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CHAPTER 7

AL-A'RAAF

(The Heights)

(206 VERSES)

VERSES 160 to 206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 160

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {160}

And We Divided them into twelve tribes, as communities, and We Revealed to Musa when his people asked him for water: "Strike the rock with your staff!" So there gushed out twelve springs from it. All people knew their respective drinking place. And We Shaded the clouds upon them and Sent down upon them the manna and the quails: "Eat from the good things What We Grace you!" And they did not wrong us but they were being unjust to their own selves [7:160]

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ قَالَا: وَ اذْكُرُوا يَا بَنِي إِسْرَآئِيلَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ، طَلَبَ هُمُ السُّقْيَا، لَمَّا حَقَّقَهُمُ الْعَطَشُ فِي النَّبِيِّ، وَ ضَجُّوا بِالْبُكَاءِ إِلَىٰ مُوسَىٰ، وَ قَالُوا: أَهْلَكْنَا الْعَطَشُ.

(Imam Hassan Al-Askari^{-asws} said): 'Then Allah^{-azwj} Mighty and Majestic Said: **And when Musa prayed for the rain for his people [2:60]**. He^{-azwj} Said: "Recall, O Children of Israel, **when Musa prayed for the rain for his people [2:60]**, seeking for them the quenching, due to the thirst which faced them in the wilderness, and they raised a clamour to Musa^{-as}, and they said: 'The thirst is killing us!'

فَقَالَ مُوسَىٰ:

So Musa^{-as} said:

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ، وَ بِحَقِّ عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ النِّسَاءِ، وَ بِحَقِّ الْحُسَيْنِ سَيِّدِ الْأَوْلِيَاءِ، وَ بِحَقِّ الْحُسَيْنِ سَيِّدِ الشُّهَدَاءِ وَ بِحَقِّ عِزِّهِمْ وَ خُلَفَائِهِمْ سَادَةِ الْأَرْكَبَاءِ - لَمَّا سَقَيْتَ عِبَادَكَ هَؤُلَاءِ.

‘O Allah^{-azwj}! By the right of Muhammad^{-saww}, Chief of the Prophets^{-as}, and by the right of Ali^{-asws}, Chief of the successors^{-as}, and by the right of (Syeda) Fatima^{-asws}, Chieftess of the women, and by the right of Al-Hassan^{-asws}, Chief of the Guardians^{-asws}, and by the right of Al-Husayn^{-asws}, Chief of the martyrs, and by the right of their^{-asws} family, and their^{-asws} Caliphs^{-asws}, the Chiefs of the Intelligent ones, Quench them, Your^{-azwj} servants!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُوسَى «اضْرِبْ بِعَصَاكَ الْحَجَرَ». فَضْرَبَهُ بِهَا فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا - قَدْ عَلِمَ كُلُّ أُنَاسٍ كُلِّ قَبِيلَةٍ مِنْ بَنِي أَبِي مِنْ أَوْلَادٍ يَعْقُوبَ مَشْرِهْمَ فَلَا يُزَاجِحُ الْآخَرِينَ فِي مَشْرِهْمَ.

Allah^{-azwj} the Exalted Revealed unto him^{-as}: “O Musa^{-as}! **Strike the rock with your Staff!** So he^{-as} struck with it, **So there gushed out from it twelve springs; each group knew** – each tribe from the sons of a father from the children of Yaquoub^{-as} **its drinking place**. Thus, the others did not horde them in their drinking place.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: كُلُوا وَ اشْرَبُوا مِنْ رِزْقِ اللَّهِ الَّذِي آتَاكُمْوَهُ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ وَ لَا تَسْعَوْا فِيهَا وَ أَنْتُمْ مُفْسِدُونَ عَاصُونَ.

Allah^{-azwj} Mighty and Majestic Said **Eat and drink from the Grace of Allah** – which He^{-azwj} has Given you all **and do not be mischievous in the land, as transgressors** – and do not go about in it and you are corrupting, disobeying”.¹

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: «و» اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ لَمَّا كُنْتُمْ فِي النَّبِيِّ [التَّيْه] يَتَّقِيكُمْ حَرَّ الشَّمْسِ وَ بَرْدَ الْقَمَرِ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘Allah^{-azwj} Mighty and Majestic Said: “And recall, O Children of Israel, when **We Shaded upon you the clouds, [2:57]** - due to what you were in the wilderness, saving you from the heat of the sun and the cold of the moon.

وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوَى الْمُنَّ: التَّرْجِيئُ كَانَ يَسْقُطُ عَلَى شَجَرِهِمْ فَيَتَنَاوَلُونَهُ وَ السَّلْوَى: السَّمَاءُ طَيْرٌ، أَطْيَبُ طَيْرٍ لَحْمًا، يَسْتَرْسِلُ لَهُمْ فَيَصْطَادُونَهُ.

and We Sent down to you manna and quail – the manna is the truffle which would fall upon their trees, so they were taking it; and the quail is the bobwhite bird, delicious bird of flesh, were being sent to them, and they were catching it.

قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا نِعْمَتِي وَ عَظِّمُوا مِنْ عَظَمَتِهِ، وَ وَقَرُّوا مِنْ وَقَرَّتِهِ - مِمَّنْ أَخَذْتُ عَلَيْكُمُ الْعَهْدَ وَ الْمَوَاقِفَ [لَهُمْ] مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Allah^{-azwj} the Almighty Said to them: **Eat of the good things that We have Graced you** and give thanks for My^{-azwj} Bounties and consider great the one whom I^{-azwj} have Made him^{-asws} as great, and respect the one whom I^{-azwj} respect from the ones I^{-azwj} have Taken the Pact upon you all, and the Covenants for them^{-asws} – Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}.

¹ Tafseer Imam Hassan Al Askari^{-asws} - S 129

قَالَ اللَّهُ عَزَّ وَ جَلَّ: «وَمَا ظَلَمُونَا» لَمَّا بَدَّلُوا، وَ قَالُوا غَيْرَ مَا أُمِرُوا [بِهِ] وَ لَمْ يَقُوا بِمَا عَلَيْهِ غُوهَدُوا، لِأَنَّ كُفْرَ الْكَافِرِ لَا يَفْدُخُ فِي سُلْطَانِنَا وَ مَمَالِكِنَا، كَمَا أَنَّ إِيْمَانَ الْمُؤْمِنِ لَا يَزِيدُ فِي سُلْطَانِنَا «وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ» يَضُرُّونَ بِهَا بِكُفْرِهِمْ وَ تَبْدِيلِهِمْ.

Allah^{-azwj} the Almighty Said **and they were not unjust to Us** - When they replaced it and said something other than what they had been Commanded with and did fulfil with what was upon them of the Covenants, because the *Kufr* (unbelief) of the unbeliever up to their covenants, and the disbelief of the disbelievers does not detract Our^{-azwj} Authority and Our^{-azwj} Kingdoms, just like the Eman of the Momin does not add anything to Our^{-azwj} Authority **but they were unjust to themselves** - They were being harmed themselves by their *Kufr* and their replacements.

ثُمَّ [قَالَ ع:] قَالَ رَسُولُ اللَّهِ ص: عِبَادَ اللَّهِ عَلَيْكُمْ بِاعْتِقَادِ وَلَا تَبْنَا أَهْلَ الْبَيْتِ وَ [أَنْ] لَا تُفَرِّقُوا بَيْنَنَا، وَ انْظُرُوا كَيْفَ وَسَّعَ اللَّهُ عَلَيْكُمْ حَيْثُ أَوْضَحَ لَكُمْ الْحَقَّ - لِيَسْهَلَ عَلَيْكُمْ مَعْرِفَةُ الْحَقِّ، ثُمَّ وَسَّعَ لَكُمْ فِي التَّحَقُّقِ لَتَسَلَّمُوا مِنْ شُرُورِ الْخَلْقِ، ثُمَّ إِنْ بَدَّلْتُمْ وَ غَيَّرْتُمْ - عَرَضَ عَلَيْكُمْ التَّوْبَةُ وَ قَبِلَهَا مِنْكُمْ، فَكُونُوا لِعَمَاءِ اللَّهِ شَاكِرِينَ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Servants of Allah^{-azwj}! Upon you all is with the faith in our^{-asws} Wilayah, the People^{-asws} of the Household, and that you will not be differentiating between us^{-asws}, and look how extensive Allah^{-azwj} is upon you where He^{-azwj} Clarified the proofs for you in order to ease upon you the recognition of the Truth. Then He^{-azwj} Gave leeway for you regarding the dissimulation in order to you to be safe from the evils of the people. Then if you replace and change, He^{-azwj} Presents the repentance upon you and Accepts from you, therefore become thankful for the Bounties of Allah^{-azwj}'².

VERSES 161 & 162

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرَ لَكُمْ خَطِيئَاتِكُمْ ۖ سَنَزِيدُ الْمُحْسِنِينَ {161}

And when it was said to them: 'Reside in this town and eat from it wherever you so desire to, and be saying, 'Hitta', and enter into the door performing Sajdah, We will Forgive your mistakes for you. We will Increase for the good doers' [7:161]

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ {162}

But those who were unjust from them, replaced it with other than the word which was said to them. So We Sent upon them a Pestilence (Plague) from the sky due to their wrong doings [7:162]

² Tafseer Imam Hassan Al Askari^{asws} – S 126

قَوْلُهُ عَزَّ وَ جَلَّ: «فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ» إِنَّهُمْ لَمْ يَسْجُدُوا كَمَا أُمِرُوا، وَ لَا قَالُوا مَا أُمِرُوا، وَ لَكِنْ دَخَلُوهَا مُسْتَقْبِلِيهَا بِأَسْأَلِهِمْ وَ قَالُوا: هَـطَّا سَمَقَنَا- أَيَّ حِنْطَةٍ حَمْرَاءُ نَتَقَوُّهَا أَحَبُّ إِلَيْنَا مِنْ هَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ.

(Imam Hassan Al-Askari^{-asws} said): 'The Words of the Mighty and Majestic: **But those who were unjust replaced it for a word other than that which had been Said to them** – They were not doing Sajdah as they had been Commanded with, nor were they saying what they had been Commanded to, but they were entering it backwards turning around, and they were saying, 'Hitta Samqana' – i.e., 'Red wheat we are speaking' (meaningless words) – is more beloved to us that this deed and this word (Hitta)''.

قَالَ اللَّهُ تَعَالَى: فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا عَذِّبًا وَ بَدَّلُوا مَا قِيلَ لَهُمْ، وَ لَمْ يَنْقَادُوا لِرِوَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّاهِرِينَ. رَجَزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ يَخْرُجُونَ عَنْ أَمْرِ اللَّهِ وَ طَاعَتِهِ.

Allah^{-azwj} the Exalted Said **so We Sent upon those who were unjust** – changed and replaced what was Said to them (to be saying), and they did not believe in the Wilayah of Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, the Pure, **a plague from the sky, due to what they were corrupting** – exiting from the Command of Allah^{-azwj} and His^{-azwj} obedience.

قَالَ: وَ الرِّجْزُ الَّذِي أَصَابَهُمْ أَنَّهُ مَاتَ مِنْهُمْ بِالطَّاعُونَ- فِي بَعْضِ يَوْمٍ مِائَةً وَ عِشْرُونَ أَلْفًا، وَ هُمْ مَنْ عَلِمَ اللَّهُ تَعَالَى مِنْهُمْ أَنَّهُمْ لَا يُؤْمِنُونَ وَ لَا يَتُوبُونَ، وَ لَمْ يَنْزِلْ هَذَا الرِّجْزُ عَلَى مَنْ عَلِمَ أَنَّهُ يَتُوبُ، أَوْ يَخْرُجُ مِنْ صُلْبِهِ ذُرِّيَّةٌ طَيِّبَةٌ تَوَحَّدَ اللَّهُ، وَ تُؤْمِنُ بِمُحَمَّدٍ وَ تَعْرِفُ مَوْلَاةَ عَلِيٍّ وَ صَبِيَّهُ وَ أَخِيهِ.

He^{-asws} said: 'And the torment which struck them, was that there died one hundred and twenty thousand of them due to the plague in part of a day, and they, in the Knowledge of Allah^{-azwj} the Exalted, were from those that they would not be believing nor would they be repenting. And this torment did not descend upon the ones whom He^{-azwj} Knew that they would be repenting, or they would be coming out from his loins, an offspring who would profess the *Tawheed* (Oneness) of Allah^{-azwj}, and believe in the Muhammad^{-saww} and acknowledge the Wilayah of Ali^{-asws}, his^{-azwj} successor^{-asws} and his^{-azwj} brother^{-asws}.³

VERSES 163 - 166

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّحًا وَيَوْمَ لَا يَسْتَيْتُونَ ۚ لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ {163}

And ask them about the town which was by the sea. When they exceeded during the Sabbath when their fish came to them on the day of their Sabbath on the surface (of the water), and the day they were not observing Sabbath, these did not come to them. Like that We Tried them due to what they had been corrupting [7:163]

³ Tafseer Imam Hassan Al Askari^{asws} – S 128

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۖ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {164}

And when a community from them said, 'Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?' They said, 'As an excuse to your Lord, and perhaps they would be fearing' [7:164]

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ {165}

When they forgot what they had been reminded with, We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165]

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {166}

When they exceeded about what We had Forbidden (them) from, We Said to them: "Become apes, despised (despicable)!" [7:166]

Story of the companions of the Sabbath (Saturday)

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: كَانَ هَؤُلَاءِ قَوْمًا يَسْكُنُونَ عَلَى شَاطِئِ بَحْرٍ، تَهَاوَمَ اللَّهُ وَ أَنْبِأُوهُ عَنِ اصْطِيَادِ السَّمَكِ فِي يَوْمِ السَّبْتِ. فَتَوَصَّلُوا إِلَى حِيلَةٍ لِيُحْلُوا بِهَا لِأَنْفُسِهِمْ مَا حَرَّمَ اللَّهُ، فَحَدُّوا أَخَادِيدَ وَ عَمِلُوا طُرُقًا تُؤَدِّي إِلَى حِيَاظٍ، يَنْتَهِي لِلْحِيَاظِ الدُّخُولُ فِيهَا مِنْ تِلْكَ الطَّرِيقِ، وَ لَا يَنْتَهِي هَا الْخُرُوجُ إِذَا هَمَّتْ بِالرُّجُوعِ [مِنْهَا إِلَى اللَّحَجِ].

(Imam Hassan Al-Askari^{-asws} said): 'And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'They were a people who were settled upon the shore of a sea. Allah^{-azwj} and His^{-azwj} Prophets^{-as} had forbidden them from catching the fish during the day of Saturday. So they arrived to a ploy in order to permit by it for themselves what Allah^{-azwj} had Prohibited. They dug up grooves and worked out a path to lead to ditches, to receive the fishes to enter into these from that path, and did not prepare a way-out for these, when they thought of getting out from it to the deep waters.

فَجَاءَتِ الْحِيَاظُ يَوْمَ السَّبْتِ جَارِيَةً عَلَى أَمَانِ اللَّهِ [هَآ] فَدَخَلَتِ الْأَخَادِيدَ وَ حَصَلَتْ فِي الْحِيَاظِ وَ الْعُذْرَانِ. فَلَمَّا كَانَتْ عَشِيَّةَ الْيَوْمِ - هَمَّتْ بِالرُّجُوعِ مِنْهَا إِلَى اللَّحَجِ لِتَأْمَنَ صَائِدَهَا، فَزَامَتِ الرُّجُوعَ فَلَمْ تَقْدِرْ، وَ أَتَقَيَّتْ لِيَلْتَمِسَهَا فِي مَكَانٍ يَنْتَهِي أَخْذَهَا [يَوْمَ الْأَحَدِ] بِأَنَّ اصْطِيَادَ لَاسْتِزْسَالَهَا فِيهِ، وَ عَجَزَهَا عَنِ الْإِمْتِنَاعِ لِمَنْعِ الْمَكَانِ هَآ.

The fishes came on the day of Saturday swimming upon the security of Allah^{-azwj} for it (Prohibition Order of fishing), and entered the grooves and the ditches. When it was evening of the day (of Saturday), they thought of returning from it to the deep waters in order to be safe from being hunted. They desired to return, but were not able, and

remained there during the night in a place prepared for their seizure – on the day of Sunday – without the fishing, due to their being lured into it, and their (fishermen's) frustration from the prohibition preventing the placing of these.

فَكَانُوا يَأْخُذُونَهَا يَوْمَ الْآحَدِ، وَ يَقُولُونَ: مَا اصْطَدْنَا يَوْمَ السَّبْتِ، إِنَّمَا اصْطَدْنَا فِي الْآحَدِ، وَ كَذَبَ أَعْدَاءُ اللَّهِ بَلْ كَانُوا آخِذِينَ لَهَا بِأَحَادِيهِمْ - الَّتِي عَمِلُوهَا يَوْمَ السَّبْتِ حَتَّى كَثُرَ مِنْ ذَلِكَ مَا هُمْ وَ تَرَاؤُهُمْ، وَ تَنَعَّمُوا بِالنِّسَاءِ وَ غَيْرِهِنَّ لِاتِّسَاعِ أَيْدِيهِمْ بِهِ.

They used to seize them on the day of Sunday, and they were saying, 'We did not hunt on the day of Saturday, but rather, we hunted during the Sunday', and they lied, enemies of Allah^{-azwj}. But, they were seizers of these (fishes) by their grooves which they had dug out on the day of Saturday, to the extent that there was an abundance in their wealth and their prosperities, and they enjoyed with the women and others things due to the capacity of their hands with it.

وَ كَانُوا فِي الْمَدِينَةِ ثَمَانِينَ أَلْفًا، وَ ثَمَانِينَ أَلْفًا، فَعَلَّ هَذَا مِنْهُمْ سَبْعُونَ أَلْفًا، وَ أَنْكَرَ عَلَيْهِمُ الْبَاقُونَ، كَمَا قَصَّ اللَّهُ تَعَالَى وَ سَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ الْآيَةِ. وَ ذَلِكَ أَنَّ طَائِفَةً مِنْهُمْ وَعْظَوْهُمْ وَ رَجَرَوْهُمْ، وَ مِنْ عَذَابِ اللَّهِ خَوْفُهُمْ، وَ مِنْ انْتِقَامِهِ وَ شَدِيدِ حَدَرُوهُمْ، فَأَجَابُوهُمْ عَنْ وَعْظِهِمْ لَمْ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ بِدُنُوبِهِمْ هَلَاكَ الْإِصْطِلَامِ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

And they were in the city of Naifa, eighty thousand. Seventy thousands of them did this deed, and the remainder denied upon them, just as Allah^{-azwj} the Exalted has Related their story **And ask them about the town which was by the sea [7:163]** - the Verse. And that is, a group of them advised them and rebuked them, and scared them from the Punishment of Allah^{-azwj}, and from His^{-azwj} Vengeance, and cautioned them of the intensity of its evil. But, they answered them about their advice **Why are you advising a people whom Allah would either be Destroying [7:164]** – due to their sins, the uprooting destruction, **or Punishing by a severe Punishment?' [7:164]**.

فَأَجَابُوا الْقَائِلِينَ لَهُمْ هَذَا: مَعَذِرَةً إِلَى رَبِّكُمْ [هَذَا الْقَوْلُ مِنَّا هُمْ مَعَذِرَةً إِلَى رَبِّكُمْ] إِذْ كَلَّفْنَا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ، فَتَحْنُ نَنْهَى عَنِ الْمُنْكَرِ - لِيَعْلَمَ رَبُّنَا خَالَفَتْنَا لَهُمْ، وَ كَرَاهَتْنَا لِعِصْيَانِهِمْ.

They speakers replied to them, **“As an excuse to your Lord [7:164]** – these words from us to them are an excuse to your Lord^{-azwj} – when we are encumbered with enjoining the good and forbidding from the evil. Thus, we are forbidding from the evil, for our Lord^{-azwj} to Know of our opposition to them, and our abhorrence to their deeds.

قَالُوا: وَ لَعَلَّهُمْ يَتَّقُونَ وَ تَعْظُمُهُمْ أَيْضًا - لَعَلَّهُمْ تَنْجَعُ فِيهِمُ الْمَوَاعِظُ، فَيَتَّقُوا هَذِهِ الْمَوْبِقَةَ، وَ يَحْذَرُوا عُقُوبَتَهَا.

They said: **and perhaps they would be fearing' [7:164]** – And we are advising them as well, perhaps the advice would be effective among them, so they would be fearing these grave sins and be cautious of its consequential punishment.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَمَّا عَتَوْا حَادُوا وَ أَعْرَضُوا وَ تَكَبَّرُوا عَنْ قَبُولِهِمُ الرِّجْزَ عَنْ مَا نُحُوا عَنْهُ فَلْنَا لَهُمْ كُونُوا قِرْدَةً حَاسِيَيْنَ مُبْعَدِينَ عَنِ الْحَيْرِ، مُقْصَرِينَ.

Allah^{-azwj} Mighty and Majestic Said: **“So when they exceeded [7:166]** – They deviated, and turned away, and were arrogant about their acceptance of the rebuke **about what We had**

Forbidden from, We Said to them: “Become apes, despised!” [7:166] – banished from the goodness, short’.

قَالَ فَلَمَّا نَظَرَ الْعَشْرَةُ الْأَلْفَ وَ النَّبِيفُ - أَنَّ السَّبْعِينَ أَلْفًا لَا يَقْبَلُونَ مَوَاعِظَهُمْ، وَ لَا يَحْفَلُونَ بِتَحْذِيرِهِمْ إِلَّاهُمْ وَ تَحْذِيرِهِمْ لَهُمْ، اعْتَزَلُوهُمْ إِلَى قَرْيَةٍ أُخْرَى قَرِيبَةٍ مِنْ قَرْيَتِهِمْ وَ قَالُوا: نَكْرَهُ أَنْ يَنْزِلَ بِحِمِّ عَذَابِ اللَّهِ وَ نَحْنُ فِي خِلَالِهِمْ.

He^{-asws} said: ‘So when the ten thousand and more looked at the seventy thousand that they were neither accepting their advice, nor were they concerned of their scaring them and cautioning to them, they isolated from them to a another town nearby from their town, and they said, ‘We dislike it that a Punishment of Allah^{-azwj} would descend with them and we would be in their midst’.

فَأَمْسُوا لَيْلَةً، فَمَسَحَهُمُ اللَّهُ تَعَالَى كُلَّهُمْ قِرْدَةً [خَاسِيَةً]، وَ بَقِيَ بَابُ الْمَدِينَةِ مُغْلَقًا لَا يُخْرُجُ مِنْهُ أَحَدٌ [و لَا يَدْخُلُهُ أَحَدٌ]. وَ تَسَامَعَ بِذَلِكَ أَهْلُ الْقَرْيَةِ فَقَصَدُوهُمْ، وَ تَسَنَّمُوا حِيطَانَ الْبَلَدِ، فَاطْلَعُوا عَلَيْهِمْ فَإِذَا هُمْ كُلُّهُمْ رِجَالُهُمْ وَ نِسَاؤُهُمْ قِرْدَةً - يَمْشِي بَعْضُهُمْ فِي بَعْضٍ - يَعْرِفُ هَؤُلَاءِ النَّاطِرُونَ مَعَارِفَهُمْ وَ قَرَابَاتِهِمْ وَ خُلَاطَاءَهُمْ، يَقُولُ الْمُطَّلِعُ لِبَعْضِهِمْ: أَنْتَ فُلَانٌ أَنْتَ فُلَانَةٌ فَتَدْمَعُ عَيْنُهُ، وَ يُومِي بِرَأْسِهِ (يَا، أَوْ نَعَمْ).

They left the night before, and Allah^{-azwj} the Exalted Transformed all of them as apes – despised – and the gate of the city remained locked, no one coming out from it nor anyone entering into it. And the people of the town came to hear about that, so they went over and climbed over the wall of the town, and noticed them, that all of them, their men and their women were apes waving to each other. These onlookers recognised their known ones, and their relatives, and the ones who used to mingle with them. The onlookers said to one of them, ‘Are you so and so? Are you so and so?’ So, his eyes filled up with tears, and he gestured with his head (with ‘yes’, or ‘no’).

فَمَا زَالُوا كَذَلِكَ ثَلَاثَةَ أَيَّامٍ، ثُمَّ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ [عَلَيْهِمْ] مَطَرًا وَ رِيحًا - فَجَرَفَهُمْ إِلَى الْبَحْرِ، وَ مَا بَقِيَ مَسْخٌ بَعْدَ ثَلَاثَةِ أَيَّامٍ، وَ إِنَّمَا الَّذِينَ تَرَوْنَ مِنْ هَذِهِ الْمَصَوِّرَاتِ بِصُورَتِهَا - فَإِنَّمَا هِيَ أَشْبَاهُهَا، لَا هِيَ بِأَعْيَانِهَا وَ لَا مِنْ نَسْلِهَا.

They did not cease to be like that for three days. Then Allah^{-azwj} Mighty and Majestic Sent upon them, rain and wind which swept them away into the sea, and there did not remain a transformed one after three days. And rather, those whom you are seeing from these faces with these images (of apes today), it is their resemblance. It is neither these ones exactly, nor from their lineage”.⁴

سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنَّنَحْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ ائْتَمَرُوا وَ أَمَرُوا فَتَجَوَّأُوا وَ صِنْفٌ ائْتَمَرُوا وَ لَمْ يَأْمُرُوا فَمَسَحُوا ذَرًّا وَ صِنْفٌ لَمْ يَأْمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:

Abu Abdullah^{-asws} regarding the Words of the Exalted^{-azwj}: **So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil [7:165].** He^{-asws} said: ‘There were of three types – A type who were with the Commands and they

commanded others, so they were Rescued; and a type who were with the Commands but they did not order others, so they were metamorphosed as particles; and a type who were not with the Command and did not order others, so they perished'.⁵

و قال علي بن إبراهيم: و حدثني أبي، عن الحسن بن محبوب، عن علي بن رثاب، عن أبي عبيدة، عن أبي جعفر (عليه السلام)، قال: «وجدنا في كتاب علي (عليه السلام) أن قوما من أهل أيلة، من قوم ثمود، و أن الحيتان كانت سبقت إليهم يوم السبت ليختبر الله طاعتهم في ذلك، فشرعت إليهم يوم سبتهم في ناديهم، و قدام أبواهم، في أنهارهم و سواقيهم، فبادروا إليها فأخذوا يصطادونها و يأكلونها

And Ali Bin Ibrahim said, 'And my father narrated to me, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found (written) in the Book of Ali^{-asws} that (they were) a people from the inhabitants of Eilat⁶ from the people of Samood, and that the fishes used to precede to them on the day of Saturday for Allah^{-azwj} to Inform about their obedience during that. So these would come to the surface to them on the day of in their stream, and in front of their doorways and their markets, in the rivers. So they took the initiative towards these and seized by fishing these, and they ate these (fishes).

فلبثوا في ذلك ما شاء الله لا ينهاهم عنها الأبحار، و لا يمنعه العلماء من صيدها. ثم إن الشيطان أوحى إلى طائفة منهم: إنما نهيتم عن أكلها يوم السبت و لم تنهوا عن صيدها. فاصطادوها يوم السبت و أكلوها فيما سوى ذلك من الأيام،

They remained in that for as long as Allah^{-azwj} so Desired. Neither did the Rabbis forbid them from it nor did their scholars prevented from its fishing. Then the Satan^{-la} whispered to a group from them, 'But rather, you have been Forbidden from eating these on the day of Saturday, and have not been Forbidden from its fishing'. So they fished these on the day of Saturday and ate these during what is besides than from the days.

فقال طائفة منهم: الآن نصطادها. فعتت و انحازت طائفة اخرى منهم ذات اليمين فقالوا: نهاكم عن عقوبة الله أن تتعرضوا لخلاف أمره. و اعتزلت طائفة منهم ذات اليسار فسكتت فلم تعظهم، فقالت للطائفة التي وعظتهم: لم تعظون قوما الله مهلكهم أو معذبهم عذابا شديدا؟ فقالت الطائفة التي وعظتهم: مغيرة إلى ربكم و لعلهم يتقون.

A group of them said, 'Now we can fish these'. So there came another group from them on the right, and they said, 'We warn you about the Punishment of Allah^{-azwj} that you are exposing yourselves to by opposing Command'. And a group from them isolated on the left, and they were silent and did not advise them, and they said to the group which was advising them, **'Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?'** So the group which was advising them said, **'As an excuse to your Lord, and perhaps they would be fearing' [7:164].**

فقال الله عز و جل: فَاَلَمْ نَسْأَلْهُمْ مَا دُكِّرُوا بِهِ عَنِي لَمَّا تَرَكُوا مَا وَعَظُوا بِهِ مَضُوا عَلَى الْخَطِيئَةِ، فقالت الطائفة التي وعظتهم: لا و الله، لا نجامعكم و لا نبايتكم الليلة في مدينتكم هذه التي عصيتم الله فيها، مخافة أن ينزل عليكم البلاء فيعمننا معكم.

⁵ Al Kafi – H 14599

⁶ Eilat is a city (أيلة: مدينة على ساحل بحر القلزم (البحر الأحمر) ممّا يلي الشام. مرصد الاطلاع 1: 138، معجم البلدان 1: 292. upon the coast of the Qulzum sea (the Red Sea) from what follows Syria)

Allah^{-azwj} Mighty and Majestic Said: ***So when they forgot what they had been reminded with [7:165]*** – Meaning due to what they were neglecting what they had been advised with, they went upon the error, so the group which had advised them, said, ‘No, by Allah^{-azwj}! Neither will be gather with you (during the day), nor will we spend the night with you in this city of yours in which you disobeyed Allah^{-azwj}, fearing that the Calamity might descend upon you so it would engulf us along with you”.

قال: «فخرجوا عنهم من المدينة مخافة أن يصيبهم البلاء، فنزلوا قريبا من المدينة، فباتوا تحت السماء، فلما أصبح أولياء الله المطيعون لأمر الله غدوا لينظروا ما حال أهل المعصية، فأتوا باب المدينة فإذا هو مصمت، فدقوه فلم يجابوا، ولم يسمعوا منها حس أحد،

He^{-asws} said: ‘They went out from then from the city, fearing that the calamity might strike them, and they encamped nearby from the city, and they spent the night beneath the sky. When the morning came to the friends of Allah^{-azwj}, the ones obedient to the Command of Allah^{-azwj}, they went to look at what the state of the people of disobedience. They came to the gate of the city and it was shut. They knocked it but were not answered, and they could not hear from it a sound of anyone.

فوضعوا سلما على سور المدينة، ثم أضعدها رجلا منهم، فأشرف على المدينة، فنظر فإذا هو بالقوم قردة يتعاونون، [فقال الرجل لأصحابه: يا قوم، أرى والله عجبا! قالوا: و ما ترى؟ قال: أرى القوم قد صاروا قردة يتعاونون] و لها أذنان،

They placed a ladder upon the wall of the city, then a man from them climbed it, and he surveyed upon the city. He looked and it was a group of apes howling. So the man said to his companions, ‘O people! By Allah (s.w.t.), I see a wonder!’ They said, ‘And what do you see?’ He said, ‘I see the people to have become apes, howling, and having tails for them’.

فكسروا الباب، فعرفت الطائفة أنسابها من الإنس، و لم تعرف الإنس أنسابها من القردة، فقال القوم للقردة: ألم ننهكم؟

They broke the gate, and they recognised the group (of apes) recognised their counterparts from the human beings, and the human beings did not recognised their counterparts from the apes. So the people said to the apes, ‘Did we not forbid you all?’

فقال علي (عليه السلام): و الذي فلق الحبة و برأ النسمة، إني لأعرف أنسابها من هذه الأمة، لا ينكرون و لا يغيرون، بل تركوا ما أمروا به فتفرقوا، و قد قال الله عز و جل: قُبُعِدْاَ لِلْقَوْمِ الظَّالِمِينَ فقال الله: أُنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَ أَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بَيِّسٍ بِمَا كَانُوا يَفْسُقُونَ.

Ali^{-asws} said: ‘By the One^{-azwj} Who Split the Seed and Formed the person! I^{-asws} (today), am recognising their lineages from this community. Neither are they denying nor are they changing, but, they are neglecting what they have been Commanded with, so they has separated (divided), and Allah^{-azwj} Mighty and Majestic has Said: ***so away with the unjust people [23:41]***. Thus Allah^{-azwj} Said: ***We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165]***”.⁷

العياشي: عن الأصمغ بن نباتة: عن علي بن أبي طالب (عليه السلام)، قال: «كانت مدينة حاضرة البحر، فقالوا لنبيهم: إن كان صادقا فليحولنا ربنا جريثا، فإذا المدينة في وسط البحر قد غرقت من الليل، و إذا كل رجل منهم ممسوخ جريثا يدخل الراكب في فيها».

⁷ تفسير القمي 1: 244

Al Ayyashi, from Al Asbagh Bin Nabata,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'There used to be a city by the sea, and they said to their Prophet^{-as}, 'If you^{-as} were truthful, then let our Lord^{-azwj} Convert us into eels (جريتاً). So the city is (now) in the middle of the sea, having had drowned from the night, and every man from them having been metamorphosed into an eel, including the riders who were in it'.⁸

عن الأصبع، عن علي (عليه السلام)، قال: «امتان مسختا من بني إسرائيل: فأما التي أخذت البحر فهي الجريت، وأما التي أخذت البر فهي الضباب».

From Al Asbagh,

From Ali^{-asws} having said: 'Two communities from the Children of Israel were metamorphosed. As for that which the sea took, so these are the eels, and as for those whom the land took, so these are the lizards'.⁹

عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ، قال: «افترق القوم ثلاث فرق: فرقة انتهت واعتزلت، و فرقة أقامت و لم تقارف الذنوب، و فرقة اقترفت الذنوب، فلم تنج من العذاب إلا من انتهت».

From Talha Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, regarding the Words of Allah^{-azwj}: ***'So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil.*** He^{-asws} said: 'The people separated into three groups – a group stopped and isolated, and a group stood by and did not commit the sins, and a group committed the sins. So none was Rescued from the Punishment except the one which stopped''.¹⁰

قال جعفر (عليه السلام): «قلت لأبي جعفر (عليه السلام): ما صنع بالذين أقاموا و لم يقارفوا الذنوب؟ قال أبو جعفر (عليه السلام): بلغني أنهم صاروا ذراً».

Ja'far^{-asws} said: 'I^{-asws} said to Abu Ja'far^{-asws}: 'What happened with those who were standing by and did not commit the sins?' Abu Ja'far^{-asws} said: 'It has reached me^{-asws} that they became particles''.¹¹

عن هارون بن عبد العزيز، رفعه إلى أحدهم (عليهم السلام)، قال: «جاء قوم إلى أمير المؤمنين (عليه السلام) بالكوفة، و قالوا له: يا أمير المؤمنين، إن هذه الجريت تباع في أسواقنا؟»

From Haroun Bin Abdul Aziz,

⁸ تفسير العياني 2: 92 / 32

⁹ تفسير العياني 2: 95 / 34

¹⁰ تفسير العياني 2: 79 / 35

¹¹ تفسير العياني 2: 79 / 35

'Raising it to one of them^{-asws} having said: 'A group came to Amir Al-Momineen^{-asws} at Al-Kufa, and they said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! These eels, can be sold in our markets?'

قال: «فتبسم أمير المؤمنين (عليه السلام) ضاحكاً، ثم قال: قوموا لأريكم عجبا، و لا تقولوا في وصيكم إلا خيرا، فقاموا معه فأتوا شاطئ بحر فتفل فيه نفلة، و تكلم بكلمات، فإذا بجريئة رافعة رأسها فاتحة فاهها.

He^{-asws} said: 'Amir Al-Momineen^{-asws} smiled chuckling, then said: 'Arise, I^{-asws} will show you a wonder, and do not be saying regarding your Guardian^{-asws} except good'. So they arose along with him^{-asws}, and they came to the coast of a sea. So he^{-asws} spit his^{-asws} spittle into it and spoke with certain words, and an eel raised its head, its head wide open.

فقال أمير المؤمنين (عليه السلام): من أنت، الويل لك و لقومك؟ فقالت: نحن من أهل القرية التي كانت حاضرة البحر، إذ يقول الله في كتابه: إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا أَلَايَةَ، فعرض الله علينا ولايتك، ففعدنا عنها، فمسخنا الله، فبعضنا في البر و بعضنا في البحر: فأما الذين في البحر فالجريت، و أما الذين في البر فاليربوع»

Amir Al-Momineen^{-asws} said: 'Who are you? The woe be unto you and your people!' It said, 'We are from the people of the town which was by the sea **the town which was by the sea [7:163]**, where Allah^{-azwj} is Saying in His^{-azwj} Book: **when their fish came to them on the day of their Sabbath on the surface (of the water) [7:163]** – the Verse. Allah^{-azwj} Displayed your^{-asws} Wilayah to us, but we sat from it (not accepting it). Therefore, Allah^{-azwj} Metamorphosed us, and some of us are in the land and some of us are in the sea. As for those in the sea, these are the eels, and as for those in the land, so these are the jerboas (lizards)'.¹²

قال: «ثم التفت أمير المؤمنين (عليه السلام) إلينا، فقال: أسمعتم مقالتها؟ قلنا: اللهم نعم، قال: و الذي بعث محمدا (صلى الله عليه و آله) بالنبوة، لتحبيض كما تحيض نساؤكم».

He (the narrator) said: 'Then Amir Al-Momineen^{-asws} turned towards us and he^{-asws} said: 'Did you hear its speech?' We said, 'Yes'. He^{-asws} said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood, they menstruate just as your womenfolk menstruate''.¹²

VERSES 167 - 170

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۖ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {167}

And when your Lord Proclaimed that He would Send upon them, up to the Day of Judgment, ones who would subject them to evil punishment, surely your Lord is Swift in the Punishment, and He is Forgiving, Merciful [7:167]

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ {168}

And We Divided them in the earth as communities – from them are the righteous ones, and from them are besides that, and We Tried them with the good (Blessings) and evil (Calamities) perhaps they would be returning [7:168]

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالْذَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ {169}

Then there succeeded after them a succeeding (generation), inheriting the Book. They were taking the display of this low (world) and they were saying, 'It would be Forgiven for us'. And even if a vanity came to them similar to it, they took it. Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth, and they had studied what was in it? And the House of the Hereafter is better for those who are fearing, will you not understand? [7:169]

وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ {170}

And those who are adhering with the Book and are establishing the Salat, surely We would not waste the Recompense of the righteous ones [7:170]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِلَى آخِرِهِ، قال: «نزلت في آل محمد (صلى الله عليه وآله) و أشياعهم».

And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And those who are adhering with the Book and are establishing the Salat [7:170]** – up to its end, he^{-asws} said: 'It was Revealed regarding the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias'.¹³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن يونس بن عبد الرحمن، عن أبي يعقوب إسحاق بن عبد الله، عن أبي عبد الله (عليه السلام)، قال: «إن الله خص عباده بآيتين من كتابه أن لا يقولوا حتى يعلموا، و لا يردوا ما لم يعلموا، قال الله عز و جل: أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ. و قال: بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyyr, from Yunus Bin Abdul Rahman, from Abu Yaqoub Is'haq Bin Abdullah,

(It has been narrated) from Abu Abdullah-asws having said: 'Allah-azwj Particularised His-azwj servants by two verses from His-azwj Book, that they should not speak until they know, and not reject what they do not know. Allah-azwj Mighty and Majestic Says: **Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth [7:169]**? And Said, **But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them [10:39]**'.¹⁴

VERSE 171

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {171}

And when We Shook the mountain above them as if it was a shade, and they thought it was going to fall upon them, (We Said): "Grab what We Gave you with strength and remember whatever is in it, perhaps you would be fearing" [7:171]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ: وَ [اذْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عَهْدَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أُعْطِيَهُ مُوسَى مَعَ الْكِتَابِ الْمَحْضُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا، بِأَنَّهُمْ سَادَةُ الْخَلْقِ، وَ الْقَوَّامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari-asws) said: 'Allah-azwj Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I-azwj Gave to Musa-as along with the Book, particularised with the mention of Muhammad-saww and Ali-asws, and the goodly from their-asws Progeny-asws, that they-asws are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تُقْرَأُوا بِهِ، وَ أَنْ تُؤَدُّوهُ إِلَى أَخْلَافِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَى أَخْلَافِهِمْ – إِلَى آخِرِ مُقَدَّرَاتِي فِي الدُّنْيَا، لِيُؤْمِنَنَّ بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمَنَّ لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عَلِيٍّ وَ عَلِيٍّ وَ اللَّهِ عَنِ اللَّهِ، وَ مَا يُخَيِّرُهُمْ بِهِ [عَنْهُ] مِنْ أَحْوَالٍ خُلِقَ بِهِ بَعْدَهُ – الْقَوَّامِينَ بِحَقِّ اللَّهِ، فَأَبَيْتُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ.

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My-azwj Ordainment in the world, that they would be believing in Muhammad-asws as a Prophet-saww of Allah-azwj, and they would be submitting to him-saww whatever he-saww orders them with – regarding Ali-asws being a Guardian of Allah-azwj, from Allah-azwj, and whatever he-saww informs them with it on His-azwj behalf – from the situation His-azwj Caliphs after him-saww, the ones standing by the Rights of Allah-azwj. But, you refused the acceptance of that and you became arrogant.

وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ الْجَبَلَ، أَمَرْنَا جَبْرِئِيلَ أَنْ يَقْطَعَ مِنْ «جَبَلِ فِلِسْطِينَ» قِطْعَةً عَلَى قَدْرِ مُعَسِّكَرِ أَسْلَافِكُمْ فَرَسَخًا فِي فَرَسَخٍ، فَقَطَّعَهَا وَ جَاءَ بِهَا، فَرَفَعَهَا فَوْقَ رُؤُوسِهِمْ.

And We Raised the (Mount) Toor above you – the mountain. We^{-azwj} Commanded Jibraeel^{-as} that he^{-as} cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (10km. by 10 km.). So he^{-as} cut it and came over with it, and he^{-as} raised it above their heads.

فَقَالَ مُوسَىٰ عَ لَهُمْ: إِمَّا أَنْ تَأْخُذُوا بِمَا أُمِرْتُمْ بِهِ فِيهِ، وَإِمَّا أَنْ أُلْقِيَ عَلَيْكُم هَذَا الْجَبَلُ. فَالْحِثُّوا إِلَى قَبُولِهِ كَارِهِينَ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنَ الْعِنَادِ، فَإِنَّهُ قَبْلَهُ طَائِعًا مُخْتَارًا. ثُمَّ لَمَّا قَبِلُوهُ سَجَدُوا وَغَفَرُوا، وَكَثِيرٌ مِنْهُمْ غَفَرَ خَدْيَهُ لَا لِزَادَةِ الْخُضُوعِ لِلَّهِ، وَ لَكِنْ نَظَرَ إِلَى الْجَبَلِ هَلْ يَقَعُ أَمْ لَا، وَ آخَرُونَ سَجَدُوا طَائِعِينَ مُخْتَارِينَ.

Musa^{-as} said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So they sought refuge to its acceptance unwillingly, except for the one Allah^{-azwj} Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allah^{-azwj}, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah willingly, by choice.

[ثُمَّ قَالَ ع] فَقَالَ رَسُولُ اللَّهِ ص: احْمَدُوا اللَّهَ مَعَاشِرَ شَيْعَتِنَا عَلَى تَوْفِيقِهِ إِيَّاكُمْ، فَإِنَّكُمْ تُعَفِّرُونَ فِي سُجُودِكُمْ- لَا كَمَا عَفَّرَهُ كُفْرَةُ بَنِي إِسْرَائِيلَ، وَ لَكِنْ كَمَا عَفَّرَهُ حَيَارُهُمْ.

Then he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Be praising Allah^{-azwj}, group of our^{-asws} Shias, upon His^{-azwj} Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ مِنْ هَذِهِ الْأَوَامِرِ وَ النَّوَاهِي مِنْ هَذَا الْأَمْرِ الْجَلِيلِ- مِنْ ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلِمَا الطَّيِّبِينَ.

Allah^{-azwj} Mighty and Majestic Said: **“Grab what We Gave you with strength, perhaps you would be fearing” [7:171]** – from these orders and prohibitions from this majestic matter of the mention of Muhammad^{-asws} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}.

وَ اذْكُرُوا مَا فِيهِ فِيمَا آتَيْنَاكُمْ، اذْكُرُوا خَزَائِنَ نَوَابِنَا عَلَى قِيَامِكُمْ بِهِ، وَ شَدِيدَ عِقَابِنَا عَلَى إِبَائِكُمْ لَهُ.

And remember what is in it [7:171] – regarding what We^{-azwj} have Given you, and remember the Our^{-azwj} abundant Rewards upon your standing by it, and the intensity of Our^{-azwj} Punishment upon your refusals of it.

لَعَلَّكُمْ تَتَّقُونَ لِتَتَّقُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعِقَابِ، فَتَسْتَحِقُّوا بِذَلِكَ خَزَائِنَ النُّوَابِ.

perhaps you would be fearing” [7:171] – in order for you to be fearing the opposition, being obligated of the Punishment, and you would end up being deserving of the abundant Rewards”.¹⁵

¹⁵ Tafseer Imam Hassan Al Askari^{asws} – S 134

و في رواية إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: **خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ أَمْ قُوَّةٌ فِي الْأَبْدَانِ أَمْ قُوَّةٌ فِي الْقُلُوبِ؟** قال: «فيهما جميعاً».

And in a report of Is'haq Bin Amaar who said,

'I asked Abu Abdullah about the Words of Allah^{-azwj} Mighty and Majestic: **"Grab what We Gave you with strength [7:171]"** – is it regarding the body or firmness regarding the hearts?' He^{-asws} said: 'Regarding both of them together'.¹⁶

عن محمد بن أبي حمزة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله: **خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ**، قال: «السجود، و وضع اليدين على الركبتين في الصلاة و أنت راكع».

From Muhammad Bin Abu Hamza, from some of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **"Grab what We Gave you with strength [7:171]"**, he^{-asws} said: 'The Sajdahs, and the placing of the two hands upon the two knees during the Salats while you are performing *Ruku*'.¹⁷

الطبرسي في (الاحتجاج): عن أبي بصير، قال: كان مولانا أبو جعفر محمد بن علي الباقر (عليه السلام)، جالسا في الحرم و حوله عصاية من أوليائه، إذ أقبل طاوس اليماني في جماعة من أصحابه، ثم قال لأبي جعفر (عليه السلام): أ تاذن لي في السؤال؟ فقال: «أذن لك، و أسأل».

Al Tabarsy in (the book) Al Ihtijaj, from Abu Baseer who said,

'It so happened that our Master Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} was seated in the Harrum, and around him^{-asws} was a group of his^{-asws} friends, when Tawoos Al-Yamani came over among a group of his companions. Then he said to Abu Ja'far^{-asws}, 'Will you allow me regarding the questioning?' So he^{-asws} said: 'We^{-asws} permit for you, (go ahead) and ask'.

فسأله عن مسائل فأجابته (عليه السلام)، و كان فيما سأله، قال: فأخبرني عن طائر طار [مرة] و لم يطر قبلها و لا بعدها، ذكره الله عز و جل في القرآن، فما هو؟

So, he asked him^{-asws} certain questions and he^{-asws} answered them, and it was among what he asked him^{-asws}, he said, 'Inform me about a bird which flew once and had not flown before it nor after it. Allah^{-azwj} Mighty and Majestic has Mentioned it in the Quran. So what is it?'

فقال: «طور سيناء، أطاره الله عز و جل على بني إسرائيل الذين أظلمهم بجناح منه، فيه ألوان العذاب حتى قبلوا التوراة، و ذلك قوله عز و جل: وَ إِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَ ظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ الْآيَةُ».

He^{-asws} said: '(Mount) Toor of Sinai. Allah^{-azwj} Mighty and Majestic Caused it to fly upon the Children of Israel, those whom He^{-azwj} Shaded them with a wing from Him^{-azwj}, wherein was a variety of Punishments until they accepted the Torah. And these are His^{-azwj} Words of the

تفسير العياشي 2: 101 / 37

تفسير العياشي 2: 102 / 37

Mighty and Majestic: ***And when We Shook the mountain above them as if it was a shade, and they thought it was going to fall upon them [7:171] – the Verse***.¹⁸

علي بن إبراهيم: في معنى الآية، قال: قال الصادق (عليه السلام): «لما أنزل الله التوراة على بني إسرائيل لم يقبلوها، فرفع الله عليهم جبل طور سيناء، فقال لهم موسى (عليه السلام): إن لم تقبلوا وقع عليكم الجبل، فقبلوه وطأطؤوا رؤوسهم».

Ali Bin Ibrahim regarding the meaning of the Verse, he said,

'Al-Sadiq^{-asws} said: 'When Allah^{-azwj} Revealed the Torah upon the Children of Israel, they did not accept it. Allah^{-azwj} Raised above them the mount Toor of Sinai, and Musa^{-as} said to them: 'If you do not accept it, the mountain will fall upon you'. They accepted it and bowed their heads (in submission)'.¹⁹

VERSE 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ {172}

And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify'. (He Said): "Lest you should be saying on the Day of Judgment, 'We were oblivious of this' [7:172]

The Altered Verse

علي بن إبراهيم عن يعقوب بن يزيد عن ابن أبي عمير عن أبي الربيع القزاز عن جابر عن أبي جعفر (عليه السلام) قال قلت له لم سمي أمير المؤمنين قال الله سمّاه و هكذا أنزل في كتابه و إذ أخذ ربك من بني آدم من ظهورهم ذريتهم و أشهدهم على أنفسهم ألسنت برئكم و أن محمداً رسولي و أن علياً أمير المؤمنين .

Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Al Raie Al Qazzaz, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'Why is Amir Al-Momineen^{-asws} named as such?' He^{-asws} said: 'Allah^{-azwj} Named him^{-asws} and like this it is Revealed in His^{-azwj} Book: ***And when your Lord brought forth from the Children of Adam, from their foreheads, their descendants, and made them testify against their own souls: Am I not your Lord? and Muhammad is My Rasool and Ali is Amir Al-Momineen? [7:172]***'.²⁰

¹⁸ الاحتجاج: 328

¹⁹ تفسير القمي 1: 246

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 4

و عنه: عن علي بن إبراهيم، عن يعقوب بن يزيد، عن ابن أبي عمير، عن أبي الربيع القزاز، عن جابر، عن أبي جعفر (عليه السلام)، قال: قلت له: لم سمي أمير المؤمنين (عليه السلام) أمير المؤمنين؟ قال: «سماه الله، و هكذا أنزل في كتابه: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَ أَنْ مُحَمَّدًا رَسُولِي، وَ أَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ؟».

And from him, from Ali Bin Ibrahim, from Yaquoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Al Rabi'e Al Qazaz, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'When was Amir-Al-Momineen^{-asws} named as 'Amir-Al-Momineen'? He^{-asws} said: 'Allah^{-azwj} Named him^{-asws}, and this is how it was Revealed in His^{-azwj} Book: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord, and that is Muhammad My Rasool, and Ali is Emir of the Momineen?" [7:172]**'²¹

عن جابر، قال: قال أبو جعفر (عليه السلام): «يا جابر، لو يعلم الجهال متى سمي أمير المؤمنين علي لم ينكروا حقه» قال: قلت: جعلت فداك، متى سمي؟ فقال لي: «قوله: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ إِلَى أَلْسِنَتِهِمْ بِرَبِّكُمْ وَ إِنَّ مُحَمَّدًا نَبِيَّكُمْ رَسُولَ اللَّهِ، وَ إِنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ؟»

From Jabir, who said,

'Abu Ja'far^{-asws} said: 'O Jabir! Had the ignorant ones known when Ali^{-asws} was named as 'Amir Al-Momineen', they would not had denied his^{-asws} right'. I said, 'May I be sacrificed for you^{-asws}! When was he^{-asws} named as such?' So he^{-asws} said to me: 'His^{-azwj} Words: **"Am I not your Lord, and that is Muhammad My Rasool, and Ali is Emir of the Momineen?" [7:172]**'.

قال: ثم قال لي: «يا جابر، هكذا و الله جاء بها محمد (صلى الله عليه و آله)».

He (the narrator) said, 'Then he^{-asws} said to me: 'By Allah^{-azwj}! Like this Muhammad^{-saww} came with it''²².

حدثنا (ظ) احمد بن محمد عن الحسن بن موسى عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قول الله عزوجل واذ اخذ ربك من بني آدم من ظهورهم ذريتهم واشهدهم عليه انفسهم الست بربكم قال اخرج الله من ظهر آدم ذريته إلى يوم القيمة كالذر فعرفهم نفسه ولولا ذلك لم يعرف احد ربه وقال الست بربكم قالوا بلى وان هذا محمد رسول الله صلى الله عليه وآله وعلى امير المؤمنين عليه السلام

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Musa, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer who has said:

Abu Abdullah^{-asws}, regarding the Words of Allah^{-azwj} Mighty and Majestic **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: "Am I not your Lord?" [7:172]**. He^{-asws} Said: 'Allah^{-azwj} Brought out from the forehead of Adam^{-as} his^{-as} progeny up to the Day of Judgment like particles. They knew Him^{-azwj} themselves, and had it not been for that, no one would have recognised his Lord^{-azwj}. And Said: "Am I^{-azwj} not your Lord^{-azwj}?" They said, 'Yes.' He^{-azwj} Said:

²¹ الكافي 1: 340 / 4.

²² تفسير العياشي 2: 41: 114.

“And this here is Muhammad^{-saww} the Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} the Emir of the Momineen^{-asws}.”²³

أَخْبَرَنَا الشَّيْخُ الْفَقِيهَ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَبِي جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِالْمَوْضِعِ الْمَقْدَمِ ذِكْرُهُ فِي التَّارِيخِ الْمَذْكُورِ عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الْمُظَفَّرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفُلْجِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى الْهَاشِمِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّازِيِّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي زَكْرِيَّا الْمُؤَصِّلِيِّ عَنْ جَابِرٍ

It was informed to us by the Sheykh , the jurist Abu Ali Al Hassan Bin Abu Ja'far Al Toosy at the place mentioned before, in the mentioned date, from his father, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Al Muzaffar Bin Muhammad, from Abu Bakr Muhammad Bin Ahmad Bin Abu Al Falaj, from Ahmad Bin Muhammad Bin Musa Al Hashimy, from Muhammad Bin Abdullah Al Razy, from his father, from Al Hassan Bin Mahboub, from Abu Zakariyya Al Mowsaly, form Jabir,

عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع: أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ ع إِنَّكَ أَنْتَ الَّذِي احْتَجَّ اللَّهُ بِكَ فِي ابْتِدَاءِ الْخَلْقِ حَيْثُ أَقَامَهُمْ أَشْبَاحًا فَقَالَ لَهُمْ أ لَسْتُ بِرَبِّكُمْ؟ قَالُوا بَلَى قَالَ وَ مُحَمَّدٌ رَسُولِي؟ قَالُوا بَلَى قَالَ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَأَبَى الْخَلْقُ جَمِيعًا إِلَّا اسْتَكْبَارًا وَ غَثُوًّا عَنْ وَلَاتِكَ إِلَّا نَفَرٌ قَلِيلٌ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘You^{-asws}, you^{-asws} are the one by whom Allah^{-azwj} Argues with in the beginning of the Creation when He^{-azwj} Stood them as resemblances, so He^{-azwj} Said to them: **“Am I not your Lord?” They said, ‘Yes [7:172].** He^{-azwj} Said: “And Muhammad^{-saww} is My^{-azwj} Rasool^{-saww}?” They said, ‘Yes’. He^{-azwj} Said: “And Ali^{-asws} is Emir of the Momineen?” But the creatures refused in their entirety and they were arrogant, and they transgressed about your^{-asws} Wilayah, except for a small number, and they were fewer than the few, and they are the companions of the right hand’.²⁴

The realm of the particles

صاحب (الثاقب في المناقب): عن أبي هاشم الجعفري، قال: كنت عند أبي محمد الحسن العسكري (عليه السلام)، فسأله محمد بن صالح الأرميني، عن قول الله تعالى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ الْآيَةَ، قال: «ثبتوا المعرفة و نسوا الموقف و سيدكرونه، و لولا ذلك لم يدر أحد من خالقه و من رازقه».

The author of (the book) Al Saqib Fi Al Manaqib, from Abu Hashim Al Ja'fary who said, ‘

‘I was in the presence of Abu Muhammad Al Hassan Al Askari^{-asws}, and Muhammad Bin Sali Al Armany asked him^{-asws} about the Words of Allah^{-azwj} the Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads [7:172]** – the Verse. He^{-asws} said: ‘The recognition was affirmed and they forgot the pausing, and they will be remembering it, and had it not been that, no one would know who his Creator is and who his Sustainer is’.

²³ Basaair Al Darajaat – P 1 Ch 7 H 9

²⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 5

قال أبو هاشم: فجعلت أتعجب في نفسي من عظيم ما عظم الله عليه من جزيل ما حله، فأقبل أبو محمد (صلوات الله عليه) و قال: «الأمر أعجب مما عجبت منه- يا أبا هاشم- و أعظم، ما ظنك بقوم من عرفهم عرف الله، و من أنكرهم أنكر الله، و لا يكون مؤمنا حتى يكون لولايتهم مصدقا و بمعرفتهم موقنا؟».

Abu Hashim said, 'So I went on to be astounded within myself from the magnitude of what Allah^{-azwj} had Determined His^{-azwj} Guardian^{-as} from the abundance of what was Loaded (on him). So, Abu Muhammad^{-asws} turned and said: 'The matter is more astounding than what you have been astounded from, O Abu Hashim, and even greater. What are your thoughts of a people, recognising them^{-asws} is recognising Allah^{-azwj}, and the one who denies them^{-asws} has denied Allah^{-azwj}, and he cannot become a Momin until he happens to ratify their^{-asws} Wilayah and is certain of their^{-asws} recognition?'²⁵

حدثني احمد بن محمد عن علي بن الحكم عن داود العجلي عن زرارة عن حمران عن ابي جعفر عليه السلام قال ان الله تبارك وتعالى حيث خلق الخلق خلق ماء عذبا وماء مالحا اجاجا فامتزج الماءان فاخذ طينا من اديم الارض فعركه عركا شديدا فقال لاصحاب اليمين وهم فيهم كالذر يدبون إلى الجنة بسلام وقال لاصحاب الشمال يدبون إلى النار ولا ابالي ثم قال الست بركم قالوا بلى شهدنا ان تقولوا يوم القيمة انا كنا عن هذا غافلين

Narrated to me Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Al-Ajaly, from Zarara, from Hamraan who has said:

Abu Ja'far^{-asws} said: 'When Allah^{-azwj} Blessed and Exalted Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He^{-azwj} Mixed the two streams of water and Took the clay from the Earth. He^{-azwj} then Mixed it with a severe mixing. He^{-azwj} Said to the companions of the right hand, and they were in that like particles: "Walk to the Paradise in safety". And Said to the companions of the left hand: "Walk to the Fire and I^{-azwj} don't Care". The Said: **"Am I not your Lord?" They said, 'Yes, we testify'. (He Said): "Lest you should be saying on the Day of Judgment, 'We were oblivious of this'" [7:172]"**.

قال ثم اخذ الميثاق على النبيين فقال الست بركم ثم قال وان هذا محمد رسول الله وان هذا علي امير المؤمنين قالوا بلى فثبتت لهم النبوة واخذ الميثاق على اولوا العزم الا ابي ريكم ومحمد رسولي وعلى امير المؤمنين واوصياؤه من بعده ولاية امرى وخزان علمي وان المهدي انتصر به لديني واطهر به دولتي وانتقم به من اعدائي واعبد به طوعا وكرها قالوا اقرنا وشهدنا يا رب

He^{-asws} said: 'Then the Covenant was taken from the Prophets^{-as}. He^{-azwj} Said: "Am I^{-azwj} not your^{-as} Lord^{-azwj}?' Then Said: "And this here is Muhammad^{-saww} the Rasool of Allah^{-saww}, and this here is Ali^{-asws} Amir-ul-Momineen^{-asws}". They^{-as} said: 'Yes.' He^{-azwj} Affirmed for them^{-as} the Prophet-hood, and Took the Covenant on The Determined Ones (*Ul Ul Azam*): "I^{-azwj} am your^{-as} Lord^{-azwj}, and Muhammad^{-saww} is My^{-azwj} Messenger, and Ali^{-asws} is Amir-Al-Momineen^{-asws} and the Trustees^{-asws} after him^{-asws} are the Masters of My^{-azwj} Command (*Wali Al-Amr*), and the Reservoirs of My^{-azwj} Knowledge, and by the Mahdi^{-asws} My^{-azwj} religion will be victorious, and My^{-azwj} government will be manifested, and revenge will be taken from My^{-azwj} enemies, and I^{-azwj} will be worshipped willingly or unwillingly". They^{-as} said: 'We testify and accept, O Lord^{-azwj}.'

الثاقب في المناقب: 508 / 567. ²⁵

ولم يجحد آدم ولم يقر فثبتت العزيمة لهؤلاء الخمسة في المهدي ولم يكن لادم عزم على الاقرار به وهو قوله عزوجل ولقد عهدنا إلى آدم من قبل فنسى فلم نجد له عزما

Adam^{-sa} neither reject it nor accept it or showed any determination for those five^{-asws} regarding the Mahdi^{-asws}, and there was no determination on accepting him^{-asws}, and this is the Statement of the Mighty and Majestic: ***And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination [20:115].***

قال انما يعنى فترك ثم امر نارا فاججت فقال لاصحاب الشمال ادخلوها فهابوها وقال لاصحاب اليمين ادخلوها فدخلوها فكانت عليهم بردا وسلاما فقال اصحاب الشمال يا رب اقلنا فقال قد اقلتكم اذهبوا فادخلوها فهابوها فثم ثبتت الطاعة والمعصية والولاية.

He^{-asws} said: 'It means that he^{-as} forgot.' Then He^{-azwj} Ordered the Fire to be inflamed. He^{-azwj} Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord^{-azwj}, reduce it for us.' He^{-azwj} Said: "I^{-azwj} have Reduced it for you, go, enter it!" They did not. Thus it was affirmed (then about), the obedience, and the disobedience, and the *Wilayah*.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ زُرَّارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالَّذِرِ فَعَرَفَهُمْ وَ أَرَاهُمْ أَنْفُسَهُمْ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفُوا أَحَدٌ رَبَّهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}. Zurara said, 'And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes [7:172]*** – the Verse. He^{-asws} said: 'Extracted from the back of Adam^{-as} was his offspring to be up to the Day of Judgement. So they came out like the particles, and He^{-azwj} Introduced Himself^{-azwj} to them, and had it not been for that, not one of them would have recognised his Lord^{-azwj}'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَنَّ رَجُلًا سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى إِلَى آخِرِ الْآيَةِ

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

'A man asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Majestic and Mighty: ***And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify' [7:172]*** – up to the end of the Verse.

²⁶ Basaair Al Darajaat – P 2 Ch 7 H 2

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 4 (Extract)

فَقَالَ وَ أَبُوهُ يَسْمَعُ (عليه السلام) حَدَّثَنِي أَبِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَبَضَ قُبْضَةً مِنْ تُرَابِ التُّرْبَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ (عليه السلام) فَصَبَّ عَلَيْهَا الْمَاءَ الْعَذْبَ الْفَرَاتَ ثُمَّ تَرَكَهَا أَرْبَعِينَ صَبَاحاً ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ الْمَالِحَ الْأُجَاجَ فَتَرَكَهَا أَرْبَعِينَ صَبَاحاً فَلَمَّا اخْتَمَرَتِ الطِّينَةُ أَخَذَهَا فَعَرَكَهَا عَرَكاً شَدِيداً فَخَرَجُوا كَالدَّرِّ مِنْ بَيْنِهِ وَ شِمَالِهِ وَ أَمَرَهُمْ جَمِيعاً أَنْ يَقَعُوا فِي النَّارِ فَدَخَلَ أَصْحَابُ الْيَمِينِ فَصَارَتْ عَلَيْهِمْ بَرْداً وَ سَلاماً وَ أَبِي أَصْحَابُ الشِّمَالِ أَنْ يَدْخُلُوهَا .

He^{-asws} said, and his^{-asws} father^{-asws} was listening: 'My^{-asws} father^{-asws} narrated to me that Allah^{-azwj} Mighty and Majestic Grabbed a Handful of dust, the dust from which Adam^{-as} was Created, and He^{-azwj} Poured the sweet water of the Euphrates over it. Then He^{-azwj} Left it for forty mornings. Then He^{-azwj} Poured the salty, bitter water over it, and Left it for forty mornings. So when the clay became (like) dough, He^{-azwj} Grabbed it and Kneaded it with an intense kneading. So they came out like particles, from its right and its left, and He^{-azwj} Commanded the together that they should fall into the Fire. So the companions of the right entered, and it became cold, safe, for them, but the companions of the left refused to enter into it'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَطَرْتُ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ فَطَرَهُمُ اللَّهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ قَالَ أَلَسْتُ بِرَبِّكُمْ وَ فِيهِ الْمُؤْمِنُونَ وَ الْكَافِرُونَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **the nature made by Allah in which He has Made the people to be upon [30:30]**, 'What is that nature?' He^{-asws} said: 'It is Al-Islām. Allah^{-azwj} Inclined them when He^{-azwj} Took their Covenant upon the Oneness Saying **"Am I not your Lord?" They said, 'Yes [7:172** And included in it were the Momineen (plural of Momin) and the Kafirs'.²⁹

Consequences of the Covenant

وبهذا الاسناد، عن حبيب، عن رواه، عن أبي عبد الله " ع " قال: ما تقول في الارواح انها جنود مجنودة، فما تعارف منها ائتلف وما تناكر منها اختلف، قال: قللت إنا نقول ذلك، فإنه كذلك: ان الله عزوجل اخذ من العباد ميثاقهم وهم أظله قبل الميلاد وهو قوله عزوجل: (وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم) إلى آخر الآية.

And by this chain, from Habeeb, from the one who reported it,

Abu Abdullah^{-asws} has said: 'What are you saying regarding the souls that they are like conscripted soldiers. Thus, whatever was the acquaintances from these, there is intermingling (over here), and what was aversion from these, so there is differing (over here)'. So I said, 'We are saying that'. He^{-asws} said: 'So it is like that. Allah^{-azwj} Mighty and Majestic Took from the servants, their Covenants, and they were shadows before the births, and these are the Words of the Mighty and Majestic **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves [7:172]** – up to the end of the Verse.

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

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 2

قال: فمن أقر له يؤمئذ جاءت الائلة هاهنا، ومن انكره يؤمئذ جاء خلافه ها هنا.

He^{-asws} said: 'So the one who accepted to Him^{-azwj} that day came to intermingle over here (to our^{-asws} Wilayah), and the one who denied it on that day, came to oppose Him^{-azwj} over here'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانٍ أَوْ غَيْرِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَضْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُنِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلَاقٌ حَسَنَةٌ إِنَّ اللَّهَ أَخَذَ مِنْ شَيْعَتِنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ أَكُنْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى اللَّهُ لَهُ بِالْجَنَّةِ وَمَنْ أَبْغَضَنَا وَلَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فِي النَّارِ خَالِدًا مُخَلَّدًا .

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someone else,

(It has been narrated) raising it to Abu Abdullah^{-asws} having said: 'Our^{-asws} Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allah^{-azwj} Took the Covenant from our^{-asws} Shias just as He^{-azwj} Took upon the Children of Adam^{-as} **"Am I not your Lord?" [7:172]**. So the one who was loyal to us^{-asws}, Allah^{-azwj} would be Loyal to him with the Paradise, and the one who hates us^{-asws} and does not fulfil our^{-asws} rights to us^{-asws}, so in the Fire he will abide eternally'.³¹

Was Allah^{-azwj} seen during the Taking of the Covenant?

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن الله عز وجل، هل يراه المؤمنون يوم القيامة؟ قال: «نعم، وقد رأوه قبل يوم القيامة» قلت: متى؟ قال: «حين قال الله لهم: أَكُنْتُ بِرَبِّكُمْ قَالُوا بَلَى»

And from him, said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated,

'I said to Abu Abdullah^{-asws}, 'Inform me about Allah^{-azwj} Mighty and Majestic. Will the Momineen see Him^{-azwj} on the Day of Judgement?' He^{-asws} said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He^{-asws} said: 'Where Allah^{-azwj} Said to them: **"Am I not your Lord?" They said, 'Yes, we testify' [7:172]**'.

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟».

The he^{-asws} was silent for a while, then said: 'The Momineen are (already) seeing Him^{-azwj} in the world, before the Day of Judgement. Do you not see Him^{-azwj} at this time of yours?'

قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكراً جاهلاً بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

³⁰ Al Illal Al Sharaie – V 1 Ch 79 H 2

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3

Abu Baseer said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, So should I narrate this from you^{-asws}?' He^{-asws} said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah^{-azwj} is more Exalted from what the resemblers and the atheists describe Him^{-azwj} to be'.³²

How did they answer?

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): كيف أجابوا و هم ذر؟ قال: «جعل فيهم ما إذا سألهم أجابوه» يعني في الميثاق.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'How did they answer and they were particles?' He^{-asws} said: 'He Made to be in them what they could answer Him^{-azwj} with when He^{-azwj} did Ask them, meaning during the Covenant''.³³

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: أَلَسْتُ بِرَبِّكُمْ قَالُوا بلى قالوا بألسنتهم؟ قال: «نعم، و قالوا بقلوبهم. فقلت: و أي شيء كانوا يؤمنون؟ قال: «صنع منهم ما اكتفى به».

From Abu Baseer,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **"Am I not your Lord?" They said, 'Yes [7:172] – they said it with their tongues?' He^{-asws} said: 'Yes, and they said it with their hearts'. So I said, 'And which thing were they on that day?' He^{-asws} said: 'It was done from them what could be sufficed with''.³⁴**

تأويله: ما ذكره علي بن إبراهيم في تفسيره قال: قال الصادق عليه السلام: إن الله أخذ الميثاق على الناس [لله] بالربوبية، ولرسوله بالنبوة، ولأمير المؤمنين والائمة عليهم السلام بالامامة. ثم قال (ألست بربكم)؟ ومحمد نبيكم؟ وعلي أميركم والائمة الهادون أولياؤكم؟ (قالوا: بلى) فمنهم إقرار باللسان، ومنهم تصديق بالقلب.

Its explanation is what is mentioned by Ali Bin Ibrahim in his Tafseer. He said,

'Al-Sadiq^{-asws} said: 'Allah^{-azwj} Took the Covenant upon the people, for Allah^{-azwj} with the Lordship, and for His^{-azwj} Rasool^{-saww} with the Prophet-hood, and for Amir Al-Momineen^{-asws} and the Imams^{-asws} with the Imamate. Then He^{-azwj} Said: **"Am I not your Lord?" [7:172]** And Muhammad^{-saww} your Prophet^{-saww}? And Ali^{-asws} your Emir? And the Imams^{-asws} of the Guidance your Guardians^{-asws}?³⁵

³² (التوحيد: 20 / 117)

³³ الكافي 2: 10 / 1.

³⁴ تفسير العياشي 2: 110 / 40.

³⁵ Taweel Al Ayaat – V 1 P 180 H 17

The first one to respond

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) بِأَيِّ شَيْءٍ سَبَقَتْ الْأَنْبِيَاءَ وَأَنْتَ بُعِثْتَ آخِرَهُمْ وَخَاتَمُهُمْ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{-asws}: 'Some of the Quraysh said to Rasool-Allah^{-saww}, 'By which thing do you^{-saww} precede the Prophets^{-as}, and you^{-saww} were Sent at the end of them^{-as} and as their^{-as} last one?'

قَالَ إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي وَأَوَّلَ مَنْ أَجَابَ حِينَ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ فَأَلَوْا بَلَى فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ .

He^{aw} said: 'I^{-saww} was the first one to believe in my^{aw} Lord^{-azwj}, and the first one to answer when Allah^{-azwj} Took the Covenant of the Prophets^{-as} and Made them to testify upon themselves^{-as} **"Am I not your Lord?" They said, 'Yes [7:172]**. Thus it was so that I^{-saww} was the first Prophet^{-as} to say: 'Yes', therefore I^{-saww} preceded them by the acknowledgement with Allah^{-azwj}'.³⁶

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق [من الرسل] إلى (بلى) رسول الله (صلى الله عليه وآله)، وذلك أنه كان أقرب الخلق إلى الله تبارك وتعالى، وكان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطئت موطنًا لم يطأه أحد قبلك، لا ملك مقرب، ولا نبي مرسل.

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

'Abu Abdullah^{-asws} said: 'The first one to precede to (the saying of) 'Yes', was Rasool-Allah^{-saww}, and that is because he^{-saww} was the closest of the creatures to Allah^{-azwj} Blessed and Exalted, and he^{-saww} was at the position which Jibraeel^{-as} said to him^{-saww} when he^{-saww} ascended with him^{-saww} to the sky: 'Proceed, O Muhammad^{-saww}, for you^{-saww} have trodden and path which has not been trodden upon by anyone before you^{-saww}, neither an Angel of Proximity, nor a Mursil Prophet^{-as}'.

و لولا أن روحه و نفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز و جل كما قال الله: قَابَ قَوْسَيْنِ أَوْ أَدْنَى «4» أي بل أدنى، فلما خرج الأمر من الله وقع إلى أوليائه».

And had it not been that his^{-saww} soul and his^{-saww} self was of that position, he^{-saww} would not been worth to reach it. Thus, he^{-saww} was from Allah^{-azwj} Mighty and Majestic just as Allah^{-azwj} Said: **So he was at the measure of two bows or closer still [53:9]**, yes, closer still. So when the Command came from Allah^{-azwj}, it occurred upon His^{-azwj} Guardians^{-asws}'.

قال الصادق (عليه السلام): «كان ذلك الميثاق مأخوذاً عليهم الله بالربوبية و لرسوله بالنبوة و لأمرير المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أتمتكم؟ فقالوا: بلى شهدنا.

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 6

Al-Sadiq^{asws} said: 'That Covenant was Taken upon them for Allah^{azwj} with the Lordship, and for His^{azwj} Rasool^{saww} with the Prophet-hood, and for Amir Al-Momineen^{asws} and the Imams^{asws} with the Imamate, so He^{azwj} Said: **"Am I not your Lord?"**, and Muhammad^{saww} is your Prophet^{saww}, and Ali^{asws} is your Imam^{asws}, and the Imams^{asws} of Guidance are your Imams^{asws}?'. **They said, 'Yes, we testify' [7:172]**.

فقال الله: أُنْ تَقُولُوا يَوْمَ الْقِيَامَةِ أَيُّ لَنَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ فَأُولَ مَا أَخَذَ اللَّهُ عَزَّ وَ جَلَّ الْمِيثَاقَ عَلَى الْأَنْبِيَاءِ لَهُ بِالرَّبُوبِيَّةِ، وَ هُوَ قَوْلُهُ: وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ فذكر جملة الأنبياء، ثم أبرز أفضلهم بالأسامي، فقال: وَ مِنْكَ يَا مُحَمَّد، فقدم رسول الله (صلى الله عليه و آله) لأنه أفضلهم وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ فَهَؤُلَاءِ الْخَمْسَةُ أَفْضَلُ الْأَنْبِيَاءِ، وَ رَسُولُ اللَّهِ (صلى الله عليه و آله) أَفْضَلُهُمْ.

Allah^{azwj} Said: **"Lest you should be saying on the Day of Judgment, i.e. perhaps you would be saying on the Day of Judgment, 'We were oblivious of this'" [7:172]**. So the first of what Allah^{azwj} Mighty and Majestic Took the Covenant was upon the Prophets^{as} for Him^{azwj} with the Lordship, and these are His^{azwj} Words: **And when We Took a Covenant from the Prophets [33:7]**. Thus He^{azwj} Mentioned the totality of the Prophets^{as}. Then He^{azwj} Highlighted with the names, so He^{azwj} Said: **and from you – O Muhammad^{saww}!** So Rasool-Allah^{saww} proceeded because he^{saww} was the most superior of them^{as}, **and from Nuh and Ibrahim and Musa and Isa son of Maryam [33:7]**. Thus, these are the five most superior of the Prophets^{as}, and Rasool-Allah^{saww} is the most superior of them^{as}.

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

Then He^{azwj} Took, after that, a Covenant of Rasool-Allah^{saww} upon the Prophets^{as} with the Eman with him^{saww}, and upon that they^{as} would be helping Amir Al-Momineen^{asws}, so He^{azwj} Said: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you [3:81] – Meaning Rasool-Allah^{saww}, you must believe in him, and you must help him" [3:81] – Meaning Amir Al-Momineen^{asws}, and you^{as} would be informing of his^{saww} news to your respective communities and news of his^{saww} Guardian^{asws} from the Imams^{asws}**.³⁷

How was the Covenant Taken

العياشي: عن رفاعة، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ، قال: «نعم، أخذ الله الحجة على جميع خلقه يوم الميثاق هكذا» و قبض يده.

Al Ayyashi, from Rafa'at who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their backs [7:172]**. He^{asws}

said: 'Yes! Allah^{-azwj} Took the Proof against all of His^{-azwj} creatures on the Day of the Covenant, like this' – and he^{-asws} grabbed his^{-asws} hands'.³⁸

The inevitable coming into this world

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) لَا يَرَى بِالْعَزْلِ بَأْسًا فَقَرَأَ هَذِهِ الْآيَةَ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فُكِّلُ شَيْءٌ أَخَذَ اللَّهُ مِنْهُ الْمِيثَاقَ فَهُوَ خَارِجٌ وَإِنْ كَانَ عَلَى صَخْرَةٍ صَمَاءَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Abu Umeyr, from Abdul Rahman Al Haza'a,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} did not see a problem with the coitus interruptus. So he^{-asws} recited this Verse **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes [7:172].** Thus, everything which Allah^{-azwj} Took the Covenant from it, so it will come out, even though it may be upon a solid rock (i.e. prevention of children has no effect as whoever is meant to come out will do so).³⁹

The Black Stone (Al-Hajar Al-Aswad) Preserved the Covenant

عن الحلبي، قال: سألته: لم جعل استلام الحجر؟ قال: «إن الله حيث أخذ الميثاق من بني آدم دعا الحجر من الجنة وأمره و التقم الميثاق، فهو يشهد لمن وافاه بالموافاة».

From Al Halby who said,

'I asked him^{-asws}, 'Why has the kissing been Made to be for the (Black) Stone?' He^{-asws} said: 'Allah^{-azwj}, when He^{-azwj} Took the Covenant from the Children of Adam^{-as}, called the (Black) Stone from the Paradise and Commanded it, and it devoured the Covenant. Thus, it would be testifying for the one who was loyal to it with the fulfilment'.⁴⁰

و عن عبيد الله الحلبي، عن أبي جعفر، و أبي عبد الله (عليهما السلام) قالوا: «حج عمر أول سنة حج و هو خليفة، فحج تلك السنة المهاجرون و الأنصار، و كان علي (عليه السلام) قد حج في تلك السنة بالحسن و الحسين (عليهما السلام) و بعبد الله بن جعفر-

And from Ubeydullah Al Halby,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'Umar went for Hajj in the first year he was the caliph, and the emigrants and the Helpers (also) went to Hajj in that year, and it so happened that Ali^{-asws} performed Hajj in that year with Al-Hassan^{-asws} and Al-Husayn^{-asws} and with Abdullah^{-asws} Bin Ja'far^{-asws}.

³⁸ تفسير العياشي 2: 103 / 37

³⁹ Al Kafi – V 5 – The Book of Marriage Ch 141 H 4

⁴⁰ تفسير العياشي 2: 106 / 39

قال:- فلما أحرم عبد الله لبس إزارا و رداء ممشقين - مصبوغين بطين المشق - ثم أتى فنظر إليه عمر، و هو يلي و عليه الإزار و الرداء، و هو يسير إلى جنب علي (عليه السلام)، فقال عمر من خلفهم: ما هذه البدعة التي في الحرم، فالتفت إليه علي (عليه السلام)، فقال له: يا عمر، لا ينبغي لأحد أن يعلمنا السنة، فقال عمر: صدقت - يا أبا الحسن - لا والله، ما علمت أنكم هم».

He (the narrator) said, 'So when Abdullah^{-asws} wore Ihram, he wore a trouser and a cloak both dyed in red ochre (natural earth pigment). Umar looked at him, and he was exclaiming Tailbiyya, and upon him was the trouser and the cloak, and he was walking to the side of Ali^{-asws}. Umar said from behind them^{-asws}. 'What is this innovation which is in the Harrum?' So Ali^{-asws} turned towards him and said to him: 'O Umar! It is not befitting for anyone that he teaches us^{-asws} the Sunnah'. Umar said, 'You^{-asws} speak the truth, O Abu Al-Hassan^{-asws}! No, by Allah^{-azwj}, I did not know (who) you^{-asws} were'.

قال: «فكانت تلك واحدة في سفرهم تلك، فلما دخلوا مكة طافوا بالبيت فاستلم عمر الحجر، فقال: أما والله، إني لأعلم أنك حجر لا تضر و لا تنفع، و لولا أن رسول الله (صلى الله عليه و آله) استلمك ما استلمتك،

He (the narrator) said, 'So that was one (incident) during their journey of theirs^{-asws}. When they entered Makkah, they performed Tawaaf of the House (Kabah), so Umar kissed the (Black) Stone, and he said, 'But, by Allah^{-azwj}, I know that you are a rock, neither harming nor benefitting (of anything), and if Rasool-Allah^{-saww} had not kissed you, I would not kiss you'.

فقال له علي (عليه السلام): يا أبا حفص، لا تفعل، فإن رسول الله (صلى الله عليه و آله) لم يستلم إلا لأمر قد علمه، و لو قرأت القرآن فعلمت من تأويله ما علم غيرك علمت أنه يضر و ينفع، له عينان و شفتان و لسان ذلق، يشهد لمن وافاه بالموافاة.

Ali^{-asws} said to him: 'O Abu Hafs! Do not do it, for Rasool-Allah^{-saww} did not kiss except for a matter he^{-saww} had known of, and if you had recited the Quran, then you would know from its explanation what others know. You would have known that it does harm and does benefit. For it are two eyes, and two lips, and an eloquent tongue. It will testify for the one who has been loyal with the loyalty (to the Covenant)'.

قال: فقال له عمر: فأوجدني ذلك في كتاب الله، يا أبا الحسن. فقال علي (صلوات الله عليه): قوله تبارك و تعالى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

He (the narrator) said, 'So Umar said to him^{-asws}, 'Then find that for me in the Book of Allah^{-azwj}, O Abu Al-Hassan^{-asws}! Ali^{-asws} said: 'The Words of the Blessed and Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify' [7:172].**

فلما أقروا بالطاعة بأنه الرب و أنهم العباد أخذ عليهم الميثاق بالحج إلى بيته الحرام، ثم خلق الله رقاً أرق من الماء، و قال للقلم: اكتب موافاة خلقي ببني الحرام، فكتب القلم موافاة بني آدم في الرق، ثم قيل للحجر: افتح فاك -

When they acknowledge with the obedience that He^{-azwj} is the Lord^{-azwj} and they are the servants, He^{-azwj} Took the Covenant upon them with the Hajj to His^{-azwj} Sacred House. Then Allah^{-azwj} Created a paper thinner than water, and Said to the Pen: "Write the fulfilment of

My^{-azwj} creatures with My^{-azwj} Sacred House!” So the Pen wrote the fulfilment of the Children of Adam^{-as} in the paper. Then He^{-azwj} Said to the (Black) Stone: “Open your mouth!”

قال:- ففتحه، فألقمه الرق، ثم قال للحجر: احفظ و اشهد لعبادي بالموفاة. فهبط الحجر مطيعا لله.

He^{-asws} said, ‘So it opened it, and it devoured the paper. Then He^{-azwj} Said to the (Black) Stone: “Preserve and testify for My^{-azwj} servants with the loyalty (with the Covenant)’. So the (Black) Stone descended in obedience to Allah^{-azwj}.

يا عمر، أو ليس إذا استلمت الحجر، قلت: أمانتي أديتها، و ميثاقي تعاهدته لتشهد لي بالموفاة؟ فقال عمر: اللهم نعم. فقال له علي (عليه السلام): من ذلك».

O Umar! Or is not it so that when you do kiss the (Black) Stone, you say, ‘My entrustment I have fulfilled, and my Covenant I have agreed, so testify for me with the fulfilment’? So Umar said, ‘O Allah^{-azwj}, yes’. Ali^{-asws} said to him: ‘(It is) from that’.⁴¹

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقُمَاطِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) لِأَيِّ عِلَّةٍ وَضَعَ اللَّهُ الْحَجَرَ فِي الرُّكْنِ الَّذِي هُوَ فِيهِ وَ لَمْ يُوضَعْ فِي غَيْرِهِ وَ لِأَيِّ عِلَّةٍ تُقْبَلُ وَ لِأَيِّ عِلَّةٍ أُخْرِجَ مِنَ الْجَنَّةِ وَ لِأَيِّ عِلَّةٍ وَضِعَ مِيثَاقُ الْعِبَادِ وَ الْعَهْدُ فِيهِ وَ لَمْ يُوضَعْ فِي غَيْرِهِ وَ كَيْفَ السَّبَبُ فِي ذَلِكَ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ فَإِنَّ تَفَكُّرِي فِيهِ لَعَجَبٌ

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Bukeyr Bin Ayn who said,

‘I asked Abu Abdullah^{-asws}, ‘For which reason did Allah^{-azwj} Place the (Black) Stone in the corner in which it is (found to be) in, and did not Place it in other than it, and for which reason does one kiss (it), and for which reason was it brought out from the Paradise, and for which reason was the Covenant of the servant and the oath Placed in it and was not Placed in other than it, and what is the reason regarding that. You^{-asws} inform me, may I be sacrificed for you^{-asws}, for my thinking with regards to it is strange’.

قَالَ فَقَالَ سَأَلْتُ وَ أَعْضَلْتُ فِي الْمَسْأَلَةِ وَ اسْتَفْصَيْتُ فَأَفْهَمَ الْجَوَابَ وَ فَرَّغَ قَلْبُكَ وَ أَصْنَعْ سَمْعَكَ أُخْبِرُكَ إِنَّ شَاءَ اللَّهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَضَعَ الْحَجَرَ الْأَسْوَدَ وَ هِيَ جَوْهَرَةٌ أُخْرِجَتْ مِنَ الْجَنَّةِ إِلَى آدَمَ (عليه السلام) فَوُضِعَتْ فِي ذَلِكَ الرُّكْنِ لِعِلَّةِ الْمِيثَاقِ وَ ذَلِكَ أَنَّهُ لَمَّا أَخَذَ مِنْ بَنِي آدَمَ مِنْ طُحُورِهِمْ دُرَيْتَهُمْ حِينَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ تَرَأَى لَهُمْ وَ مِنْ ذَلِكَ الْمَكَانِ يَهْبِطُ الطَّيْرُ عَلَى الْقَائِمِ (عليه السلام)

He (the narrator) said, ‘So he^{-asws} said: ‘You asked and complicated yourself in the problem, and you investigated, therefore understand the answer and free your heart and intent your listening. I^{-asws} shall inform you, Allah^{-azwj} Willing. Allah^{-azwj} Blessed and High Placed the Black Stone and it was a jewel from Paradise brought out to Adam^{-as}. Thus, it was Placed in that corner due to the reason of the Covenant, and that is because when the offspring of the Children of Adam^{-as} were Taken from the backs, when the Covenant was Taken upon them in that place, and it is in that place it was Shown to them, and it is from that place the bird shall descend upon Al-Qaim^{-asws}.

فَأَوَّلُ مَنْ يُبَايِعُهُ ذَلِكَ الطَّائِرُ وَهُوَ وَاللَّهُ جِبْرَائِيلُ (عليه السلام) وَ إِلَى ذَلِكَ الْمَقَامِ يُسْنِدُ الْقَائِمُ ظَهْرَهُ وَ هُوَ الْحُجَّةُ وَ الدَّلِيلُ عَلَى الْقَائِمِ وَ هُوَ الشَّاهِدُ لِمَنْ وَافَاهُ فِي ذَلِكَ الْمَكَانِ وَ الشَّاهِدُ عَلَى مَنْ أَدَّى إِلَيْهِ الْمِيثَاقَ وَ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ

The first one to pledge allegiance would be that bird, and by Allah^{-azwj}, it is Jibraeel^{-as}, and it is to that place Al-Qaim^{-asws} would assign his^{-asws} appearance, and it is the Proof and the evidence upon Al-Qaim^{-asws}, it is a witness to the one who are loyal to it in that place, and the witness upon the ones who fulfil the Covenant to it, and the promise which Allah^{-azwj} Mighty and Majestic Took upon the servants.

وَ أَمَّا الْقُبْلَةُ وَ الْإِسْلَامُ فَلِعَلَّ الْعَهْدَ تَجْدِيداً لِذَلِكَ الْعَهْدِ وَ الْمِيثَاقِ وَ تَجْدِيداً لِلْبَيْعَةِ لِيُؤَدُّوا إِلَيْهِ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِمْ فِي الْمِيثَاقِ فَيَأْتُوهُ فِي كُلِّ سَنَةٍ وَ يُؤَدُّوا إِلَيْهِ ذَلِكَ الْعَهْدَ وَ الْأَمَانَةَ اللَّذَيْنِ أَخَذَا عَلَيْهِمْ أَلَا تَرَى أَنَّكَ تَقُولُ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ

And as for the kissing and the submitting, so it is due to the reason of the promise and the renewal of that promise and the Covenant, and renewal of the allegiance in order to fulfil the promise to it which Allah^{-azwj} Took upon them in the Covenant. Therefore, they would be coming to it during every year and would be repeating that promise to it, and the entrustment which was Taken upon them. Do you not see that you are saying, 'My entrustment I have fulfilled it, and my Covenant I have promised it in order for you to testify for me with the loyalty'?

وَ اللَّهُ مَا يُؤَدِّي ذَلِكَ أَحَدٌ غَيْرَ شِيعَتِنَا وَ لَا حَفِظَ ذَلِكَ الْعَهْدَ وَ الْمِيثَاقَ أَحَدٌ غَيْرَ شِيعَتِنَا وَ إِنَّهُمْ لَيَأْتُوهُ فَيَعْرِفُهُمْ وَ يُصَدِّقُهُمْ وَ يَأْتِيهِمْ غَيْرُهُمْ فَيُنْكِرُهُمْ وَ يُكَذِّبُهُمْ وَ ذَلِكَ أَنَّهُ لَمْ يَحْفَظْ ذَلِكَ غَيْرُهُمْ

And, by Allah^{-azwj}! No one apart from you Shias of ours^{-asws} are fulfilling that, nor is anyone preserving that promise, and the Covenant, anyone apart from our^{-asws} Shias, and they are coming to it, so it is recognising them and ratifying them; and when the others are coming to it, so it is denying that and belying them, and that is because it has not been preserved by other than you (Shias).

فَلَكُمْ وَ اللَّهُ يَشْهَدُ وَ عَلَيْهِمْ وَ اللَّهُ يَشْهَدُ بِالْحَقِّ وَ الْجُحُودِ وَ الْكُفْرِ وَ هُوَ الْحُجَّةُ الْبَالِغَةُ مِنَ اللَّهِ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ بَيِّنَةٌ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنَانِ فِي صُورَتِهِ الْأُولَى يَعْرِفُهُ الْخَلْقُ وَ لَا يُنْكِرُهُ يَشْهَدُ لِمَنْ وَافَاهُ وَ جَدَّدَ الْعَهْدَ وَ الْمِيثَاقَ عِنْدَهُ بِحِفْظِ الْعَهْدِ وَ الْمِيثَاقِ وَ آدَاءِ الْأَمَانَةِ وَ يَشْهَدُ عَلَى كُلِّ مَنْ أَنْكَرَ وَ جَحَدَ وَ نَسِيَ الْمِيثَاقَ بِالْكُفْرِ وَ الْإِنْكَارِ

By Allah^{-azwj}, it would testify for you, and by Allah^{-azwj} it would testify against them with the disregard, and the ingratitude, and the disbelief; and it would be the eloquent Proof from Allah^{-azwj} against them on the Day of Judgement. It would come, and for it would be a speaking tongue, and two eyes in its former face. The creatures would recognise it and would not deny it. It would testify for the ones who were loyal to it and renewed the promise and the Covenant in its presence by preserving the promise and the Covenant and the fulfilment of the entrustment. And it would testify against everyone who denied, and strived against, and forgot the Covenant with the disbelief, and the denial.

فَأَمَّا عِلَّةُ مَا أَخْرَجَهُ اللَّهُ مِنَ الْجَنَّةِ فَهَلْ تَذَرِي مَا كَانَ الْحُجْرُ قُلْتُ لَا قَالَ كَانَ مَلَكاً مِنْ غُضَمَاءِ الْمَلَائِكَةِ عِنْدَ اللَّهِ فَلَمَّا أَخَذَ اللَّهُ مِنَ الْمَلَائِكَةِ الْمِيثَاقَ كَانَ أَوَّلَ مَنْ آمَنَ بِهِ وَ أَقَرَّ ذَلِكَ الْمَلَكُ فَأَتَّخَذَهُ اللَّهُ أَمِيناً عَلَى جَمِيعِ خَلْقِهِ فَأَلْقَمَهُ الْمِيثَاقَ وَ أَوْدَعَهُ عِنْدَهُ وَ اسْتَعْبَدَ الْخَلْقُ أَنْ يُجَادُوا عِنْدَهُ فِي كُلِّ سَنَةٍ الْإِفْرَازَ بِالْمِيثَاقِ وَ الْعَهْدِ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ

So, as for the reason why Allah^{-azwj} had it to be brought out from the Paradise, so do you know what the (Black) stone was?' I said, 'No'. He^{-asws} said: 'It was an Angel from the great Angels in the Presence of Allah^{-azwj}. So when Allah^{-azwj} Took the Covenant from the Angels, and the first one to believe in it, and accept was that Angel. So Allah^{-azwj} Took it as a trustee upon the entirety of His^{-azwj} creatures. So He^{-azwj} Caused it to devour the Covenant, and Entrusted it inside it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allah^{-azwj} Mighty and Majestic Took upon them.

ثُمَّ جَعَلَهُ اللَّهُ مَعَ آدَمَ فِي الْجَنَّةِ يُذَكِّرُهُ الْمِيثَاقَ وَ يُجَدِّدُ عِنْدَهُ الْإِفْرَارَ فِي كُلِّ سَنَةٍ فَلَمَّا عَصَى آدَمُ وَ أُخْرِجَ مِنَ الْجَنَّةِ أَنْسَاهُ اللَّهُ الْعَهْدَ وَ الْمِيثَاقَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ وَ عَلَى وَلَدِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ لَوْصِيهِ (عليه السلام) وَ جَعَلَهُ نَائِبًا حَيْرَانَ

Then Allah^{-azwj} Made it to be with Adam^{-as} in the Paradise, reminding him^{-as} of the Covenant, and he^{-as} used to renew the acceptance in its presence during every year. So when Adam^{-as} disobeyed and came out from the Paradise, Allah^{-azwj} Caused him^{-as} to forget the promise and the Covenant which Allah^{-azwj} had Taken upon him^{-as} and upon his^{-as} children, for Muhammad^{-saww}, and for his^{-saww} successor^{-asws}, and Made him^{-as} to be wandering, confused.

فَلَمَّا تَابَ اللَّهُ عَلَى آدَمَ حَوَّلَ ذَلِكَ الْمَلَكَ فِي صُورَةِ دُرَّةٍ بَيضاءَ فَرَمَاهُ مِنَ الْجَنَّةِ إِلَى آدَمَ (عليه السلام) وَ هُوَ بِأَرْضِ الْهِنْدِ فَلَمَّا نَظَرَ إِلَيْهِ أَنْسَ إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ بِأَكْثَرٍ مِنْ أَنَّهُ جَوْهَرَةٌ وَ أَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ لَهُ يَا آدَمُ أَ تَعْرِفُنِي قَالَ لَا قَالَ أَجَلِ اسْتَخَوَذَ عَلَيْكَ الشَّيْطَانُ فَأَنْسَاكَ ذِكْرَ رَبِّكَ

When Allah^{-azwj} Turned to Adam^{-as} (with Mercy and Forgiveness), Changed that Angel to be in the image of a white pearl, and had is cast from the Paradise to Adam^{-as}, and it was in the land of India. So when he^{-as} looked at it, he^{-as} felt love towards it, and he^{-as} did not recognise it, mostly because it was a jewel. And Allah^{-azwj} Mighty and Majestic Caused it to speak, so it said to him^{-as}: 'O Adam^{-as}! Do you^{-as} recognise me?' He^{-as} said: 'No'. It said, 'The Satan^{-la} overcame upon you^{-as}, so he^{-la} made you^{-as} forget the remembrance of your^{-as} Lord^{-azwj}'.

ثُمَّ تَحَوَّلَ إِلَى صُورَتِهِ الَّتِي كَانَ مَعَ آدَمَ فِي الْجَنَّةِ فَقَالَ لِآدَمَ أَتَيْنَ الْعَهْدَ وَ الْمِيثَاقَ فَوُتِبَ إِلَيْهِ آدَمُ وَ ذَكَرَ الْمِيثَاقَ وَ بَكَى وَ خَضَعَ لَهُ وَ قَبَّلَهُ وَ جَدَّدَ الْإِفْرَارَ بِالْعَهْدِ وَ الْمِيثَاقِ ثُمَّ حَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى جَوْهَرَةِ الْحَجَرِ دُرَّةً بَيضاءَ صَافِيَةً نُصِيءُ

Then it transformed itself to its image which it had when it was with Adam^{-as} in the Paradise. So it said to Adam^{-as}: 'Where is the promise and the Covenant?' So Adam^{-as} leapt to it and remembered the Covenant, and wept, and he^{-as} threw himself^{-as} at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allah^{-azwj} Mighty and Majestic Changed it to the essence of the stone, being a white pearl, clear, illuminating.

فَحَمَلَهُ آدَمَ (عليه السلام) عَلَى عَاتِقِهِ إِجْلَالًا لَهُ وَ تَعْظِيمًا فَكَانَ إِذَا أَعْيَا حَمَلَهُ عَنْهُ جِبْرِئِيلُ (عليه السلام) حَتَّى وَاقَى بِهِ مَكَّةَ فَمَا زَالَ يَأْتِسُ بِهِ بِمَكَّةَ وَ يُجَدِّدُ الْإِفْرَارَ لَهُ كُلَّ يَوْمٍ وَ لَيْلَةٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا بَنَى الْكُعْبَةَ وَضَعَ الْحَجَرَ فِي ذَلِكَ الْمَكَانِ لِأَنَّهُ تَبَارَكَ وَ تَعَالَى حِينَ أَخَذَ الْمِيثَاقَ مِنْ وَلَدِ آدَمَ أَخَذَهُ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ أَلْقَمَ الْمَلِكُ الْمِيثَاقَ وَ لِذَلِكَ وَضَعَ فِي ذَلِكَ الرَّجُلِ

So Adam^{-as} carried it upon his^{-as} shoulder due to its majesty for it, and its reverence. So whenever he^{-as} was exhausted, Jibraeel^{-as} would carry it on his^{-as} behalf until he^{-as} arrived at Makkah with it. So he^{-as} did not cease to love it in Makkah, and he^{-as} would renew the acceptance to it every day and night. Then when Allah^{-azwj} Mighty and Majestic Built the

Kaaba, Placed the Stone in that place because, when Allah^{-azwj} Mighty and Majestic Took the Covenant from the Children of Adam^{-as}, Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

وَنَحَىٰ آدَمَ مِنْ مَّكَانِ النَّبْتِ إِلَى الصَّفَا وَحَوَّاءَ إِلَى الْمَرْوَةِ وَضَعَ الْحَجَرَ فِي ذَلِكَ الرُّكْنِ فَلَمَّا نَظَرَ آدَمُ مِنَ الصَّفَا وَقَدْ وَضَعَ الْحَجَرَ فِي الرُّكْنِ كَثُرَ اللَّهُ وَهَلَّلَهُ وَحَمَّدَهُ فَلِذَلِكَ جَزَتْ السُّنَّةُ بِالتَّكْبِيرِ وَاسْتَقْبَالَ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ مِنَ الصَّفَا

And Adam^{-as} moved away from the place of the House (Kaaba) to Al-Safa, and Hawwa^{-as} to Al-Marwa, and the Stone was place in that corner. So when Adam^{-as} looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah^{-azwj} (*Takbeer*), and extolled Him^{-azwj}, and Glorified Him^{-azwj}. Thus, it was due to that the Sunnah flowed with the *Takbeer*, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

فَإِنَّ اللَّهَ أَوْدَعَهُ الْمِيثَاقَ وَ الْعَهْدَ دُونَ غَيْرِهِ مِنَ الْمَلَائِكَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صلى الله عليه وآله) بِالنَّبُوءَةِ وَ لِعَلِيِّ (عليه السلام) بِالْوَصِيَّةِ اصْطَلَحَتْ فَرَائِصُ الْمَلَائِكَةِ فَأَوَّلُ مَنْ أَسْرَعَ إِلَى الْإِقْرَارِ ذَلِكَ الْمَلَكُ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مِنْهُ وَ لِذَلِكَ اخْتَارَهُ اللَّهُ مِنْ بَيْنِهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ وَ هُوَ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِرَةٌ يَشْهَدُ لِكُلِّ مَنْ وَافَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ حَفِظَ الْمِيثَاقَ .

Therefore, Allah^{-azwj} Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah^{-azwj} Mighty and Majestic Took the Covenant for Himself^{-azwj} for the Lordship, and for Muhammad^{-saww} with the Prophet-hood, and for Ali^{-asws} with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel. There has never happened to be among them anyone more intense for his love of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} than him, and due to that Allah^{-azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant'.⁴²

Allah^{-azwj} Spoke to everyone

السيد الرضي في (الخصائص): بإسناد مرفوع إلى الأصمغ بن نباتة، قال: أتى ابن الكواء أمير المؤمنين (عليه السلام) و كان معنا في المسائل، فقال: يا أمير المؤمنين، خبرني عن الله عز و جل هل كلم أحدا من ولد آدم قبل موسى؟ فقال أمير المؤمنين (عليه السلام): «قد كلم الله جميع خلقه برهم و فاجرهم و ردوا عليه الجواب».

Al Seyyid Al Razy in (the book) Al Ikhtisas, by a chain raising to Al Asbagh Bin Nubata who said, ‘

Ibn Al-Kawa came to Amir Al-Momineen^{-asws} and he used to be stubborn in the questioning, and he said, ‘O Amir Al Momineen^{-asws}! Inform me about Allah^{-azwj} Mighty and Majestic. Did He^{-azwj} Speak to anyone from the children of Adam^{-as} before Musa^{-as}?’ So Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} has Spoken to the entirety of His^{-azwj} creatures, their righteous ones and their immoral ones, and they responded to Him^{-azwj} with the Answer’.

⁴² Al Kafi – V 4 – The Book of Hajj Ch 1 H 3

قال: «فثقل ذلك على ابن الكواء ولم يعرفه، فقال: وكيف كان ذلك؟ فقال: «أو ما تقرأ كتاب الله تعالى إذ يقول لنبية: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَقَدْ أَسْمَعُ كَلَامَهُ وَ رَدُّوا عَلَيْهِ الْجَوَابَ، كما تسمع في قول الله، يا ابن الكواء: قَالُوا بَلَى

He (the narrator) said, 'That was heavy upon Ibn Al-Kawa and did not understand it, so he said, 'And how was that?' He^{-asws} said: 'Or have you not read the Book of Allah^{-azwj} the Exalted where He^{-azwj} is Saying to His^{-azwj} Prophet^{-saww}: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes [7:172].** So He^{-azwj} had Made them listen to His^{-azwj} Speech and they responded to Him^{-azwj} with the answer, just as you are hearing the Words of Allah^{-azwj}, O Ibn Al Kawa, **They said, 'Yes [7:172].**

ثم قال لهم: إني أنا الله لا إله إلا أنا، و أنا الرحمن الرحيم، فأقروا له بالطاعة و الربوبية و ميز الرسل و الأنبياء و الأوصياء و أمر الخلق بطاعتهم، فأقروا بذلك في الميثاق [و أشهدهم على أنفسهم]، و أشهد الملائكة عليهم أن يقولوا يوم القيامة: إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ».

Then He^{-azwj} Said to them: "Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except Me^{-azwj}, and I^{-azwj} am the Beneficent, the Merciful!" So, they acknowledged to Him^{-azwj} with the obedience and the Lordship, and He^{-azwj} Distinguished the Rasools^{-as} and the Prophets^{-as} and the successors^{-as}, and Commanded the creatures with being obedient to them^{-as}. So they acknowledge with that during the Covenant, and He^{-azwj} Made them testify upon themselves, and the Angels testified upon them **"Lest you should be saying on the Day of Judgment, 'We were oblivious of this'" [7:172]**".⁴³

The majority denied the Wilayah of Ali^{-asws}

ابن طاووس قدس الله سره في كتابه (اليقين بتسمية علي أمير المؤمنين عليه السلام) عن محمد بن العباس (ره)، عن أحمد بن موسى، عن محمد بن عبد الله الرازي، عن أبيه، عن الحسن بن محبوب، عن أبي زكريا الموصلي المعروف بكوكب الدم، عن جابر الجعفي، عن الباقر عليه السلام عن أبيه، عن جده عليهم السلام، قال: إن النبي صلى الله عليه وآله قال لعلي عليه السلام: أنت الذي احتج الله بك في ابتداء الخلق حيث أقامهم فقال: ألسنت بربكم؟ قالوا: بلى فقال: ومحمد رسول الله؟ فقالوا جميعا: بلى، فقال وعلي أمير المؤمنين؟ فقال الخلق جميعا: لا إستكبارا وعتوا عن ولايتك إلا نفر قليل، وهم أهل القليل، وهم أصحاب اليمين.

Ibn Tawoos, in his book 'Al Yaqeen Bin Tasmiyya Ali Amir Al Momineen', from Muhammad Bin Al Abbas, from Ahmad Bin Musa, from Muhammad Bin Abdullah Al Razy, form his father, from al Hassan Bin Mahboub, from Abu Zakariyya Al Mowsaly, well known as Kowkab Al Damm, from Jabir Al Ju'fy,

'From Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The Prophet^{-saww} said to Ali^{-asws}: 'You^{-asws} are the one by whom Allah^{-azwj} Argued with (upon) His^{-azwj} creatures where He^{-azwj} Made them stand and Said: **"Am I not your Lord?" They said, 'Yes [7:172].** So He^{-azwj} Said: 'And Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}?' So, they said altogether, 'Yes'. So, He^{-azwj} Said: 'And Ali^{-asws} is Emir of the Momineen?' So the creatures said altogether, 'No'. They were arrogant and were insolent about your^{-asws} Wilayah except

43. 87. خصائص الأئمة:

for a small number, they were a few people, and they are the companions of the right hand”^{.44}

VERSES 173 & 174

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ
{173}

Or you should be saying, ‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?’ [7:173]

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ {174}

And like that We Clarify the Verses and perhaps they would be returning [7:174]

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر الحميري عن احمد بن محمد، عن الحسن بن محبوب، عن عبد الرحمن بن كثير، عن داود الرقي عن أبي عبد الله "ع" قال: لما أراد الله عزوجل ان يخلق الخلق خلقهم ونشرهم بين يديه ثم قال لهم من ربكم؟ فاول من نطق رسول الله صلى الله عليه وآله وأمير المؤمنين والأئمة صلوات عليهم أجمعين فقالوا: أنت ربنا،

Muhammad Bin Musa Bin Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqy,

Abu Abdullah^{-asws} has said: ‘When Allah^{-azwj} Mighty and Majestic Intended to Create the creatures, Created them, and Displayed them in front of Him^{-azwj}, then Said to them: “Who is your Lord^{-azwj}?” The first ones to speak were Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and the Imams^{-asws}. They^{-asws} said: ‘You^{-azwj} are our^{-asws} Lord^{-azwj}!’

فحملهم العلم والدين، ثم قال للملائكة هؤلاء حملة ديني وعلمي وامنائي في خلقي وهم المسئولون،

Thus, Allah^{-azwj} Blessed them^{-asws} with the Knowledge and the Religion, then Said to the Angels: “They^{-asws} are carrying My^{-azwj} Religion, and My^{-azwj} Knowledge, and are My^{-azwj} Trustees among My^{-azwj} creatures, and they^{-asws} would be Questioned”.

ثم قيل لبي آدم أقرأوا لله بالربوبية وهؤلاء النفر بالطاعة والولاية فقالوا نعم ربنا اقرنا، فقال الله جل جلاله للملائكة اشهدوا، فقالت الملائكة شهدنا على ان لا يقولوا غدا إنا كنا عن هذا غافلين أو يقولوا إنما أشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون، يا داود، وَلَا يَتُخَنَّا مُؤَكِّدَةً عَلَيْهِمْ فِي الْمِثَاقِ.

Then Allah^{-azwj} Said to the Children of Adam^{-as}: ‘Do you all accept Allah^{-azwj} for the Lordship, and for these persons for the obedience and the Wilayah?’ So they said, ‘Yes, our Lord^{-azwj}, we accept!’ So Allah^{-azwj} Mighty is His^{-azwj} Majesty Said to the Angels: “Bear witness upon

⁴⁴ Taweel Al Ayaat – V 1 P 181 H 20

that lest tomorrow they say **'We were oblivious of this'** [7:172] **Surely, we were heedless of this Or you should be saying, 'But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?'** [7:173] O Dawood! Our^{-asws} Wilayah was confirmed upon them during the Covenant'.⁴⁵

VERSES 175 - 178

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ
{175}

And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {176}

And hade We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176]

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ {177}

Evil is the example of the people, those who belied Our Signs, and it was their own selves they were being unjust to [7:177]

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ {178}

One whom Allah Guides, so he is the rightly Guided, and one whom He Lets to stray, so those ones, they are the losers [7:178]

ثم قال علي بن إبراهيم: وحدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام): «أنه أعطي بلعم بن باعوراء الاسم الأعظم و كان يدعو به فيستجاب له، فقال إلى فرعون، فلما مر فرعون في طلب موسى (عليه السلام) و أصحابه: قال فرعون لبلعم: ادع الله على موسى و أصحابه ليحبسه علينا،

Then Ali Bin Ibrahim said, 'And my father narrated to me, from Al Husayn Bin Khalid,

تفسير نور الثقلين، ج2، ص: 93 45

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'Bal'am Bin Baour was Given the Magnificent Name (الاسم الأعظم), and he used to supplicate by it and it was Answered for him. So he inclined towards the Pharaoh^{-la}. When Pharaoh^{-la} and his^{-la} companions passed by in search of Musa^{-as}, Pharaoh^{-la} said to Bal'am, 'Supplicate to Allah^{-azwj} against Musa^{-as} and his^{-la} companions to be imprisoned by us'.

فركب حماته ليمر في طلب موسى و أصحابه، فامتنعت عليه حماته، فأقبل يضربها، فأنطقها الله عز و جل، فقالت: ويلك، على ماذا تضربني، أ تريد أن أجيء معك لتدعو على موسى نبي الله و قوم مؤمنين؟! و لم يزل يضربها حتى قتلها،

He mounted his donkey in order to go and seek Musa^{-as} and his^{-as} companions. But, his donkey refrained from it, and he got down and whipped it. Allah^{-azwj} Mighty and Majestic Made it to speak, so it said, 'Woe be unto you! What are you beating me for? Do you wish me to come with you in order to supplicate against Musa^{-as} the Prophet of Allah^{-azwj} and a believing people?' But, he did not stop beating it until he killed it.

فانسلخ الاسم من لسانه، و هو قوله: فأنسلخ منها فأنتبعه الشيطان فكان من الغاوين و لو شئنا لرفعناها بها و لكنّه أخلد إلى الأرض و اتبع هواه فمئل كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث و هو مثل ضربه الله.

Therefore the (Magnificent) Name was detached from his tongue, and these are His^{-azwj} Words: **but he detached from it and he followed the satan, so he was from the deviators [7:175] And hade We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue [7:176]** – and it is the example Struck by Allah^{-azwj} about him'.

فقال الرضا (عليه السلام): «فلا يدخل الجنة من البهائم إلا ثلاث: حمارة بلعم، و كلب أصحاب الكهف، و الذئب، و كان سبب الذئب أنه بعث ملك ظالم رجلا شرطيا ليحشر قوما مؤمنين و يعذبهم، و كان للشرطي ابن يحبه، فجاء الذئب فأكل ابنه، فحزن الشرطي عليه، فأدخل الله ذلك الذئب الجنة لما أحزن الشرطي».

Al-Reza^{-asws} said: 'None from the animals shall enter the Paradise except for three – Donkey of Bal'am, and the dog of the Companions of the Cave, and the wolf. And the reason for the wolf is that an unjust king sent a policeman in order to gather a believing people and punish them. And the policeman had a son whom he loved dearly, so the wolf went and ate up his son. So the policeman grieved upon him. Therefore Allah^{-azwj} would Make that wolf to enter the Paradise for making the policeman grieve'.⁴⁶

الطبرسي: في قوله تعالى: و اثلّ عليهم نبال الذي آتينا آياتنا فأنسلخ منها فأنتبعه الشيطان فكان من الغاوين، قال: قال أبو جعفر (عليه السلام): «الأصل في [ذلك] بلعم، ثم ضربه الله مثالا لكل مؤثر هواه على هدى الله من أهل القبلة».

Al-Tabarsy –

'Regarding His^{-azwj} Words: **And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175].** Abu Ja'far^{-asws} said: 'The origin regarding that is Bal'am (Bin Baour). Then Allah^{-azwj} Struck an

تفسير القمي 1: 248 46

example of everyone who prefers his whims over the Guidance of Allah^{-azwj}, from the people of the Qiblah (general Muslims)'.⁴⁷

ابن بابويه: قال: حدثنا علي بن عبد الله الوراق، و محمد بن احمد السناني، و علي بن احمد بن محمد بن عمران الدقاق (رحمه الله)، قالوا: حدثنا ابو العباس احمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بجلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضِلِّ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

'I asked Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **One whom Allah Guides, so he is the rightly Guided, and one whom He Lets to stray, so those ones, they are the losers [7:178]**'.

فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته».

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted would Let the unjust go astray on the Day of Judgement from the Gate of His^{-azwj} Prestige, and He^{-azwj} would Guide the people of Eman (the belief) and the righteous deeds to His^{-azwj} Paradise'.⁴⁸

VERSE 179

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ {179}

And We have Created many of the Jinn and the human beings for Hell. For them are hearts they are not understanding with, and for them are eyes they are not seeing with, and for them are ears they are not hearing with. They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]

وَفِي رَوَايَةٍ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا أَيَّ طَبَعَ اللَّهُ عَلَيْهَا فَلَا تَعْقِلُ وَ لَهُمْ أَعْيُنٌ عَلَيْهَا غِطَاءٌ عَنِ الْهُدَى لَا يُبْصِرُونَ بِهَا- وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أَيَّ جَعَلَ فِي آذَانِهِمْ وَقْرًا- فَلَنْ يَسْمَعُوا الْهُدَى.

And in the report of Abu Al-Jaroud, from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **For them are hearts they are not understanding with** – i.e., Allah^{-azwj} Sealed upon their hearts, so they are not understanding, **and for them are eyes** – upon these are coverings from the

⁴⁷ مجمع البيان 4: 769

⁴⁸ (Extract) التوحيد: 1 / 241

Guidance, **they are not seeing with, and for them are ears they are not hearing with** - i.e., deafness has been Made to be in these, so they will never be hearing the Guidance'.⁴⁹

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن أبي منصور عن ذكره عن جابر قال سألت أبا جعفر عليه السلام عن الروح قال يا جابر إن الله خلق الخلق على ثلاث طبقات وانزلهم ثلاث منازل وبين ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah^{-asws} bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

'I asked Abu Ja'far^{-asws} about the Spirit. He^{-asws} said: 'O Jabir, Allah^{-azwj} Created the creatures on three levels, and Made to descend them on three levels between them. That is in His^{-azwj} Book where He^{-azwj} has Said: **Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:8] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:9] And those Foremost will be Foremost [56:10] These will be those Nearest to Allah "[56:11]"**.

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

As for what has been Mentioned of the Foremost, they^{-as} are the Mursil Prophets^{-as} and non-Mursil Prophets^{-as}. Allah^{-azwj} Made to be in them^{-as} five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His^{-azwj} Book is where He^{-azwj} has Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253]"**.

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم و بروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He^{-azwj} regarding all of them: **and Strengthened them with a Spirit from Himself [58:22]"**, with the Holy Spirit. He^{-azwj} Sent Mursil Prophets^{-as} and non-Mursil Prophets^{-as}, and by the Holy Spirit they^{-as} know all the things; and by the Spirit of Faith, they^{-as} worship Allah^{-azwj} and do not associate anything with Him^{-azwj}; and by the Spirit of Strength, they struggle against His^{-azwj} enemies and they^{-as} look after their^{-as} own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugal-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة

تفسير القمي، ج 1، ص: 249 49

And as for what has been Mentioned of the companions of the right hand, they are the true Momineen. He^{-azwj} has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin.

فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا

When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah^{-azwj}, Allah^{-azwj} Forgives him, and Reduces from the servant one of these four, and these are the Words of Allah^{-azwj}: ***And Allah has Created you, then He Causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything [16:70]***”.

فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتي ملك الموت

If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam^{-as}, not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah^{-azwj}, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشيمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah^{-azwj} Blessed and High has Said: ***Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, therefore do not become from the doubting ones [2:147]***.

عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة و روح البدن ثم اضافهم إلى الانعام

They recognised Rasool-Allah^{-saww} and the successor^{-asws} to be after him^{-saww}, and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was taken away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle.

فقال ان هم الاكالا انعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتغلف بروح الشهوة ويسير بروح البدن.

He^{-azwj} Said: **They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]**, because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body'.⁵⁰

VERSE 180

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۖ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ
{180}

And for Allah are the most Beautiful Names, therefore supplicate by these, and leave those who are distorting in His Names, they would be Recompensed for what they were doing [7:180]

محمد بن يعقوب: عن الحسين بن محمد الأشعري، و محمد بن يحيى، جميعاً، عن أحمد بن إسحاق، عن سعدان بن مسلم، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا، قال: «نحن - و الله - الأسماء الحسنى التي لا يقبل الله من العباد إلا بمعرفةتنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ashary, and Muhammad Bin Yahya, together from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the Words of Allah^{-azwj} Mighty and Majestic: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**: 'By Allah^{-azwj}! We^{-asws} are **the most Beautiful Names** without which Allah^{-azwj} does not Accept from the servants, except by having recognised us^{-asws}'.⁵¹

المفيد في (الاختصاص): قال الرضا (عليه السلام): «إذا نزلت بكم شديدة فاستعينوا بنا على الله عز و جل، و هو قوله: وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا».

Al Mufeed, in Al Ikhtisas –

'Al-Reza^{-asws} said: 'When troubles befall upon you, so seek help by us^{-asws} to Allah^{-azwj} Mighty and Majestic – and these are His^{-azwj} Words: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**'.⁵²

المفيد في (الاختصاص): عن محمد بن علي بن بابويه، عن محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، قال: حدثني أحمد بن محمد بن خالد، قال: حدثني ابن أبي نجران، عن العلاء، عن محمد ابن مسلم، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «سمعت جابر بن عبد الله الأنصاري، قال: قلت: يا رسول الله، ما تقول في علي بن أبي طالب (عليه السلام)؟ فقال: ذاك نفسي».

Al Mufeed, in Al Ikhtisas, from Muhammad Bin Ali Bin Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Ibn Abu Najran, from Al A'la, from Muhammad Ibn Muslim,

⁵⁰ Basaair Al Darajaat – P 9 Ch 14 H 5

⁵¹ الكافي 1: 4 / 111.

⁵² الاختصاص: 252.

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: 'I^{-asws} heard Jabir Bin Abdullah Al-Ansary say, 'I said, 'O Rasool-Allah^{-saww}! What do you^{-saww} say regarding Ali^{-asws} Bin Abu Talib^{-asws}?' He^{-saww} said: 'That is my^{-saww} 'Self'.

قلت: فما تقول في الحسن و الحسين (عليهما السلام)؟ قال: هما روحي، و فاطمة أمها ابنتي يسوؤني ما أساءها و يسرني ما سرها، أشهد الله أني حرب لمن حاربهم، و سلم لمن سالمهم. يا جابر، إذا أردت أن تدعو الله فيستجيب لك فادعه بأسمائهم، فإنها أحب الأسماء إلى الله عز و جل».

I said, 'What do you^{-saww} say regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}?' He^{-saww} said: 'The two of them^{-asws} are my^{-saww} soul; and (Syeda) Fatima^{-asws} is their^{-asws} mother. It displeases me^{-saww} whatever displeases her^{-asws}, and it pleases me^{-saww} what pleases her^{-asws}. I^{-saww} testify to Allah^{-azwj} that I^{-saww} am at war with the one who is at war with them^{-asws}, and at peace with the one who is at peace with them^{-asws}. O Jabir! Whenever you intend to supplicate to Allah^{-azwj} to be Answered for you, so you should supplicate by their^{-asws} names, for these are the most Beloved of the names to Allah^{-azwj} Mighty and Majestic'.⁵³

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، و ذكر الحديث إلى أن قال: «فليس له شبه و لا مثل و لا عدل، و له الأسماء الحسنى التي لا يسمى بها غيره، و هي التي وصفها الله في الكتاب، فقال: فَادْعُوهُ بِهَا وَ ذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ جَهْلًا بِغَيْرِ عِلْمٍ

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Imran al Daqaa, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Al Husayn Bin Al Hassan, from his father, from hanan Bin Sadeyr who said,

'I asked Abu Abdullah^{-asws} about the Throne and the Chair', and he mentioned the Hadeeth until he said that he^{-asws} said: 'So there isn't a resemblance for Him^{-azwj}, nor an example, nor an equal, and for Him^{-azwj} are **the most Beautiful Names [7:180]** which no other can be named with, and these are which Allah^{-azwj} has Described in the Book, so He^{-azwj} Said: **'therefore supplicate by these, and leave those who are distorting in His Names [7:180]**, in ignorance without knowledge.

[فالذي يلحد في أسمائه بغير علم، يشرك و هو لا يعلم، و يكفر [به] و هو يظن أنه يحسن، فلذلك قال: وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ فهم الذين يلحدون في أسمائه بغير علم فيضعونها غير مواضعها».

The one who distorts in His^{-azwj} Names without knowledge, he associates and does not know, and he is committing Kufr with it and he thinks he is (doing) good. Thus, for that He^{-azwj} Said: **And most of them are not believing in Allah except, and they are Mushrikeen (associaters) [12:106]**. They are those who are (deliberately) distorting in His^{-azwj} Names without (having any) knowledge, and they are placing these in other than their places".⁵⁴

الاختصاص: 223. 53

التوحيد: 1 / 321 54

VERSE 181

وَمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {181}

And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قَالَ هُمْ الْأَئِمَّةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**. He^{-asws} said: ‘They^{-asws} are the Imams^{-asws}’.⁵⁵

و من طريق المخالفين: ما رواه موفق بن أحمد، بإسناده عن أبي بكر أحمد بن موسى بن مردويه، قال: أخبرنا أحمد بن محمد السري، قال: حدثنا المنذر بن محمد بن المنذر، قال: [حدثني أبي، قال:] حدثني عمي الحسين بن سعيد، قال: حدثني أبي، عن أبان بن تغلب، عن فضل، عن عبد الملك الهمداني، عن زاذان، عن علي (رضي الله عنه)، قال: «تفرق هذه الأمة على ثلاث و سبعين فرقة، اثنتان و سبعون في النار، و واحدة في الجنة، و هم الذين قال الله عز و جل في حقهم: وَ مَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ وَ هم أنا و شيعتي».

And from Tareeq Al Mukhalifeen is what is reported by Mowfaq Bin Ahmad, by his chain from Abu Bakr Ahmad Bin Musa Bin Mardawiya, from Ahmad Bin Muhammad Al Sarey, from Al Manzar Bin Muhammad Bin Al Manzar, from his father, from his uncle,

(It has been narrated) from Ali^{-asws} having said: ‘This community will divide into seventy three sects – seventy two of them would be in the Fire, and one would be in the Paradise, and they are the ones for whom Allah^{-azwj} Mighty and Majestic Said in their favour: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]** – and they are myself^{-asws} and my^{-asws} Shias’.⁵⁶

الطبرسي: عن أبي جعفر و أبي عبد الله (عليهما السلام)، أحمأ قالأ: «نحن هم».

Al Tabarsy,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, both having said: ‘We^{-asws} are they’’.⁵⁷

كشف الغمة: عن علي (عليه السلام) قال: قال النبي (صلى الله عليه و آله) أنه قال: «إن فيك مثلاً من عيسى أحبه قوم فهلكوا فيه، و أبغضه قوم فهلكوا فيه،

Kashf Al Ghumma –

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 13

⁵⁶ مناقب الخوارزمي: 237.

⁵⁷ مجمع البيان 4: 773

'From Ali^{-asws} having said: 'The Prophet^{-saww} said: 'Regarding you^{-asws} there is an example from Isa^{-as}. A people loved him^{-as} and they were destroyed regarding him^{-as}, and a people hated him^{-as} and they were destroyed regarding him^{-as}'.

فقال المنافقون: أما يرضى له مثلاً إلا عيسى ابن مريم؟ فنزل قوله تعالى: وَبِمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ».

The hypocrites said, 'Is he^{-saww} not happy for him with an example except Isa^{-as} Bin Maryam^{-as}? So the Words of the Exalted were Revealed: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**'.⁵⁸

ابن بابويه في (أماليه): بإسناده عن أبي بصير، قال: قلت للصادق جعفر بن محمد (عليهما السلام): من آل محمد؟ قال: «ذريته».

Ibn Babuwayh in his (book) Amaaly, by his chain from Abu Baseer who said,

'I said to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, 'Who are the Progeny^{-asws} of Muhammad^{-saww}? He^{-asws} said: 'His^{-saww} offspring'.

فقلت: من أهل بيته؟ قال: «الأئمة الأوصياء».

I said, 'Who are the People^{-asws} of the Household?' He^{-asws} said: 'The Imams^{-asws} and the successors^{-asws}'.

فقلت: من عترته؟ قال: «أصحاب العباء».

I said, 'Who are his^{-saww} family?' He^{-asws} said: 'Companions of the Cloak'.

فقلت: من أمته؟ قال: «المؤمنون الذين صدقوا بما جاء به من عند الله عز وجل، المستمسكون بالثقلين الذين أمروا بالتمسك بهما: كتاب الله، و عترته أهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا، و هما الخليفتان على الأمة بعد رسول الله (صلى الله عليه وآله)».

I said, 'Who are his^{-saww} community?' He^{-asws} said: 'The Momineen, those who are ratifying whatever he^{-saww} came with from the Presence of Allah^{-azwj} Mighty and Majestic, the ones attaching themselves with the two weighty things which they have been Commanded with – the Book of Allah^{-azwj} and his^{-saww} family^{-asws}, the People^{-asws} of his^{-saww} Household, those from whom Allah^{-azwj} Kept-Away the uncleanness and Purified them with a Purification, and these are Caliphs upon the community after Rasool-Allah^{-saww}''.⁵⁹

VERSES 182 - 184

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {182}

And those who belied Our Signs, We Let them be gradually enticed from where they are not knowing [7:182]

⁵⁸ كشف الغمة 1: 321، شواهد التنزيل 2: 869/165.

⁵⁹ الأمالي: 10/200.

وَأْمَلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ {183}

And I Respite them. Surely, My Plan is Robust [7:183]

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ {184}

Or are they not thinking that there is no insanity with their companion? Surely, he is only a clear warner [7:184]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله ابن جندب، عن سفيان بن السمط، قال: قال أبو عبد الله (عليه السلام): «إن الله إذا أراد بعبد خيرا فأذنّب ذنبا أتبعه بنعمة و يذكره الاستغفار، و إذا أراد بعبد شرا فأذنّب ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها، و هو قوله عز و جل: وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بالنعمة عند المعاصي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdullah Ibn Jundab, from Sufyan Bin Al Samt who said,

'Abu Abdullah^{-asws} said: 'Surely, Allah^{-azwj}, when He^{-azwj} Intends good for a servant who commits a sin, Follows him up with vengeance and Makes him remember the repentance. And when He^{-azwj} Intend Wrath for a servant who commits a sin, follows him up with Bounties and Lets him forget the repentance, and (as a result he) keeps on doing it (the sins). And these are the Words of the Mighty and Majestic: **And those who belied Our Signs, We Let them be gradually enticed from where they are not knowing [7:182]** – during the disobedience'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ قَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَتُجَدِّدُ لَهُ النِّعْمَةَ مَعَهُ تُلْهِمُهُ تِلْكَ النِّعْمَةُ عَنِ الْإِسْتِغْفَارِ مِنْ ذَلِكَ الذَّنْبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Mrwan, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **We Let them be gradually enticed from where they are not knowing [7:182]**. He^{-asws} said: 'He is the servant who commits the sin and the Bounty is renewed for him along with it. That Bounty distracts him from seeking the Forgiveness from that sin'.⁶¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن سليمان المنقري، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «كم من مغرور بما قد أنعم الله عليه، و كم من مستدرج بستر الله عليه، و كم من مفتون بثناء الناس عليه».

And from him, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Al Manqary, from Hafs Bin Giyas,

⁶⁰ الكافي 2: 327 / 1

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 201 H 3

'From Abu Abdullah-^{asws} having said: 'How many are the ones who pride with what Allah-^{azwj} has Favoured upon him, and how many are the ones who are gradually enticed due to Allah-^{azwj} Veiling upon him, and how many are the one who are tempted by the people praising upon him''.⁶²

VERSES 185 - 187

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدْ
اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {185}

Are they not looking into the kingdoms of the skies and the earth and whatever Allah has Created of anything, and that perhaps it could be that their term is near? So which Hadeeth (Divine News) after it would they be believing in? [7:185]

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {186}

One whom Allah Lets to stray, so there is no Guide for him; and he Leave them in their inordinacy wandering around [7:186]

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۚ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ
فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكَ خَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {187}

They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly'. They are asking you as if you are eager about it. Say: 'But rather, its knowledge is with Allah, but most of the people, they are not knowing [7:187]

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ
الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ {188}

Say: 'I neither control a benefit for myself nor a harm except what Allah so Desires to, and had I known the unseen, I would have abundance from the good and the evil would not touch me. Surely, I am only a warner and a giver of glad tidings for a believing people [7:188]

الكافي 2: 45 / 4 62

و قال علي بن إبراهيم: أما قوله تعالى: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فإِنْ قَرَيْشًا بَعَثُوا الْعَاصِ بْنِ وَائِلَ السَّهْمِيِّ وَ النَّضَرَ بْنَ حَارِثَ بْنِ كَلْدَةَ وَ عَقَبَةَ بْنَ أَبِي مَعِيْطٍ إِلَى نَجْرَانَ لِيَتَعَلَّمُوا مِنْ عُلَمَاءِ الْيَهُودِ مَسَائِلَ وَ يَسْأَلُوا بِهَا رَسُولَ اللَّهِ (صلى الله عليه و آله). و كان فيها: سلوا محمدا متى تقوم الساعة؟ [فإن ادعى علم ذلك فهو كاذب، فإن قيام الساعة لم يطلع الله عليه ملكا مقربا و لا نبيا مرسلًا،

And Ali Bin Ibrahim said,

‘As for the Words of the Exalted: ***They are asking you about the Hour, ‘When would it transpire?’*** The Quraysh send Al A’as Al Wa’il Al Sahmy, and Al Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Mueet to Najran in order to learn from the Jewish scholars questions which they could be asking Rasool-Allah^{-saww} with, and among these was, ‘Ask Muhammad^{-saww}, when would the Hour be Established?’ So, if he^{-saww} has been Given that knowledge, then he^{-saww} is a liar, for the Establishment of the Hour, Allah^{-azwj} has neither Notified it to an Angel of Proximity, nor a Mursil Prophet^{-as’}.

فلما سألوا رسول الله (صلى الله عليه و آله): متى تقوم الساعة؟ أنزل الله تعالى: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَتُهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَ الْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ خَفِيٌّ عَنْهَا أَيَّ جَاهِلٍ بِهَا قُلْ لَهُمْ يَا مُحَمَّد: إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

When they asked Rasool-Allah^{-saww}, ‘When would the Hour be Established?’ Allah^{-azwj} the Exalted Revealed: ***They are asking you about the Hour, ‘When would it transpire?’ Say: ‘But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly’. They are asking you as if you are eager about it. Say: ‘But rather, its knowledge is with Allah, but most of the people, they are not knowing [7:187]’.***⁶³

فِي غُيُوبِ الْأَخْبَارِ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِّيَّتِكَ؟ فَقَالَ: مِثْلُهُ مِثْلُ السَّاعَةِ «لَا يُجِيبُهَا لَوْفَتُهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَ الْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً»

In Uyoon Al Akhbar –

‘From Al-Reza^{-asws} having said: ‘My^{-asws} father^{-asws} has narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} that it was said to the Prophet^{-saww}, ‘O Rasool-Allah^{-saww}! When will be the rising of Al-Qaim^{-asws} of your^{-asws} offspring?’ So he^{-saww} said: ‘His^{-asws} example is an example of the (Establishment of the) Hour, ***None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly [7:187]’.***

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن خلف بن حماد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: وَ لَوْ كُنْتُمْ أَعْلَمُ الْغَيْبِ لَاسْتَكْمَرْتُمْ مِنَ الْخَيْرِ وَ مَا مَسَّنِيَ السُّوءُ، قال: «يعني الفقر».

Ibn Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Khalaf Bin Hamaad, from a man,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted: **and had I known the unseen, I would have abundance from the good and the evil would not touch me [7:188]**, said, 'It (evil) means the poverty'.⁶⁴

VERSES 189 & 190

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ
{189}

He is the One Who Created you all from one being and Made its pair from him in order for him to (go for) rest to her. So when she is covered, she bears a light burden, and she moves about with it. And when it grows heavy, they both supplicate to Allah their Lord, 'If You Give us a righteous one, we would be from the grateful ones' [7:189]

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {190}

But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them; but Exalted is Allah from what they are associating [7:190]

ابن بابويه: عن تميم بن عبد الله القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك: إن الأنبياء معصومون؟ قال: «بلى». و ذكر الحديث إلى أن قال: فقال له المأمون: فما معنى قول الله تعالى: فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا؟

Ibn Babuwayh, from Tameem Bin Abdullah Al Qarshy, from his father, from Hamdan Bin Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. 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'. And he mentioned the Hadeeth until Al-Mamoun said to him^{-asws}, 'So what is the Meaning of the Words of Allah^{-azwj} the Exalted: **But when He Gives them a righteous one, they make associates to be for Him regarding what He Gave them [7:190]?**'

فقال الرضا (عليه السلام): «إن حواء ولدت لآدم (عليه السلام) خمس مائة بطن، في كل بطن ذكر و أنثى، و إن آدم (عليه السلام) و حواء عاهدا الله تعالى و دعواه، و قالوا: لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا آتَاهُمَا صَالِحًا مِنَ النسل خلقا سويا بريئا من الزمانة و العاهة،

Al-Reza^{-asws} said: 'Hawa^{-as} gave birth for Adam^{-as} five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they both^{-as} said: **'If You Give us a righteous one, we would be from the grateful ones' [7:189] But when He Gives them a righteous one [7:190]** - from the offspring, Created complete and free from sickness and disabilities.

معاني الأخبار: 1/172 . 64

وكان ما آتاها صنفين: صنف ذكرانا، و صنف إناثا، فجعل الصنفان لله تعالى ذكره شركاء فيما آتاها، و لم يشكرا كمشكر أبويهما له عز و جل، قال الله تعالى: فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ».

And what was Given to them both^{-as} was of two categories – a category of the males, and a category of the females. So the two categories associated with Allah^{-azwj} Exalted is His^{-azwj} Mention, regarding what was Given to them, and were not thankful to Him^{-azwj} like the gratefulness of both of their parents^{-as}. Allah^{-azwj} the Exalted Says: **but Exalted is Allah from what they are associating [7:190]**’.

فقال المأمون: أشهد أنك ابن رسول الله (صلى الله عليه و آله) حقا.

Al-Mamoun said, ‘I testify that you^{-asws} are the true son^{-asws} of Rasool-Allah^{-saww}’.⁶⁵

VERSES 191 - 199

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ {191}

Are they associating (with Him) what cannot create anything while they have been created? [7:191]

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ {192}

And there is no ability for them to help nor can they help themselves [7:192]

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ ۖ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ {193}

And if you invite them to the Guidance they will not follow you. It is the same upon you whether you invite them or you are silent [7:193]

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {194}

Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194]

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۖ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۚ قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظِرُونَ {195}

عيون أخبار الرضا (عليه السلام) 1: 196 / 1. 65

Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? Say: 'Call your associates, then plot (against me) and do not respite' [7:195]

إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ {196}

Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {197}

And those you are calling from besides Him, they are not able to help you nor can they help themselves [7:197]

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ {198}

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {199}

Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الأدمي، عن مبارك مولى الرضا (عليه السلام)، عن الرضا علي بن موسى (عليه السلام)، قال: «لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال: سنة من ربه، و سنة من نبيه، و سنة من وليه.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Adamy, from Mubarak,

A (devout) slave of Al-Reza^{-asws} (reports) from Al-Reza Ali^{-asws} Bin Musa^{-asws} having said: 'A Momin cannot become a Momin until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord^{-azwj}, and a Sunnah from his Prophet^{-saww}, and a Sunnah from his Guardian^{-asws}.

فأما السنة من ربه فكتمان السر، قال الله عز و جل: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ ،

As for the Sunnah from his Lord^{-azwj}, so it is the concealment of the secret. Allah^{-azwj} Mighty and Majestic Says: **The Knower of the unseen! So He does not Reveal His secrets to any, [72:26] Except to him whom He chooses from the Rasool [72:27].**

و أما السنة من نبيه فمدارة الناس، فإن الله عز و جل أمر نبيه (صلى الله عليه و آله) بمدارة الناس، فقال: خُذِ الْعَفْوَ و أْمُرْ بِالْعُرْفِ و أَعْرِضْ عَنِ الْجَاهِلِينَ،

And as for the Sunnah from his Prophet^{-saww}, so it is the concealment from the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} for concealment from the people, so He^{-azwj} Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]**.

و أما السنة من وليه فالصبر على البأساء و الضراء، يقول الله عز و جل: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

And as for the Sunnah from his Guardian^{-asws}, so it is the patience upon the evil and adversities. Allah^{-azwj} Mighty and Majestic Says: **and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]**.⁶⁶

عن عبد الأعلى، عن أبي عبد الله (عليه السلام)، في قول الله: حُذِرَ الْعُقُوفُ وَ أُمِرَ بِالْعُرْفِ. قال: «بالولاية» وَ أَعْرَضَ عَنِ الْجَاهِلِينَ، قال: «عنها» يعني الولاية.

From Abdul A'ala,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **Take to the Forgiveness and enjoin good [7:199]**, he^{-asws} said: 'With the Wilayah'. **and turn away from the ignorant ones [7:199]**, he^{-asws} said: 'From it' – meaning, the Wilayah'.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ أَبِي الْخَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) أَنَّهُ قَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ وَ أَكْرَمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حَرْزٍ أَوْ غَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاطٍ دَائِبَةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ أَبَقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineen^{-asws} having said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth, and Honoured the People^{-asws} of his^{-saww} Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me^{-asws} about it'.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤَمِّنُ مِنَ الْحَرِّ وَ الْعَرَقِ فَقَالَ اقْرَأْ هَذِهِ آيَاتِ اللَّهِ الَّتِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِلَى قَوْلِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ مِنَ الْحَرِّ وَ الْعَرَقِ

He (the narrator) said, 'So a man stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Inform me about what can secure from the burning, and the drowning?' So he^{-asws} said: 'Recite these Verses - **Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]; And they did not appreciate Allah with the appreciation that is due to Him [39:67]** - up to His^{-azwj} Words **Glory be to Him, and Exalted is He, above**

⁶⁶ معاني الأخبار: 1/ 184، عيون أخبار الرضا (عليه السلام) 1: 256/ 9

⁶⁷ تفسير العياشي 2: 43/ 127.

what they are associating. So the one who recites these, so he would be safe from the burning and the drowning'.⁶⁸

– عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) و قوله عز و جل: ذَكَبَ اللَّهُ بُنُورَهُمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يعني قبض محمد (صلى الله عليه و آله) فظهرت الظلمة، فلم يبصروا فضل أهل بيته، و هو قوله عز و جل: وَ إِنَّ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ».

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

‘Abu Ja’far^{-asws}: ‘And the Words of the Mighty and Majestic: **Allah Took away their light, and left them in darkness – not seeing [2:17]** – Meaning the passing away of Muhammad^{-saww}, and the darkness appeared, so they were not seeing the merits of the People^{-asws} of his^{-saww} Household, and these are the Words of the Mighty and Majestic: **And if you invite them to Guidance, they are not listening and you see them looking towards you, and they are not seeing [7:198]**’.⁶⁹

VERSE 200

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ {200}

And if an evil suggestion from the satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]

فِي كِتَابِ الْخِصَالِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا وَسَّوسَ الشَّيْطَانُ إِلَى أَحَدِكُمْ فَلْيَسْتَعِذْ بِاللَّهِ وَ لِيَقُلْ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ مُخْلِصاً لَهُ الدِّينَ

In the book Al Khisaal –

‘Amir Al-Momineen^{-asws} said: ‘Whenever the satan^{-la} whispers to one of you, so let him seek Refuge with Allah^{-azwj} and let him say, ‘I believe in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww}, being sincere to Him^{-azwj} in the Religion’.⁷⁰

VERSES 201 - 203

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ {201}

Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ {202}

⁶⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21 (Extract)

⁶⁹ 574 /380 :8 الكافي – H15021 (Extract)

⁷⁰ تفسير نور الثقلين، ج2، ص: 111

And their brethren are extending them in the error, then they are not ceasing [7:202]

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ {203}

And when you do not come to them with a Sign, they are saying, 'Why did you not choose it?' Say: 'But rather, I follow whatever is Revealed unto me from my Lord. These are insights from your Lord, and a Guidance and a Mercy for a people who are believing [7:203]

العياشي: عن زيد بن أبي اسامة، عن أبي عبد الله (عليه السلام)، قال: سأله عن قول الله: إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ، قال: «هو الذنب يهيم به العبد فيتذكر فيدعه».

Al Ayashi, from Zayd Bin Abu Asaama,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]**. He^{-asws} said: 'It is the sin which concerns the servant, then he remembers (Allah^{-azwj}), so he leaves it'.⁷¹

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَعْظُ النَّاسَ وَيُزْهِدُهُمْ فِي الدُّنْيَا وَيُرَغِّبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُفِظَ عَنْهُ وَ كُتِبَ

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

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

فَاخْذَرُوا أَيُّهَا النَّاسُ مِنَ الذُّنُوبِ وَ الْمَعَاصِي مَا قَدْ نَهَاكُمُ اللَّهُ عَنْهَا وَ حَدَّرَكُمْوَهَا فِي كِتَابِهِ الصَّادِقِ وَ النَّبِيَانِ النَّاطِقِ وَ لَا تَأْمَنُوا مَكْرَ اللَّهِ وَ تَحْذِيرَهُ وَ تَهْدِيدَهُ عِنْدَ مَا يَدْعُوكُمْ الشَّيْطَانُ اللَّعِينُ إِلَيْهِ مِنْ عَاجِلِ الشَّهَوَاتِ وَ اللَّذَاتِ فِي هَذِهِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

'So be cautious, O you people from the sins and the disobedience to what Allah^{-azwj} has Forbidden you from and Cautioned you in His^{-azwj} Truthful Book, and the Speaking Proofs^{-asws}. And do not feel secure from the Abhorrence of Allah^{-azwj} and His^{-azwj} Cautions and His^{-azwj} Threats from what the accursed Satan^{-la} calls you to himself^{-la} from the desires of short duration and the pleasures in this world, for Allah^{-azwj} Mighty and Majestic Said: **Surely those**

تفسير العياشي 2: 128 / 43. 71

who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]'.⁷²

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن أبيه، عن ابن المغيرة، عن أبي الصباح الكناني، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أشد ما عمل العباد إنصاف المرء من نفسه، و مواساته أخاه، و ذكر الله على كل حال».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Abu Al Sabah al Kinany, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'From the most difficult of what the servant can do is to be fair to the person from himself, and equalisation with his brother, and remember Allah^{-azwj} upon every state'.

قال: قلت: أصلحك الله، و ما وجه ذكر الله على كل حال؟ قال: «يذكر الله عند المعصية يهيم بها، فيحول ذكر الله بينه و بين تلك المعصية، و هو قول الله عز و جل: إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ».

He (the narrator) said, 'I said, 'May Allah^{-azwj} Keep you^{-asws} well! And what is the aspect of remembering Allah^{-azwj} upon every state?' He^{-asws} said: 'He remembers Allah^{-azwj} during the (acts of) disobedience he thinks of committing, so the Remembrance of Allah^{-azwj} forms a barrier between him and that (act of) disobedience, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]'.⁷³**

عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ما ذلك الطائف؟ فقال: «هو السيء يهيم العبد به ثم يذكر الله فيبصر و يقصر».

From Ali Bin Abu Hamza,

'From Abu Abdullah^{-asws}, he (Abu Hamza) said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]**. 'What is that evil?' So he^{-asws} said: 'It is the evil the servant thinks of committing, then he remembers Allah^{-azwj}, so he sees and he refrains'.⁷⁴

VERSE 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ {204}

And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]

العباشي: عن زرارة، قال: قال أبو جعفر (عليه السلام): «وَ إِذَا قُرِئَ الْقُرْآنُ فِي الْفَرِيضَةِ، خَلْفَ الْإِمَامِ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ».

⁷² Al Kafi – H 14477 (Extract)

⁷³ معاني الأخبار: 2 / 192.

⁷⁴ تفسير العباسي 2: 44 / 129!

Al Ayyashi, from Zarara who said,

‘Abu Ja’far^{-asws} said: **‘And when the Quran is recited [7:204] during the Obligatory (Salats) behind the prayer leader, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]’.**⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقِصَصِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَاسْتَمِعُوا طَاعَةَ اللَّهِ وَ أَنْصِتُوا اتِّبَاعًا رَحْمَتِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws}: ‘The Book of Allah^{-azwj} is the most Truthful Hadeeth, and the best of the stories. And Allah^{-azwj} Mighty and Majestic Said: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Mercied [7:204]**. Thus listening is obedience to Allah^{-azwj} and remaining silent is seeking His^{-azwj} Mercy.⁷⁶

فِي تَفْسِيرِ الْعِيَّاشِيِّ عَنْ زُرَّارَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: يَجِبُ الْإِنْصَاتُ لِلْقُرْآنِ فِي الصَّلَاةِ وَ فِي غَيْرِهَا وَ إِذَا قُرِئَ عِنْدَكَ الْقُرْآنُ وَجِبَ عَلَيْكَ الْإِنْصَاتُ وَ الْإِسْتِمَاعُ.

In Tafseer Al-Ayyashi, from Zurara who said, ‘I heard Abu Abdullah^{-asws} saying: ‘The silence to the Quran is Obligated, during the Salat and during other (situations), and whenever the Quran is recited in your presence, it is Obligatory upon you, the silence and the listening’.⁷⁷

ابن بابويه في (الفتاوى): بإسناده، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «وإن كنت خلف إمام فلا تقرأ شيئاً في الأولين، و أنصت لقراءته، و لا تقرأ شيئاً في الأخيرتين، فإن الله عز و جل يقول: وَ إِذَا قُرِئَ الْقُرْآنُ يُعْنِي فِي الْفَرِيضَةِ خَلْفَ الْإِمَامِ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَالْأَخْرَتَانِ تَابِعَتَانِ لِلأُولَيْنِ».

Ibn Babuwayh in (the book) Al-Faqeeh, by his chain, from Zurara, ‘From Abu Ja’far^{-asws} having said: ‘And if you were (praying Salat) behind a prayer leader, then do not recite anything during the first two (Cycles), and be silent to its recitations, and do not recite anything during the last two (Cycles), for Allah^{-azwj} Mighty and Majestic is Saying: **And when the Quran is recited** – Meaning, during the Obligatory (Salats) behind the prayer leader, **then listen intently to it and be silent, perhaps you will be Mercied [7:204]**, for the last two (Cycles) are a follow-up for the first two’.⁷⁸

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: سألت عن الرجل يوم القوم و أنت لا ترضى به في صلاة يجهر فيها بالقراءة؟ فقال: «إذا سمعت كتاب الله يتلى فأنصت له».

⁷⁵ تفسير العيَّاشي 2: 131 / 44.

⁷⁶ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

⁷⁷ تفسير نور الثقلين، ج2، ص: 113

⁷⁸ من لا يحضره الفقيه 1: 1160 / 256

Al Sheykh in (the book) Al Tehzeeb, by his chain, from Al Husayn Bin Saeed, from Hamad Bin Isa, from Muawiya Bin Wahab,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man who lead the people (in Salat) and you are not pleased with him regarding Salat, can he be loud in it with the recitations?’ So he^{-asws} said: ‘Whenever you hear the Book of Allah^{-azwj} being recited, then be silent to it’.

فقلت له: فإنه يشهد علي بالشرك؟ قال: «إن عصى الله فأطع الله» فرددت عليه فأبى أن يرخص لي.

I said to him^{-asws}, ‘Supposing he testifies upon me with the association (Shirk)?’ He^{-asws} said: ‘If he disobeys Allah^{-azwj}, so you obey Allah^{-azwj}’. I reiterated upon him^{-asws}, but he^{-asws} refused to allow me (my own recitation).

قال: فقلت له: أصلي إذن في بيتي، ثم أخرج إليه؟ فقال: «أنت وذاك»

He (the narrator) said, ‘So I said to him^{-asws}, ‘Can I pray Salat then in my house, then go out to him?’ He^{-asws} said: ‘(It is between) you and that’.

و قال:- إن عليا (عليه السلام) كان في صلاة الصبح فقرأ ابن الكواء و هو خلفه: وَ لَقَدْ أُوحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ فأنصت علي (عليه السلام) تعظيما للقرآن حتى فرغ من الآية، ثم عاد في قراءته،

And he^{-asws} said: ‘Ali^{-asws} was in the morning Salat and Ibn Al-Kawa recited while being behind him^{-asws}, ‘**And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers [39:65]**’. So Ali^{-asws} was silent in reverence to the Quran until he was free from the Verse, then he^{-asws} returned to his^{-asws} recitation.

ثم أعاد ابن الكواء الآية، فأنصت علي (عليه السلام) أيضا، ثم قرأ فأعاد ابن الكواء فأنصت علي (عليه السلام)، ثم قال: فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِفُّنَّكَ الَّذِينَ لَا يُؤْقِنُونَ ثم أتم السورة، ثم ركب».

Then Ibn Al-Kawa repeated the Verse, and Ali^{-asws} was silent again, then recited (his^{-asws} recitation). Then Ibn Al-Kawa repeated, and Ali^{-asws} was silent, then said: ‘**So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation [30:60]**, then he^{-asws} completed the Surah (which he^{-asws} was reciting, then performed Ruku’⁷⁹.

VERSES 205 & 206

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ {205}

79 التهذيب 3: 127 / 35

And remember your Lord within yourself humbly and fearing and without the loudness from the words, in the morning and the evening, and do not become from the heedless ones [7:205]

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ {206}

Surely those who are in the Presence of your Lord are not being arrogant from worshipping Him, and they are Glorifying Him, and to Him they are performing Sajdah [7:206]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا سَمِعَ وَقَالَ اللَّهُ عَزَّ وَجَلَّ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً فَلَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الرَّجُلِ غَيْرُ اللَّهِ عَزَّ وَجَلَّ لِعَظَمَتِهِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: 'The Angel does not write down except what he hears, and Allah^{-azwj} Mighty and Majestic Says: **And remember your Lord within yourself humbly and fearing [7:205]**. So no one would know the Reward of that Remembrance in the self of the man apart from Allah^{-azwj} Mighty and Majestic, due to its magnitude'.⁸⁰

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد، عن الحسين بن المختار، عن العلاء بن كامل، قال: سمعت أبا عبد الله (عليه السلام) يقول: «و ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ عِنْدَ الْمَسَاءِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ، يُحْيِي وَ يُمِيتُ، وَ بِمِيتِ وَ يُحْيِي، وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

And from him, from Ali Bin Ibrahim, from his father, from Hamaad, from Al Husayn Bin Al Mukhtar, from Al A'ala Bin Kaamil who said,

'I heard Abu Abdullah^{-asws} saying: '**And remember your Lord within yourself humbly and fearing and without the loudness from the words [7:205]** during the evening – there is no god except for Allah^{-azwj}, One with no associates to Him^{-azwj}. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Gives life and Causes death, and Causes death and Gives life, and He^{-azwj} has Power over everything'.

قال: قلت: بيده الخير؟ قال: «إن بيده الخير، و لكن قل كما أقول عشر مرات، و أعوذ بالله السميع العليم حين تطلع الشمس و حين تغرب عشر مرات».

I said, 'And in His^{-azwj} Hand is the Good?' He^{-asws} said: 'Surely in His^{-azwj} Hand is the Good, but you say it like I^{-asws} have said, ten times, and seek Refuge with Allah^{-azwj} the Hearing, the Knowing, when the sun emerges, and when it sets, ten times'.⁸¹

⁸⁰ Al Kafi V 2 – The Book Of Supplication CH 25 H 4

⁸¹ الكافي 2: 383 / 17.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى (عليه السلام) يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلِكِكَ اذْكُرْكَ فِي مَلِكٍ خَيْرٌ مِنْ مَلِكِ الْأَدَمِيِّينَ يَا عِيسَى أَلِنْ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنَّ تُبْصِرَ إِلَيَّ وَ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

‘Allah^{-azwj} Mighty and Majestic Said to Isa^{-as}: “O Isa^{-as}! Mention Me^{-azwj} within yourself^{-as}, I^{-azwj} will Mention you^{-as} within Myself^{-azwj}, and mention Me^{-azwj} in your^{-as} gathering, I^{-azwj} shall Mention you^{-as} in a gathering better than the gathering of the human beings. O Isa^{-as}! Soften your^{-as} heart for Me^{-azwj} and frequent My^{-azwj} Mention in the isolation, and know that My^{-azwj} Gladness is that you^{-as} compliment to Me^{-azwj} and become lively during that and do not become (like) dead”⁸².

⁸² Al Kafi V 2 – The Book Of Supplication CH 25 H 3