasted and I seek refuge with You^{-azwj} from a woman that ages before the time of my old age and I seek refuge by You^{-azwj} from a boy who rebels (the Instructions of my) Lord^{-azwj} and I seek refuge by You^{-azwj} from a money which (takes me to the path) of Punishment and I seek refuge with You^{-azwj} from a deceiver (owner of deception) who, when he sees goodness, buries it (Conceals it) and when sees vice, reveals it, O Lord^{-azwj} do not make a dissolute (licentious person) to have control and strength.⁹⁷

VERSE 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people. And We Sent down the iron wherein is great strength and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25]

حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لان الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

‘Abu Abdullah^{-asws} having said: ‘Musa^{-as} bequeathed to Yoshua Bin Noon^{-as}, and Yoshua Bin Noon^{-as} bequeathed to the son of Haroun^{-as}, and did not bequeath to the son of Musa^{-as}, because to Allah^{-azwj} is the good, He^{-azwj} Choses whosoever that He^{-azwj} so Wishes to, and Musa^{-as} gave the good news to Yoshua Bin Noon^{-as} of the Messiah^{-as}.

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الخواريين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذى يعلم به كل شئ الذى كان مع الانبياء

⁹⁷ , بحار الأنوار ج : 83 ص : 49.187 , H.

When Allah^{-azwj} Sent the Messiah^{-as}, He^{-azwj} Said to him^{-as} that he^{-saww}, the Rasool-Allah^{-saww} will come afterwards, his^{-saww} name will be Ahmad^{-saww} from the son of Ismail. He^{-saww} will ratify Me^{-azwj}, and ratify you^{-as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{-azwj} had Named them as *Al-Mustahfizeen* because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{-as}.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الاسم الاكبر فأوحى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى علي بن ابي طالب عليه السلام.

Allah^{-azwj} the Exalted has Said: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them [57:25]***, and the Book is the Great Name (Al-Ism Al-Akbar). He^{-azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{-asws} Bin Abu Talib^{-asws}.⁹⁸

The Scale

نرجع إلى رواية علي بن إبراهيم: ثم قال عز وجل: **اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ**، قال: الميزان: أمير المؤمنين (عليه السلام)، والدليل على ذلك قوله في سورة الرحمن: **وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ** يعني الإمام.

We return to the report of Ali Bin Ibrahim,

‘Then the Mighty and Majestic Said: ***Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]***, said, ‘The Scale is Amir Al-Momineen^{-asws}, and the evidence upon that are His^{-azwj} Words in Surah Al-Rahman (Chapter 55): ***And the sky, He elevated it, and He Placed the Scale [55:7]*** - Meaning the Imam^{-asws}.⁹⁹

The descent of the iron

ابن شهر آشوب: عن تفسير السدي، عن أبي صالح، عن ابن عباس، في قوله تعالى: **وَأَنْزَلْنَا الْحَدِيدَ** قال: أنزل الله آدم معه من الجنة سيف ذي الفقار، خلق من ورق آس الجنة،

Ibn Shehr Ashub, from Tafseer of Al Sady, from Abu Salih, from Ibn Abbas –

‘Regarding the Words of the Exalted: ***and We Sent down the iron [57:25]***, he said, ‘Allah^{-azwj} Send down Adam^{-as} and with him^{-as} was a sword from the Paradise (called) Zulfiqar, Created from a myrtle leaf of the Paradise.

ثم قال: فيه بأس شديد، فكان به يحارب آدم أعداءه من الجن والشياطين، وكان عليه مكتوباً: لا يزال أنبيائي يحاربون به، نبي بعد نبي، و صديق بعد صديق، حتى يرثه أمير المؤمنين فيحارب به مع النبي الأمي،

⁹⁸ Basaair Al Darajaat – P 9 CH 22 H 4 (Extract)

⁹⁹ تفسير القمي 12: 274.

Then He^{-azwj} Said: **wherein is severe violence [57:25]**. So Adam^{-as} used to battle his^{-as} enemies from the Jinn and the Satans^{-la}, and there was inscribed upon it: “My^{-azwj} Prophets^{-as} will not cease to battle by it, Prophet^{-as} after Prophet^{-as}, and truthful after truthful”, until Amir Al-Momineen^{-asws} inherited it, so he^{-asws} used to battle by it along with the *Ummy* Prophet^{-saww}.

وَمَنَافِعُ لِلنَّاسِ مُحَمَّدٌ وَعَلِيٌّ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ مُنِيعٌ بِالنَّقْمَةِ مِنَ الْكَفَّارِ عَلِيٌّ بْنُ أَبِي طَالِبٍ (عليه السلام).

(The Words): **and benefits for the people** – for Muhammad^{-saww} and Ali^{-asws}. **Surely Allah is Strong, Mighty [57:25]** – Robust with the Revenge from the Kafirs by Ali^{-asws} Bin Abu Talib^{-asws}.

قال: و قد روى كافة أصحابنا أن المراد بهذه الآية ذو الفقار، أنزل من السماء على النبي (صلى الله عليه وآله) فأعطاه عليا (عليه السلام).

He (Al-Sady) said, ‘And all of our companions have reported that the intended by this Verse is (the sword) Zulfiqar, Sent down from the sky unto the Prophet^{-saww}, and he^{-saww} gave it to Ali^{-asws}’.

VERSE 26

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {26}

And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightly Guided, but most of them are transgressors [57:26]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث المأمون مع العلماء، و قد أشرنا له غير مرة - قالت العلماء: أخبرنا - يا أبا الحسن - عن العترة، أهم الآل أم غير الآل؟ فقال الرضا (عليه السلام): «هم الآل».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazaan Al-Mowdab, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt,

‘Al-Reza^{-asws} – in a Hadeeth of Al-Mamoun with the scholars, and we pointed out to him more than once – The scholars said, ‘Inform us – O Abu Al-Hassan^{-asws} – about the ‘Family’ (العترة), are they the ‘Progeny’ or other than the Progeny?’ So Al-Reza^{-asws} said: ‘They are the Progeny’.

فقالت العلماء: فهذا رسول الله (صلى الله عليه وآله) يؤثر عنه أنه قال: «أمتي آلي» و هؤلاء أصحابه يقولون بالخبر المستفاض الذي لا يمكن دفعه: آل محمد: أمته.

The scholars said, 'So as for this, Rasool-Allah^{-saww} preferred from it, for he^{-saww} said: 'My^{-saww} community is my^{-saww} Family'. And those were his^{-saww} companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny^{-asws} of Muhammad^{-saww} is his^{-saww} community'.

فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل؟» قالوا: نعم. قال: «فتحرم على الأمة؟» قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟»

But Abu Al-Hassan^{-asws} said: 'You all inform me, is charity prohibited upon the Progeny^{-asws}'. They said, 'Yes'. He^{-asws} said: 'So is it Prohibited upon the community?' They said, 'No'. He^{-asws} said: 'This is the difference between the Progeny^{-asws} and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النَّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ.»

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan^{-asws}?' So he^{-asws} said: 'From the Words of Allah^{-azwj} Mighty and Majestic: **And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26].** So the inheritance of the Prophet-hood and the Book is for the Guided ones^{-asws}, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ وَ ذلك أن الله عز و جل وعده أن ينجيهم و أهلهم،

But, do you know that Noah^{-as}, when he^{-as} asked his^{-as} Lord^{-azwj}, Elevated is His^{-azwj} Mention, so he^{-as} said: '**Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45],** and that Allah^{-azwj} Mighty and Majestic had Promised him^{-as} that He^{-azwj} would Rescue his^{-as} family.

فقال له ربه عز و جل: يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ؟».

Then his^{-as} Lord^{-azwj} Mighty and Majestic Said to him^{-as}: **"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]**.¹⁰¹

¹⁰¹ عيون أخبار الرضا (عليه السلام) 1: 229 / 1

VERSE 27

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {27}

Then We Made Our Rasools to follow in their footsteps, and We sent Isa son of Maryam after them, and We gave him the Evangel, and We Made kindness and mercy to be in the hearts of those that followed him. And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for seeking the Pleasure of Allah, but they did not observe its rightful observance, so We Gave those from them who believed, their Recompe, and most of them are transgressors [57:27]

ويعضد هذا ما جاءت به الرواية عن ابن مسعود قال: كنت رديف رسول الله صلى الله عليه وآله على الحمار فقال: يا ابن ام عبد هل تدري من أين أحدثت بنو اسرائيل الرهبانية ؟ فقلت: الله ورسوله أعلم،

And to complement this is what has come -

By the report from Ibn Mas'ud who said, 'I accompanied Rasool-Allah^{-saww} upon the donkey, so he^{-saww} said: 'O son of Umm Abd! Do you know from where the Children of Israel have started the Monasticism (Priesthood)?' So, I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, are more knowing'.

فقال: ظهرت عليهم الجبارة بعد عيسى عليه السلام يعملون بمعاصي الله، فغضب أهل الايمان فقاتلوهم، فهزم اهل الايمان ثلاث مرات فلم يبق منهم الا القليل،

So he^{-saww} said: 'The tyrants appeared over them after Isa^{-as}, acting in disobedience to Allah^{-azwj}. So, the people of the Eman were angered, and they (tyrants) tried to kill them. The people of the Eman were defeated three times, and there did not remain from them any, except a few.

فقالوا: ان ظهروا هؤلاء افنونا ولم يبق للدين أحد يدعو إليه، فتعالوا نفرق في الارض إلى أن يبعث الله النبي الذي وعدنا به عيسى عليه السلام يعنون محمدا صلى الله عليه وآله، فنفروا في غيران الجبال وأحدثوا رهبانية،

So, they said, 'They (the tyrants) have destroyed us, and there does not remain for the Religion anyone who can call towards it. Come, let us disperse in the earth to the place where Allah^{-azwj} would be Sending the Prophet^{-saww} that Isa^{-as} promised us with' – meaning Muhammad^{-saww}. So they dispersed in the caves of the mountains, and started Monasticism (Priesthood).

فمنهم من تمسك بدينه ؛ ومنهم من كفر

Thus, from among them is one who attaches himself to his Religion; and from among them is one who committed Kufr’.

ثم تلا هذه الآية: "ورهبانية ابتدعوها ما كتبناها عليهم" إلى آخرها ثم قال: يا بن أم عبد أتدرى ما رهبانية أمتي؟ قال: الله ورسوله أعلم، قال: الهجرة الجهاد والصلوة والصوم والحج والعمرة.

Then he^{-saww} recited this Verse: **And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them [57:27]** – up to the end of it. Then he^{-saww} said: ‘O son of Umm Abd! Do you know what is the Monasticism (Priesthood) of my^{-saww} community?’ He said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’. He^{-saww} said: ‘The Emigration, and the Jihad, and the Salat, and the Fast, and the Hajj, and the Umrah’.¹⁰²

VERSE 28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن ابن فضال، عن ثعلبة بن ميمون، عن أبي الجارود، قال: قلت لأبي جعفر (عليه السلام): لقد أتى الله أهل الكتاب خيرا كثيرا، قال: «و ما ذاك؟»

Muhammad Bin Yaquob, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'albat Bin Maymoun, from Abu Al Jaroud who said,

‘I said to Abu Ja’far^{-asws}, ‘Allah^{-azwj} has Given a lot of good to the People of the Book’. He^{-asws} said: ‘And what is that?’

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

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

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

So he^{-asws} said: ‘Allah^{-azwj} has Given you the like of what He^{-azwj} had Given them’. Then he^{-asws} recited: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two**

¹⁰² Tafseer Noor Al Saqalayn – CH 57 H 107

portions from His Mercy and He would Make a Light to be for you to be walking with [57:28], Meaning the Imam^{-asws} you can take as an Imam^{-asws} with'.¹⁰³

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن القاسم بن سليمان، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ، قال: «الحسن و الحسين (عليهما السلام)». وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ، قال: «إمام تأتمون به».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman, from Sama'at Bin Mahran,

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **He will Give you two portions from His Mercy [57:28],** he^{-asws} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}', **and He would Make a Light to be for you to be walking with [57:28],** he^{-asws} said: 'The Imam^{-asws} for you to follow by'.¹⁰⁴

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن أحمد بن عيسى بن زيد، قال: حدثني عمي الحسين بن زيد، قال: حدثني شعيب بن واقد، قال: سمعت الحسين بن زيد يحدث، عن جعفر ابن محمد، عن أبيه (عليهما السلام)، عن جابر بن عبد الله (رضي الله عنه)، عن النبي (صلى الله عليه و آله)، في قوله تعالى: يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ، قال: «الحسن و الحسين (عليهما السلام)، وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ، قال: علي (عليه السلام)».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ahmad Bin Isa Bin Zayd, from Ummy Al-Husayn Bin Zayd, from Shuayb Bin Waqid who said, 'I heard Al-Husayn Bin Zayd narrating,

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah, from the Prophet^{-saww} regarding the Words of the Exalted: **He will Give you two portions from His Mercy [57:28],** he^{-asws} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}', **and He would Make a Light to be for you to be walking with [57:28],** he^{-saww} said: 'Ali^{-asws}'.¹⁰⁵

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن حسين بن حسن المروزي، عن الأحوص بن جواب، عن عمار بن رزيق، عن ثور بن يزيد، عن خالد بن معدان، عن كعب بن عياض، قال: طعنت على علي (عليه السلام) بين يدي رسول الله (صلى الله عليه و آله)، فوكزني في صدري، ثم قال: «يا كعب، إن علي نورين: نور في السماء، و نور في الأرض، فمن تمسك بنوره أدخله [الله] الجنة، و من أخطأه أدخله [الله] النار، فبشر الناس عني بذلك».

And from him, from Abdul Aziz Bin Yahya, from Al-Mugheira Bin Muhammad, from Husayn Bin Hassan Al-Marwazy, from Al-Ahows Bin Jawab, from Amar Bin Razeeq, from Sowr Bin Yazeed, from Khalid Bin Ma'dan, from Ka'ab Bin Ayaaz who said,

'Somebody taunted Ali^{-asws} in the presence of Rasool-Allah^{-saww}, so he^{-saww} struck my chest, then said: 'O Ka'ab! For Ali^{-asws}, there are two Lights – A Light in the sky, and a Light in the earth. So the one who attaches to his^{-asws} Light will enter the Paradise, and the one who

¹⁰³ الكافي 1: 150 / 3.

¹⁰⁴ الكافي 1: 86 / 356.

¹⁰⁵ تأويل الآيات 2: 28 / 669.

offended him^{-asws}, Allah^{-azwj} would Make him enter the Fire. Therefore, give these glad tidings to the people from me^{-saww}, about that'.¹⁰⁶

VERSE 29

لَا يَعْلَمُ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ۖ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن المستورد النخعي، عن رواه، عن أبي عبد الله (عليه السلام)، قال: «إن من الملائكة الذين في سماء الدنيا ليطلعون إلى الواحد و الاثنین و الثلاثة و هم يذكرون فضل آل محمد (عليهم السلام)، فيقولون: أما ترون هؤلاء في قلتهم و كثرة عدوهم يصفون فضل آل محمد؟ فتقول الطائفة الأخرى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ».

Muhammad Bin Yaquoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Masturad Al-Nakhaie who has reported,

'Abu Abdullah^{-asws} said: 'From the Angels who are in the sky of the world, are those that come to one, and two, and three (Shias) when they mention the merits of the Progeny^{-asws} of Muhammad^{-saww}. They say: 'Do you see these who are few in number and their enemies are numerous, describing the merits of the Progeny^{-asws} of Muhammad^{-saww}?' The other group (of Angels) say: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***'.¹⁰⁷

See Hadeeth below in the appendix for the Imamate being the Grace of Allah^{-azwj}

تأويل الآيات 2: 669 / 30.¹⁰⁶

الكافي 2: 149 / 4.¹⁰⁷

Appendix

Regarding Verse 57:21 & 57:29

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

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

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

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

فَلَمْ تَزَلْ فِي دُرِّيَّتِهِ يَرْثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنًا قَرْنًا حَتَّى وَرَّثَهَا اللَّهُ تَعَالَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ حَلَّ وَ تَعَالَى إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

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

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

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

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

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

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

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

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

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

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُجَلَّلَةِ يُنِيرُهَا لِلْعَالَمِ وَ هِيَ فِي الْأَفْقِ بَحِثٌ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السِّرَاجُ الزَّاهِرُ وَ الثُّورُ السَّاطِعُ وَ النَّجْمُ الْهَادِي فِي غَيَاطِ الدُّجَى وَ أَجْوَاثِ الْبُلْدَانِ وَ الْقَفَارِ وَ لُجَجِ الْبَحَارِ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامَ عَالِمٌ لَا يَجْهَلُ وَ رَاعٍ لَا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَالْطَّهَارَةِ وَالنُّسْكَ وَالزَّهَادَةِ وَالْعِلْمَ وَالْعِبَادَةَ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ (صلى الله عليه وآله) وَ نَسْلِ الْمُطَهَّرَةِ الْبُتُولِ

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

لَا مَعْمَرٌ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ دُو حَسَبٍ فِي النَّبِيتِ مِنْ قُرَيْشٍ وَالذَّرْوَةِ مِنْ هَاشِمٍ وَالْعِزَّةِ مِنَ الرَّسُولِ (صلى الله عليه وآله) وَالرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

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

شَرَفُ الْأَشْرَافِ وَالْفَرْعُ مِنْ عَبْدِ مَنَافٍ نَامِي الْعِلْمِ كَامِلُ الْحِلْمِ مُضْطَلِعٌ بِالْإِمَامَةِ عَالِمٌ بِالسِّيَاسَةِ مَقْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

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

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَتَابِعُ الْحِكْمَةَ وَ أَهْمَهُ الْعِلْمَ إِنْهَامًا فَلَمْ يَغَيِّ بِعَدِهِ بِجَوَابٍ وَ لَا يُخَيَّرُ فِيهِ عَنِ الصَّوَابِ

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

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

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

فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مَخْتَارُهُمْ بِحِذِّ الصِّفَةِ فَيَقْدِرُ مَوْنَهُ تَعَدَّوْا وَ بَيَّتَ اللَّهُ الْحَقَّ وَ نَبَّأُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَى وَ الشِّقَاقُ فَنَبَّأُوهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ

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

وَقَالَ فَتَعَسَاءَ لَهُمْ وَاضْلَأْ أَعْمَالَهُمْ وَقَالَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا .

And he^{-asws} said: ‘May Allah^{-azwj} Send *Salawat* upon the Prophet^{-saww} Muhammad^{-saww}, and his^{-saww} Progeny^{-asws}, and submit abundant greetings’.¹⁰⁸

¹⁰⁸ Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1