

TABLE OF CONTENTS

Brief Introduction of Al-Bayyina (98):	2
MERITS	2
VERSE 1	4
VERSES 2 & 3	5
VERSES 4 & 5	6
VERSE 6	7
VERSE 7	8
Ali ^{-asws} and Ahl Al-Bayt ^{-asws} are the 'خَيْرُ الْبَرِيَّةِ' the best of the created beings	8
The best of Created beings – Rasool-Allah ^{-saww}	10
The best of Created beings – Amir Al-Momineen ^{-asws}	10
The best of Created beings – Amir Al-Momineen ^{-asws} and the Imams ^{-asws}	11
The best of Created beings – Amir Al-Momineen ^{-asws} and his ^{-asws} Shias	12
The best of Created beings (after Infallibles) – The Shias.....	13
VERSE 8	15

CHAPTER 98

AL-BAYYINA

(Clear Evidence)

(8 VERSES)

VERSES 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Bayyina (98):

Sura Al-Bayyina (8 verses) was revealed in Madina.¹ In Al-Bayyina (98) Allah^{-azwj} Warns the people of disbelief and Says that clear evidence against them will be established and they will remain in Hell forever; although they were given the opportunities through open proofs they remained indifferent. In the end, Allah^{-azwj} Praises the best creatures who are the Ahl Al-Bayt^{-asws} and their^{-asws} faithful followers.

MERITS

ابن بابويه: بإسناده، عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (لم يكن) كان بريئاً من المشركين، و ادخل في دين محمد (صلى الله عليه و آله)، و بعثه الله عز و جل مؤمناً، و حاسبه حساباً يسيراً».

Ibn Babuwayh, by his chain, from Abu Bak Al-Hazramy,

‘Abu Ja’far^{-asws} having said; ‘The one who recites: ***They will not happen to let go [98:1]*** (Surah Al-Bayyina) would be remote from the Polytheists, and would have entered into the Religion of Muhammad^{-saww}, and Allah^{-azwj} would Resurrect him as a Momin, and Reckon him with an easy reckoning’.²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة مع خير البرية رفيقاً و صاحباً، و هو علي (عليه السلام)،

And from Khawas Al-Quran –

¹ تفسير القمي، ج2، ص: 432

² (ثواب الأعمال: 124).

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter (Surah Al-Bayyina), on the Day of Judgement he would be a friend and a companion of the best of the created beings (Khayr Al-Bariyya) - and he is Ali^{-asws}.

و إن كتبت في إناء جديد و نظر فيها صاحب اللقوة بعينه برىء منها».

And if it is written in a new bowl, and the owner looks into it by his eyes, would be cured from it'.³

و قال الصادق (عليه السلام): «من كتبها و علقها عليه، و كان فيه يرقان، زال عنه،

And Al-Sadiq^{-asws} said: 'One who writes it (Surah Al-Bayyina) and attaches it to himself (as an amulet), and he was with jaundice, it would recede from him.

و إذا علقت على بياض العين، و البرص، و شرب ماءها، دفعه الله عنه،

And if he attaches it for the whiteness of the eyes, and the leprosy, and drinks it's water, Allah^{-azwj} would Repulse it from him.

و إن شربت ماءها الحوامل نفعتها، و سلمتها من سموم الطعام،

And if the pregnant woman drinks it, it would be beneficial for her, and it would keep her safe from the food poisoning.

و إذا كتبت على جميع الأورام أزالها بقدرته الله تعالى».

And if it is written upon all of the swellings, they would diminish by the Power of Allah^{-azwj} the Exalted'.⁴

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال: ومن قرأها كان يوم القيامة مع خير البرية مسافرا ومقيما

In Majma AL-Bayan – Ubayy Bin Ka'b, who says:

'The Prophet^{-saww} has said: 'And one who recites it, on the Day of Judgement he would be travelling and staying with the best of the created beings (Khayr Al-Bariyya)'.⁵

عن ابى الدرداء قال: قال رسول الله صلى الله عليه وآله: لو يعلم الناس ما في " لم يكن الذين كفروا " لعطلوا الالهمال وتعلموها،

From Abu Al-Darda who said,

'Rasool-Allah^{-saww} said: 'If only the people knew what was in: **They will not happen to let go, those who are committing Kufr [98:1]** (Surah Al-Bayyina), they would have stopped their family life and their money (earning efforts) in order to learn it'.

³ Tafseer Al Burhan - H 11795

⁴ (خواص القرآن: 15 «مخطوط»)

⁵ Tafseer Noor Al Saqalayn – CH 98 H 2

فقال رجل من خزاعة: ما فيها من الاجر يا رسول الله ؟

So a man from Khaza'at said, 'What is in it from the Rewards, O Rasool-Allah^{-saww}'

قال: لا يقرأها منافق أبدا ولا عبد في قلبه شك في الله عزوجل، والله ان الملائكة المقر بين ليقرونها منذ خلق الله السماوات والارض لا يفترون من قرائتها،

He^{-saww} said: 'The hypocrite would not recite it ever, nor will the servant in whose heart is doubt regarding Allah^{-azwj} Mighty and Majestic. By Allah^{-azwj}, the Angels of Proximity have been reciting it since Allah^{-azwj} Created the skies and the earth, not having calmed down from reciting it.

وما من عبد يقرأها بليل الا بعث الله ملائكة يحفظونه في دينه ودنياه، ويدعون له بالمغفرة والرحمة، فان قرأها نارا أعطى عليها من الثواب مثل ما أضاء عليها النهار وأظلم عليه الليل.

And there is none from the servants who recites it at night except that Allah^{-azwj} would Send the Angels to Protect him in his Religion and his world, and they will be calling for his Forgiveness and the Mercy. So if it is recited during the day, he would be Given from the Rewards similar to what is illuminated by the day and darkened by the night'.⁶

VERSE 1

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ { 1 }

Those from the people of the Book and the Polytheists were not going to leave their disbelief until the clear evidence comes to them. [98:1]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «البينة: محمد رسول الله (صلى الله عليه و آله)».

Then said, 'And in the report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: '(Al-Bayyina) 'The Clear Evidence', is Muhammad^{-saww}'.⁷

في تفسير العياشي عن محمد بن سابق بن طلحة الانصاري قال: مما قال هارون لابي الحسن موسى عليه السلام حين أدخل عليه: ما هذه الدار ودار من هي ؟ قال: لشيعتنا فترة ولغيرهم فتنة

In Tafseer Al-Ayyashi, from Muhammad Bin Saabiq Bin Talha AL-Ansary who said:

'From what Haroun said to Abu Al-Hassan Musa^{-asws} when he^{-asws} came up to (see) him, 'What is this House (the world), and who is it for?' He^{-asws} said: 'For our^{-asws} Shias it is for a (short) period, and for others it is strife (Fitna)'.

⁶ Tafseer Noor Al Saqalayn – CH 98 H 3

⁷ (تفسير القمي 2: 432).

قال: فما بال صاحب الدار لا يأخذها؟ قال: أخذت منه عامرة ولا يأخذها الا معمورة،

He (Haroun) said, 'What is the matter that the owner of the House does not take from it?' He^{-asws} said: 'You take from it in full, while they (Shias) do not take except for inhabiting in it'. Redo it!

فقال: اين شيعتك فقرأ أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البينة

He said, 'Where are your^{-asws} Shias?' So Abu Al-Hassan^{-asws} recited: ***They did not happen to let go, those who committed Kufr, from the People of the Book and the Polytheists, until the clear evidence came to them [98:1]***.

قال: فنحن كفار؟ قال: لا ولكن كما قال: "الم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار"

He said, 'So (does that mean) we are Kafirs?' He^{-asws} said: 'No, but as He^{-azwj} has Said: ***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]***'.

فغضب عند ذلك وغلظ عليه.

So, he got angry at that, and harshened against him^{-asws}.⁸

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ، قال: «هم مكذبو الشيعة، لأن الكتاب هو الآيات، و أهل الكتاب الشيعة».

Sharaf Al-Deen Najafy, from Muhammad Bin Khalid AL-Barqy with an unbroken chain from Amro Bin Shmr, from Jabir Bin Yazeed, who says:

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: ***those who committed Kufr, from the People of the Book [98:1]***, he^{-asws} said: 'They belied the Shias, because 'the Book' it is the Verses (Signs), and (the People of the Book) are the Shias'.

و قوله: وَ الْمُشْرِكِينَ مُنْفَكِينَ يعني المرجئة حتى تأتيهم البينة، قال: حتى يتضح لهم الحق،

And His^{-azwj} Words: ***and the Polytheists*** - Meaning the Murjites, ***until the clear evidence came to them [98:1]***. He^{-asws} said: 'Until the Truth was clarified for them'.⁹

VERSES 2 & 3

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً {2}

A Rasool from Allah, reciting cleansing pages [98:2]

⁸ Tafseer Noor Al Saqalayn – CH 98 H 5

⁹ (Extract) (تأويل الآيات 2: 829 / 1).

فِيهَا كُتِبَ قِيَمَةٌ {3}

Among them are the correct Books [98:3]

حدثنا الحجال عن صالح عن الحسن بن محبوب عن مالك بن عطية عن بريد العجلي قال سألت ابا جعفر عليه السلام عن قول الله تعالى في صحف مطهرة فيها كتب قيمة قال هو حديثنا في صحف مطهرة من الكذب.

It has been narrated to us by Al-Hajaal, from Saleh, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Bureyd Al-Ajaly who said:

‘I asked Abu Ja’far^{-asws} about the Words of the Exalted: **A Rasool from Allah, reciting pure pages [98:2] Wherein is correct Scripture [98:3]**. He^{-asws} said: ‘These are our^{-asws} Ahadeeth in the pages, cleansed from the lies’.¹⁰

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: رَسُولٌ مِنَ اللَّهِ يَعْني محمداً (صلى الله عليه و آله)، يَتْلُوا صُحُفًا مُطَهَّرَةً يعني يدل على اولى الأمر من بعده و هم الأئمة (عليهم السلام) و هم الصحف المطهرة.

Sharaf Al-Deen Najafy, from Muhammad Bin Khalid Al-Barqy with an unbroken chain from Amro Bin Shmr, from Jabir Bin Yazeed, who says:

‘Abu Ja’far^{-asws} regarding the Words of the Mighty and Majestic: **A Rasool from Allah – meaning Muhammad^{-saww}, reciting pure pages [98:2] – meaning, he^{-saww} points to the Masters^{-asws} of the Command from after him^{-saww}, and they^{-asws} are the Imams^{-asws}, and they^{-asws} are the pure pages.**

و قوله: فِيهَا كُتِبَ قِيَمَةٌ أي عندهم الحق المبين،

And His^{-azwj} Words: **Wherein is correct Scripture [98:3]** – meaning with them^{-asws} is the clear Truth”.¹¹

VERSES 4 & 5

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ {4}

And those Given the Book did not separate except from after the clear evidence had come to them [98:4]

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ {5}

¹⁰ Basaair Al Darajaat – P 10b Ch 18 H 41

¹¹ (تأويل الآيات 2: 829 / 1). (Extract)

And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5]

شرف الدين النجفي: و روى علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ ذَلِكَ دِينُ الْقَيِّمَةِ، قال: «هو ذلك دين القائم (عليه السلام)».

Sharaf Al-Deen Najafy, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer,

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **and that is the correct Religion [98:5]**, he^{-asws} said: 'That is the Religion of Al-Qaim^{-asws}'.¹²

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ يعني مكذبي الشيعة، إِلَّا مَنْ بَعْدَ مَا جَاءَهُمُ الْبَيِّنَةُ أَي من بعد ما جاءهم الحق

Sharaf Al-Deen Najafy, from Muhammad Bin Khalid Al-Barqy with an unbroken chain from Amro Bin Shimir, from Jabir Bin Yazeed, who says:

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **And those Given the Book did not separate** – meaning those who belied the Shias, **except from after the clear evidence had come to them [98:4]**, i.e., from after the Truth had come to them.

و قوله: وَ مَا أُمِرُوا هَؤُلَاءِ الْأَصْنَافُ إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ و الإخلاص: الإيمان بالله و رسوله و الأئمة (عليهم السلام)، وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ و الصلاة: أمير المؤمنين علي بن أبي طالب (عليه السلام) وَ ذَلِكَ دِينُ الْقَيِّمَةِ.

And His^{-azwj} Words: **And they had not been Commanded** – these kind (of people), **except that they should be worshipping Allah, being sincere to Him of the Religion** – and the sincerity, it is the Eman in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the Imams^{-asws}. **and they should be establishing the Salat and giving the Zakat** – and the Salat is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, **and that is the correct Religion [98:5]**'.¹³

VERSE 6

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ {6}

Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the evilest of the Created beings [98:6]

[علي الحسيني الاسترآبادي] روى محمد بن العباس، عن أحمد بن محمد الوراق، عن أحمد بن إبراهيم، عن الحسن بن أبي عبد الله، عن مصعب بن سلام، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، عن جابر بن عبد الله (رضي الله عنه) قال: قال رسول الله (صلى الله عليه وآله) في مرضه

¹² (تأويل الآيات 2: 831 / 2)

¹³ (Extract) (تأويل الآيات 2: 829 / 1)

الذي قبض فيه قال: يا علي ادن مني. فدنا منه، فقال: أدخل أذنك في فمي. ففعل، فقال: يا أخي، ألم تسمع قول الله عز و جل في كتابه: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ؟

Ali Al Husayn Al Astarabady – Muhammad Bin Al Abbas reported, from Ahmad Bin Muhammad Al Waraq, from Ahmad Bin Ibrahim, from Al Hassan Bin Abu Abdullah, from Mas'ab Bin Salaam, from Abu Hamza Al Sumaly,

'Abu Ja'far^{-asws}, from Jabir Bin Abdullah^{-ra} having said: 'Rasool-Allah^{-saww}, during his^{-saww} illness in which he^{-saww} passed away, said: 'O Ali^{-asws}! Come near me^{-saww}. So he^{-asws} went near him^{-saww}. He^{-saww} said: 'Bring your^{-asws} ears very close to my^{-saww} mouth'. So he^{-asws} did it. He^{-saww} said: 'O my^{-saww} brother^{-asws}! Have you^{-asws} not heard the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]?***

قال: بلى، يا رسول الله. قال: هم أنت و شيعتك، تبيئون غرا محجلين شباعا مرويين،

He^{-asws} said: 'Yes'. Rasool-Allah^{-saww} said: 'They are you^{-asws} and your^{-asws} Shias. You all will be coming as youths with resplendent faces.

ألم تسمع قوله الله عز و جل في كتابه: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِّ؟

Have you^{-asws} not heard the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***Surely those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?***

قال: بلى، يا رسول الله قال: هم أعداؤك و شيعتهم، يجيئون يوم القيامة مسودة وجوههم ظماء مظمتين، أشقياء معذبين، كفارا منافقين، ذاك لك و لشيعتك، و هذا لعدوك و شيعتهم».

He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'They are your^{-asws} enemies and enemies of your^{-asws} Shias, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented, Infidels, Hypocrites. That, would be for you^{-asws} and your^{-asws} Shias, and this, would be for your^{-asws} enemies and their adherents'.¹⁴

VERSE 7

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ {7}

Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]

Ali^{-asws} and Ahl Al-Bayt^{-asws} are the ' **خَيْرُ الْبَرِّ** ' the best of the created beings

أَخْبَرَنَا الشَّيْخُ الْقَفِيهِ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الرَّازِيُّ بِمَا فِي صَفَرٍ سَنَةِ عَشْرَةٍ وَ حَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ قَالَ: أَخْبَرَنِي الْقَاضِي أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيٍّ الصَّفَّارُ بِقِرَاءَتِي عَلَيْهِ قَالَ: أَخْبَرَنِي أَبُو عِمْرَانَ مَهْدِيُّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ ابْنُ عُفْدَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ

¹⁴ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 371

أَحْمَدُ بْنُ الْحَسَنِ الْقَطْرِائِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَنَسٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

It was informed to us by the Sheykh, the jurist Abu Al Najam Muhammad Bin Abdul Wahhab Al Razy, during Safar of the year five hundred and ten, from Abu Saeed Muhammad Bin Ahmad Bin Al Husayn, from the judge Abu Ali Al Hassan Bin Ali Al Saffar, by my reading upon it, from Abu Imran Mahdy, from Abu Al Abbas Ibn Uqdat, from Muhammad Bin Ahmad Bin Al Hassan Al Qatirany, from Ibrahim Bin Anas Al Ansaryu, from Ibrahim Bin Ja'far, from Abdullah Bin Muslim, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

كُنَّا عِنْدَ النَّبِيِّ ص فَأَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص قَدْ أَتَاكُمْ أَخِي ثُمَّ التَفَتَ إِلَى الْكَعْبَةِ فَضَرَبَهَا بِيَدِهِ وَ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ هَذَا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

‘We were in the presence of the Prophet-saww, and Ali-asws Bin Abu Talib-asws came over. So the Prophet-saww said: ‘My-saww brother-asws has come to you all’. Then he-saww turned towards the Kabah and struck it by his-saww hand and said: ‘By the One-azwj in Whose Hand is the soul of Muhammad-saww! This one and his-asws Shias, they would be the successful ones on the Day of Judgment’.

ثُمَّ قَالَ ص إِنَّهُ أَوْلَاكُمْ إِيْمَانًا مَعِيَ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَفْوَأَكُمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعَدَّكُمْ فِي الرَّعِيَّةِ وَ أَقْسَمُكُمْ بِالسَّوِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَرَّةً

Then he-saww said: ‘He-asws is the first one of you all in *Eman* along with me-saww, and the most fulfilling of you all with the Covenant of Allah-azwj, and the strongest one of you all with the Commands of Allah-azwj Mighty and Majestic, and the most just of you all among the citizens, and the most equitable of you all with the equalisation, and the one with the greatest privileges in the Presence of Allah-azwj’.

قَالَ وَ نَزَلَتْ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

He (the narrator) said, ‘And (the Verse) was Revealed: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***.¹⁵

و عنه، قال: أخبرنا أبو علي الحسن بن علي بن الحسن الصفار بقرائتي عليه، قال: أخبرنا أبو عمر بن مهدي، قال: أخبرنا أبو العباس بن عقدة، قال: حدثنا محمد بن أحمد القطواني، قال: حدثنا إبراهيم بن جعفر بن عبد الله بن محمد بن مسلمة، عن أبي الزبير، عن جابر بن عبد الله، قال: كنا عند النبي (صلى الله عليه و آله) فأقبل علي بن أبي طالب (عليه السلام)، فقال النبي (صلى الله عليه و آله): «قد أتاكم أخي»

And from him, from Abu Ali Al-Hassan Bin Ali Bin Al-Hassan Al-Saffar, from Abu Umar Bin Mahdy, from Abu Al-Abbas Bin Uqdat, from Muhammad Bin Ahmad Al-Qatwany, from Ibrahim Bin Ja'far Bin Abdullah Bin Muhammad Bin Muslama, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

‘We were in the presence of the Prophet-saww when Ali-asws Bin Abu Talib-asws came up. So the Prophet-saww said: ‘My-saww brother has come to you’.

ثم التفت إلى الكعبة فضربها بيده، فقال: «و الذي نفسي بيده، إن هذا و شيعته هم الفائزون يوم القيامة

¹⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 99

Then he^{-saww} turned towards the Kabah, and he^{-saww} struck it with his^{-saww} hand and said, 'By the One in Whose^{-azwj} Hand in my^{-saww} soul, surely this one^{-asws} and his^{-asws} Shias, they are the victorious ones on the Day of Judgement'.

ثم قال: «إنه أولكم لإيماننا معي، و أوفاكم بعهد الله، و أقومكم بأمر الله، و أعدلكم في الرعية، و أقسمكم في السوية، و أعظمكم عند الله مزية» قال: و نزلت إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Then he^{-saww} said: 'He^{-asws} is the first one of you in believing in me^{-saww}, and the most loyal one of you with the Covenant of Allah^{-azwj}, and the most established of you with the Command of Allah^{-azwj}, and the most just one of you among the citizens, the most equitable one of you regarding the distribution, and the most magnificent one of you with privileges in the Presence of Allah^{-azwj}'.

قال: و نزلت إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

He (Jabir) said, 'And the Verse: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]** - was Revealed'.¹⁶

The best of Created beings – Rasool-Allah^{-saww}

في اعتقادات الامامية للصدوق رحمه الله وقال النبي صلى الله عليه وآله: انا افضل من جبرئيل وميكائيل واسرافيل ومن جميع الملائكة المقربين، وانا خير البرية وسيد ولد آدم.

In 'The Shiite Creed' (I'tiqadaat AL-Imamiya) of AL-Sadouq^{ar} –

And the Prophet^{-saww} said: 'I^{-saww} am higher than Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and all of the Angels of Proximity, and I^{-saww} am the best of the Created beings (Khayr Al-Bariyya), and the Chief of the Children of Adam^{-as}'.¹⁷

The best of Created beings – Amir Al-Momineen^{-asws}

ابن شهر آشوب: عن أبي بكر الهذلي، عن الشعبي: أن رجلاً أتى رسول الله (صلى الله عليه وآله) فقال: يا رسول الله، علمني شيئاً ينفعني الله به. قال: «عليك بالمعروف، فإنه ينفعك في عاجل دنياك و آخرتك»، إذ أقبل علي (عليه السلام)، فقال: «يا رسول الله، فاطمة تدعوك» قال: «نعم».

Ibn Shehr Ashub, from Abu Bakr Al-Hazly, from Al-Sha'by, that,

'A man came to the Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! Teach me something which would benefit me with Allah^{-azwj}'. He^{-saww} said: 'It is on you to be with the good, for it would be beneficial regarding your term in the world and for the Hereafter'. When Ali^{-asws} came, so he^{-asws} said, 'O Rasool-Allah^{-saww}, (Syeda) Fatima^{-asws} is calling you^{-saww}'. He^{-saww} said: 'Yes'.

فقال الرجل: من هذا يا رسول الله؟ قال: «هذا من الذين أنزل الله فيهم إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ»

¹⁶ أربعين الخزاعي: 28 / 28.

¹⁷ Tafseer Noor Al Saqalayn – CH 98 H 15

So, the man said, 'Who is this, O Rasool-Allah^{-saww}?' He^{-saww} said: 'This is the one for whom^{-asws} Allah^{-azwj} Revealed: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***'.¹⁸

أبو نعيم الأصفهاني في (ما نزل من القرآن في علي (عليه السلام)): بالإسناد، عن شريك بن عبد الله، عن أبي إسحاق، عن الحارث، قال علي (عليه السلام): «نحن أهل بيت لا نقاس بالناس».

Abu Na'eem Al-Isfahany in 'What Came down from the Quran regarding Ali^{-asws}' (Ma Nazal-Min Al-Quran Fi Ali^{-asws}) – By his chain, from Shareek Bin Abdullah, from Abu Is'haq, from Al-Haris who said:

'Ali^{-asws} said: 'We^{-asws}, the People^{-asws} of the Household cannot be compared with the (other) people'.

فقام رجل فأتى ابن عباس، فأخبره بذلك، فقال: صدق علي، النبي لا يقاس بالناس؟ و قد نزل في علي (عليه السلام) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّيةِ.

So a man stood up and came to Ibn Abbas and informed him of that. He said, 'Ali^{-asws} has spoken the truth. The Prophet^{-saww} did not compare them^{-asws} with the people. And it has been Revealed regarding Ali^{-asws}: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***'.¹⁹

The best of Created beings – Amir Al-Momineen^{-asws} and the Imams^{-asws}

و روى الطبرسي، رفعه: عن مقاتل بن سليمان، عن الضحاک، عن ابن عباس، في قوله: هُمْ خَيْرُ الْبَرِّيةِ، قال: نزلت في علي و أهل بيته (عليهم السلام).

And Tabarsy has reported, with an unbroken chain from Maqaatil Bin Suleyman, from AL-Zahaaq, from Ibn Abbas,

Regarding His^{-azwj} Words: ***the best of the Created beings [98:7]***, he^{-saww} said: 'It was Revealed regarding Ali^{-asws} and the People^{-asws} of his^{-asws} Household'.²⁰

وبإسناده إلى المنذر بن محمد أن أباه أخبره عن علي بن موسى الرضا عن أبيه موسى بن جعفر عن جعفر بن محمد عن أبيه عن علي بن الحسين عن أبيه عن علي بن أبي طالب صلوات الله عليهم قال قال رسول الله صلى الله عليه وآله: ما من هدهد إلا وفي جناحه مكتوب بالسريانية: آل محمد خير البرية.

And by his chain going up too AL-Munzar Bin Muhammad, from his father, who has said:

'Ali^{-asws} Bin Musa Al-Reza^{-asws} from his^{-asws} father^{-asws} Musa Bin Ja'far^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father, from Ali^{-asws} Bin Abu Talib^{-asws} having said; 'Rasool-Allah^{-saww} said: 'There is none from the

¹⁸ (الأمالي 2: 283)

¹⁹ (المناقب 3: 68)

²⁰ (مجمع البيان 10: 795)

Hoopoe bird (Hud Hud) except that in its wings is inscribed in Assyrian (language), 'The Family^{-asws} of Muhammad^{-saww} are the best of the Created beings (Khayr Al-Bariyya)'.²¹

احمد بن مهران عن محمد بن علي عن فضيل بن عثمان عن طاهر قال: كنت قاعدا عند ابي جعفر فأقبل جعفر عليه السلام فقال أبو جعفر عليه السلام: هذا خير البرية

Ahmad Bin Mahran, from Muhammad Bin Ali, from Fazeyl Bin Usman, from Tahir who said,

'I was seated in the presence of Abu Ja'far^{-asws}, and Ja'far^{-asws} came over. So Abu Ja'far^{-asws} said: 'This one is the best of the Created beings (Khayr Al-Bariyya)'.²²

The best of Created beings – Amir Al-Momineen^{-asws} and his^{-asws} Shias

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه وآله)، و هو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، و وضعت الموازين، و برز لعرض خلقه، و دعي الناس إلى ما لا بد منه؟

And from him, from Abu Abdullah Ahmad Bin Abdou well known as Ibn Al-Hashir, from Abu Al-Hassan Ali Bin Muhammad Bin Al-Zubeyr Al-Qureyshi, from Ali Bin AL-Hassan Bin Fazaal, from Al-Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin Al-A'ala Al-Razy, who has said:

'Abu Abdullah^{-asws} said that Ali^{-asws} came to the Rasool-Allah^{-azwj}, and he^{-saww} was in the House of Umm Salma^{-ra}. When he^{-saww} saw him^{-asws}, he^{-saww} said: 'How will you (react), O Ali^{-asws}, when the communities get together, and scales are placed, and they come out to the display of His^{-azwj} creatures, and the people are called to what there is no escape from it?'

قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذبين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ أَنْتَ وَ شِيعَتِكَ،

The eyes of Amir-Al-Momineen^{-asws} shed tears, so Rasool-Allah^{-saww} said: 'What makes you^{-asws} weep, O Ali^{-asws}? By Allah^{-azwj}, you^{-asws} and your^{-asws} Shias would be Called with resplendent and with bright faces, and your^{-asws} enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah^{-azwj}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]** - you^{-asws} and your^{-asws} Shias.

و الذين كفروا و كذبوا بآياتنا أولئك هم شر البرية، عدوك يا علي

And those who commit Kufr and belie Our Signs [22:57], are your^{-asws} enemies, O Ali^{-asws}.²³

²¹ Tafseer Noor Al Saqalayn – CH 98 H 12

²² Tafseer Noor Al Saqalayn – CH 98 H 18

²³ المناقب 3: 68.

محمد بن العباس (رحمه الله)، عن أحمد بن الهيثم عن الحسن بن عبد الواحد، عن حسن بن حسين، عن يحيى بن مساور، عن إسماعيل بن زياد، عن إبراهيم بن مهاجر، عن يزيد بن شراحيل كاتب علي عليه السلام قال: سمعت علياً عليه السلام يقول: (حدثني رسول الله صلى الله عليه وآله وأنا مسنده إلى صدرى وعائشة (عند أذني، فأصغت عائشة) لتسمع ما يقول.

Muhammad Bin Al Abbas, from Ahmad Bin Al Haysam, from Al Hassan Bin Abdul Wahid, from Hassan Bin Husayn, from Yahya Bin Masawir, from ismail Bin Ziyad, from Ibrahim Bin Muhajif,

‘From Yazeed Bin Sharaheel, scribe of Ali^{-asws} who said, I heard Ali^{-asws} saying: ‘Rasool-Allah^{-saww} narrated to me^{-asws}, and I^{-asws} was his^{-asws} support upon my^{-asws} chest, and Ayesha was in my^{-asws} hearing range, and she screamed at what she heard what he^{-saww} was saying.

فقال: أي أخي ألم تسمع قول الله عزوجل (إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية) [هم] أنت وشيعتك، وموعدي وموعدكم الخوض، إذا جئت الامم تدعون غرا محجلين، شباعا مرويين.

He^{-saww} said: ‘Yes, my^{-saww} brother^{-asws}! Did you^{-asws} not hear the Words of Allah^{-azwj} Mighty and Majestic: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***? They are you^{-asws} and your^{-asws} Shias, and my^{-saww} appointment with you all is at the Fountain, when the communities would be Called. They would be with bright and youthful resplendent faces”.²⁴

The best of Created beings (after Infallibles) – The Shias

عنه، عن يعقوب بن يزيد، عن بعض الكوفيين، عن عنبسة، عن جابر، عن أبي جعفر عليه السلام في قول الله تعالى " الذين آمنوا وعملوا الصالحات أولئك هم خير البرية " قال: هم شيعتنا أهل البيت.

From him, from Yaqoub Bin Yazeed, from one of the Kufians, from Anbasat, from Jabir,

(It has been narrated) from Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj}: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***. He^{-asws} said: ‘They are our^{-asws} Shias of the People^{-asws} of the Household’.²⁵

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا قَالَ الْمُؤْمِنُ لِأَخِيهِ أَفَ خَرَجَ مِنْ وَلَائِهِ وَإِذَا قَالَ أَنْتَ عَدُوِّي كَفَرْتُ أَخَذَهَا لِأَنَّهُ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا فِي تَقَرُّبٍ عَلَى مُؤْمِنٍ نَصِيحَةً وَلَا يَقْبَلُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ يُضْمِرُ فِي قَلْبِهِ عَلَى الْمُؤْمِنِ سُوءًا

Ahmad Bin Muhammad bin Ahmad, from Ali Bin Al-Hasan Al-Taymi, from Muhammad Bin Abdullah, from Zurara, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

‘I heard Abu Abdullah^{-asws} saying: ‘When the Momin say to his brother, ‘Uff!’ he comes out from his wilayah. If he says, ‘You are my enemy’, one of the two has committed Kufr, because Allah^{-azwj} Mighty and Majestic does not Accept the deeds from anyone during the reproach of a Momin, and does not Accept from a Momin any deeds while he harbours evil in his heart against a Momin.

²⁴ Taweel Al Ayaat Al Zaahira – H 3

²⁵ Al Mahaasin – V 1 Bk 4 – H 140

لَوْ كُشِفَ الْغِطَاءُ عَنِ النَّاسِ فَنَظَرُوا إِلَى وَصَلِ مَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ الْمُؤْمِنِ خَصَعَتْ لِلْمُؤْمِنِينَ رِقَابُهُمْ وَ تَسَهَّلَتْ لَهُمْ أُمُورُهُمْ وَ لَأَنْتَ لَهُمْ طَاعَتُهُمْ وَ لَوْ نَظَرُوا إِلَى مَزْدُودِ الْأَعْمَالِ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَقَالُوا مَا يَتَقَبَّلُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَحَدٍ عَمَلًا

If the covering is Lifted from the people, so they enabled to see to the Means of what is between Allah^{-azwj} Mighty and Majestic and the Momin. Their necks would become submissive to the Momineen, and their matters would become easier for them and they would be obedient to them. And if they were to look at the deeds rejected by Allah^{-azwj} Mighty and Majestic, they would say, 'Allah^{-azwj} Mighty and Majestic does not Accept the deeds from anybody'.

وَ سَمِعْتُهُ يَقُولُ لِرَجُلٍ مِنَ الشَّيْعَةِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حُزْرَاءُ عِبْنَاءِ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ

And I (the narrator) heard him^{-asws} say to a man from the Shias: 'You all are the good ones, and your women are the good ones. Every Momina is a beautiful Hourie, and every Momin is a truthful one'.

قَالَ وَ سَمِعْتُهُ يَقُولُ شِيعَتُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ بَعْدَنَا وَ مَا مِنْ شِيعَتِنَا أَحَدٌ يَقُومُ إِلَى الصَّلَاةِ إِلَّا أَكْتَنَفَتْهُ فِيهَا عَدَدٌ مِنْ خَالَفِهِ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ جَمَاعَةً حَتَّى يَفْرَغَ مِنْ صَلَاتِهِ وَ إِنَّ الصَّائِمَ مِنْكُمْ لَيَرْتَعُ فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ حَتَّى يُفْطِرَ

He (the narrator) said, 'And I heard him^{-asws} say: 'Our^{-asws} Shias would be the closest of the creatures to the Throne of Allah^{-azwj} Mighty and Majestic on the Day of Judgement after us^{-asws}. And there is no one from our^{-asws} Shias who stand to pray Salat except that the number of Angels equal to the ones opposed to him pray for him in congregation for him until he is free from his Salat. And the one from among you who Fasts will be enjoying in the Gardens of the Paradise, and the Angels prepare it for him until he breaks the Fast'.

وَ سَمِعْتُهُ يَقُولُ أَنْتُمْ أَهْلُ نَحْبَةِ اللَّهِ بِسَلَامِهِ وَ أَهْلُ أَثَرِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ بِعِصْمَتِهِ وَ أَهْلُ دَعْوَةِ اللَّهِ بِطَاعَتِهِ

And I (the narrator) heard him^{-asws} say: 'You (Shiahs) are the people Greeted by the Greetings of Allah^{-azwj}, and the people Impacted by the Mercy of Allah^{-azwj}, and the people Guided by the Protection of Allah^{-azwj}, and the people Invited by Allah^{-azwj} for being obedient to Him^{-azwj}.

لَا حِسَابَ عَلَيْكُمْ وَ لَا خَوْفٌ وَ لَا حُزْنٌ أَنْتُمْ لِلْجَنَّةِ وَ الْجَنَّةُ لَكُمْ أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ وَ الْمُصْلِحُونَ وَ أَنْتُمْ أَهْلُ الرِّضَا عَنِ اللَّهِ عَزَّ وَ جَلَّ بِرِضَاهُ عَنْكُمْ وَ الْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ فَإِذَا جُهِدْتُمْ ادْعُوا وَ إِذَا عَقَلْتُمْ اجْهَدُوا

There is no Accounting for you (Shiah), and no fear, and no grief. You are all for the Paradise and the Paradise is for you all. Your names (titles) in our^{-asws} presence are, 'the righteous', and 'the reformers'. And you are the people of the Pleasure of Allah^{-azwj}, Him^{-azwj} being Pleased with you, and the Angels are your brothers in the good. So if you are striving, they supplicate for you, and if you are in neglect, they strive for you.

وَ أَنْتُمْ خَيْرُ الْبَرِيَّةِ دِيَارُكُمْ لَكُمْ جَنَّةٌ وَ قُبُورُكُمْ لَكُمْ جَنَّةٌ لِلْجَنَّةِ خُلُقْتُمْ وَ فِي الْجَنَّةِ نَعِيمُكُمْ وَ إِلَى الْجَنَّةِ تَصِيرُونَ.

And you are the best of the created beings (Khayr Al-Bariyya). Your houses are gardens for your (living ones), and the graves are the garden for your (deceased). It is for the Paradise

that you have been created, and it is in the Paradise that you will be Favoured by, and it is to the Paradise that you are travelling to'.²⁶

أحمد بن محمد بن خالد، عن يعقوب بن يزيد، عن بعض الكوفيين، عن عنبسة، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ، قال: «هم شيعتنا أهل البيت».

Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from one the people of AL-Kufa, from Anbasat, from Jabir:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***, he^{-asws} said: 'They are our^{-asws} Shias, of the People^{-asws} of the Household (of Holy Prophet^{-saww})'.²⁷

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، قال: الذين آمنوا بالله و رسوله و بأولي الأمر و أطاعوهم بما أمرهم به، فذلك هو الإيمان و العمل الصالح.

Sharaf Al-Deen Najafy, from Muhammad Bin Khalid Al-Barqy with an unbroken chain from Amro Bin Shmr, from Jabir Bin Yazeed, who says:

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***, he^{-asws} said: 'The ones who believe in Allah^{-azwj}, and in His^{-azwj} Rasool^{-saww}, and in the Masters^{-asws} of the Command (UI Al-Amr) and obey them^{-asws} in whatever they^{-asws} command them to, so that is the Eman and the righteous deeds'.²⁸

VERSE 8

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ {8}

Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased with them, and they being pleased with Him. That is for one who fears his Lord [98:8]

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: و قال: قوله: رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ، «الله راض عن المؤمن في الدنيا و الآخرة، و المؤمن و إن كان راضياً عن الله فإن في قلبه ما فيه، لما يرى في هذه الدنيا من التمتع»،

Sharaf Al-Deen Najafy, from Muhammad Bin Khalid Al-Barqy with an unbroken chain from Amro Bin Shmr, from Jabir Bin Yazeed, who says:

²⁶ Al Kafi – H 15003

²⁷ Tafseer Al Burhan – H 11820 (.140 /171 (المحاسن)

²⁸ (Extract) (تأويل الآيات 2: 1/829)

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **Allah being Pleased from them, and they being pleased from Him [98:8]**: 'Allah^{-azwj} is Pleased from the Momin in the world and the Hereafter, and the Momin, if he was pleased from Allah^{-azwj}, then in his heart would be what is in it, when he sees the in this world scrutinising.

فإذا عاين الثواب يوم القيامة رضي عن الله الحق حق الرضا، و هو قوله: وَ رَضُوا عَنْهُ،

Then when he sees the Rewards on the Day of Judgment, he would be pleased from Allah^{-azwj}, truthfully as is the right of being pleased, and these are the Words of Allah^{-azwj} **and they being pleased from Him [98:8]**.

و قوله: ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ أَيُّ أطاع ربه.

And his^{-azwj} Words: **That is for one who fears his Lord [98:8]** – i.e., is obedient to his Lord^{-azwj}”.²⁹

²⁹ (تأويل الآيات 2: 830 / 1).