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CHAPTER 6

AL-AN'AM

(Livestock)

(165 VERSES)

VERSES 73 to 107

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 73

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {73}

And He is the One Who Created the skies and the earth with the Truth; and on the day He says: "Be!", so it comes into being. His word is the Truth, and for Him is the Kingdom on the day it shall be blown into the trumpet. Knower of the unseen and the seen; and He is the Wise, the Aware [6:73]

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، والشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **the Knower of the unseen and the seen [6:73]**, said: 'The unseen is what has yet to come into being, and the seen is what has already happened'.¹

وَعَنْهُ رَفَعَهُ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) أَنَّهُ قَالَ لَا أَقُولُ إِنَّهُ قَائِمٌ قَائِلُهُ عَنْ مَكَانِهِ وَلَا أَحُدُهُ بِمَكَانٍ يَكُونُ فِيهِ وَلَا أَحُدُهُ أَنَّ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الْأَرْكَانِ وَالْجَوَارِحِ وَلَا أَحُدُهُ بِلَفْظِ شَيْءٍ قِيمٍ وَلَكِنْ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى كُنْ فَيَكُونُ بِمَشِيئَتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ صَمَدًا فَرْدًا لَمْ يَخْتَجِ إِلَى شَرِيكَ يَذْكُرْ لَهُ مُلْكُهُ وَلَا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ.

And from him, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja'far,

¹ معاني الأخبار: 1 / 146

(It has been narrated) from Abu Ibrahim^{-asws} (7th Imam^{-asws} that he^{-asws} said: 'I^{-asws} am not saying that He^{-azwj} is Standing, So I^{-asws} decline Him^{-azwj} from His^{-azwj} place, nor am I^{-asws} limiting Him^{-azwj} by a place for Him^{-azwj} to be in, nor am I^{-asws} limiting Him^{-azwj} that He^{-azwj} moves into something from the elements and the body parts, nor am I limiting Him^{-azwj} by words piercing a mouth, but just as Allah^{-azwj} Blessed and Exalted Says: **He says: "Be!", so it comes into being [6:73]** by His^{-azwj} Desire, from without a hesitation from Himself^{-azwj}. He^{-azwj} is *Samad*, Individual, not needy to an associate to mention His^{-azwj} Kingdom to Him^{-azwj} not to open for Him^{-azwj} the doors of His^{-azwj} Knowledge'.²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي عَنِ الْإِرَادَةِ مِنَ اللَّهِ وَمِنَ الْخَلْقِ قَالَ فَقَالَ الْإِرَادَةُ مِنَ الْخَلْقِ الضَّمِيرُ وَمَا يَبْدُو لَهُمْ بَعْدَ ذَلِكَ مِنَ الْفِعْلِ وَأَمَّا مِنَ اللَّهِ تَعَالَى فِإِرَادَتُهُ إِحْدَاثُهُ لَا غَيْرَ ذَلِكَ لِأَنَّهُ لَا يُرَوَّى وَلَا يَهُمُّ وَلَا يَتَفَكَّرُ وَهَذِهِ الصِّفَاتُ مَنْفِيَّةٌ عَنْهُ وَهِيَ صِفَاتُ الْخَلْقِ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan^{-asws}, 'Inform me about the Intention (Will) from Allah^{-azwj}, and from the creature'. So he^{-asws} said: 'The Intention from the creature (people) is the conscience and begins for them after that from the deed, and as for (the Intention) from Allah^{-azwj} the Exalted, so His^{-azwj} Intention is His^{-azwj} Creation and no other than that, because He^{-azwj} neither narrates, nor whims, nor thinks, and these Attributes are negated from Him^{-azwj}, and these are the attributes of the creatures.

فِإِرَادَةُ اللَّهِ الْفِعْلُ لَا غَيْرَ ذَلِكَ يَقُولُ لَهُ كُنْ فَيَكُونُ بِلا لَفْظٍ وَلَا نُطْقٍ بِلِسَانٍ وَلَا هَمٍّ وَلَا تَفَكُّرٍ وَلَا كَيْفَ لَذَلِكَ كَمَا أَنَّهُ لَا كَيْفَ لَهُ .

The Intention of Allah^{-azwj} is the deed, not other than that. He^{-azwj} is Saying to it, 'Be', so it occurs (comes into being), without a letter spoken by a tongue, nor a whim, nor thinking, nor is there a 'where' for that just as there is no 'where' (qualitative state) for Him^{-azwj}.³

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) إلى الطور فنادى ربه عز وجل، قال: رب، أرني خزائنك، فقال: يا موسى، إنما خزائني إذا أردت شيئا أن أقول له: كن، فيكون».

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that,

Abu Abdullah^{-asws} Al-Sadiq^{-asws} said: 'When Musa^{-as} went to the Toor to speak to his^{-as} Lord^{-azwj} Mighty and Majestic, said: 'Lord^{-azwj}!, Show me Your^{-azwj} Treasures.' He^{-azwj} Said: 'O Musa^{-as}! But My^{-azwj} Treasure is, I^{-azwj} Intend something, I^{-azwj} Say to it: **"Be!", so it comes into being [6:73]**.'⁴

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان الها ثانياً.

² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 2

³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 3

⁴ التوحيد: 17 / 133

In Nahj-ul-Balagh, the Imam^{-asws} said: ‘Allah^{-azwj} Said: When Intending the Universe “Be, and it came into being” – not by a sound branching out, and not a call that could be heard, and it is the Speech of the Glorious, Action from Him^{-azwj}, His^{-azwj} Desire and the like of it. There was no universe like that before, and if there had been one from before, it would necessitate another god.⁵

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله».

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No’man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa’akhtat,

‘I asked Ali^{-asws} Bin Al-Husayn^{-asws} about the two Blowings (into the Trumpet), how much (time) is between the two?’ He^{-asws} said: ‘Whatever Allah^{-azwj} so Desires it to be’.

فقليل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟ فقال: «أما النفخة الأولى، فإن الله يأمر إسرافيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرافيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

It was said to him, ‘Inform me, O son^{-asws} of Rasool-Allah^{-saww}! How would the Trumpet be Blown into?’ So he^{-asws} said: ‘As for the first Blowing, Allah^{-azwj} would Command Israfeel, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So when the Angels see Israfeel to have descended upon the earth, and with him is the Trumpet, they would say: ‘Allah^{-azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky’.

قال: فينفخ الجبار نفخة في الصور، فيخرج الصوت من أحد الطرفين الذي يلي السماوات، فلا يبقى أحد في السماوات إلا حيي و قام كما كان، و يعود حملة العرش، و تعرض الجنة و النار، و تحشر الخلائق للحساب».

He^{-asws} said: ‘And the Compeller^{-azwj} would Blow in the Trumpet (the second blowing), and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning’.

قال: فرأيت علي ابن الحسين (عليهما السلام) يبكي عند ذلك بكاء شديدا.

He (the narrator) said, ‘And I saw Ali^{-asws} Bin Al-Husayn^{-asws} crying as a result of that, with an intense crying’.⁶

⁵ Noor Al Thaqalayn – CH 36 H 93

⁶ 252:2 (Extract) تفسير القمي

VERSES 74 - 83

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ {74}

And when Ibrahim said to his (step) father Azar: 'You take idols as gods? Surely I see you and your people in clear straying' [6:74]

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ {75}

And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْآفِلِينَ {76}

When the night shielded upon him, he saw a star. He said: '(Can) this be my Lord?' But when it set, he said: 'I do not love the setting ones' [6:76]

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ {77}

When he saw the moon rising, he said: '(Can) this be my Lord?' But when it set, he said: 'If my Lord had not Guided me, I would have become from the straying people' [6:77]

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي ۖ هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {78}

When he was the sun rising, he said: '(Can) this be my Lord?' This is the greatest!' But when it set, he said: 'O people! I disavow from what you are associating. [6:78]

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {79}

I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters' [6:79]

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۚ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا تَتَذَكَّرُونَ {80}

And his people disputed with him. He said: 'Are you disputing with me regarding Allah and He has Guided? And I do not fear what you as associating with Him except if my Lord Desires something. My Lord Comprehends all things in Knowledge, will you then not mind? [6:80]

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۚ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۚ إِنَّ كُنْتُمْ تَعْلَمُونَ {81}

And how can I fear what you are associating, and you are not fearing your associating with Allah, (and it is) what no authorisation has descended with upon you. So which of the two groups is more rightful with the security, if you were knowing? [6:81]

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ {82}

Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {83}

And these were Our Arguments We Gave to Ibrahim against his people. We Raise the Levels of the one We so Desire to. Surely your Lord is Wise, most Knowing [6:83]

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، عن حمدان ابن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام) فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى».

Ibn Babuwayh said, 'Tameer Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from hamdan Ibn Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jahm who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. So Al-Mamoun said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}, is it not from your^{-asws} words that the Prophets^{-as} are infallible?' He^{-asws} said: 'Yes'.

قال: فسأله عن آيات من القرآن في الأنبياء (عليهم السلام)، فكان فيما سأله أن قال له: فأخبرني عن قول الله عز و جل في إبراهيم (عليه السلام): فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي.

He (the narrator) said, 'So he asked him^{-asws} about (certain) Verses from the Quran regarding the Prophets^{-as}. Among what he asked him^{-asws} was that he said to him^{-asws}, 'So Inform me about the Words of Allah^{-azwj} Mighty and Majestic regarding Ibrahim^{-as}: **So when the night shielded upon him, he saw a star. He said: '(Can) this be my Lord?' [6:76].'**

فقال الرضا (عليه السلام): «إن إبراهيم (عليه السلام) وقع إلى ثلاثة أصناف: صنف يعبد الزهرة، و صنف يعبد القمر، و صنف يعبد الشمس، و ذلك حين خرج من السرب الذي اخفي فيه، فلما جن عليه الليل فرأى الزهرة قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل الكوكب قال: لا أحب الآفلين لأن الأفل من صفات المحدث لا من صفات القديم،

Al-Reza^{-asws} said: 'Ibrahim^{-as} was (living) among three types (of people) – A type which worshipped the Venus (star), and a type which worshipped the Moon, and a type which worshipped the Sun. And that is when he^{-as} came out of the underground dugout in which he^{-as} was hiding (to be among the people who worshipped the star Venus). So when it was night time he^{-as} saw the Venus (star). **He said: “(Can) this be my Lord?” [6:76]** - upon the denial and (as for getting) the information. When the star set, he^{-as} said: **‘I do not love the setting ones’ [6:76]** - because the setting is from the temporal qualities and not eternal ones.

فلما رأى القمر بازغا قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل قال: لئن لم يهديني ربي لأكونن من القوم الضالين،

So, when he saw the moon rising, he said: ‘(Can) this be my Lord?’ [6:77] (among the people who worshipped the moon) - upon the denial and the information. **But when it set, he said: ‘If my Lord had not Guided me, I would have become from the straying people’ [6:77].**

فلما أصبح و رأى الشمس بازغة قال: هذا ربي؟! هذا أكبر من الزهرة و القمر، على الإنكار و الاستخبار، لا على الإخبار و الإقرار، فلما أفلت قال للأصناف الثلاثة من عبدة الزهرة و القمر و الشمس: يا قوم إني بريء مما تشركون إني وجهت وجهي للذي فطر السماوات و الأرض خنيفاً و ما أنا من المشركين.

When it was morning (he^{-as} was among the group who worshipped the sun), and he^{-as} saw the sun rising, he^{-as} said: **‘(Can) this be my Lord?’** This is greater than the Venus and the moon’ – upon the denial and the informing, not upon being informed and the acceptance. But when it set, he^{-as} said to the three types, the ones who worshipped the Venus, and the moon, and the sun: **‘O people! I disavow from what you are associating [6:78] I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters’ [6:79].**

و إنما أراد إبراهيم (عليه السلام) بما قال أن يبين لهم بطلان دينهم، و يثبت عندهم أن العبادة لا تحق لما كان بصفة الزهرة و القمر و الشمس، و إنما تحق العبادة لخالقها، و خالق السماوات و الأرض، و كان ما احتج به على قومه مما ألهمه الله عز و جل و آتاه كما قال عز و جل: وَ تِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ. فقال المأمون: لله درك، يا بن رسول الله.

And rather, what Ibrahim^{-as} intended by what he^{-as} said, was the invalidation of their religion, and establish with them that the worship is not deserved for that which have the qualities of the Venus, and the moon and the sun. But rather, it is their Creator who is deserving of the worship, and Creator of the skies and the earth. And what he^{-as} argued by was what Allah^{-azwj} has Said: **And these were Our Arguments We Gave to Ibrahim against his people [6:83]**. So Al-Mamoun said, ‘May Allah^{-azwj} Bless you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!’⁷

⁷ عيون أخبار الرضا (عليه السلام) 1: 197.

Ibrahim^{-as} Seeing the kingdoms of the skies

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا جَهْلٍ أَوْ مَا عَلِمْتَ قِصَّةَ إِبْرَاهِيمَ الْخَلِيلِ ع لَمَّا رُفِعَ فِي الْمَلَكُوتِ، وَ ذَلِكَ قَوْلُ رَبِّي: وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ - وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَوَى اللَّهُ بَصَرَهُ لَمَّا رَفَعَهُ دُونَ السَّمَاءِ - حَتَّى أَبْصَرَ الْأَرْضَ وَ مَنْ عَلَيْهَا ظَاهِرِينَ وَ مُسْتَتَرِينَ فَرَأَى رَجُلًا وَ امْرَأَةً عَلَى فَاحِشَةٍ - فَدَعَا عَلَيْهِمَا بِالْهَلَكَاتِ فَهَلَكَا، ثُمَّ رَأَى آخَرَيْنِ فَدَعَا عَلَيْهِمَا بِالْهَلَكَاتِ، فَهَلَكَا،

(Imam Hassan Al-Askari^{-asws} said): 'Rasool-Allah^{-saww} said: 'O Abu Jahl^{-la}! Or do you^{-la} not know the story of Ibrahim^{-as}, the Friend (of the Beneficent) when he^{-saww} was raised to the kingdoms? And these are the Words of my^{-saww} Lord^{-azwj} **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].** Allah^{-azwj} Strengthened his^{-as} vision until he visualised the earth and the ones upon it apparently, and the concealed ones. So he^{-as} saw a man and a woman upon an immorality, and he^{-as} supplicated against them with the destruction. So they were destroyed. Then he^{-as} saw another (couple), and he^{-saww} supplicated against them with the destruction. So they were destroyed.

ثُمَّ رَأَى آخَرَيْنِ فَهَمَّ بِالْدُعَاءِ عَلَيْهِمَا، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا إِبْرَاهِيمُ اكْفُفْ دَعْوَتَكَ عَنْ عِبَادِي وَ إِمَائِي، فَإِنِّي أَنَا الْعُفُورُ الرَّحِيمُ الْخَلِيمُ، لَا تَضُرُّنِي ذُنُوبُ عِبَادِي كَمَا لَا تَنْفَعُنِي طَاعَتُهُمْ،

Then he^{-as} saw another (couple), so he^{-as} thought of supplicating against them, but Allah^{-azwj} Revealed unto him^{-as}: "Stop your^{-as} supplications against My^{-azwj} servants and My^{-azwj} maids, for I^{-azwj} am the Forgiving, the Merciful, the Tender, the Forbearing. The sins of My^{-azwj} servants do not harm Me^{-azwj} just as their worship does not benefit Me^{-azwj}.

وَ لَسْتُ أَسْؤُسُهُمْ لِشِفَاءِ الْعِظِ كَسِيَّاسَتِكَ، فَاكْفُفْ دَعْوَتَكَ عَنْ عِبَادِي، فَإِنَّمَا أَنْتَ عَبْدٌ نَذِيرٌ لَا شَرِيكَ فِي الْمَمْلَكَةِ، وَ لَا مُهَيِّمٌ عَلَيَّ، وَ لَا عَلَى عِبَادِي،

And I^{-azwj} do not Deal with them by the Anger like your^{-as} dealings, therefore stop your^{-as} supplication from My^{-azwj} servants, for rather, you^{-as} are a servant, a warner. You^{-as} are not an associate in the Kingdoms, nor a controller upon Me^{-azwj} or My^{-azwj} servants.

وَ عِبَادِي مَعِيَ بَيْنَ خِلَالٍ ثَلَاثٍ: إِمَّا تَابُوا إِلَيَّ فَتُبْتُ عَلَيْهِمْ، وَ عَفَرْتُ ذُنُوبَهُمْ، وَ سَرَرْتُ عُيُوبَهُمْ. وَ إِمَّا كَفَرْتُ عَنْهُمْ عَذَابِي لِعِلْمِي - بِأَنَّهُ سَيُخْرِجُ مِنْ أَصْلَابِهِمْ ذُرِّيَّاتٌ مُؤْمِنُونَ، فَأَرْفُقُ بِالْأَبَاءِ الْكَافِرِينَ، وَ أَتَأَنَّى بِالْأُمَّهَاتِ الْكَافِرَاتِ، وَ أَرْفَعُ عَنْهُمْ عَذَابِي لِيُخْرِجَ ذَلِكَ الْمُؤْمِنُ مِنْ أَصْلَابِهِمْ، فَإِذَا تَزَايَلُوا خَلَّ بِهِمْ عَذَابِي وَ حَاقَ بِهِمْ بَلَائِي.

And My^{-azwj} servants upon between three states – either they would repent to Me^{-azwj} so I^{-azwj} would Turn to them and Forgive their sins and Veil their faults, or I^{-azwj} would Pause My^{-azwj} Punishment from them due to My^{-azwj} Knowledge that there would be coming out Momineen offspring from their loins. I^{-azwj} am Kind with the *Kafir* fathers and the *Kafir* mothers, and Lift My^{-azwj} Punishment from them in order for a Momin to come out from their loins. When they are separated, My^{-azwj} Punishment would be Released with them and My^{-azwj} afflictions would catch up with them.

وَ إِنْ لَمْ يَكُنْ هَذَا وَ لَا هَذَا - فَإِنَّ الَّذِي أَعَدَّ لَهُ هُمْ مِنْ عَذَابِي - أَعْظَمُ مِمَّا تُرِيدُهُ بِهِمْ فَإِنَّ عَذَابِي لِعِبَادِي عَلَى حَسَبِ جَلَالِي وَ كِبَرِيَائِي.

And if neither this happens, nor this – than what which I^{-azwj} have Prepared for them from My^{-azwj} Punishments – is greater than what you^{-as} are intending with them, for My^{-azwj} Punishment to My^{-azwj} servants is upon a reckoning of My^{-azwj} Majesty and My^{-azwj} Greatness.

يَا إِبْرَاهِيمُ فَخَلِّ بَيْنِي وَ بَيْنَ عِبَادِي، فَإِنِّي أَرْحَمُ بِكُمْ مِنْكَ، وَ خَلِّ بَيْنِي وَ بَيْنَ عِبَادِي فَإِنِّي أَنَا الْخَبِيرُ الْخَلِيمُ الْعَلِيمُ الْحَكِيمُ، أَدْرِتُهُمْ بِعِلْمِي، وَ أَتَقَدُّ فِيهِمْ قَضَائِي وَ قَدَرِي.

O Ibrahim^{-as}! So vacate between Me^{-azwj} and My^{-azwj} servants, for I^{-azwj} are more Merciful with them than you^{-as} are, and vacate between Me^{-azwj} and My^{-azwj} servants, for I^{-azwj}, I^{-azwj} am the Compeller, the Forbearing, the Knowing, the Wise. I^{-azwj} Plan them with My^{-azwj} Knowledge, and I^{-azwj} Implement among them My^{-azwj} Judgments and My^{-azwj} Ordinaments!”⁸

حدثنا احمد بن محمد عن ابيه عن عبد الله بن المغيرة عن عبد الله بن مسكان قال قال أبو عبد الله عليه السلام وكذلك نرى ابراهيم ملكوت السموات والارض وليكون من الموقنين قال كشط لابراهيم السموات السبع حتى نظر إلى ما فوق العرش وكشط له الأرض حتى رأى ما في الهواء وفعل بمحمد صلى الله عليه وآله مثل ذلك وإنى لأرى صاحبكم و الائمة من بعده قد فعل بهم مثل ذلك.

Narrated to us Ahmad Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Abdullah Bin Muskaan who said:

‘Abu Abdullah^{-asws} said: ***‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].*** The seventh sky was scraped off for Ibrahim^{-as} until he^{-as} saw what was above the earth, and the earth was scraped off for him^{-as} until he^{-as} saw what was in the atmosphere, and what was done for Muhammad^{-saww} was similar to that, as your Master^{-asws} (meaning himself^{-asws}) has been shown, and the Imams^{-asws} to come after him^{-saww}, it would be done with them^{-asws} similar to that’.⁹

حدثنا محمد عن عبد الله بن محمد بن حجال عن ثعلبة عن عبد الرحيم عن ابى جعفر عليه السلام في هذه الآية وكذلك نرى ابراهيم ملكوت السموات والارض وليكون من الموقنين قال كشط له عن الارض حتى رآها ومن فيها وعن السماء حتى رآها ومن فيها والملك الذى يحملها والعرش ومن عليه وكذلك ارى صاحبكم.

Narrated to us Muhammad, from Abdullah Bin Muhammad Bin Hajaal, from Tha’Iba, from Abdul Raheem, who has said:

Abu Ja’far^{-asws}, regarding this Verse ***And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]***, said: ‘The earth was scraped off for him^{-as} until he^{-as} saw who was in it, and from the sky until he^{-as} saw who was in it, and the Angel who was carrying it, and the Throne and one who was upon it, and like that was shown to your Master^{-asws} (meaning himself^{-asws})’.¹⁰

⁸ Tafseer Imam Hassan Al Askari^{-asws} – S 314 (Extract)

⁹ Basaair Al Darajaat – P 2 Ch 20 H 2

¹⁰ Basaair Al Darajaat – P 2 Ch 20 H 1

علي بن إبراهيم، قال: حدثني أبي، عن إسماعيل بن مرار، عن يونس بن عبد الرحمن، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «كشط له عن الأرض و من عليها، و عن السماء و من فيها ، و الملك الذي يحملها، و العرش و من عليه، و فعل ذلك برسول الله و أمير المؤمنين (عليهما الصلاة و السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Hisham,

'From Abu Abdullah^{-asws} having said: 'It was scrapped off for him from the earth and the ones upon it, and from the sky and the ones in it, and the Angel whom carries it, and the Throne and the one upon it, and that was Done with Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}',¹¹

Kingdoms shown to a Shia

وعنه عن محمد بن المثنى عن ابيه عن عثمان بن زيد عن جابر عن ابي جعفر عليه السلام قال سألته عن قول الله عزوجل وكذلك نرى ابراهيم ملكوت السموات والارض قال فكنت مطرقا إلى الارض فرفع يده إلى فوق ثم قال لي ارفع راسك

And from him, from Muhammad Al-Masny, from his father, from Usman Bin Zayd, from Jabir, who has said:

'From Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth [6:75]**, and I had my head bowed down to the ground. So he^{-asws} raised his^{-asws} hand to above, then said to me: 'Raise your head!'

فرفعت راسي فنظرت إلى السقف قد انفجر حتى خلس بصرى إلى نور ساطع حار بصرى دونه قال ثم قال لي رأى ابراهيم ملكوت السموات والارض هكذا ثم قال لي اطرق فاطرقت ثم قال لي ارفع راسك فرفعت راسي فإذا السقف على حاله

So I raised my head and looked at the ceiling which had burst open to the extent that my vision ended to a brilliant light, dazzling my vision below it. Then he^{-asws} said to me: 'Ibrahim^{-as} was Shown the kingdoms of the skies and the earth like this'. Then he^{-asws} said to me: 'Look down! So I looked down. Then he^{-asws} said to me: 'Raise your head!' So I raised my head, and the ceiling was upon its (previous) state.

قال ثم اخذ بيدي وقام واخرجني من البيت الذى كنت فيه وادخلني بيتا اخر فخلع ثيابه التى كانت عليه ولبس ثيابا غيرها ثم قال لي غض بصرك فغضضت بصرى وقال لي لا تفتح عينك فلبثت ساعة

He (the narrator) said, 'Then he^{-asws} grabbed my hand and made me leave the room and go into another room. So he^{-asws} took off his robe which was upon him^{-asws} and wore another one, then said to me: 'Close your eyes! So I closed my eyes, and he^{-asws} said to me: 'Do not open your eyes'. I stayed as such for a while.

ثم قال لي اتدرى اين انت قلت لاجعلت فداك فقال لي انت في الظلمة التى سلكها ذو القرنين فقلت له جعلت فداك اتأذن لي ان افتح عيني فقال لي افتح فانك لا ترى شيئا ففتحت عيني فإذا انا في ظلمة لا ابصر فيها موضع قدمي

تفسير القمي 1: 205. 11

Then he^{-asws} said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you^{-asws}!' He^{-asws} said to me: 'You are in the darkness which Zul Qarnayn travelled in'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Will you^{-asws} permit me to open my eyes?' He^{-asws} said to me: 'Open, for you will not see a thing'. I opened my eyes, and there I was in darkness, not even seeing in it the place of my feet.

ثم صار قليلا ووقف فقال لي هل تدري اين انت قلت لا قال انت واقف على عين الحيوۃ التي شرب عنها الخضر عليه السلام و خرجنا من ذلك العالم إلى عالم اخر فسلكناه فيه فأرانا كهيئة عالمنا في بنائه ومسكنه واهله ثم خرجنا إلى عالم ثالث كهيئة الاول والثاني حتى وردنا خمسة عوالم

Then we went a little and stopped, and he^{-asws} said to me: 'Do you know where you are?' I said, 'No'. He^{-asws} said: 'You are paused upon the spring of life which Al-Khizr^{-as} drank from'. And we exited from that world to another world, and we travelled in it and we saw as if it was like our world in its construction, and its dwellings and its people. Then we exited to a third world, which was like the first and the second, until we had passed five worlds.

قال ثم قال هذه ملكوت الارض ولم يرها ابراهيم وانما رأى ملكوت السموات وهى اثني عشر عالما كل عالم كهيئة ما رايت كلما مضى منا امام سكن احد هذه العوالم حتى يكون اخرهم القائم في عالمنا الذى نحن ساكنوه

He (the narrator) said, 'Then he^{-asws} said: 'These are kingdoms of the earth and Ibrahim^{-as} did not see these ones, and rather he^{-as} saw the kingdoms of the skies, and these are twelve worlds, every world is like what you saw. Every time an Imam^{-asws} from us^{-asws} passes away, he^{-asws} settles in one of these worlds, until the last one of them^{-asws} would happen to be Al-Qaim^{-asws} in our world which we are dwelling in'.

قال ثم قال غص بصرك فغضضت بصرى ثم اخذ بيدي فإذا نحن بالبيت الذى خرجنا منه فنزع تلك الثياب ولبس الثياب التي كانت عليه وعدنا إلى مجلسنا فقلت جعلت فداك كم مضى من النهار قال عليه السلام ثلث ساعات.

He (the narrator) said, 'Then he^{-asws} said: 'Close your eyes!' So I closed my eyes. Then he^{-asws} grabbed me by my hand, and we were in the room which we had come out from. So he^{-asws} removed that robe and wore another which was upon him^{-asws}, and we returned to our seats. So, I said, 'May I be sacrificed for you^{-asws}! How much of the day passed by?' He^{-asws} said: 'Three hours'.¹²

During slaughtering a sacrificial animal

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا يَذْبَحُ لَكَ الْيَهُودِيُّ وَلَا النَّصْرَانِيُّ أَضْحِيَّتَكَ فَإِنْ كَانَتْ امْرَأَةً فَلْتَذْبَحْ لِنَفْسِهَا وَتَسْتَقْبِلُ الْقِبْلَةَ وَتَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَيْرًا لِلَّهِمْ مِنْكَ وَ لَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Neither should the Jew, nor the Christian slaughter your sacrificial animal for you. So if it was a woman, then let her slaughter it herself, and she should face the Qiblah, and she

¹² Basaair Al Darajaat – P 7 CH 13 H 4

should be saying, ***I turn my face towards the One Who Originated the skies and the earth [6:79].*** O Allah-^{azwj}! (This is) from You-^{azwj} and for You-^{azwj}.¹³

During performing Aqeeqa

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَرَدْتَ أَنْ تَذْبَحَ الْعَقِيقَةَ قُلْتَ يَا قَوْمُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَائِفاً مُسْلِماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddaw Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah-^{asws} having said: ‘Whenever you intend to slaughter the Aqeeqa, say, ***‘O people! I disavow from what you are associating. [6:78] I turn my face towards the One Who Originated the skies and the earth [6:79] Say: Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters [6:163].***

اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنْ فُلَانٍ بْنِ فُلَانٍ وَ تُسَبِّحِ الْمَوْلُودَ بِاسْمِهِ ثُمَّ تَذْبَحُ .

O Allah-^{azwj}! From You-^{azwj}, and for You-^{azwj}, in the Name of Allah-^{azwj}, and Allah-^{azwj} is the Greatest. O Allah-^{azwj}! Send Blessings upon Muhammad-^{saww} and the Progeny-^{asws} of Muhammad, and Accept from so and so, son of so and so’ – and name the new-born with its name, then slaughter’.¹⁴

Interpreting a dream of a Shia

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ أَنَّ رَجُلًا دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ رَأَيْتُ كَأَنَّ الشَّمْسَ طَالِعَةً عَلَى رَأْسِي دُونَ جَسَدِي فَقَالَ تَنَالُ أَمراً جَسِماً وَ نُوراً سَاطِعاً وَ دِيناً شَامِلاً فَلَوْ غَطَّتْكَ لَانْعَمَسْتَ فِيهِ وَ لَكِنَّهَا غَطَّتْ رَأْسَكَ أَمَا قَرَأْتَ فَلَمَّا رَأَى الشَّمْسَ بَارِزَةً قَالَ هَذَا رَأْيِي فَلَمَّا أَفَلَتْ تَبَرَّأْتُ مِنْهَا إِبْرَاهِيمُ (عليه السلام)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina that:

A man came up to Abu Abdullah-^{asws} and said, ‘I saw (a dream) as if the sun emerging upon my head apart from my body’. So he-^{asws} said: ‘You will achieve a huge matter, and a brilliant light, and a comprehensive Religion. Had it covered you, you would have been submerged in it, but it only covered your head. But, have you not read: ***So when he was the sun rising, he said: ‘This is my Lord. This is the greatest!’ But when it set [6:78],*** Ibrahim-^{as} distanced himself-^{as} from it’.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّ الشَّمْسَ خَلِيفَةُ أَوْ مُلْكٌ فَقَالَ مَا أَرَاكَ تَنَالُ الْخِلَافَةَ وَ لَمْ يَكُنْ فِي آبَائِكَ وَ أَجْدَادِكَ مُلْكٌ وَ أَيْ خِلَافَةٍ وَ مُلْكِيَّةٍ أَكْبَرُ مِنَ الدِّينِ وَ النُّورِ تَرْجُو بِهِ دُخُولَ الْجَنَّةِ إِنَّهُمْ يَغْلُطُونَ قُلْتُ صَدَقْتَ جُعِلَتْ فِدَاكَ.

¹³ Al Kafi – V 4 – The Book of Hajj Ch 185 H 4

¹⁴ Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 4

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, they are saying that the sun is a caliph or a king'. So he^{-asws} said: 'I^{-asws} do not see how you can achieve the Caliphate and there was never a king in your forefathers and your ancestors. And which Caliphate and kingdom is greater than the Religion, and the Light which you hope would make you to enter into the Paradise? They are mistaken'. I said, 'May I be sacrificed for you^{-asws}, you^{-asws} have spoken the truth'.¹⁵

Mixing *Eman* with injustice

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ قَالَ بِشَكٍّ .

From him, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharija,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **Those who are believing and are not mixing their Eman with injustice [6:82]**. He^{-asws} said: 'With doubt'.¹⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، في قوله تعالى: الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ، قال: «هو الشرك».

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro and Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the High **Those who are believing and are not mixing their Eman with injustice [6:82]**, he^{-asws} said: 'With the association (Shirk)'.¹⁷

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ الزنا منه؟ قال: «أعوذ بالله من أولئك، لا، ولكنه ذنب، إذا تاب تاب الله عليه».

From Abu Baseer,

'From Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, '**Those who are believing and are not mixing their Eman with injustice [6:82]**, is the adultery from it?' He^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} from them. No, but it is a sin, when one repents, Allah^{-azwj} Turns towards him (with Forgiveness)'.¹⁸

و قال: «مدمن الزنا و السرقة و شارب الخمر كعابد الوثن».

And he^{-asws} said: 'The one habitual of the adultery, and the theft, and the drinker of the wine is like the worshipper of the idols'.¹⁸

¹⁵ Al Kafi V 8 – H 14893

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 170 H 4

¹⁷ الكافي 5: 14 / 1.

عن عبد الرحمن بن كثير الهاشمي، عن أبي عبد الله (عليه السلام)، في قوله: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ، قال: «آمنوا بما جاء به محمد (صلى الله عليه وآله) من الولاية، و لم يخلطوها بولاية فلان و فلان، فهو اللبس بظلم».

From Abdul Rahman Bin Kaseer Al Hashimy,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Those who are believing and are not mixing their Eman with injustice [6:82]**. He^{-asws} said: ‘They are believing with whatever Muhammad^{-saww} came with from the Wilayah, and are not mixing it with the Wilayah of so and so, and so and so, for it is the mixing with the injustice’.

و قال: «أما الإيمان فليس يتبعض كله، و لكن يتبعض قليلا قليلا بين الضلال و الكفر». قلت: بين الضلال و الكفر منزلة؟ قال: «ما أكثر عرى الإيمان».

And he^{-asws} said: ‘As for the *Eman*, so it doesn’t fall apart, all of it, but it falls apart little by little, between the straying and the Kufr’. I said, ‘Between the straying and the Kufr is a category?’ He^{-asws} said: ‘What is more than the bonds of the *Eman*’.¹⁹

عن أبي بصير، قال: سألته عن قول الله: الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ. قال: «نعوذ بالله- يا أبا بصير- أن تكون ممن لبس إيمانه بظلم». ثم قال: «أولئك الخوارج و أصحابهم».

From Abu Baseer who said,

‘I asked him^{-asws} (Al-Sadiq^{-asws}) about the Words of Allah^{-azwj}: **Those who are believing and are not mixing their Eman with injustice [6:82]**. He^{-asws} said: ‘We^{-asws} seek Refuge with Allah^{-azwj} – O Abu Baseer – that you would happen to be from the ones who mixes his *Eman* with injustice’. Then he^{-asws} said: ‘They are the Khawarijites and their companions’.²⁰

VERSES 84 - 90

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ
وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {84}

And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۚ كُلٌّ مِنَ الصَّالِحِينَ {85}

And Zakariyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85]

¹⁸ تفسير العياشي 1: 366 / 46.

¹⁹ تفسير العياشي 1: 366 / 49.

²⁰ تفسير العياشي 1: 367 / 50.

وإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۖ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ {86}

And Ismail, and Al-Yas'a, and Yunus, and Lut; and all We Merited over the worlds [6:86]

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {87}

And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them to the Straight Path [6:87]

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ {88}

This is Guidance of Allah. He Guides with the one He so Desires from his servants; and if they had associated, it would have been Confiscated from them whatever they had been doing [6:88]

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ۖ فَإِنْ يُكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيُؤْسُوا بِهَا بِكَافِرِينَ {89}

They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهَدَاهُمْ افْتَدِهْ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {90}

They are those whom Allah Guided, therefore follow with their guidance. Say: 'I do not ask you for a recompense upon it; it is only a Reminder for the worlds [6:90]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [إِلَى] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحُسَيْنِ وَ الْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَهْمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ اخْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ اخْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نُخْرِجُ الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى فَجَعَلَ عِيسَى ابْنُ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوْحٍ (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated:

Abu Ja'far^{-asws} said to me: 'O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan^{-asws} and Al-Husayn^{-asws}? I said, 'They are denying us that the two of them^{-asws} are

the sons^{-asws} of the Rasool Allah^{-saww}. He^{-asws} said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Words of Allah^{-azwj} regarding Isa Bin Maryam^{-as}: **and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa [6:85]**. So He^{-azwj} Made Isa Bin Maryam^{-as} to be from the descendants of Noah^{-as}'.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ قُلْتُمْ قَالُوا قَدْ يَكُونُ وَلَدُ ابْنَتِهِ مِنَ الْوَلَدِ وَلَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُمْ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا قُلْتُمْ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَ آخَرُ يَقُولُ أَبْنَاؤُنَا

He^{-asws} said: 'So what is it that they say to you?' I said, 'They say, 'The sons of a daughter can be from the sons, but they still are not from the lineage'. He^{-asws} said: 'So which argument do you argue against them with?' I said, 'We argue against them by the Words of Allah^{-azwj} to His^{-azwj} Rasool^{-saww}: **say: 'Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves [3:61]**. He^{-asws} said: 'So what do they say?' I said, 'They say that in the speech of the Arabs a man may say 'our sons' for the sons of another man'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَهْمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُمْ وَ أَتَيْنَ ذَلِكَ جَعَلْتُمْ فِذَاكَ

(The narrator) said, 'Abu Ja'far^{-asws} said: 'O Abu Al-Jaroud! I^{-asws} will give it (proof) from the Book of Allah^{-azwj} that the two of them^{-asws} are from the progeny of the Rasool Allah^{-saww}. None shall reject it except for the infidel'. I said, 'May I be sacrificed for you^{-asws}, and where is that?'

قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَحِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) نِكَاحُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا ابْنَاءُ لِصُلْبِهِ.

He^{-asws} said: 'Where Allah^{-azwj} Says: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** - the Verse, until it ends with the Words of the Blessed and Exalted: **and the wives of your sons who are from your loins [4:23]**. So ask them, O Abu Al-Jaroud, was it Permissible for Rasool Allah^{-saww} to marry the wives of the two of them^{-asws}? If they say, 'Yes', they lie, and are being mischievous, and if they say, 'No', so the two of them^{-asws} are from his^{-saww} seed'.²¹

[العباشي] عن محمد بن الفضيل، عن الثمالي عن أبي جعفر (عليه السلام) في قوله: * (ووهبنا له إسحق ويعقوب كلا هدينا) * لنجعلها في أهل بيته * (ونوحا هدينا من قبل) * لنجعلها في أهل بيته فأمر العقب من ذرية الأنبياء من كان قبل إبراهيم وإبراهيم.

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Al-Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words **And We Granted to him Is'haq and Yaqoub, each we Guided [6:84]**, to Make it (the successorship) to be in his^{-asws}

²¹ Al-Kafi – H 14949

Family, **and Noah We had Guided from before** - to Make it to be in his^{-as} Family. So the Command of (it to be in) the posterity from the offspring of the Prophets^{-as} was from the ones who were before Ibrahim^{-as}, and to Ibrahim^{-as}.²²

[العياشي] عن الثمالي، عن أبي جعفر (عليه السلام) قال: قال الله تبارك وتعالى في كتابه * (ونوحا هدينا من قبل ومن ذريته داود) * إلى قوله * (وأولئك الذين ءاتينهم الكتب والحكم والنبوة) * إلى قوله * (بها يكفرون) *

Al Ayyashi, from Al-Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and High Says in His^{-azwj} Book **and Noah We had Guided from before; and from his offspring Dawood [6:84]** – up to His^{-azwj} Words: **They are those We Gave them the Book and the Wisdom and the Prophet-hood [6:89] These are they to whom We Gave the Book and the Wisdom and the Prophet-hood** – up to His^{-azwj} Words: **who wouldn't be Kafirs with it [6:89]**.

فانه من وكل بالفضل من أهل بيته والاخوان والذرية وهو قول الله: إن يكفر به امتك يقول: فقد وكلت أهل بيتك بالايمن الذي أرسلتك به، فلا يكفرون به أبدا ولا اضيع الايمان الذي أرسلتك به من أهل بيتك بعدك علماء امتك وولادة أمري بعدك وأهل استنباط علم الدين، ليس فيه كذب ولا إثم ولا وزر ولا بطل ولا رياء.

They are the ones who are with the Grace from his^{-as} Family, and the brothers, and the offspring, and it is in the Words of Allah^{-azwj} that '**But if they commit Kufr with it [6:89]** – your^{-saww} community. He^{-azwj} is Saying that the People^{-asws} of your^{-saww} Household have been Allocated with the *Eman* which you^{-saww} had been Sent with, so they would not commit Kufr with it, ever, nor will they waste the *Eman* which you^{-saww} have been Sent with, from the People^{-asws} of your^{-saww} Household after you^{-saww}, from your^{-saww} Knowledgeable ones^{-asws} of your^{-saww} community, and the Guardians of My^{-azwj} Command (*Wali Al-Amr*), and the ones rightful of the extraction of the Knowledge of the Religion (*Istinbaat*), in whom^{-asws} there is neither any lying, nor a sin, nor an error, nor arrogance, nor showing-off'.²³

عنه، عن محمد بن علي، عن ابن أبي عمير، عن هشام بن سالم، قال: سألت أبا عبد الله (ع) عن صاحب لنا فلاحا يكون على سطحه الحنطة والشعير، فيطؤونه ويصلون عليه؟ – قال: فغضب وقال: لولا أني أرى أنه من أصحابنا للعتته.

From him, from Muhammad Bin Ali, from Ibn Abu Umeyr, from Hisham Bin Saalim who said,

'I asked Abu Abdullah^{-asws} about a companion of ours who was a farmer, and there happens to be wheat and barley upon his roof, so he tramples upon them and Prays over these?' He (the narrator) said, 'He^{-asws} was angered and said: 'If I^{-asws} had not seen him to be from our companions, I^{-asws} would have Cursed him'.

وزاد فيه: " أما يستطيع أن يتخذ لنفسه مصلى يصلي فيه؟! ثم قال: إن قوما وسع عليهم في أرزاقهم حتى طغوا، فاستخشنوا الحجارة فعمدوا إلى النقى فصنعوا منه كهيفة الافهار فجعلوه في مذاهبهم، فأخذهم الله بالسنين فعمدوا إلى أطعمتهم، فجعلوها في الخزائن، فبعث الله على ما في خزائهم ما أفسده، حتى احتاجوا إلى ما كانوا يستطيعون به في مذاهبهم، فجعلوا يغسلونه ويأكلونه.

²² Tafseer Abu Hamza Al Sumaly - H 92

²³ Tafseer Abu Hamza Al Sumaly - H 93

And there is an addition in it – He^{-asws} said: ‘Does he not have the ability to take a Prayer mat and pray Salat on it!?’ Then he^{-asws} said: ‘There were a people, upon whom sustenance was Expanded (became rich) until they rebelled. They found the rocks to be rough, and so they crafted their best food as if these were (toilet) papers, and they made these (used ones) to be in their dump yard. So Allah^{-azwj} Seized them for two years. So they made their foods to be in their storage. So Allah^{-azwj} Sent upon what was in their storage, what would spoil it, to the extent that they became needy to what was in their dump yard. So they went on washing it and eating it’.

ثم قال أبو عبد الله (ع): ولقد دخلت على أبي العباس وقد أخذ القوم المجلس، فمد يده إلى والسفرة بين يديه موضوعة، فأخذ بيده فذهبت لاختطو إليه فوقعت رجلى على طرف – السفرة فدخلني من ذلك ما شاء الله أن يدخلني، إن الله يقول: " فان يكفر بما هؤلاء فقد وكلنا بما قومنا ليسوا بما بكافرين " قوما والله يقيمون الصلوة ويؤتون الزكاة، ويذكرون الله كثيرا.

Then Abu Abdullah^{-asws} said: ‘And I^{-asws} had gone to Abu Al-Abbas, and the people had taken to a gathering. So he extended his hand towards me^{-asws} and the table-spread had been placed in front of him. So I^{-asws} grabbed his hand, and I^{-asws} ended up stepping upon it, so I^{-asws} fell upon my^{-asws} feet on the side of the table-spread. So there entered upon me^{-asws} from that, what Allah^{-azwj} so Desired to enter into me^{-asws}. Allah^{-azwj} is Saying: **But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]**. By Allah^{-azwj} these were a people who used to establish Salats and give the Zakat, and used to remember Allah^{-azwj} a lot’.²⁴

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن عمر و محمد بن الوليد، قالوا: حدثنا حماد بن عثمان، عن سليمان بن هارون العجلي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن صاحب هذا الأمر محفوظ له [أصحابه]، لو ذهب الناس جميعا أتى الله [له] بأصحابه، و هم الذين قال الله عز و جل: فَإِنْ يَكْفُرْ بِمَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِمَا قَوْمًا لَّيْسُوا بِمُكْفِرِينَ، و هم الذين قال الله عز و جل فيهم: فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ».

Muhammad Bin Ibrahim Al No'mani, from Ahmad Bin Muhammad Bin Saeed Bin Aqada, from Ali Bin Al-Hassan Bin Fazal, from Muhammad Bin Umar and Muhammad Bin Al Waleed, from Hamaad Bin Usman, from Suleyman Bin Haroun Al Ajaly who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The companions of the Master of this Affair (Al-Qaim^{-asws}) are Protected for him^{-asws}. If all the people were to go away, Allah^{-azwj} would Give him^{-asws} his^{-asws} companions, and they are the ones for whom Allah^{-azwj} Mighty and Majestic Says: **But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]**, and they are the ones for whom Allah^{-azwj} Mighty and Majestic Says regarding them: **then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]**’.²⁵

عن ابن سنان، عن سليمان بن هارون، قال: قال الله: لو أن أهل السماء و الأرض اجتمعوا على أن يحولوا هذا الأمر من موضعه الذي وضعه الله فيه ما استطاعوا، و لو أن الناس كفروا جميعا حتى لا يبقى أحد لجاء لهذا الأمر بأهل يكونون هم أهله.

From Ibn Sinan, from Suleyman Bin Haroun who said,

²⁴ Al Mahaasin – V 2 Bk 4 H 88

²⁵ الغيبة: 12 / 316.

'Allah^{-azwj} Said: "Even if the inhabitants of the sky and the earth were to gather upon that they would be changing this matter (rising of Al-Qaim^{-asws}) from its place which Allah^{-azwj} has Placed it in, they would not be able to, and even if the people were to commit Kufr in their entirety to the extent that there does not remain anyone, there would come for this matter a people who would happen to be its rightful ones'.

ثم قال: أما تسمع الله يقول: يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ الْآيَةُ، و قال في آية أخرى فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا بِكَافِرِينَ؟

Then he^{-asws} said: 'But, have you not heard Allah^{-azwj} saying: **"O you who believe! The one from you who reneges from his Religion [5:54] – the Verse, and He^{-azwj} Said in another Verse: But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]?"**

ثم قال: أما إن أهل هذه الآية هم أهل تلك الآية.

Then he^{-asws} said: 'As for the rightful ones of this Verse, they are the rightful ones of that Verse'.²⁶

عن محمد بن عمران، قال: كنت عند أبي عبد الله (عليه السلام) فجاءه رجل و قال لأبي عبد الله (عليه السلام): ما تتعجب من عيسى بن زيد بن علي يزعم أنه ما يتولى عليا (عليه السلام) إلا على الظاهر، و ما ندري لعله كان يعبد سبعين إلها من دون الله!

From Muhammad Bin Imran who said,

'I was in the presence of Abu Abdullah^{-asws}, and there came a man and said to Abu Abdullah^{-asws}, 'How strange from Isa Bin Zayd Bin Ali claiming that what Ali^{-asws} was saying was only upon the apparent, and we do not know perhaps he^{-asws} was worshipping seventy gods from besides Allah^{-azwj}!'

قال: فقال: «و ما أصنع؟ قال الله: فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا بِكَافِرِينَ» - و أوما بيده إلينا- فقلت: نعقلها «3» و الله.

He (the narrator) said, 'He^{-asws} said: 'And what can I^{-asws} do? Allah^{-azwj} Says: **'But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89]' – and he^{-asws} gestured by his^{-asws} hand towards us. So I said, 'We understand it, by Allah^{-azwj}!'**²⁷

عن العباس بن هلال، عن الرضا (عليه السلام): «أن رجلا أتى عبد الله بن الحسن، و هو بالسبالة فسأله عن الحج، فقال له: هذاك جعفر بن محمد قد نصب نفسه لهذا فاسأله. فأقبل الرجل إلى جعفر (عليه السلام) فسأله، فقال له: قد رأيتك واقفا على عبد الله بن الحسن، فما قال لك؟ قال: سألته فأمرني أن أتيتك، و قال: هذاك جعفر بن محمد، نصب نفسه لهذا.

From Al Abbas Bin Hilal,

²⁶ تفسير العياشي 1: 56 / 369

²⁷ تفسير العياشي 1: 54 / 367

(It has been narrated) from Al-Reza^{-asws} having said: 'A man came to Abdullah Bin Al-Hassan while he was with (the tribe of) Al-Sabala, and asked him about the Hajj. So he said to him, 'There is Ja'far^{-asws} Bin Muhammad^{-asws} who has established himself^{-asws} for this (these matters), therefore ask him^{-asws}'. So the man came up to Ja'far^{-asws} and asked him^{-asws}. He^{-asws} said to him: 'I^{-asws} saw you paused near Abdullah Bin Al-Hassan, so what did he say to you?' He said, 'I asked him, but he instructed me that I should come to you^{-asws}, and he said, 'Over there is Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} has established himself^{-asws} for this'.

فقال جعفر (عليه السلام): نعم، أنا من الذين قال الله في كتابه: أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ سَلَ عَمَّا شِئْتَ. فسأله الرجل، فأنبأه عن جميع ما سأله.

Imam Ja'far^{-asws} said: 'Yes! I^{-asws} am from those about whom Allah^{-azwj} Says in His^{-azwj} Book: ***They are those whom Allah Guided, therefore follow with their guidance [6:90]***. Ask whatsoever you like to'. (The narrator) said: 'Thus the man asked him^{-asws}, and he^{-asws} informed him about all that he asked'.²⁸

The summary of the story of the Prophets^{-as}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْقَاسِمِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهْدَ إِلَى آدَمَ (عليه السلام) أَنْ لَا يَقْرَبَ هَذِهِ الشَّجَرَةَ فَلَمَّا بَلَغَ الْوَقْتَ الَّذِي كَانَ فِي عِلْمِ اللَّهِ أَنْ يَأْكُلَ مِنْهَا نَسِيَ فَأَكَلَ مِنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَنِي وَ لَمْ نَجِدْ لَهُ عَزْماً فَلَمَّا أَكَلَ آدَمُ (عليه السلام) مِنَ الشَّجَرَةِ أَهْطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أَخُوهُ تَوَّامٌ وَ وُلِدَ لَهُ قَابِيلُ وَ أَخُوهُ تَوَّامٌ ثُمَّ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{-asws} having said that: 'Allah^{-azwj} Blessed and Exalted Covenanted to Adam^{-as} that he^{-as} would not go near the tree. When the time came which was in the Knowledge of Allah^{-azwj}, he^{-as} ate from it. He^{-as} ate from it in forgetfulness and it is the Statement of Allah^{-azwj}: ***And certainly We gave a commandment to Adam from before, but he forgot, and We did not find there being any determination for him [20:115]***. So when Adam^{-as} ate from the tree, he^{-as} came to the earth. There were born to him^{-as} Habeel^{-as} and his^{-as} sister as twins, and there were born to him^{-as} Qabeel^{-la} and his^{-la} sister as twins'.

إِنَّ آدَمَ (عليه السلام) أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يَقْرَبَا قُرْبَاناً وَ كَانَ هَابِيلُ صَاحِبَ غَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبِشاً مِنْ أَفْضَلِ غَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يَنْقُ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يَتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ ائْتَلُ عَلَيْهِمْ نَبَأُ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَاناً فَتُقْبَلُ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ إِلَى آخِرِ الْآيَةِ وَ كَانَ الْقُرْبَانُ تَأْكُلُهُ النَّارُ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَنَى لَهَا بَيْتاً وَ هُوَ أَوَّلُ مَنْ بَنَى بُيُوتَ النَّارِ فَقَالَ لَأَعْبُدَنَّ هَذِهِ النَّارَ حَتَّى تَتَقَبَّلَ مِنِّي قُرْبَانِي

Adam^{-as} ordered Habeel^{-as} and Qabeel^{-la} that they should make an offering. And Habeel^{-as} was a shepherd and Qabeel^{-la} was a farmer. Habeel^{-as} presented a ram from the best of his^{-as} sheep, and Qabeel^{-la} presented from his farm what had not ripened yet. So the offering of Habeel^{-as} was Accepted and the offering of Qabeel^{-la} was not Accepted, and it is the Words

²⁸ تفسير العياشي 1: 368 / 55.

of Allah^{-azwj} Mighty and Majestic: **And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other [5:27]** - up to the end of the Verse. And it was such that the offering was consumed by the fire. So Qabeel^{-la} resorted to the fire and built for it a house and it was the first of the houses to be built for the fire. He^{-la} said, 'I^{-la} will worship this fire until my^{-la} offering is Accepted from me^{-la}'.

ثُمَّ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ أَنَاذَهُ وَهُوَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تُقْبَلُ فُرْبَانُ هَابِيلَ وَلَمْ يُتَقَبَلْ فُرْبَانُكَ وَ إِنَّكَ إِن تَرَكْتَهُ يَكُونُ لَهُ عَقِبٌ يَفْتَحِرُونَ عَلَى عَقِبِكَ وَ يَقُولُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِي تُقْبَلُ فُرْبَانُهُ فَاقْتُلْهُ كَيْلًا يَكُونُ لَهُ عَقِبٌ يَفْتَحِرُونَ عَلَى عَقِبِكَ فَقَتَلَهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ (عليه السلام) قَالَ لَهُ يَا قَابِيلُ أَتَيْنَ هَابِيلُ فَقَالَ أَطْلُبْهُ حَيْثُ فَرَّبْنَا الْفُرْبَانَ فَانْطَلَقَ آدَمُ (عليه السلام) فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ (عليه السلام) لُعِنْتَ مِنْ أَرْضٍ كَمَا قُبِلَتْ دَمَ هَابِيلَ وَ بَكَى آدَمُ (عليه السلام) عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

Then Iblees^{-la} came to him^{-la} and he^{-la} used to flow in the son^{-la} of Adam like the flowing of blood in the veins. So he^{-la} said to him^{-la}, 'O Qabeel^{-la}! The offering of Habeel^{-as} has been Accepted whilst your^{-la} offering has not been Accepted, and if you^{-la} were to leave him^{-as}, his^{-as} descendants would pride themselves over your^{-la} descendants and they will be saying to them, 'We are the descendants of the one^{-as} whose offering was Accepted'. So kill him^{-as} so that he^{-as} would not have descendants to be able to gloat over your^{-la} descendants'. So he^{-la} killed him^{-as}. When Qabeel^{-la} returned to Adam^{-as}, he^{-as} said to him^{-la}: 'O Qabeel^{-la}, where is Habeel^{-as}?'. He^{-la} said, 'Seek him^{-as} where we offered the offerings'. So Adam^{-as} went and found Habeel^{-as} murdered. Adam^{-as} said: 'Curse be upon the land which accepted the blood of Habeel^{-as}. And Adam^{-as} wept upon Habeel^{-as} for forty nights.

ثُمَّ إِنَّ آدَمَ سَأَلَ رَبَّهُ وَلَدًا فَوُلِدَ لَهُ غُلَامٌ فَسَمَّاهُ هَبَةَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ وَهَبَهُ لَهُ وَ أَخْتُهُ تَوَأَمَ فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ (عليه السلام) وَ اسْتَكْمَلَ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنَّ يَا آدَمَ قَدْ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ عِنْدَ هَبَةَ اللَّهِ فَلِإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ آثَارَ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهِ دِينِي وَ يُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاءَ لِمَنْ يُؤَلِّدُ فِيمَا بَيْنَكَ وَ بَيْنَ نُوحٍ

Then Adam^{-as} asked his^{-as} Lord^{-azwj} for a son. So a boy was born to him^{-as} and he^{-as} named him^{-as} as Hibbatullah²⁹ (Gift of Allah^{-azwj}) because Allah^{-azwj} Gifted him^{-as} to him^{-as}, and his^{-as} sister as twins. So when the Prophet-hood of Adam^{-as} came to an end, and his^{-as} days were complete, Allah^{-azwj} Revealed unto him^{-as}: "O Adam^{-as}! Your^{-as} Prophet-hood has ended and your^{-as} days are completed, so make the Knowledge which is in your^{-as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and the effects of Knowledge of the Prophet-hood to be in your^{-as} descendants to be in the possession of Hibbatullah^{-as}, for I^{-azwj} will never Cut off the Knowledge, and the Belief, and the Great Name, and the effects of the Prophet-hood from your^{-as} progeny up to the Day of Judgement, and will never Leave the earth except that there will be in it a knowledgeable one by whom My^{-azwj} Religion would be recognised, and obedience to Me^{-azwj} would be recognised, and salvation would lie in the ones born between you^{-as} and between Noah^{-as}".

²⁹ Also referred to as Sheet

وَبَشَّرَ آدَمَ بُنُوحَ (عليهما السلام) فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَاعِثٌ نَبِيًّا اسْمُهُ نُوحٌ وَإِنَّهُ يَدْعُو إِلَى اللَّهِ عَزَّ ذِكْرُهُ وَ يُكَذِّبُهُ قَوْمُهُ فَيَهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ وَكَانَ بَيْنَ آدَمَ وَبَيْنَ نُوحٍ (عليه السلام) عَشْرَةُ آبَاءٍ أَنْبِيَاءُ وَأَوْصِيَاءُ كُلُّهُمْ وَأَوْصَى آدَمَ (عليه السلام) إِلَى هَبَّةِ اللَّهِ أَنَّ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لِيَتَّبِعْهُ وَ لِيَصَلِّقْ بِهِ فَإِنَّهُ يُنْجُو مِنَ الْعَرَقِ

And Adam^{as} gave him^{as} the good news of Noah^{as} so he^{as} said: 'Allah^{azwj} will be Sending a Prophet^{as} whose name is Noah^{as} and he^{as} would call to Allah^{azwj} is His^{azwj} Mention, but his^{as} people would belie him^{as}. So Allah^{azwj} would Destroy them by the storm'. And in between Adam^{as} and Noah^{as} were altogether ten generations of Prophets^{as} and successors^{as}. And Adam^{as} bequeathed to Hibbatullah^{as} that: 'The ones among you^{as} who would meet him^{as} should believe in him^{as}, and follow him^{as}, and ratify him^{as} for he^{as} would save you from drowning (losing faith)'.

ثُمَّ إِنَّ آدَمَ (عليه السلام) مَرَضَ الْمَرَضَةَ الَّتِي مَاتَ فِيهَا فَأَرْسَلَ هَبَّةَ اللَّهِ وَ قَالَ لَهُ إِنَّ لَقِيْتَ جِبْرِئِيلَ أَوْ مِنْ لَقِيَتْ مِنَ الْمَلَائِكَةِ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ يَا جِبْرِئِيلُ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثَمَارِ الْجَنَّةِ فَقَالَ لَهُ جِبْرِئِيلُ يَا هَبَّةُ اللَّهِ إِنَّ أَبَاكَ قَدْ قُبِضَ وَ إِنَّا نَزَّلْنَا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ فَارْجِعْ فَوَجَدَ آدَمَ (عليه السلام) قَدْ قُبِضَ فَأَرَاهُ جِبْرِئِيلُ كَيْفَ يُعَسِّلُهُ فَعَسَّلَهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هَبَّةُ اللَّهِ يَا جِبْرِئِيلُ تَقْدَمُ فَصَلِّ عَلَى آدَمَ فَقَالَ لَهُ جِبْرِئِيلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ آدَمَ وَ هُوَ فِي الْجَنَّةِ فَلَيْسَ لَنَا أَنْ نُؤْمَّ شَيْئاً مِنْ وَلَدِهِ فَتَقَدَّمَ هَبَّةُ اللَّهِ فَصَلَّى عَلَى أَبِيهِ وَ جِبْرِئِيلُ خَلْفَهُ وَ جُنُودُ الْمَلَائِكَةِ وَ كَثَرٌ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً فَأَمَرَ جِبْرِئِيلُ (عليه السلام) فَرَفَعَ خُمْساً وَ عِشْرِينَ تَكْبِيرَةً وَ السُّنَّةُ الْيَوْمَ فِينَا خُمُسٌ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكَبِّرُ عَلَى أَهْلِ بَدْرِ سَبْعاً وَ سَبْعاً

Then Adam^{as} became ill with an illness in which he^{as} passed away, so he^{as} sent for Hibbatullah^{as} and said to him^{as}: 'If you meet Jibraeel^{as} or meet any of the Angels, so convey greetings from me^{as} and say to him: 'O Jibraeel^{as}, my^{as} father^{as} will be guiding you from the fruits of the Paradise'. Jibraeel^{as} said to him^{as}: 'O Hibbatullah^{as}, your^{as} father^{as} has been Captured (passed away) and we are descending to Pray on him^{as}, so return'. He^{as} returned and found Adam^{as} to have passed away. Jibraeel^{as} showed him^{as} how to wash him^{as}. So he^{as} washed him^{as} until when he^{as} came to Pray over him^{as}. Hibbatullah^{as} said: 'O Jibraeel^{as}, go forward and Pray over Adam^{as}'. Jibraeel^{as} said to him^{as}: 'Verily Allah^{azwj} has Commanded us that we should prostrate to your^{as} father^{as} whilst he^{as} was in the Paradise, so it is not for us to lead anyone from his^{as} sons'. So Hibbatullah^{as} led the Prayed over his^{as} father and Jibraeel^{as} and the army of the Angels were behind him^{as} and Exclaimed Takbeer over him^{as} thirty times. So Jibraeel^{as} was ordered (to announce) for twenty-five exclamations of Takbeer to be lifted from it and the Sunnah of today is of five Takbeers, whilst the exclamations (Takbeers) over the people of Badr were nine and seven'.

ثُمَّ إِنَّ هَبَّةَ اللَّهِ لَمَّا دَفَنَ أَبَاهُ أَتَاهُ قَابِيلُ فَقَالَ يَا هَبَّةُ اللَّهِ إِنِّي قَدْ رَأَيْتُ أَبِي آدَمَ قَدْ حَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أُخَصَّ بِهِ أَنَا وَ هُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَحْوَكُ هَابِيلُ فَتُفِيلُ قُرْبَانُهُ وَ إِنَّمَا قَتَلْتُهُ لِكَيْلَا يَكُونَ لَهُ عَقَبٌ فَيَفْتَحِرُونَ عَلَى عَقْبِي فَيَقُولُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِي تُفِيلُ قُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تَرَكُ قُرْبَانُهُ فَإِنَّكَ إِنْ أَطَهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئاً قَتَلْتُكَ كَمَا قَتَلْتُ أَخَاكَ هَابِيلَ

Thereafter, when Hibbatullah^{as} had buried his^{as} father^{as}, Qabeel^{la} came up to him^{as} and said, 'O Hibbatullah^{as}! I have seen my^{la} father^{as} that he^{as} had specialised you^{as} with the Knowledge by what he^{as} had not specialised me^{la} with, and it was the Knowledge by which your^{as} brother^{as} Habeel^{as} had supplicated by. So his^{as} offering was Accepted, therefore I^{la} killed him^{as} so that his^{as} descendants would not be able to gloat over my^{la} descendants by saying, 'We are the sons of the one^{as} whose offering was Accepted whilst you are the sons of the one^{la} whose offering was unsuccessful'. So if you^{as} were to display anything from the

Knowledge which your^{-as} father^{-as} has specialised you^{-as} with, I^{-la} will kill you^{-as} just like I^{-la} killed your^{-as} brother Habeel^{-as}.

فَلَبِثَ هَبَّةً اللَّهُ وَالْعَقِبُ مِنْهُ مُسْتَحْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَالْإِيمَانِ وَالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ النَّبُوءَةِ وَ آثَارِ عِلْمِ النَّبُوءَةِ حَتَّى بَعَثَ اللَّهُ نُوحًا (عليه السلام) وَ ظَهَرَتْ وَصِيَّةُ هَبَّةَ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ (عليه السلام) فَوَجَدُوا نُوحًا (عليه السلام) نَبِيًّا قَدْ بَشَّرَ بِهِ آدَمَ (عليه السلام) فَأَمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ

Hibbatullah^{-as} and the descendants from him^{-as} continued with what was in their possession, in a fearful (observing Taqaeya³⁰) manner, the Knowledge, and the Belief, and the Great Name, and the inheritance of the Prophet-hood, and the effect of Knowledge of the Prophet-hood until Allah^{-azwj} Sent Noah^{-as} and the will of Hibbatullah^{-as} was displayed. When they (the descendants) look in the bequest of Adam^{-as} they found Noah^{-as} as a Prophet^{-as} the good news which Adam^{-as} had given them of. So they believed in him^{-as}, and followed him^{-as} and ratified him^{-as}.

وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هَبَّةَ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ نُوحًا وَ زَمَانَهُ الَّذِي يُخْرِجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ

And Adam^{-as} had bequeathed to Hibbatullah^{-as} that he^{-as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah^{-as} and the time of his^{-as} coming out and that is what has come in the will of every Prophet^{-as} until Allah^{-azwj} Sent Muhammad^{-saww}, and they recognised Noah^{-as} by the Knowledge which was in their possession, and it is the Statement of Allah^{-azwj} Mighty and Majestic: **And We had sent Noah to his people [11:25]** - up to the end of the Verse.

وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَحْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا كَمَا سُمِّيَ مَنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ فَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمَعْ الْمُسْتَحْفِينَ كَمَا سَمِعْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

And there was in between Adam^{-as} and Noah^{-as}, Prophets^{-as} who were in hiding and it is for that reason their^{-as} mention is hidden in the Quran. So they^{-as} have not been named as have been named the proclaimed Prophets^{-as}, greetings be upon all of them^{-as}, and it is the Statement of Allah^{-azwj}; **And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you [4:164]**, meaning the hidden ones from the Prophets^{-as} have not been named as the proclaimed ones have been named.

فَمَكَثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا لَمْ يُشَارِكْهُ فِي نُبُوَّتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِمَ عَلَى قَوْمٍ مُكَذِّبِينَ لِلْأَنْبِيَاءِ (عليهم السلام) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَبَتْ قَوْمٌ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

Noah^{-as} lived among his^{-as} people for a thousand years less fifty (950) years. He^{-as} did not associate anyone in his^{-as} Prophet-hood for he^{-as} had come to a people who had rejected the

³⁰ Dissimulation

Prophets^{-as} who were between him^{-as} and Adam^{-as} and that is the Statement of Allah^{-azwj}: **The people of Noah belied the Rasools [26:105]**, meaning the ones^{-as} who were in between him^{-as} and Adam^{-as} to end in His^{-azwj} Word, the Mighty and Majestic: **And surely your Lord is Mighty, the Merciful [26:191]**.

ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ بُيُوتُهُ وَاسْتَكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ بُيُوتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعَهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَبَيْنَ آدَمَ (عليه السلام) وَلَنْ أَدْعَ الْأَرْضَ إِلَّا وَفِيهَا عَالَمٌ يُعْرِفُ بِهِ دِينِي وَتُعْرِفُ بِهِ طَاعَتِي وَيَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيهَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

When the Prophet-hood of Noah^{-as} came to an end and his^{-as} days were completed, Allah^{-azwj} Revealed unto him^{-as} that: "O Noah^{-as}! Your^{-as} Prophet-hood has come to an end and your^{-as} days are completed, so make the Knowledge which is in your^{-as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your^{-as} progeny, for I^{-azwj} will never Cut it off from the houses of the Prophets^{-as} which is your^{-as} house and between Adam^{-as}, and I^{-azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My^{-azwj} Religion would be recognised by, and obedience to Me^{-azwj} would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet^{-as} up to the coming out of another Prophet^{-as}.

وَبَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَكَانَ فِيهَا بَيْنَ نُوحٍ وَهُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَقَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَإِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَكْذِبُونَهُ وَاللَّهُ عَزَّ وَجَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمَرْ بِهِ وَلْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَأَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَّعَاهِدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونُ يَوْمَئِذٍ عِيدًا لَهُمْ

And Noah^{-as} gave the good news of Hud^{-as} to Saam^{-as} and there were Prophets^{-as} in between Noah^{-as} and Hud^{-as}. And Noah^{-as} said that Allah^{-azwj} will Send a Prophet^{-as} called Hud^{-as}, and he^{-as} would call his^{-as} people to Allah^{-azwj} Mighty and Majestic. They would belie him^{-as} and Allah^{-azwj} will Destroy them by the wind. So the ones among you who meet him^{-as} should believe in him^{-as}, and follow him^{-as} for Allah^{-azwj} would Rescue him from the Punishment of the wind. And Noah^{-as} ordered his^{-as} son^{-as} Sam^{-as} that he^{-as} should look at this bequest at the start of every year and make it to be a day of Eid for them.

فَيَتَّعَاهِدُونَ فِيهِ مَا عَنْدَهُمْ مِنَ الْعِلْمِ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَمَوَارِثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَقَدْ بَشَّرَ بِهِ آبَاؤُهُمْ نُوحٌ (عليه السلام) فَأَمَّنُوا بِهِ وَاتَّبَعُوهُ وَصَدَّقُوهُ فَتَنَجَّوْا مِنْ عَذَابِ الرِّيحِ

They observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud^{-as} as a Prophet^{-as} and their father Noah^{-as} had given them the good news of him^{-as} beforehand. So they believed in him^{-as}, and followed him^{-as}, and ratified him^{-as}, and were therefore Rescued from the Punishment of the wind.

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَى عَادٍ أَخَاهُمْ هُودًا وَقَوْلُهُ عَزَّ وَجَلَّ كَذَّبَتْ عَادَ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ وَقَالَ تَبَارَكَ وَتَعَالَى وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ وَقَوْلُهُ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا لِنُجْعَلَهَا فِي أَهْلِ بَنِيهِ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ لِنُجْعَلَهَا فِي أَهْلِ بَنِيهِ فَأَمَّنَ الْعَقَبُ مِنْ ذُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ وَإِبْرَاهِيمَ (عليه السلام)

And these are the Words of Allah^{-azwj}: **And to A'ad (We sent) their brother Hud [7:65]**, and the Words of the Mighty and Majestic: **(The people of) A'ad denied the Rasools (of Allah) [26:123] When their brother Hud said to them: Will you not guard (against evil)? [26:124]**, and the Blessed and Exalted Said: **And Ibrahim bequeath with it to his sons and (so did) Yaqoub [2:132]**, and His^{-azwj} Words: **And We Granted to him Is'haq and Yaqoub [6:84]** and Made it to be in his^{-as} Household **each we Guided, and Noah We had Guided from before** - and Made it to be in his^{-as} Household, so the descendants of the Prophets^{-as} believed in them^{-as}, and those that lived before Ibrahim^{-as} believed in Ibrahim^{-as}.

وَكَانَ بَيْنَ إِبْرَاهِيمَ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (صلوات الله عليهم) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ وَ قَوْلُهُ عَزَّ ذِكْرُهُ فَأَمَنَ لَهُ لُوطٌ وَ قَالَ إِبْنِي مُهَاجِرٌ إِلَى رَبِّي وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَ اتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And there were Prophets^{-as} in between Ibrahim^{-as} and Hud^{-as} and these are the Words of Allah^{-azwj}; **nor are the people of Lut far off from you [11:89]**, and His^{-azwj} Words, Mighty is His^{-azwj} Mention: **And Lut believed in Him, and he said: 'I am fleeing to my Lord' [29:26]**, and the Words of the Mighty and Majestic: **And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know [29:16]**.

فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةُ أَنْبِيَاءٍ وَ تِسْعَةُ وَ ثَمَانِيَةُ أَنْبِيَاءٍ كُلُّهُمْ أَنْبِيَاءٌ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِأَدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

There came in between every two Prophets^{-as}, ten, or nine, or eight Prophets^{-as}, and all of them were Prophets^{-as}, and there happened for every Prophet^{-as} what happened for Noah^{-as}, as is what had happened to Adam^{-as}, and Hud^{-as}, and Salih^{-as}, and Shuayb^{-as}, and Ibrahim^{-as} until it ended up to Yusuf Bin Yaqoub^{-as}.

ثُمَّ صَارَتْ مِنْ بَعْدِ يُوسُفَ فِي أَسْبَاطِ إِخْوَتِهِ حَتَّى انْتَهَتْ إِلَى مُوسَى (عليه السلام) فَكَانَ بَيْنَ يُوسُفَ وَ بَيْنَ مُوسَى مِنَ الْأَنْبِيَاءِ (عليهم السلام) فَأَرْسَلَ اللَّهُ مُوسَى وَ هَارُونَ (عليهما السلام) إِلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ ثُمَّ أَرْسَلَ الرُّسُلَ تَتْرَى كُلٌّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَّبُوهُ فَأَتَيْنَا بَعْضَهُمْ بَعْضًا وَ جَعَلْنَاهُمْ أَحَادِيثَ وَ كَانَتْ بَنُو إِسْرَائِيلَ تَقْتُلُونَ نَبِيًّا وَ اثْنَانِ قَائِمَانِ وَ يَقْتُلُونَ اثْنَيْنِ وَ أَرْبَعَةً قِيَامًا حَتَّى أَنَّهُ كَانَ رِجَالًا يَمُوتُونَ فِي الْيَوْمِ الْوَاحِدِ سَبْعِينَ نَبِيًّا وَ يَقُومُ سُوءُ قَتْلِهِمْ آخِرَ النَّهَارِ

Then, from after Yusuf^{-as} it went to the grandsons until it ended up to Musa^{-as}. And there were Prophets^{-as} in between Yusuf^{-as} and Musa^{-as}. So Allah^{-azwj} Sent Musa^{-as} and Haroun^{-as} to Pharaoh^{-la}, and Hamaan^{-la}, and Qaroun^{-la}. **Then We sent Our Rasools one after another; whenever there came to a people their Rasool, they called him a liar, so We made some of them follow others and We made them stories [23:44]**. And the Children of Israel killed a Prophet^{-as}, and if two were established they killed two, and four would be established, to the extent that sometimes they killed seventy Prophets^{-as} in one day, and they set up the market and killed them^{-as} at the end of the day.

فَلَمَّا نَزَلَتْ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ مُبَشِّرِينَ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

When the Torah was Revealed unto Musa^{-as}, it gave the good News of Muhammad^{-saww}, and in between Yusuf^{-as} and Musa^{-as} were Prophets^{-as}. And Musa^{-as} had bequeathed to Yoshua bin Noon^{-as} and he^{-as} was the young man whom Allah^{-azwj} Mentioned in His^{-azwj} Book. The Prophets^{-as} never ceased to give the good News of Muhammad^{-saww} until Allah^{-azwj} Blessed and Exalted Sent the Messiah Isa Bin Maryam^{-as}.

فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

He^{-as} gave the glad tidings of Muhammad^{-saww} and that is the Words of the Exalted: **they are finding him** - meaning the Jews and the Christians, **written down with them** - meaning the description of Muhammad^{-saww} **in the Torah and the Evangel he would be ordering them with the good and forbidding them from the evil [7:157]** and these are the Words of Allah^{-azwj} Informing on behalf of Isa^{-as} and **giving the good news of a Rasool who will come after me, his name being Ahmad [61:6]**. And (both) Musa^{-as} and Isa^{-as} gave the glad tidings of Muhammad^{-saww} just as the Prophets^{-as} had given to one another until it reached Muhammad^{-saww}.

فَلَمَّا قَضَى مُحَمَّدٌ (صلى الله عليه وآله) نُبُوَّتَهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتُكْمِلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْثَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) فَإِنِّي لَمْ أَقْطِعِ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْثَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْتَكَ وَ بَيْنَ أَبِيكَ آدَمَ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

When the Prophet-hood of Muhammad^{-saww} came to an end, and his^{-saww} days were completed, Allah^{-azwj} Blessed and High Revealed unto him^{-saww}. "O Muhammad^{-saww}! Your^{-saww} Prophet-hood has come to an end and your^{-saww} days are completed, so make the Knowledge which is in your^{-saww} possession, and the Belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood to be in the People^{-asws} of your^{-saww} Household in the possession of Ali^{-asws} Bin Abu Talib^{-asws}, for I^{-azwj} will never Cut off the Knowledge, and the belief, and the Great Name, and inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood from the descendants of your^{-saww} Progeny^{-asws} just as I^{-azwj} never Cut it off from the Houses of the Prophets^{-as} which were in between you^{-saww} and your^{-saww} father Adam^{-as}.

And these are the Words of Allah^{-azwj} Blessed and Exalted: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلِ الْعِلْمَ جَهْلًا وَ لَمْ يَكُنْ أَمْرُهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ لَا إِلَى مَلَكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَكِنَّهُ أَرْسَلَ رَسُولًا مِنْ مَلَائِكَتِهِ فَقَالَ لَهُ قُلْ كَذًا وَ كَذًا فَأَمَرَهُمْ بِمَا يُحِبُّ وَ تَهَاوَمَ عَمَّا يَكْرَهُ فَقَصَّ إِلَيْهِمْ أَمْرَ خَلْقِهِ بِعِلْمٍ

And Allah^{-azwj} Blessed and Exalted never Makes the Knowledge to be among the ignorant ones, and never Allocates His^{-azwj} Command to anyone from His^{-azwj} creatures, not even to an Angel of Proximity, and not to a 'نَبِيٍّ مُرْسَلٍ' Mursal Nabi^{-as}, but He^{-azwj} Sends Rasools from His⁻

azwj Angels and Said to him: "Say such and such". So He^{-azwj} Commanded them with what He^{-azwj} Loves and Prohibited them from what He^{-azwj} Abhors. So He^{-azwj} Related to them the affairs of His^{-azwj} creatures by the Knowledge.

فَعَلِمَ ذَلِكَ الْعِلْمَ وَ عَلَّمَ أَنْبِيَائَهُ وَ أَصْفِيَاءَهُ مِنَ الْأَنْبِيَاءِ وَ الْإِخْوَانَ وَ الذَّرِيَّةَ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

He^{-azwj} Taught that Knowledge, and Taught His^{-azwj} Prophets^{-as}, and His^{-azwj} and the specials ones from the Prophets^{-as}, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].***

فَأَمَّا الْكِتَابُ فَهُوَ التَّوْرَةُ وَ أَمَّا الْحِكْمَةُ فَهُمْ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ مِنَ الصَّفْوَةِ وَ أَمَّا الْمُلْكُ الْعَظِيمُ فَهُمْ الْأَئِمَّةُ [الْهُدَاةُ] مِنَ الصَّفْوَةِ وَ كُلُّ هَؤُلَاءِ مِنَ الذَّرِيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ

As for the Book, it is the Prophet-hood, and as for the Wisdom, so they^{-as} are the wise ones from the Prophets^{-as} from the elite, and as for the Great Kingdom, so they^{-asws} are the Imams^{-asws} of the guidance from the elites, and all of these are from the descendants who were one from the other.

وَ الْعُلَمَاءُ الَّذِينَ جَعَلَ اللَّهُ فِيهِمُ الْبَقِيَّةَ وَ فِيهِمُ الْعَاقِبَةُ وَ جِفْظَ الْمِيثَاقِ حَتَّى تَنْقَضِيَ الدُّنْيَا وَ الْعُلَمَاءُ وَ لِوَلَاةِ الْأَمْرِ اسْتِنْبَاطُ الْعِلْمِ وَ لِلْهُدَاةِ فَهَذَا شَأْنُ الْفَضْلِ مِنَ الصَّفْوَةِ وَ الرُّسُلِ وَ الْأَنْبِيَاءِ وَ الْحُكَمَاءِ وَ أَيْمَةَ الْهُدَى وَ الْخُلَفَاءِ الَّذِينَ هُمْ وَلَاةُ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتِنْبَاطُ عِلْمِ اللَّهِ وَ أَهْلُ آثَارِ عِلْمِ اللَّهِ مِنَ الذَّرِيَّةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ مِنَ الصَّفْوَةِ بَعْدَ الْأَنْبِيَاءِ (عليهم السلام) مِنَ الْآبَاءِ وَ الْإِخْوَانِ وَ الذَّرِيَّةِ مِنَ الْأَنْبِيَاءِ

And the knowledgeable ones are the one whom Allah^{-azwj} has Made to be among them the remainders, and in them^{-asws} is the eventual end, and the preservation of the Covenant until the world comes to an end. And the knowledgeable ones and the Guardians of the Command (Wali Al Amr) are the interpreters of the Knowledge and the guidance. So this is the Glory of the elite and the Rasools^{-as}, and the Prophets^{-as}, and the Wise ones, and the Imams^{-asws} of guidance, and the Caliphs who are the Guardians of the Command of Allah^{-azwj}, and the interpreters of the Knowledge of Allah^{-azwj}, and the people of the effects of the Knowledge of Allah^{-azwj} from the descendants who are one from another from the elite after the Prophets^{-as} from the fathers, and the brothers, and the descendants from the Prophets^{-as}.

فَمَنْ اعْتَصَمَ بِالْفَضْلِ انْتَهَى بِعِلْمِهِمْ وَ نَجَا بِنُصْرَتِهِمْ وَ مَنْ وَضَعَ وَلَاةَ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلُ اسْتِنْبَاطِ عِلْمِهِ فِي غَيْرِ الصَّفْوَةِ مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) فَقَدْ خَالَفَ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَ الْجَهَالَ وَلَاةَ أَمْرِ اللَّهِ وَ الْمُتَكَلِّفِينَ بِغَيْرِ هُدًى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ رَعَمُوا أَهْلَهُ اسْتِنْبَاطِ عِلْمِ اللَّهِ فَقَدْ كَذَّبُوا عَلَى اللَّهِ وَ رَسُولِهِ وَ رَغَبُوا عَنْ وَصِيَّتِهِ (عليه السلام) وَ طَاعَتِهِ وَ لَمْ يَصْعُقُوا فَضْلَ اللَّهِ حَيْثُ وَضَعَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَضْلُوا وَ أَضَلُّوا أَتْبَاعَهُمْ وَ لَمْ يَكُنْ لَهُمْ حُجَّةٌ يَوْمَ الْقِيَامَةِ

The ones who sought protection by the merit ended up with their^{-as} Knowledge and were rescued by their^{-as} help, and the ones who placed the Guardians of the Command of Allah⁻

azwj and the people of the interpretation (Istanbaat³¹) in others than the elites from the Houses of the Prophets^{-as} have opposed the Command of Allah^{-azwj}, and made the ignorant ones to be as the guardians of the command of Allah^{-azwj}, and the pretenders without guidance from Allah^{-azwj} and they claim that they are the ones who are the people of interpretation (Istanbaat) of the Knowledge of Allah^{-azwj}, so they have belied against Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and disregarded his^{-saww} successor^{-asws} and being obedient to him^{-asws}, and did not place the Preference of Allah^{-azwj} where Allah^{-azwj} Blessed and High had Placed it. So they went astray and led astray those who followed them, and there will be no argument for them on the Day of Judgement.

إِنَّمَا الْحُجَّةُ فِي آلِ إِبْرَاهِيمَ (عليه السلام) لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَ وَ النَّبُوَّةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْحُجَّةُ الْأَنْبِيَاءُ (عليهم السلام) وَ أَهْلُ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) حَتَّى تَقُومَ السَّاعَةُ لِأَنَّ كِتَابَ اللَّهِ يَنْطِقُ بِذَلِكَ وَصِيَّةُ اللَّهِ بَغْضُهَا مِنْ بَغْضِ الْإِنْسَانِ وَ نَفْضُهَا عَلَى النَّاسِ فَقَالَ عَزَّ وَ جَلَّ فِي بُيُوتِ اللَّهِ أَنْ تُرْفَعَ وَ هِيَ بُيُوتَاتُ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحُكَمَاءِ وَ أَئِمَّةِ الْهُدَى

But rather, the Proof is among the Progeny of Ibrahim^{-as} as is in the Statement of Allah^{-azwj}: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].*** So the Divine Authorities are the Prophets^{-as} and the People of the Household of the Prophets^{-as} until the Establishment of the Hour (Day of Judgement), because the Book of Allah^{-azwj} Speaks of that, the Will of Allah^{-azwj} some of them from the other which has been Placed upon the people, so the Mighty and Majestic Said: ***In houses which Allah has permitted to be exalted [24:36],*** and these are the Houses (Households) of the Prophets^{-as}, and the Rasools^{-as}, and the Wise ones, and the Imams^{-asws} of Guidance.

فَهَذَا بَيَانُ غُرُورِ الْإِيمَانِ الَّتِي نَجَّى بِهَا مَنْ نَجَّى قَبْلَكُمْ وَ بِهَا يَنْجُو مَنْ يَتَّبِعُ الْأُئِمَّةَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ إِبْرَاهِيمَ كُلًّا مِنَ الصَّالِحِينَ وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُونسَ وَ لُوطًا وَ كَلَّا فَضَّلْنَا عَلَى الْعَالَمِينَ وَ مِنْ آبَائِهِمْ وَ ذُرِّيَّتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَنَبْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

This is the explanation of the firm belief by which gained salvation the ones who were before you, and by it was the Rescued the ones who followed the Imams^{-asws}. And Allah^{-azwj} Said in His^{-azwj} Book: ***And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85] And Ismail, and Al-Yas'a, and Yunus, and Lut; and all We Merited over the worlds [6:86] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them to the Straight Path [6:87].***

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَ الْحِكْمَ وَ النَّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ فَإِنَّهُ وَكَّلَ بِالْفَضْلِ مِنْ أَهْلِ بَيْتِهِ وَ إِخْوَانِهِ وَ الدَّرَجَةِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنْ تَكْفُرْ بِهِ أَنتَ فَقَدْ وَكَلْتُ أَهْلَ بَيْتِكَ بِالْإِيمَانِ الَّذِي أَرْسَلْتُكَ بِهِ

They are those We Gave them the Book and the Wisdom and the Prophet-hood. But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89], for it has been Entrusted to the People from their^{-as} Household, and the brothers, and the descendants, and these are the Words of Allah^{-azwj} Blessed and Exalted that if your

³¹ The rationalist, unorthodox or Usooli

people were to deny it so He^{-azwj} has Entrusted it to the People^{-asws} of your^{-saww} Household with the Belief which He^{-azwj} Sent you^{-saww} with.

فَلَا يَكْفُرُونَ بِهِ أَبَدًا وَلَا أُضِيعَ الْإِيمَانُ الَّذِي أَرْسَلْتُكَ بِهِ مِنْ أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ عُلَمَاءُ أُمَّتِكَ وَلَا أَمْرِي بَعْدَكَ وَأَهْلِي اسْتِنْبَاطُ الْعِلْمِ الَّذِي لَيْسَ فِيهِ كَذِبٌ وَلَا إِثْمٌ وَلَا زُورٌ وَلَا بَطَرٌ وَلَا رِيَاءٌ فَهَذَا بَيَانٌ مَا يَنْتَهِي إِلَيْهِ أَفَرُّ هَذِهِ الْأُمَّةِ

They will never be committing Kufr with it, ever, and will not waste the *Eman* which you^{-saww} have been Sent with, the People^{-asws} of your^{-saww} Household from after you^{-saww}, the knowledgeable ones of your^{-saww} community, and the Guardians of My^{-azwj} Command (Wali Al-Amr) after you^{-saww}, and the people of the interpretation (Istinbaat) of the Knowledge in which there is lie, and no sin, and no forgery, and no arrogance, and no showing off. So this is the explanation of what ended up to him^{-saww} of the matters of the community.

إِنَّ اللَّهَ جَلَّ وَ عَزَّ طَهَّرَ أَهْلَ بَيْتِ نَبِيِّهِ (عليهم السلام) وَ سَأَلَهُمْ أَجَرَ الْمَوَدَّةِ وَ أَجْرَى هُمْ الْوَلَايَةِ وَ جَعَلَهُمْ أَوْصِيَاءَهُ وَ أَجْبَاءَهُ ثَابِتَةً بَعْدَهُ فِي أُمَّتِهِ فَاعْتَبِرُوا يَا أَيُّهَا النَّاسُ فِيمَا قُلْتُ حَيْثُ وَضَعَ اللَّهُ عَزَّ وَ جَلَّ وَلَايَتَهُ وَ طَاعَتَهُ وَ مَوَدَّتَهُ وَ اسْتِنْبَاطَ عِلْمِهِ وَ حُجَجَهُ فَإِيَّاهُ فَتَقَبَّلُوا وَ بِهِ فَاسْتَمْسِكُوا تَنْجُوا بِهِ وَ تَكُونُ لَكُمْ الْحُجَّةُ يَوْمَ الْقِيَامَةِ وَ طَرِيقُ رَبِّكُمْ جَلَّ وَ عَزَّ وَ لَا تَصِلُ وَلَايَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِهِمْ

Allah^{-azwj} Purified the People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, and asked them (the people) for the recompense of the cordiality (*Mawaddat*), and Made the 'Wilayah' to flow for them^{-asws}, and Made them^{-asws} to be the successors^{-asws}, and His^{-azwj} Beloved ones. He^{-saww} Established it after him^{-saww} in his^{-saww} community: 'O you people! Learn a lesson from what I^{-saww} am saying to you. The place where Allah^{-azwj} has Placed His^{-azwj} Wilayah, and obedience to Him^{-azwj}, and His^{-azwj} cordiality, and the interpretation of His^{-azwj} Knowledge, and His^{-azwj} Proofs, so these^{-asws} are the ones. So accept them^{-asws}, and attach yourselves to them^{-asws} in order to be Rescued by it, and it will become an argument for you on the Day of Judgement, and the Path of your Lord^{-azwj} Majestic and Mighty. And you cannot arrive to the Wilayah of Allah^{-azwj} except through them^{-asws}.

فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُكْرِمَهُ وَ لَا يُعَذِّبَهُ وَ مَنْ يَأْتِ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ مَا أَمَرَهُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُذِلَّهُ وَ أَنْ يُعَذِّبَهُ.

The one who does that would have the right for Allah^{-azwj} to Honour him and not Punish him. And the one who comes to Allah^{-azwj} without what He^{-azwj} has Commanded for, would have become deserving for Allah^{-azwj} to Humiliate him and Punish him'.³²

VERSE 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ ۚ يَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّوْنَهَا وَتُحْفُونَ كَثِيرًا ۚ وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ۚ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ {91}

³² Al Kafi – V 8 H 14540

And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, 'Allah did not Reveal anything upon a person'. Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You made it to be as scattered papers manifesting (some of) it and concealing a lot, and you were taught what neither you nor your fathers knew of. Say: 'Allah'. Then leave them playing in their disputes [6:91]

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، وكيف يوصف و قد قال في كتابه: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ؟ فلا يوصف بقدر إلا كان أعظم من ذلك».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} cannot be described. And how can He^{-azwj} be described and Allah^{-azwj} has Said in His^{-azwj} Book: **And they are not appreciating Allah with the appreciation He is Rightful of [6:91]**? Therefore, He^{-azwj} does not get described by appreciation, except that He^{-azwj} is greater than that (whatever is said/perceived about Him^{-azwj})'.³³

العياشي: عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَ هُدًى لِلنَّاسِ يَجْعَلُونَهُ قَرَارِيسَ يُبَدِّلُونَهَا، قال: «كانوا يكتبونه في القراطيس، ثم يبدون ما شاءوا و يحفون ما شاءوا . و قال: «كل كتاب أنزل فهو عند أهل العلم».

Al-Ayyashi, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} **Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You Made it as scattered papers manifesting (some of) it and concealing a lot [6:91]**. He^{-asws} said: 'They used to conceal what they so desired to and manifested what they so desired to'.

و في رواية أخرى عنه (عليه السلام) قال: «كانوا يكتبونه في القراطيس، ثم يبدون ما شاءوا و يحفون ما شاءوا . و قال: «كل كتاب أنزل فهو عند أهل العلم».

And in another report,

The Imam^{-asws} said: 'They used to conceal what they so desired to and manifest what they so desired to'. And the Imam^{-asws} said: 'The whole Book which was Revealed, so it is with the People^{-asws} of the Knowledge'.³⁴

³³ الكافي 1: 80 / 11.

³⁴ 59 & تفسير العياشي 1 / 369 / 58.

VERSE 92

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {92}

And this Book, We Revealed it as a Blessing, verifying which was (Revealed) before it and for you to warn the mother town and the ones around it. And those who are believing in the Hereafter are believing in it, and they are preserving upon their Salats [6:92]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه و آله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

'I asked Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} Al-Reza^{-asws}, 'O son^{-asws} of the Rasool-Allah^{-saww}, why has the Prophet^{-saww} been called 'Al-Ummi?'. He^{-asws} said: 'What are the people saying?' I said, 'They are alleging that he^{-saww} has been called 'Al-Ummi' because he^{-saww} was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أنى ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ فَكَيْفَ كَانَ يَعْلَمُهُمْ مَا لَمْ يُحَسِّنْ؟ وَ الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين - أو قال بثلاثة - و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِنُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا. وَ أُمُّ الْقُرَىٰ مكة، ففيل أمي لذلك».

He^{-asws} said: 'They lie! Upon them be the Curse of Allah^{-azwj}, I^{-asws} for that, say that Allah^{-azwj} has Said in the Decisive (Verse) of His^{-azwj} Book: **He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom [62:2]**. How did he^{-saww} teach them what he^{-saww} was not good at? By Allah^{-azwj}, the Rasool-Allah^{-saww} was able to read and write in seventy two' - (or said) - 'seventy three' 'languages, and he^{-asws} has been called 'Al-Ummi' because he^{-saww} was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah^{-azwj} Mighty and Majestic: **and for you to warn the mother town (أُمَّ الْقُرَىٰ) and the ones around it [6:92]**. And the mother of towns is Mecca. He^{-saww} was referred to as Ummi due to that.³⁵

VERSES 93 & 94

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ
آيَاتِهِ تَسْتَكْبِرُونَ {93}

And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; and if you could see the unjust one during the agonies of the death, and the Angels extending their hands: 'Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying against Allah other than the truth, and you were being arrogant about His Signs [6:93]

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى
مَعَكُمْ شُفْعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ {94}

And you have come to us individually just as you were Created the first time, and you left what We Authorised you, behind your backs; and We do not See your intercessors being with you, those whom you were alleging that they are associates among you. (All ties) have been cut off between you, and they are lost from you, what you were alleging' [6:94]

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن عبد الله بن سعد بن أبي سرح، كان أخا لعثمان من الرضاعة، قدم إلى المدينة وأسلم، وكان له خط حسن، وكان إذا نزل الوحي على رسول الله (صلى الله عليه وآله) دعاه ليكتب ما نزل عليه، فكان إذا قال له رسول الله (صلى الله عليه وآله): سَمِعَ بَصِيرٌ يكتب: سمع عليم. وإذا قال: وَاللَّهِ بِمَا تَعْمَلُونَ خَيْرٌ يكتب: بصير، ويفرق بين التاء والياء. وكان رسول الله (صلى الله عليه وآله) يقول: هو واحد.

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Abdullah Bin Sa'ad Abu Sarh was a brother of Usman from the breastfeeding. He came to Al-Medina and became a Muslim, and he used to have excellent handwriting. And it was so that whenever the Revelation descended upon Rasool-Allah^{-saww}, he^{-saww} would call him to write down whatever had been Revealed upon him^{-saww}. When Rasool-Allah^{-saww} said to him: 'Hearing, Seeing', he would write, 'Hearing, most-Knowing'. And when he^{-saww} said: 'And Allah^{-azwj} is Aware of what you are doing', he wrote, 'Seeing' (instead), and he separated between the (letters) 'Ta', and the 'Ya'. And Rasool-Allah^{-saww} was saying: 'It is one'.

فارتد كافراً و رجع إلى مكة، و قال لقريش: و الله ما يدري محمد ما يقول، أنا أقول مثل ما يقول، فلا ينكر علي ذلك، فأنا أنزل مثل ما أنزل الله. فأَنْزَلَ اللهُ عَلَى نَبِيِّهِ (صلى الله عليه و آله) فِي ذَلِكَ وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوْحِ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ.

He reneged to being a *Kafir* and returned to Makkah and said to Quraysh, 'By Allah^{-azwj}! Muhammad^{-saww} does not know what he^{-saww} is saying. I am saying similar to what he^{-saww} is saying, therefore do not be denying that upon me, so I reveal similar to what Allah^{-azwj} Reveals'. Therefore, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww} regarding that: **And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed' [6:93].**

فلما فتح رسول الله (صلى الله عليه و آله) مكة أمر بقتله، فجاء به عثمان، و قد أخذ بيده و رسول الله (صلى الله عليه و آله) في المسجد، فقال: يا رسول الله، اعف عنه. فسكت رسول الله (صلى الله عليه و آله) ثم أعاد فسكت رسول الله (صلى الله عليه و آله)، ثم أعاد، فقال: هو لك.

When Rasool-Allah^{-saww} conquered Makkah, he^{-saww} ordered with his killing, but Usman came with him, and he had grabbed him by the hand, and Rasool-Allah^{-saww} was in the Masjid. He said, 'O Rasool-Allah^{-saww}! Pardon him'. But Rasool-Allah^{-saww} was silent. Then he re-iterated. But Rasool-Allah^{-saww} was silent. Then he re-iterated, so he^{-saww} said: 'It is for you'.

فلما مر قال رسول الله (صلى الله عليه و آله): ألم أقل: من رآه فليقتله؟ فقال رجل: كانت عيني إليك - يا رسول الله - أن تشير إلي فأقتله. فقال رسول الله (صلى الله عليه و آله): إن الأنبياء لا يقتلون بالإشارة. فكان من الطلقاء.

When he left, Rasool-Allah^{-saww} said: 'Did I^{-saww} not say: 'One who sees him, so let him kill him?' A man said, 'My eyes were towards you^{-saww}, O Rasool-Allah^{-saww}, if you^{-saww} had indicated to me, I would have killed him'. So Rasool-Allah^{-saww} said: 'The Prophets^{-as} do not kill by the gestures'. Thus, he was from the free ones³⁶.

وفي كتاب (الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، و ذكر حديث قبض روح الكافر، قال (عليه السلام): «فإذا بلغت الحلقوم، ضربت الملائكة وجهه و دبره، و قيل: أخرجوا أنفسكم اليوم تجزؤون عذاب الهون بما كنتم تقولون على الله غير الحق و كنتم عن آياته تستكبرون، و ذلك قوله تعالى: يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ جِئُوا بِجُثَاكُم مِّمَّنْ كُنْتُمْ تَقُولُونَ حَرَامًا عَلَيْكُمْ الْجَنَّةُ مُحَرَّمًا».

And in the book Al-Jannat Wa Al Naar – From Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws}, and mentioned the Hadeeth of the capture of the soul of the Infidel, he^{-asws} said: 'So when it reaches the throat, the Angels strike his face and his back and say: **Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying against Allah other than the truth, and you were being arrogant about His Signs [6:93]**, and these are His^{-azwj} Words: **the day they would be seeing the Angels, there would be no glad tidings on that day for the**

تفسير القمي 1: 210. 36

criminals and they would be saying, 'A rigorous interdiction' [25:22]. So they (Angels) shall be saying: 'The Paradise is Prohibited unto you with a (rigorous) Prohibition'.³⁷

عن أبي بصير، عن أبي جعفر (عليه السلام) وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ، قَالَ: «من ادعى الإمامة دون الإمام (عليه السلام)».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws} **And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed' [6:93].** The Imam^{-asws} said: '(It is regarding) the one who claims the Imamate (for himself) besides the Imam^{-asws}'.³⁸

ثم قال علي بن إبراهيم: و حدثني أبي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، أنه قال: «نزلت هذه الآية في معاوية و بني امية و شركائهم و أئمتهم».

The Ali Bin Ibrahim said, 'And my father narrated to me, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'This Verse was Revealed regarding Muawiya, and the Clan of Umayya, and their associates, and their leaders'.³⁹

العياشي: عن سلام، عن أبي جعفر (عليه السلام)، في قوله: الْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ. قال: «العطش يوم القيامة».

Al Ayyashi, from Salaam,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words **Today you will be Recompensed with the humiliating Punishment [6:93].** The Imam^{-asws} said: 'The thirst on the Day of Judgement'.⁴⁰

VERSE 95

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۚ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ ۚ فَآلَيَّ تُؤْفَكُونَ {95}

Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then being deluded? [6:95]

³⁷ (Extract) الاختصاص: 359

³⁸ تفسير العياشي 1: 370 / 61.

³⁹ تفسير القمي 1: 211.

⁴⁰ تفسير العياشي 1: 370 / 62.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) بَعَثَ جِبْرَائِيلَ (عليه السلام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَعَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُلِّ سَمَاءٍ تَرْتِبَةً وَ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُصْوَى

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Intended to Create Adam^{-as}, Sent Jibraeel^{-as} during the beginning time from the day of Friday. So he^{-as} grabbed a handful in his^{-as} right hand, his^{-as} handful reaching from the seventh sky to the sky of the world; and he^{-as} took some dust from every sky. And he^{-as} grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَفَلَقَ الطِّينَ فَلَقَتَيْنِ قَدَرًا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصِّدِّيقُونَ وَ الْمُؤْمِنُونَ وَ السُّعَدَاءُ وَ مَنْ أُرِيدَ كَرَامَتُهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

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

وَ قَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطَّوَاعِثُ وَ مَنْ أُرِيدَ هَوَانُهُ وَ شِقْوَتُهُ فَوَجِبَ لَهُمْ مَا قَالَ كَمَا قَالَ

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

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

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

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

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

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ فِي الْمَيْلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِيُنْذِرَ مَنْ كَانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ .

Like that Allah^{-azwj} Mighty and Majestic Extracts the Momin during the birth from the darkness after his entry into it - to the light, and He^{-azwj} Extracts the *Kafir* from the light towards the darkness after his entry into the light; and these are the Words of the Mighty and Majestic: **to warn one who was alive, and the Word to be proven true upon the Kafirs [36:70]**.⁴¹

العباشي: عن صالح بن سهل، رفعه إلى أبي عبد الله (عليه السلام)، في قول الله: فَالِقُ الْخَبِّ وَ النَّوَى: «الحب: ما أحبه، و النوى: ما نأى عن الحق فلم يقبله».

Al Ayyashi, from Salih Bin Sahl,

'Raising it to Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Splitter of the seed and the stone [6:95]**: 'The seed 'Hubb' is what loves Him^{-azwj}, and the stone 'Al-Nawa' is what turns away from the Truth and does not accept it''.⁴²

عن المفضل، قال: سألت أبا عبد الله (عليه السلام) عن قوله: فَالِقُ الْخَبِّ وَ النَّوَى. قال: «الحب: المؤمن، و ذلك قوله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي»¹ و النوى: هو الكافر الذي نأى عن الحق فلم يقبله».

From Al Mufazzal who said,

'I asked Abu Abdullah^{-asws} about His^{-azwj} Words: **Splitter of the seed and the stone [6:95]**, said: 'The seed is the Momin, and these are His^{-azwj} Words: **I shall Cast upon you love from Me [20:39]**. And the stone (Al-Nawa), he is the *Kafir* who turns away from the Truth and does not accept it''.⁴³

و في (نصح البيان): في معنى الآية، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «يخرج المؤمن من الكافر، و الكافر من المؤمن».

And in Nahj Al Bayan –

⁴¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

⁴² تفسير العياشي 1: 64 / 370

⁴³ تفسير العياشي 1: 65 / 370. (1) طه 20: 211.

In the meaning of the Verse, from Abu Ja'far^{-asws}: 'He^{-azwj} Extract the Momin from the *Kafir*, and the *Kafir* from the Momin".⁴⁴

VERSE 96

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
{96}

Breaker of the dawn, and He Made the night (for) tranquillity, and the sun and the moon calculations. That is a measurement of the Mighty, the Wise [6:96]

العياشي: عن عبد الله بن الفضيل النوفلي، عن رفعه إلى أبي جعفر (عليه السلام)، قال: «إذا طلبتم الحوائج فاطلبوها بالنهار، فإن الله جعل الحياء في العينين، و إذا تزوجتم فتزوجوا بالليل فإن الله جعل الليل سكناً».

Al Ayyashi, from Abdullah Bin Al Fazeyl Al Nowfaly,

From the one who raised it to Abu Ja'far^{-asws} having said: 'Whenever you seek the needs, then seek these by the day, for Allah^{-azwj} Made the shame to be in the eyes. And when you get married, then get married in the night, for Allah^{-azwj} **Made the night (for) tranquillity [6:96]**'.⁴⁵

عن الحسن بن علي بن بنت إلياس، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن الله جعل الليل سكناً، و جعل النساء سكناً، و من السنة التزويج بالليل و إطعام الطعام».

From Al-Hassan Bin Ali Bin Bint Ilyas who said,

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} **Made the night (for) tranquillity [6:96]**, and Made the marriage at night to be a Sunnah, and feeding of the food".⁴⁶

عن علي بن عقبة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «تزوجوا بالليل فإن الله جعله سكناً، و لا تطلبوا الحوائج بالليل فإنه مظلم».

From Ali Bin Uqba, from his father,

'From Abu Abdullah^{-asws} having said: 'Get married at night, for Allah^{-azwj} Made it for tranquillity, and do not seek the needs at night for it is dark".⁴⁷

⁴⁴ تفسير القمّي 1: 211.

⁴⁵ تفسير العياشي 1: 370 / 66.

⁴⁶ تفسير العياشي 1: 381 / 67.

⁴⁷ تفسير العياشي 1: 371 / 68.

VERSES 97 - 101

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {97}

And He is the One Who Made the stars for you to be guided by these in the darkness of the land and the sea. We have Detailed the Signs for a people who are knowing [6:97]

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ {98}

And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. We have Detailed the Signs for a people who are understanding [6:98]

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {99}

And He is the One Who Sends down water from the sky. So We Extract by it then We Extract by it vegetation of all things, and We Extract from it greenery, Extracting from it grains overlaid, and from the palm tree from its clusters low, near, and gardens of grapes, and the olives, and the pomegranates, alike and without likeness. Look at its fruits when it yields. Surely in that are Signs for a people who are believing [6:99]

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ {100}

And they are making the jinn as being associates of Allah, and (although) He Created them, and they are imputing for him having sons and daughter, without knowledge. Glorious is He and Exalted from what they are ascribing [6:100]

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَتَىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {101}

Originator of the skies and the earth! How can there happen to be a son for Him and there does not happen to be a female companion for Him? And He Created all things, and He is a Knower of all things [6:101]

محمد بن يعقوب: عن علي بن إبراهيم، عن إسماعيل بن مرار، عن يونس، عن بعض أصحابنا، عن أبي الحسن (عليه السلام)، قال: «إن الله خلق النبيين على النبوة، فلا يكونون إلا أنبياء، وخلق المؤمنين على الإيمان فلا يكونون إلا مؤمنين، وأعار قوما إيماناً فإن شاء تممه لهم، وإن شاء سلبهم إياه»

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin Maraar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'Allah^{-azwj} Created the Prophets^{-as} upon the Prophet-hood, so they did not become (anything else) except for Prophets^{-as}; and (Allah^{-azwj}) Created the Momineen upon the 'Eman', so they did not become (anything else) except for Momineen; and He^{-azwj} Lent Eman to a people, so if He^{-azwj} so Desires to, He^{-azwj} would Complete it for them, and if He^{-azwj} so Desires to, would Confiscate it from them'.

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى. عن علي بن الحكم، عن أبي أيوب، عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: سمعته يقول: «إن الله عز وجل خلق خلقاً للإيمان لا زوال له، وخلق خلقاً للكفر لا زوال له، وخلق خلقاً بين ذلك، واستودع بعضهم الإيمان، فإن يشأ أن يتمه لهم أمته، وإن يشأ أن يسلبهم إياه سلبهم، وكان فلان منهم معاراً».

From him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}), said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Created creatures for the *Eman*, there being no decline for it, and Created creatures for the *Kufr*, there being no decline for it, and Created creatures between that, and Deposited the *Eman* to some of them. So if He^{-azwj} so Desires to Complete it for them, would Complete it, and if He^{-azwj} so Desires to Confiscate it from them, would Confiscate it, and it was so that so and so from them was Lent (the *Eman*)'.⁴⁸

قال - وفيهم جرت فمستقر و مستودع. و قال لي: «إن فلانا كان مستودعاً فلما كذب علينا سلبه الله إيمانه.

The Imam^{-asws} said: 'And regarding them flows **so there is a (permanent) stable one and a (temporarily) deposited one [6:98]**'. And he^{-asws} said to me: 'Surely so and so (Al-Zubeyr) who was **a (temporarily) deposited one [6:98]**. So when he lied against us^{-asws}, Allah^{-azwj} Confiscated his *Eman*'.⁴⁹

العياشي، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: قلت: وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قال: «ما يقول أهل بلدك الذي أنت فيه؟». قال: قلت: يقولون: مستقر في الرحم، و مستودع في الصلب.

Al Ayyashi, from Abu Baseer,

⁴⁸ الكافي 1: 306.

⁴⁹ الكافي 2: 306.

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said, '(What about) **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one [6:98]**?' He^{-asws} said: 'What are the people of your city saying with regards to it?' I said, 'They are saying, 'Stability in the womb, and deposited in the loins'.

فقال: «كذبوا، المستقر: ما استقر الإيمان في قلبه فلا ينزع منه أبداً، و المستودع: الذي يستودع الإيمان زماناً ثم يسلبه، و قد كان الزبير منهم».

So he^{-asws} said: 'They are lying! The stability is the stability of the *Eman* in his heart, so it would not be removed from it, ever; and the deposited is (the soul) in which the *Eman* is deposited for a time, then it is Confiscated, and Al-Zubeyr was from them''⁵⁰

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن إبراهيم بن إسحاق النهاوندي، عن أبي عاصم يوسف، عن محمد بن سليمان الديلمي، قال: سألت أبا عبد الله (عليه السلام)، فقلت له: جعلت فداك، إن شيعتك تقول إن الإيمان مستقر و مستودع، فعلمني شيئاً إذا أنا قلته استكملت الإيمان.

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Is'haq Al Nahawandy, from Abu Aasim Yusuf, from Muhammad Bin Suleyman Al Daylami who said,

'I asked Abu Abdullah^{-asws}, so I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Your^{-asws} Shias are saying that for the *Eman* - **there is a (permanent) stable one and a (temporarily) deposited one [6:98]**. Therefore, teach me something which when I am killed, my *Eman* would be complete'.

قال: «قل في دير كل صلاة فريضة:

The Imam^{-asws} said: 'Say at the end of every Obligatory Salat,

رضيت بالله رباً، و بمحمد نبياً، و بالإسلام ديناً، و بالقرآن كتاباً، و بالكعبة قبله، و بعلي ولياً و إماماً، و بالحسن و الحسين و الأئمة (صلوات الله عليهم)، اللهم إني رضيت بهم أئمة فارضني لهم، إنك على كل شيء قدير».

'I am pleased with Allah^{-azwj} as a Lord^{-azwj}, and Muhammad^{-saww} as a Prophet, and with Al-Islam as a Religion, and with the Quran as a Book, and with the Kabah as a Qiblah, and with Ali^{-asws} as a Guardian and an Imam^{-asws}, and with Al-Hassan^{-asws} and Al-Husayn^{-asws} and the Imams^{-asws}. Our Allah^{-azwj}! I am pleased with them^{-asws} as Imams^{-asws}, so Make them^{-asws} to be pleased with me, You^{-azwj} have Power over everything'⁵¹

عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قوله: وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ، قال: «ما كان من الإيمان المستقر، يستقر إلى يوم القيامة- أو أبداً- و ما كان مستودعاً، سلبه الله قبل الممات».

From Muhammad Bin Al Fazeyl,

'From Abu Al-Hassan^{-asws} regarding His^{-azwj} Words: **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one [6:98]**: 'Whatever was from the stable *Eman*, it would be stable up to the Day of Judgment'

⁵⁰ تفسير العياشي 1: 69 / 371

⁵¹ التهذيب 2: 412 / 109

of (said), 'for ever' – 'and whatever was deposited, Allah^{-azwj} would Confiscate it before the death".⁵²

عن أحمد بن محمد، قال: وقف علي أبو الحسن الثاني (عليه السلام) في بني زريق، فقال لي و هو رافع صوته: «يا أحمد» قلت: لبيك. قال: «إنه لما قبض رسول الله (صلى الله عليه و آله) جهد الناس على إطفاء نور الله، فأبى الله إلا أن يتم نوره بأمر المؤمنين (عليه السلام)، فلما توفي أبو الحسن (عليه السلام)، جهد ابن أبي حمزة و أصحابه على إطفاء نور الله فأبى الله إلا أن يتم نوره.

From Ahmad Bin Muhammad who said,

'Abu Al-Hassan^{-asws} the 2nd paused near me among the clan of Zareyq, and he^{-asws} said to me, and he^{-asws} had raised his^{-asws} voice: 'O Ahmad!' I said, 'At your service!' He^{-asws} said: 'It is so, when Rasool-Allah^{-saww} passed away, the people strived upon extinguishing the Light of Allah^{-azwj}. But Allah^{-azwj} Refused except that He^{-azwj} would Complete His^{-azwj} Light by Amir Al-Momineen^{-asws}. When Abu Al-Hassan^{-asws} passed away, Ibn Abu Hamza and his companions strived upon extinguishing the Light of Allah^{-azwj}. But Allah^{-azwj} Refused except that He^{-azwj} would Complete it.

و إن أهل الحق إذا دخل فيهم داخل سورا به، و إذا خرج منهم خارج لم يجزعوا عليه، و ذلك أنهم على يقين من أمرهم،

And the people of the Truth, when an entering one enters to be among them, they are rejoicing with it, and when an existing one exits from them, they are not panicking upon it, and that is because they are upon conviction from their matter.

و إن أهل الباطل إذا دخل فيهم داخل سورا به، و إذا خرج منهم خارج جزعوا عليه، و ذلك أنهم على شك من أمرهم، إن الله يقول: فَمُسْتَقَرٌّ وَ مُتَوَدِّعٌ-

And that the people of the falsehood, when an entering one enters to be among them, they are rejoicing with it, and when an existing one exits from the, they are panicking upon it, and that is because they are upon doubt from their matter. Allah^{-azwj} is Saying: **so there is a (permanent) stable one and a (temporarily) deposited one [6:98]**.

قال- ثم قال أبو عبد الله (عليه السلام): المستقر: الثابت، و المستودع: المعار.

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'The stable one is the affirmed, and the deposited one is the lent".⁵³

VERSES 102 & 103

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
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⁵² تفسير العياشي 1: 371 / 72.

⁵³ تفسير العياشي 1: 372 / 75.

That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Disposer of all things [6:102]

أبي وابن الوليد معاً، عن أحمد بن إدريس، ومحمد العطار، عن الأشعري، عن سهل، عن محمد بن الحسين، عن علي بن يعقوب الهاشمي، عن مروان بن مسلم قال: دخل ابن أبي العوجاء على أبي عبد الله عليه السلام: فقال: أليس تزعم أن الله خالق كل شيء؟ فقال أبو عبد الله عليه السلام: بلى، فقال له: أنا أخلق، فقال له: كيف تخلق؟ قال: يحدث في الموضع ثم ألبث عنه فيصير دواباً، فأكون أنا الذي خلقتها،

My father, and Ibn Al Waleed both together, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Sahl, from Muhammad Bin Al Husayn, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim who said,

‘Ibn Abu Al-Awja came to Abu Abdullah^{-asws} and he said, ‘Aren’t you claiming that Allah^{-azwj} Created all things?’ Abu Abdullah^{-asws} said: ‘Yes’. He said to him^{-asws}, ‘I (also) create’. He said, ‘How do you create?’ He said, ‘I excrete in a place, then I leave from it, and insects come to be, therefore I am the one who created these’.

فقال أبو عبد الله عليه السلام: أليس خالق الشيء يعرف كم خلقه؟ قال له: بلى، قال: فتعرف الذكر منها من الانثى وتعرف كم عمرها؟ فسكت.

Abu Abdullah^{-asws} said: ‘Wouldn’t a creator of the thing know much he creates?’ He said to him^{-asws}, ‘Yes’. He^{-asws} said: ‘Then, do you recognise the male from these (insects) from the females, and do you recognise how old these are?’ He was silent⁵⁴.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {103}

Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ لَا تُدْرِكُهُ الْأَبْصَارُ قَالَ إِحَاطَةُ الْوُجْهِ لَا تَرَى إِلَى قَوْلِهِ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ لَيْسَ يَغْنِي بَصَرَ الْعُيُونِ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَغْنِي مِنَ الْبَصَرِ بَعَيْنُهُ وَمَنْ عَمِيَ فَعَلَيْهَا لَيْسَ يَغْنِي عَمَى الْعُيُونِ إِنَّمَا عَنَى إِحَاطَةُ الْوُجْهِ كَمَا يُقَالُ فُلَانٌ بَصِيرٌ بِالشَّيْءِ وَفُلَانٌ بَصِيرٌ بِالْفَقْهِ وَفُلَانٌ بَصِيرٌ بِالدَّرَاهِمِ وَفُلَانٌ بَصِيرٌ بِالنِّبَابِ اللَّهُ أَكْبَرُ مِنْ أَنْ يُرَى بِالْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***Visions cannot comprehend Him [6:103]***. He^{-asws} said: ‘The grasping of the imaginations. Do you not see His^{-azwj} Words: ***There has come to you Insight from your Lord [6:104]***? It does not Mean the insight of the eyes, ***so the one who visualises, then it is for his soul***, it does not Mean the visualising with his eyes, ***and the one who is blind, then it is against it***, it does not mean the blindness of the eyes. But rather, it Means the grasp of the imagination, just as it is said, ‘So and so has insight in the poetry, and so and so has insight in the understanding, and so and

⁵⁴ Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 3 H 24

so has insight in the Dirhams, and so and so has insight in the clothes'. Allah^{-azwj} is more Magnificent than that He^{-azwj} should be seen with the eye'.⁵⁵

عنه، عن محمد بن عيسى، عن أبي هاشم الجعفري قال: أخبرني الأشعث بن حاتم أنه سأل الرضا (عليه السلام) عن شيء من التوحيد فقال: ألا تقرأ القرآن؟ - قلت: نعم، قال: اقرأ " لا تدركه الابصار وهو يدرك الابصار "، فقرأت، فقال: ما الابصار؟ - قلت: ابصار العين، قال: لا، إنما عني الاوهام لا تدرك الاوهام كيفيته وهو يدرك كل فهم.

From him, from Muhammad Bin Isa, from Abu Hashim Al Ja'fary who said,

'Al-Ash'as Bin Haatim informed me that he asked Al-Reza^{-asws} about something from the Oneness (Tawheed), so he^{-asws} said: 'Have you not read the Quran?' I said, 'Yes'. He^{-asws} said: 'Read, **'Visions cannot comprehend Him, and He Comprehends the visions [6:103]'**. So I recited it. Then he^{-asws} said: 'And what is the vision?' I said, 'Vision of the eyes'. He^{-asws} said: 'No. But rather, it means the imaginations. The imaginations do not comprehend His^{-azwj} Nature, and He^{-azwj} Comprehends all thoughts'.

عنه، عن محمد بن عيسى، عن أبي هاشم، عن أبي جعفر (ع) نحوه إلا أنه قال: " الابصار ههنا أوهام العباد فالأوهام أكثر من الابصار وهو يدرك الأوهام ولا تدركه الأوهام ".

From him, from Muhammad Bin Isa, from Abu Hashim,

(It has been narrated) from Abu Ja'far^{-asws}, approximately (the same), except that he^{-asws} said: 'The 'visions' over here are imaginations of the servants, for the imaginations are more than the visions. And He^{-azwj} Comprehends the imaginations, and the imaginations do not grasp Him^{-azwj}'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَنِ اللَّهِ هَلْ يُوصَفُ فَقَالَ أَمَا تَقْرَأُ الْقُرْآنَ فُلْتُ بَلَى قَالَ أَمَا تَقْرَأُ قَوْلَهُ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ فُلْتُ بَلَى قَالَ فَتَعْرِفُونَ الْأَبْصَارَ فُلْتُ بَلَى قَالَ مَا هِيَ فُلْتُ أَبْصَارُ الْعُيُونِ فَقَالَ إِنَّ أَوْهَامَ الْقُلُوبِ أَكْبَرُ مِنْ أَبْصَارِ الْعُيُونِ فَهُوَ لَا تُدْرِكُهُ الْأَوْهَامُ وَهُوَ يُدْرِكُ الْأَوْهَامَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Abu Hashim Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about Allah^{-azwj}, can He^{-azwj} be described?' So he^{-asws} said: 'Did you not read the Words of the Exalted: **'Visions cannot comprehend Him, and He Comprehends the visions [6:103]'**? I said, 'Yes'. He^{-asws} said: 'So are you recognising the 'visions'? I said, 'Yes'. He^{-asws} said: 'What are these?' I said, 'Visions of the eyes'. So he^{-asws} said: 'The imaginations of the hearts are greater than the visions of the eyes. So He^{-azwj} is such that the imaginations cannot comprehend Him^{-azwj} and He^{-azwj} Comprehends the imaginations (of the creatures)'.⁵⁷

⁵⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 9

⁵⁶ Al Mahaasin – V 1 Bk 5 H 215

⁵⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 10

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدْقُ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تُدْرِكُ بِوَهْمِكَ السِّنْدَ وَ الْهِنْدَ وَ الْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَ لَا تُدْرِكُهَا بِبَصَرِكَ وَ أَوْهَامُ الْقُلُوبِ لَا تُدْرِكُهُ فَكَيْفَ أَبْصَارُ الْعُيُونِ .

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja'fary who said,

'I said to Abu Ja'far^{-asws}, '(What about the Verse) **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**'. So he^{-asws} said: 'O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him^{-azwj}, so how could the visions of the eyes?'⁵⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمَزَةَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَا أَبَا حَمَزَةَ إِنَّ اللَّهَ لَا يُوصَفُ بِمَخْدُودِيَّةٍ عَظَمَ رُتْبًا عَنِ الصِّفَةِ فَكَيْفَ يُوصَفُ بِمَخْدُودِيَّةٍ مَنْ لَا يُحَدُّ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said to me: 'O Abu Hamza! Allah^{-azwj} cannot be described by the limitations. Our Lord^{-azwj} is greater than the attributes, so how can one described by limitations the One^{-azwj} Who cannot be limited, and the **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**, and He^{-azwj} is Aware of the subtleties, the All-Knowing?'⁵⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَنْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَظِيمٌ رَفِيعٌ لَا يَقْدَرُ الْعِبَادُ عَلَى صِفَتِهِ وَ لَا يَبْلُغُونَ كُنْهَ عَظَمَتِهِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ لَا يُوصَفُ بِكَيفٍ وَ لَا أَيْنَ وَ حَيْثُ وَ كَيْفَ أَصْفُهُ بِالْكَيفِ وَ هُوَ الَّذِي كَيْفَ الْكَيفِ حَتَّى صَارَ كَيْفًا فَعَرَفَتْ الْكَيفُ بِمَا كَيْفَ لَنَا مِنَ الْكَيفِ

Ali Bin Muhammad, from Sahl Bin Ziyad and from someone else, from Muhammad Bin Suleyman, from Ali Bin Ibrahim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} is Magnificent, Lofty. The servants have no ability upon describing Him^{-azwj}, nor would they reach His^{-azwj} Magnificence **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**, and He^{-azwj} is Aware of the subtleties, the Aware; and He^{-azwj} can neither be described by the 'how', nor 'where'; and 'where' and 'how' described Him^{-azwj} with the Qualitative State, and He^{-azwj} is the One^{-azwj} Who Originated the 'how' until 'how' came to be. So the 'how' was recognised by what it was Originated for us from the Qualitative State.

أَمْ كَيْفَ أَصْفُهُ بِأَيْنَ وَ هُوَ الَّذِي أَيْنَ الْأَيْنِ حَتَّى صَارَ أَيْنًا فَعَرَفَتْ الْأَيْنُ بِمَا أَيْنَ لَنَا مِنَ الْأَيْنِ

⁵⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 11

⁵⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 2

Or, how can I^{-azwj} describe Him^{-azwj} with 'where', and He^{-azwj} is the One^{-azwj} Who Originated the 'where' until 'where' came to be. So the 'where' is recognised with what it was Originated for us from the 'where'.

أَمْ كَيْفَ أَصِفُهُ بِحَيْثٍ وَهُوَ الَّذِي حَيْثُ الْحَيْثُ حَتَّى صَارَ حَيْثًا فَعَرِفَتْ الْحَيْثُ بِمَا حَيْثُ لَنَا مِنَ الْحَيْثِ

Of how can I^{-asws} describe Him^{-asws} with a position, and He^{-azwj} is the One^{-azwj} Who Originated the position, until 'position' came to be. So the 'position' is recognised with that it was Originated for us from the 'position'.

فَاللَّهُ تَبَارَكَ وَتَعَالَى دَاخِلٌ فِي كُلِّ مَكَانٍ وَخَارِجٌ مِنْ كُلِّ شَيْءٍ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ وَهُوَ اللَّطِيفُ الْخَبِيرُ .

Allah^{-azwj} Blessed and High is included in every place, and outside from everything. **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**. There is no god except Allah^{-azwj}. He^{-azwj} is the Exalted, the Magnificent, and He^{-azwj} is Aware of the subtleties, the Aware'.⁶⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو فُرَّةَ الْمُحَدِّثُ أَنَّ أُدْخِلَهُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا (عَلَيْهِ السَّلَام) فَاسْتَأْذَنَتْهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنِ الْحَالِ وَالْحَرَامِ وَالْأَحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو فُرَّةَ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَالْكَلامَ بَيْنَ نَبِيِّنَ فَقَسَمَ الْكَلامَ لِمُوسَى وَلِمُحَمَّدٍ الرُّؤْيَا

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{-asws}. So I sought permission for him regarding that and he permitted to me. So I took him over to him^{-asws}. So he asked him^{-asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). So Abu Qurra said, 'We are reporting that Allah^{-azwj} Distributed the Sighting and the Speech between two Prophets^{-as}. So He^{-azwj} Distributed the Speech to Musa^{-as} and for Muhammad^{-saww}, the Sighting'.

فَقَالَ أَبُو الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَمَنْ الْمُبَلِّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّدٌ قَالَ بَلَى

Abu Al-Hassan^{-asws} said: 'So who delivered from Allah^{-azwj} to the two communities of the Jinn and the human beings **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**? Was it not Muhammad^{-saww}? He said, 'Yes'.

قَالَ كَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَخْطُتُ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحْشَرُونَ مَا قَدَرْتَ الرِّئَاسَةَ أَنْ تَزْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He^{-asws} said: 'How can a man^{-saww} come over to the people and he^{-saww} informs them that he^{-saww} has come from Allah^{-azwj} and that he^{-saww} is inviting them to Allah^{-azwj} by the Command

⁶⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 10 H 12

of Allah^{-azwj}, so he^{-saww} is saying **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**, then he^{-saww} would be saying that: 'I^{-saww} saw Him^{-azwj} with my^{-saww} own eyes and I^{-saww} comprehended Him^{-azwj} in knowledge and He^{-azwj} is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he^{-saww} happened to come from the Presence of Allah^{-azwj} with something, then he^{-saww} came with the opposite of it from another aspect?'

قَالَ أَبُو قُرَّةٍ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَهُ نَزَلَةً أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

Abu Qurrat said, 'But He^{-azwj} is Saying: **And certainly he saw it [53:13]** (meaning Him^{-azwj}) **in another descent.**' So Abu Al-Hassan^{-asws} said: 'It is after the Verse indicating upon what he^{-saww} saw where He^{-azwj} Says: **The heart of Muhammad did not belie what it saw [53:11]**. He^{-azwj} is Saying that the heart of Muhammad^{-saww} did not belie what his^{-saww} eyes saw. Then He^{-azwj} Informed with what he^{-saww} saw.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَخَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

Then He^{-azwj} Said: **He saw of the greatest Signs of his Lord [53:18]**. So the Signs of Allah^{-azwj} is other than Allah^{-azwj}, and He^{-azwj} had Said: **and they do not comprehend Him in knowledge [20:110]**. So, if the visions were to see Him^{-azwj}, then they would have comprehended Him^{-azwj} in knowledge, and the recognition would occur'.

فَقَالَ أَبُو قُرَّةٍ فَتُكَذِّبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِذَا كَانَتْ الرِّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُخَاطُ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

Abu Qurra said, 'So (then) you^{-asws} are belying the reports'. Abu Al-Hassan^{-asws} said: 'When the reports were in opposition to the Quran, I^{-saww} would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge [20:110]**, **Visions cannot comprehend Him [6:103]**, (and) **nothing is a likeness of Him [42:11]**'.⁶¹

ابن بابويه، قال: حدثنا الحسين بن إبراهيم، بن أحمد بن هشام المؤدب (رضي الله عنه)، قال: حدثنا أبو الحسين محمد بن جعفر الأسدي، عن محمد بن إسماعيل بن بزيع، قال: قال أبو الحسن علي بن موسى الرضا (عليه السلام) في قول الله عز و جل: لا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ، قال: «لا تدركه أوهام القلوب، فكيف تدركه أبصار العيون؟!».

Ibn Babuwayh said, 'It was narrated to us by Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mowdab, from Abu Al Husayn Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Bin Bazi'e who said,

'Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **Visions cannot comprehend Him, and He Comprehends the visions [6:103]**,

⁶¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 9 H 2

he^{-asws} said: 'The imaginations of the hearts cannot grasp Him^{-azwj}, so how can He^{-azwj} be Grasped by the visions of the eyes?'⁶²

و عنه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أحمد بن محمد ابن سعيد مولى بني هاشم، قال: حدثنا المنذر بن محمد، قال: حدثنا علي بن إسماعيل الميثمي، عن إسماعيل ابن الفضل، قال: سألت أبا عبد الله جعفر بن محمد الصادق (عليه السلام) عن الله تبارك و تعالى هل يرى في المعاد؟

And from him who said, 'It has been narrated to us by Muhammad Bin Ibrahim Bin Is'haq Al talaqany, from Ahmad Bin Muhammad Ibn Saeed, a slave of the family of Hashim, from Al Munzar Bin Muhammad, from Ali Bin Ismail Al Maysami, from Ismail Ibn Al Fazal who said,

'I asked Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} about Allah^{-azwj} Blessed and Exalted, 'Would He^{-azwj} be seen in the Hereafter?'

فقال: «سبحان الله، و تعالى عن ذلك علوا كبيرا- يا بن الفضل- إن الأبصار لا تدرك إلا ما له لون و كيفية، و الله خالق الألوان و الكيفيات.

He^{-asws} said: 'Glory be to Allah^{-azwj}, and He^{-azwj} is more Exalted from that, Loftier, Greater, O Bin Fazal. The visions cannot grasp except what has a colour for it and a qualitative state, and Allah^{-azwj} is the Creator of the colours and the qualitative states'.⁶³

VERSE 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ
{104}

There has come to you Insight from your Lord; so the one who visualises, then it is for his soul, and the one who is blind, then it is against it, and I am not a keeper over you all [6:104]

و قال علي بن إبراهيم، في قوله تعالى: قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا: يعني عمى النفس، و ذلك لاكتسابها المعاصي، و هو رد على المجبرة الذين يزعمون أنه ليس لهم فعل و لا اكتساب.

And Ali Bin Ibrahim said,

'Regarding the Words of the Exalted: ***There has come to you Insight from your Lord; so the one who visualises, then it is for his soul, and the one who is blind, then it is against it [6:104]***, it mean blindness of the soul, and that it attains the acts of disobedience, and it is a rebuttal against the 'Mujabbira', those who are alleging that there is neither a deed for them nor any achievement (i.e., it is all the work of Allah^{-azwj}).⁶⁴

⁶² الأُمالي: 2. /334.

⁶³ الأُمالي: 1/334.

⁶⁴ تفسير القمّي 1: 212.

VERSES 105 - 107

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ {105}

And like that We Explain the Signs and let them be saying, 'You have studied!', and for Us to Clarify it for a people who are knowing [6:105]

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {106}

Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106]

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {107}

And if Allah had so Desired, they would not have associated, and We have not Made you as a keeper over them, and you are not upon them as a disposer [6:107]

و قال علي بن إبراهيم: وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَ لِيُقُولُوا دَرَسْتَ وَ لِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ قال: كانت قريش تقول لرسول الله (صلى الله عليه و آله): إن الذي تخبرنا به من الأخبار تتعلمه من علماء اليهود و تدرسه.

And Ali Bin Ibrahim said,

'And like that We Explain the Signs and let them be saying, 'You have studied!', and for Us to Clarify it for a people who are knowing [6:105]. He said: 'The Quraysh were saying to Rasool-Allah^{-saww}, 'That which you are compelling us with from the news, you^{-saww} (actually) learnt it from the Jewish scholars and studied it'.⁶⁵

تفسير القمي 1: 212. ⁶⁵